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Gentle manners. Calling  
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REPUTATION

*When I prepar'd my seat - The Aged stood up  
Princes lay'd their hand on their Mouth Job Chap. 29. ver. 789*



Nobility

Religion



The  
Gentlema<sup>n</sup>s  
CALLING  
By the Author  
of the  
Whole Duty  
of  
MAN



London  
Printed for  
E. Pawlet at the  
Bible in Chancery  
Lane





THE  
Gentleman's  
CALLING.

---

Written by the AUTHOR  
OF  
The Whole Duty of Man.

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I COR. vii. 24.

Ἐκαστὸς ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ  
μενέτω ᾧ καὶ τῷ Θεῷ.

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L O N D O N,

Printed for *Eliz. Pawlet*, at the Sign of the  
*Bible in Chancery-lane, near Fleet-street.*

M DCC V.

NO. 235E

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TO THE  
BOOKSELLER.

S I R,

I NEED not tell you, with what success you publish'd the Excellent Treatise, *THE WHOLE DUTY OF MAN*: It is your felicity to be again instrumental to the profit of this Church and Nation, by your Edition of these Religious and Prudent Instructions. And although the Address be not so universal in this, as in the former; yet *this* will have a large influence upon other Conditions besides *Gentlemen*: Their *Converse*, if reformed, will be exemplary and operative upon others. A *Gentry* that would afford an obedient Ear to these Admonitions, and a *Clergy* that would to *Piety* and *Learning*, join *Humility*, *Modesty* and *Sobriety*, will be the best humane means to recover this sinful *Nation*, and oppressed *Church*, from the Miseries, Spiritual and Civil, under which we now groan. So that the *Argument* is well chosen, and it is so managed, that I know not what a *Reader* that is somewhat morose can desire, which is not here. The *Author* keeps close to his intended *Province* and *Design*, his

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*Reasons* are finewy and convincing, his *Reproofs* are severe and grave, yet pleasing; and they whom he chides, must needs love him. There is nothing in his *Periods* redundant or defective; he hath a *Native elegancy* that invites his *Reader*; *Variety* of Learning couched, not vaunted; and a *Perspicuity* such as will make his Reasonings appear to a weak eye: A *Mainnual* which is enriched with all these Graces, shall (I trust) not only be frequently and attentively perused, but that it will lively affect, and sit close to the Reins, and penetrate the Heart of the *Reader*, especially that *Reader* for whom it is designed; and for this Blessing on the *Gentry*, it is our Duty to solicit the *Divine Goodness*.

*Your Assured Friend,*

S A R V M,  
27. Octob.  
1659.

Hum. H.

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THE

# PREFACE.

1. **T**HE Authority of Custom, hath so much a more general prevalency than that of Truth; that he that shall adventure to assault that with this, may be thought not to have well digested the prudent Caution of our Saviour, Luke 14. 31. To sit down and consider whether he be able with ten thousand to meet him that cometh against him with twenty thousand; for doubtless, such, and much greater is the odds between these two Litigants. And to the imputation of this unwariness, I cannot but foresee the present Design very liable.

2. GENTILITY has long since confuted Job's Aphorism, Man is born to labour; and instead thereof, has pronounced to its Clients the Rich man's Requiem, Soul, take thine ease, eat, drink and be merry. A Gentleman is now supposed to be only a thing of pleasure; a creature sent into the World, as the Leviathan into the deep, to take his pastime therein,

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therein, (and the better to complete the Parallel, to devour his underlings too) and then 'twill be no wonder if it be adjudged a ridiculous Solecism to attempt to define his Calling, whose very Essence is thought to consist in having none. Nay, perhaps it will be deemed not only absurd, but malicious, a Levelling project, of robbing him of his Birthright, of degrading him from those privileges which belong to his quality, and of moulding him again into that vulgar Mass, from which Divine Providence and humane Laws have distinguished him. But from this jealousy I dare trust the ensuing leaves to be their own Vindicators.

3. I HAVE been no unconcerned (much less insulting) Spectator of the Depression the Gentry have fallen under in these latter years, but have pay'd them my just Tribute of compassion; yet I confess, I think those scarce worthy a regret, in comparison with those voluntary descents, too many of them have made from true worth and vertue. 'Tis sure a far less deplorable spectacle, to see a Gentleman spoiled of his Fortune by his Conscience, than his Luxury; and to behold him under the stroke of the Headsman, than under those  
more

more infamous Executioners, his Lust, or Intemperance. Yet I fear if the Martyrology even of these suffering Times were scanned, Venus and Bacchus would be found to have had many more Martyrs, than God and Loyalty.

4. BUT I confess it an impertinence thus to balance the two mischiefs of doing and suffering ill ; since 'tis certain the latter is to be resolved into the former, and has no existence of it self, but what it derives from that. Punishments are but the results of sin : and therefore whatever Malignity is in the effect, becomes entirely chargeable upon the Cause, and we are to look upon our Vice not only as our greatest, but our only happiness. This consideration shews us the source of all our Sufferings, and is it self no less obvious than those ; though one would think it as concealed as the head of Nilus, that should only observe how many other Originals of our Calamities are assigned, whilst this is scarce dreamt of. Thus Jonah is suffered to sleep securely in the Ship, while her more innocent Freight is cast overboard, Jonah 1. 5. Every the least sparkle from without, is charged as an Incendiary ; when alas, like Ætna, our own bowels send out that fire, which has so near reduced us to

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ashes. But as in Diseases, we account the discovery of the Cause, the first and most necessary step to the Cure; so certainly is it here, the conviction of our guilt, is a most indispensable Preparative towards the ease of our Pressures; and we must be heavy laden in the Christian sence, Matth. 11. 28. before we shall cease to be so in the Civil.

5. BUT I fear, men proceed in this affair rather like Mountebanks than good Physicians, use some Palliating Medicines to allay the Effects, or perhaps Anodynes to stupefie the Patient, and wholly neglect the Root of the Malady. Nor do I appropriate this Error to the Gentry, 'tis too visible that all sorts and qualities have too just a claim to it, to let any one go away with the Inclosure. But because the present design makes them my peculiar Province, I shall, waving all others, address my self at this time to them only, with this most passionate Request, that they would not use that cruelty to themselves, for which Amalek stands branded towards Israel, Deut. 25. 18. by their persevering impieties, smite and destroy those feeble and faint Remains of their former Felicities; but that they would now at last seriously advert to this their so



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great and important concernment, and pitch upon the true Achan, that has thus long troubled their Israel. And that being done, that story directs the next step of the Process, even the bringing him to execution; cutting that off, which will else infallibly bring down a fatal Excision upon themselves. Nor is this to be deferred; for alas, the Disease is come to too great a height, too dangerous a Crisis, to admit any delay of the Remedy.

6. WHEN Egypt had smarted under a succession of miraculous Plagues, for detaining the Israelites, the Servants of Pharaoh importune him to release them, and conclude their advice with this pathetic enforcement, Knowest thou not yet that Ægypt is destroyed? And, God knows, I may but too properly give the same edge to mine: For alas, Gentlemen, are not your Estates wasted, your Privileges violated, your Splendors eclipsed, your Persons restrained, your Families broken and shattered, your Dignities trampled upon by the meanest of the Vulgar, and finally your selves quite transposed in your station? now made the Tail, who were once the Head? Deut. 28. 44. And is it not yet time to dismiss those Sins which are the

Authors

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*Authors of all this ? If you are still of Pharaoh's mind, and resolve to retain them, you are certainly no less obstinate than he, but much more irrational. He had somewhat of visible advantage to tempt him to detain the Israelites, they were his Slaves, wrought hard at his work, built him Cities. But how far is that from the Case here ! They are not your Slaves, but your Task-masters, which you are so unwilling to part with, those that set you to the vilest and most servile Drudgeries ; and are so far from bringing you in profit, that I may boldly make the Apostles challenge, Rom. 6. 21. What fruit have you had of those things ? And doubt not the only account you can bring in of your Harvest, must be the Inventory of your Miseries. We are Witnesses of many Houses, many Cities they have demolish'd and laid waste ; but we have no structure of theirs to shew, but a Babel of Confusion.*

7. **BUT** alas, these your secular Ruines are but their modest and petty outrages. Take another view of them ; and it will, like Ezekiel's Vision, Ezek. 6. 8. present you with more and greater abominations than these, even the abomination of desolation  
in

## THE PREFACE.

in the holy place. *Your sins have not only desolated your own Houses, but God's. That Beauty of his Ornament which he set in Majesty, Ezek. 7. 20. hath by these your detestable things been exposed to spoil and pollution. We are not yet grown so old in our miseries, as to have out-worn the aggravation of remembering our happier estate. And how sad, how wounding a contemplation is it, to compare the past and present condition of This Church! When the Temple was rebuilding, the joy of that restoration could not suppress the grief of those who remembered the so much more glorious Fabrick of the first, but they laid the foundation in their tears; the Text says, They wept with a loud voice, Nehem. 3. 12. But what tears, what ejaculations can be bitter or loud enough for us, who are to lament not partial and imperfect repairs, but total ruines and vastations; that see the materials of our Sion now reduced to dust and rubbish, who once saw them happily compacted, built together as a City at unity in it self!*

8. *AND while we thus remember Sion, and are our selves by the waters of Babylon, 'tis sure but proper we sit down and weep*

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weep, bid, as those Captives, Psal. 137. a solemn Adieu to all entertainments of joy and pleasure. And would God we all, particularly you to whom I now speak, did as exactly parallel them in this sad and pious resentment, as we do in the motives of it, that so your quarrel to sin might be ascended to its full height, as that which robs you not only of your spiritual, but (that which many of you have more gust of) your carnal joys also: 'Tis your sins, I would you could say yours alone, which have been the persecuting Sauls, that have thus made havock of the Church. The Securities, Profaneness, and Licentiousness of your prosperous days, made the first breaches in her walls: and now the Impenitence and incorrigibleness of your calamitous, like the Edomites, cry, Down with her, down with her even to the ground. 'Twas amongst the Jews a Capital Guilt to curse a Parent; and shall it now pass for an easie or no crime, not only to curse but destroy our common Mother, to abet and maintain those Troops which thus desie, yea, invade her? O why should you not at last recall your exiled Piety, and assume a holy and becoming indignation against these

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these her cruel, her implacable Enemies?

9. BUT this you cannot be supposed to do, whilst you arraign only other mens sins, and leave your own out of the Indictment. I doubt not, many of you do with displeasure, perhaps more than enough, charge her ruine upon the immediate Instruments, accuse the bold intrusion of ignorant Teachers, of having depraved her Doctrine; Ambition and Envy of impatient inferiours, of subverting her Discipline; the Pride and Faction of busie Spirits, of disturbing her Peace; the greedy Avarice of Sacrilegious persons, of devouring her Patrimony. And these I shall not deny to have been the Weapons that thus have mortally wounded her. But let it be remembred, that these were weilded and whetted by the more general impieties, from whence they borrowed their destructive power. And therefore to transfer the guilt here, is but the artifice of slaying Uriah with the Sword of the Children of Ammon, which you know acquitted not David from being a Murderer. No, God knows, here lies a Carcass of a poor bleeding Church; but which of you our Elders are qualified for the purgation the Law assigns in that case

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*case, Deut. 21. 8. which if you can say, our hands have not shed this blood, neither have our eyes seen it.*

10. YET *the less capable you are of thus washing your hands in innocence, the greater need you have to wash them in Penitence ; and therefore since as you are Sons to this Mother, the Office of Avenger of blood devolves on you ; O bring forth fruits of Repentance, by discharging that part faithfully ; drag out these Criminals which have taken sanctuary in your breasts, and there dwell securely, as in a City of Refuge, and hew them in pieces, as Samuel did Agag before the Lord. And as your incentives to this are infinitely greater and more pressing, than in other murders, so will the effects also vastly transcend those of common Justice. That only revenges ; but this may repair the mischief, recall the vital spirits, and remit the scattered limbs of this mangled body. Such an Omnipotency is there in sincere Repentance, that it is able even to effect a Resurrection. O that you would be ambitious of working this Miracle, and by this Pious prodigy beget your Mother, that you would weep so long over*  
*her*

## THE PREFACE.

her ashes, till that moisture had rendred them prolificall, and you see her spring out of her Urn.

11. **THIS**, this is your only way of rever-  
sing that extirpating Decree, which these  
Hamans (your sins) have procured. And  
if you neglect this, Mordecai's menace to  
Hester will be too applicable to you : if God  
in his unfathomable mercy should cause de-  
liverance and enlargement to arise from  
some other place to this poor desolate  
Church, yet your selves can expect nothing  
but Destruction. If you have no sense of the  
desolations of Sion, no pity to see her in  
the Dust, but still chuse to cherish those  
impieties which have brought her thither ;  
yet even they will at the last avenge her  
quarrel, bring you those miseries, the sense  
whereof it will be impossible for you to avoid,  
or extinguish.

12. **FOR** alas, to represent your sins to you  
as the Originals merely of Temporal, whe-  
ther Private or Publick Ruines, is to give  
you too fair and flattering a portraicture of  
them : these are but the light prelusory  
skirmishes to a more dismal slaughter, the  
Prologue to the fatal Tragedy. Take their  
full

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character from the *Apostle*, Rom. 6. 21. The end of those things is death, even death eternal. It is our usual comfort against the persecution of men, that they can pursue us no farther than to the grave: there, as *Job* speaks, the weary be at rest. But this Tyrant in our own breasts has no such limits to its malice, but then especially begins, when all other cruelties cease, tortures infinitely by the gnawings of that worm which never dies, and the scorchings of that fire which never shall be quenched.

13. AND now who can sufficiently wonder at the Infatuation, that you should demur upon the dismissing so treacherous a Guest, that you should cherish this Viper in your bosoms, which you already feel eating your bowels, devouring all your temporal felicities, and yet takes those but in the way to your heart your more precious and eternal part? 'Tis the common maxim even of those that receive advantage by the perfidiousness of others, to love the Treason, but hate the Traytor: but here is that Rule quite inverted; You hate the Treason, are impatient of the Afflicting consequences of your sin, yet love the Traytor, hug that in your clo-  
sest



*sest Embraces.* The Apostle indeed forewarns us of the Deceitfulness of sin, Heb. 3. 13. but sure this is a pitch beyond that ; this is not deceit, but inchantment ; some powerful Philtrum it must needs be, that can thus make men in love not only with deformity, but disease.

14. BUT all the Magicians of Egypt are not able to stand before Moses : this Magick is not so irresistible, but that Reason and Religion will yield you counter-charms, able to dis-inchant you, if you will but suffer them to come in to your aid. Do but once step out of the Devil's Circle, the actual vertiginous pursuit of your sinful appetites, and give your Faculties some intermission, so much breath from that hot chase as may qualifie them for a calm considerate view of other things ; and then 'tis certain you will discern, that Vertue has a much more ravishing appearance, infinitely more delectable and enamouring than all the Devil's Opticks could put upon your highest and most gustful sensualities. Do you only bestow some attentive looks upon her ; let her once in at your eyes, and then leave her to make her own way to your heart. And this is sure a

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very moderate request, that you will but vouchsafe to lock upon what is thus amiable. And with what pretence can you deny it? You, who to gaze on those transitory Beauties which are only your snares, stick at no difficulty; will be content to come (those of you that have no other motives) even to Church, upon that errand: O do not here put off your curiosity, where alone it may avail you, but rather take this opportunity of hallowing that (hitherto profane) part of your temper.

15. IT has been none of the Devil's meanest or unluckiest arts, to infuse prejudices into mens minds against Christian Practice, by representing it in the most averting Forms. He changes shapes with it; and as he transforms himself into an Angel of Light, so he does this into one of Darkness, makes it appear a state of the most dismal sadness and horror, a region of Antipodes to all Joy and Cheerfulness. And how much more ready men are to take the Devil at his word, than Christ at his, who professes his Yoke easie, and his Burden light, appears too visible in the general averseness those have to Piety, who never so much as  
tried

tried it, but take up implicit confus'd prejudices against it, and retain those as fast as if they were the products of many years costly experiences. And 'tis to be feared, these have taken the deepest Root in the richest Soil; they seeming no where more to flourish, than among you of the highest Quality. Yet sure, of all others, You are most obliged to eradicate them, they implying such a gross injustice, as any ingenuous mind must be ashamed of.

16. YOU will your selves readily pronounce that Judge not only corrupt, but impudent, that Condemns a Person whose Cause he never Heard: yet if you will but reflect, you will find your own verdict rebound upon your selves, with a *Tu es homo*: for 'tis evidently your case here. It is time for you therefore to be so just, if not to *Vertue*, yet to your own Reputations, as to retract that condemnatory sentence you have past upon her, and put on so much at least of the form of Justice, as to give her a fair Trial. But this you cannot do, by hearing the tongues of men and Angels plead for her; none but her self can manage her cause; you must admit her into your society and converse, take her

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into such a familiarity, as may bring her within distance of your Observation, before you pronounce of her. In short, if you will indeed render your selves competent Judges, whether a Vertuous life be a pleasant or dismal thing, enter upon it, and let your own experiences be your informers.

17. I CANNOT suspect the Age so degenerous as not to believe there are divers particular persons among you, who have made the experiment, and to their Testimony I dare appeal, and doubt not they will from Judges turn Advocates, and recommend it to you; and sure you will have no cause in this instance to waive your wonted Privilege of being tried by your Peers, to except against their judgment in the case, who being placed in equal circumstances with you, must be supposed to understand your utmost Temptations to Vice, from whence alone all the seeming difficulties and uneasinesses of Vertue do arise.

18, IT were the work of many Volumes to describe the several distinct Advantages towards a pleasant Being, which are wrapt up in this one comprehensive Felicity. I shall instance only in that, to which the ensuing

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suſing Tract particularly relates, and that is, that it furniſhes you with a ſucceſſion of very agreeable and cheerful Employments. Vertue is of a buſie and active Nature; and as in its ſeveral operations it has an oppoſition to all the ſeveral ſorts of Vice, ſo in its very Conſtitution and Principle it bears an avowed Antipathy to that one Seminary of moſt other Sins, Idleneſs; and ſure, the reſcuing you from that, is no contemptible Benefit. For though you ſeem to challenge it as a conſiderable part of your Inheritance, that you may live and do nothing, and are very tenacious of that Claim; yet 'tis moſt evident, that what you contend for, as your Privilege, your ſelves eſteem your burden, yea, ſo much ſo, that to be rid of it, you caſt away Eſtate, Health, Soul, and all for Company; employ your ſelves the moſt ruinouſly, rather than endure to be Idle; nay, quite confute your own Pretenſions to eaſe, by thoſe laborious and toilsom Vices, which you are fain to call Pleaſures, to render them tolerable, but have certainly no pretence to that Title on any other ſcore, but that they keep you doing.

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19. **AND** now what more grateful Office can possibly be done for Men in this Condition, than to shew them how they may free themselves of this load, without contracting a worse ; I mean, the guilt of those things, which, like Rehoboam, converts Whips into Scorpions, yet are now fain to be resorted to, as the only instruments of their relief. And this a Christian Life will be sure to do for you : it will constantly provide you with innocent divertisements ; nay, much more, it will give you business so excellent, and worthy the dignity of your Nature, so Noble and answerable to the Splendor of your Qualities, so every way agreeable to the aims of Rational Men, that you will have cause to acknowledge with Our Church, that God's Service is perfect Freedom.

20. **I SHALL** not undertake to give you a particular view of all the Severals of those Employments ; those Precepts of the Gospel which assign your Tasks, do sufficiently inform you of the Nature and Excellency of them : my whole Scheme is comprised in that One, which directs an Attendance on that Calling wherein God hath placed  
men,

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men, and therefore I am to treat only of those particular Duties which are incumbent on you as Gentlemen, and therein shew you, that considered as such, you have a Calling, and so free you of that reproach and misery of being unprofitable burdens of the Earth ; and then evince to you also, that that Calling is so far from implying any thing of real toil or uneasiness, that it is only an Art of refining and sublimating your Pleasures, rendring them more gustful and exquisite, and so will (if attended to) make good to you in earnest your mistaken pretence to a Life of sensuality and delight.

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Sect.

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For more particular Concernment, See  
**The Whole Duty of Man,**

AND

**The Causes of the Decay of Piety,**

Written by the same Author : Both sold by *E. Pawlet,*  
at the Sign of the *Bible* in *Chancery-lane,* near  
*Fleet-street.*

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T H E  
GENTLEMAN'S CALLING.

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S E C T. I.

*Of Business and Callings in General.*

I. **H**E that by *sloth* and improvidence dissipates and consumes that *Stock* which is properly his own, falls justly under the blunt Censure of Folly, and usually under the sharper and more smarting Penance of Poverty and Want: But he that is but a deputed Manager, if he neglect his *Depositum*, is liable to a heavier weight both of Obloquy and Discipline. The weakness of the one may possibly meet with somewhat of pity; but the falseness and treachery of the other is the object of an universal detestation, and is oftentimes very severely sentenced by those, who, if they would impartially reflect, would find themselves deeply involved in the same guilt.

B

2. GOD

2. GOD has placed *Man* in the World, not as a *Proprietary*, but a *Steward*; he hath put many excellent things into his possession, but these in trust, to be not only kept, but negotiated with, and by Traffick improved to the Use of the true Owner; Yet herein dealing as a most bountiful Master, by not only promising transcendent Rewards in the future to his Fidelity, but even annexing at the present (as to the *Heifer that treadeth out the Corn*) a most liberal Subsistence; interweaving his Interest so with his Duty, that the discharge of it is his only means of being happy even in this World.

3. THIS certainly is the state of Mankind in general; every (*I mean Rational*) Person having something of this kind intrusted to him. No Man that hath Understanding, be that of a higher or lower size, but hath variety of abilities of one sort or other, and withal that actuating power, which should set them on work. And then surely he that hath not been excluded from the Receipts, must not pretend an exemption from the disbursements, the tasks, but is under a strict obligation of improving what he hath thus received, of bringing in fruit to the Granary, as well in order to his own account and joy in the auditing of the harvest, as also to the glory of God from whom alone he derives (and must impute) both the seed, and irrigation, and the very increase. And he that on these grounds and according to these measures decently administers his Province, sedulously attends his duty in this matter, will find himself

himself placed in such an active state of business, that he shall have little cause to suspect himself neglected or forgotten by God and Nature, or placed in the World without a *Calling*.

4. FROM what is thus indispensably required of *all* men, no one rank or individual of that *species* can plead an immunity. And therefore till those whom *Birth, Education* and *Wealth*, and the common dialect of the World hath made known by the style of *Gentlemen*, shall think fit to expunge the latter part of that title and disclaim the nature of *men*, as they are willing to do the duty, they must certainly retract this error, and acknowledge they have their shares in this common obligation.

5. NAY, indeed, if they could so far imitate the *Prince of the Morning*, as to succeed to that rank which he was willing to leave, I mean, to ascend above Humanity and assume the nature of Angels, yet even thither would this pursue and overtake them. Among all the Orders of that divine Hierarchy they would not find one Patron or President of Idleness. For as the spirituality of their Essence renders them more agile and active, so that activity is perpetually exercised in employing the divine abilities they have received, to the glory of God the Donor: and that not only in bearing a part in that Celestial Quire which incessantly sings his Praises, but in the more laborious and servile offices of being ministering spirits, yea, even to those to whom both in respect of nature and innocence they are infinitely

superiour. And this they do with perfect alacrity and cheerfulness, thinking it their greatest honour and dignity to be thus busied. Their *regitive Power over the world*, saith Gerson, is not so *suitable an ingredient for a Magnificat of their composing*, as that greater dignity of receiving and performing God's commands: An evidence how much the measures of honour differ between the Courtiers of Heaven and Earth, the Inhabitants of that refined, and this gross Region. Thus then the Prospect lies before the *Gentleman*; if he chuse either to look level on the same nature with himself, or direct his Eyes upwards on that of the Glorious spirits that encompass God's throne, he will not in all the Records of Earth or Heaven find ever a *Patient* for sloth, any Clause of Exemption in this universal Law.

6. NAY, if this *man in honour* would bid farewell to his Birth-right, and become *like the beasts that perish*, Psal. 49. 20. if he could be content, in pursuit of this one fancied privilege of a *Gentleman*, to renounce all the real ones of a man, and make *Nebuchadnezzar's* punishment his option: yet neither the field nor the forest could give him Sanctuary, afford him any number of associates to aid, or but countenance him in his mutiny against this divine decree, they would rather be his tutors and monitors to obey it. For what rank even of the most *savage* animals is there which we can indict of the not employing those faculties they have received? Are they not generally in a perpetual and regular motion of those ends

ends for which they were created, in continual exercise of those powers with which they are endued? Yea, some of them with such improvement to all their necessary purposes, that it hath raised a doubt, whether they act by instinct or reason, by fancy or judgment. *Pythagoras* is discernably on their side; and *Aristotle*, that was less kind to them, seems by one saying to have yielded the cause, when of *those creatures which*, he saith, *want reason*, he confesseth, *that fancy supplies its place*. I need not take part of this dispute; whatsoever their faculties or talents are, none can doubt of their use of them, or whether this their uninterrupted obedience to the Law of their Creation reflects the proportionable glory on their Creator.

7. TO descend one degree lower yet; The very *inanimate* creatures afford their consort to this divine harmony; every one of them perform those Offices, fail not in the exercise of all those (not unactive) qualities God hath put into them. The *Sun* hath received a power of cherishing and enlivening terrestrial Bodies; and it folds not up its rays, but communicates and dispenseth them freely. The *Earth* has receiv'd a power of fructifying, giving sap and verdure to that which grows upon it, and it withholds not that vital moisture, but like a tender nurse sends it forth liberally to all that expect nourishment from her breasts; and so proportionably to all other parts of this great body. And that all this serves to illustrate the glory of that Omnipotent Wisdom

which hath placed them in this so excellent a subordination, is most visible without the help of a Perspective. When the Queen of *Sheba* saw the magnificence and regularity of *Solomon's Court*, she brake out into an admiration of his wisdom : And surely a far greater occasion is ministred to all those who contemplate the admirable order of the Universe, with all transportation of soul to magnifie and adore the divine Disposer of it, as we see frequently exemplified to us in the sublime Raptures of the holy *Psalmist*, who never better approves his right to be called *the Sweet Singer of Israel*, than on this ravishing Theme.

8. AND now, can it be fancied a privilege and dignity, to be the one *jarring string* in this great instrument ? To discompose this divine melody, and become the only unprofitable useles part of the Creation ? Shall those whom God hath made *little lower than the Angels*, subdue and debase their natures beneath the very lowest rank of Creatures ? And shall this ( not humble, but ) fordid exinanition be look'd upon with reverence, courted as a preferment ? This certainly is such an absurdity, as wants nothing to its confutation, but meerly to be consider'd : And therefore if *Gentlemen* would but soberly reflect, there is little doubt but they would resign at once their claim, and their value of this so defaming a piece of honour, so abasing an exaltation.

9. WE can let down our thoughts but one step lower, and that is into the bottomless pit ; and from thence sure none will desire to fetch a precedent ;

precedent ; yet if he did, even that black Region could not afford it. For though it must be confessed, those *accursed spirits* accord not with the former instances, in respect of the end of their actions, yet they do in the activity it self : theirs is a busie state, though to an ill purpose : *Satan goes to and fro in the earth*, Job. 2. 2. and he *walks about seeking whom he may devour*, 1 Pet. 5. 12. Yea, he employs all his faculties too, makes diligent use of all that acuteness and dexterity, which either his nature or experience hath furnished him with, towards that end he pursues. So that it were a wronging, a calumniating even of the very *Devil*, to charge him with Idleness : which though it be a sin which yields him such liberal crops, that he may well seek both to plant and cherish it in humane nature, yet he cannot offer such violence to his own, as to become an Example of it.

10. WE may hence make a measure, how scandalous, reproachful a thing this is, which neither *Heaven*, *Earth*, nor *Hell* it self will own, but is like an illegitimate birth, disclaim'd by all. How unreasonable, nay, how infamous will it then be, for those to take up this exposed brat, to foster this vice in their bosoms, who have of all others the greatest and most particular obligation to detest it, as having received the most of those Talents which engaged them to Action? And that such is the *Gentleman's condition*, a slight inspection will serve to demonstrate.

## S E C T. II.

*Of Varieties of Callings.*

1. **N**OW since the universal obligation, which is incumbent upon all, and renders it strict duty to have a *Calling*, rests upon this undeniable ground, *That all men have received from God some abilities to actuate, some Talents to improve*; it follows by all Laws of inference, that those who have received the most of these, can of all others the least reasonably pretend to an exemption, but must, on the contrary, be acknowledged under the constraint of the stronger and more numerous ties, the general duty which herein lies upon all, extending and spreading it self into *several branches*, according to the quality and proportion of mens receipts.

2. **H**ENCE it comes to pass, that mens *Callings* and employments become so various, not only by the free choices of the several men, but even by the direction and assignation of God and Nature; because one man is furnished with an ability, which qualifies him for one sort of calling, another is by his distinct propriety markt out for another. And hence also it is, that those callings, which are distinct in several persons, may



may come to be united in one man, because the several abilities, which constitute those *Callings*, concurring in him, the duties must by unavoidable consequence do so also. This is in some degree observable in most men, who besides the *general* powers common to mankind, do receive *some peculiar* in order to some special end, and so are obliged, not only to those Exercises which belong indifferently to their whole *species*, but to those also for which they are individually qualified. Thus those whom God hath called to *Christianity*, are by that impowred for those performances which that holy profession exacts, and so have the Calling of *Christians* superadded to the other, which either natural or civil obligation had laid upon them; so that the same man may have various Callings, in relation to his differing capacities, unless, as we distinguish mens souls into the vegetative, the animal, and the rational, which in stricter speaking may be said to be only divers operations of the same Soul; so in truth, what we term several Callings, be but the same comprehensive one, stretching it self into the several faculties of the Person.

3. I NEED not attempt to evince the impropriety of the phrase, 'twill serve my end as well that they pass for several, and the application I shall make of it, is, to shew those who are unwilling to hear of any *Calling* at all, that they have obligations indispensable to more than one, they have whatever can belong to them as men, they have also what belongs to them as *Christians*; and

and they have also a peculiar addition appertaining to them as *Gentlemen*, that is by interpretation, those who are distinguished from the vulgar, not only by empty names and airy titles, but by real donatives, distributed to them by God, as so many distinct advantages, fertile and prolific abilities, towards the bringing him in his expected harvest of honour and glory.

4. IT is too much to be doubted, many of them may need admonition concerning the *two* former of these *Callings*; the duties even of men, much more of Christians, being so far worn out of practice, that they seem to be out of memory too; for if they be at all reflected on, 'tis with the same scorn that the antiquated habits of our forefathers are, as things fit only to dress a man up an object of laughter and derision. But this would be too vast a Theme, and besides, is superseded by the many pious labours of others. My purpose therefore is not to treat at all of them, otherwise than they shall happen to be linked and interwoven, as in many particulars they are, with the *third*, that of the *Gentleman*.

5. AND here they need not fear that I mean to put the Spade or Hammer into their Hands, to require them to become either Husbandmen or Mechanics: my whole Design is founded in their distinction from these, namely, in those things, wherein either in kind or degree they excel them. That many such things there are, they will need no Monitor at another time, when the Question is only of the Reverence and Respect

spect due from such their inferiours: In such cases every one can make large Scrolls and Catalogues (*written, like Ezekiel's Roll, within and without*) of his *Advantages* and *Prerogatives*, and stretch them to the exacting the very last mite of Tribute they can possibly pretend to. But let them remember, that God is as jealous of his honour as they can be of their own: and therefore, as they make those Pre-eminences, instruments of attracting Glory from those below them, so they must also of reverberating and returning it home to that divine power above them, who bestowed them to that end, and will not finally be deluded; but if they will disappoint his primary intention, that of having his *Grace* glorified in their faithful managery of those Talents, they shall not be able to defeat his secondary, that of having his *Justice* magnified in the fatal doom of such *slothful servants*; if they will envy him the more agreeable satisfaction of bestowing Rewards, they cannot defraud him of that (though inferiour) of executing vengeance.

S E C T.

## S E C T. III.

*The Particulars of the Gentleman's Advantages above others.*

1. **B**UT to dwell no longer on Generals, I shall descend to particularize those *Advantages*, by which they are severed and discriminated from the vulgar, and which consequently by being peculiar to them, devolve on them an obligation of a *distinct duty*. And here I shall be careful to prevent dispute, and therefore take in none but what are so obvious, as to be universally acknowledg'd; and then having my premisses granted, I shall hope they will not betray themselves such ill Logicians, as to resist or disclaim the Conclusion.

2. I **B**EGIN with that *Advantage* which they are earliest possess'd of, that of an ingenuous and *refined Education*; of which, I hope, none that hath had it, will so far confute the efficacy, as to despise and undervalue it. What the Apostle urges in a higher argument, *Rom. 9.* may be applicable here. Mens minds are naturally of the same *Clay*: *Education* is the *Potter's hand and wheel*, that forms them into *Vessels of honour* or *dishonour*. And though experience shews us, it is too possible for Men to deface those nobler Impressions

pressions which they have thus received, yet that makes it not cease to be in it self a most estimable Blessing, any more than that excellency of God's Image wherein Man was created, could be defaced by his Fall. It is certain, there is no humane means more effectual towards the refining and sharpening Mens intellects, giving them an edge and quickness; and that the more, because it takes them in that age wherein their faculties are, as their joints, pliant and tractable, and so capable of being by exercise improv'd into great degrees both of strength and activity. *This Advantage* the meaner sort generally want, the expencefulness of such a breeding sets it beyond their reach: The indigence of whose condition, doth on the contrary determine their pursuits to that only, which may bring them in a subsistence, fastens them to the Shop or Plough, and so leaves their minds uncultivated and unapt for those more excellent productions which the happier *Institution of Gentlemen* enables them for; as we see it observed by the Wise man, *Ecclus. 38. 25*, to the end of that Chapter.

3. A SECOND Advantage, is that of *Wealth*; which to *Gentlemen* seems to be as it were rained down from the Clouds, both in respect of the plenty and the easiness of its acquisition. Fair Patrimonies, large Inheritances descend on them, without one drop of their sweat, one minute's toil or solicitude, as if they were the undoubted Heirs of the *Israelites* Blessing, Successors in their *Canaan*, who were to possess Houses full

*full of all good things which they filled not, and Wells digged which they digged not, Vineyards and Olive-trees which they planted not, as it is in Deut. 6. 11.* The Poet hath placed it in the front of his Inventory, the prime ingredient in the completest felicity of this Life, *Res non parva labore sed relicta*: whereas, on the other side, the lower rank of Men fetch their meer Necessaries out of the Earth; which being, as it were, hardned and petrified by *Adam's* sin, must be mollified and suppled with their sweat, before it will become penetrable, will not yield them food, but gives them also a portion of sorrow with it. They must first be torn with those Thorns and Briars which cover her surface, before they can fetch nourishment out of her Bowels; they must buy their Bread with their sweat, as if they had engrossed the penalty of their first Father's sin, whilst *Gentlemen* sweat only at the engagements of their *sports*, or by the direction of the *Physician*, to digest their fulness of Bread. Which every one must confess a sufficient inequality.

4. A THIRD, is that of *Time*, This depends by way of consequence on the former. For God having made such liberal provisions for them, thus prevented them with the Blessings of his Goodness, they can have no need to employ their time to gain that, wherewith they already abound; and so being exempted from that one devouring expence of it, have a great stock to bestow on other more excellent purposes: whereas the poor Man hath scarce any vacant minute, or  
such

such as he can call his own. They are all forestalled by those pressing necessities which lie unremoveable upon him. His day-hours are challenged by his labour, his nights by his rest; and the satisfying of these Claims so necessary, that his own support, perhaps that also of a numerous family, depends upon it; and therefore he may not attempt to defeat them. So that if *Time* be to be accounted a Treasure, as undoubtedly it is, here is a second sort of Poverty to which he is exposed as a result of the former; and another manifest inequality between him and the *Gentleman*.

5. A FOURTH, is that of *Authority*, by which I mean not that which belongs to those which are advanced to Publick Office; for that being peculiar to some few only, will not bear a distinct part in my present consideration: but I understand by it that more private influence which *Gentlemen* generally have on those that are their *Dependents*. And this also may be reckon'd an effect of the former, their Wealth: For in proportion to that, the number of Servants, Tenants, and Pensioners, (yea, perhaps of Friends too) is to be measured. And over all these they have somewhat (though not of absolute despotical dominion, yet) of sway and prevalency. On the other side, the poor Man's authority is bounded within the narrow circuit of his little cottage, being in effect no other than the propagation of that Power Nature hath given him over his own body, to those Branches which spring from it,  
his

his Children ; and to that Cien which is ingrafted into it, his Wife. And if he shall but peep out of this little Principality, attempt to enlarge his Territories and prescribe to any Foreigner, he will soon be taught how little his power is acknowledged, and consequently, at how great a distance he stands in this particular also from the *Gentleman*.

6. THE Fifth, is that of *Reputation* and *Esteem* ; which, as the World goes, is a shadow that waits only on the greater Bodies. Wealth and Honour are the things that render any person considerable amongst Men, prepare them with an aptness to embrace his Dictates, to consider his Counsels, to transcribe his Copies. And though now it often falls out to be an unjust measure, yet perhaps it may have no unjust Original. For if such Persons did make use of those advantages they have, to make their Minds as rich as their Fortunes, this were but their due. And therefore if it be paid them upon this supposition, it is they only that are guilty of the injustice, by defeating the ground of it. But by what Tenour soever they hold it, 'tis sure, it may be made an apt Instrument to many good purposes, and therefore well deserves to be accounted into the number of their advantages. But now, if you look on the poor Man, you shall see him loaded with Contempts, from which no inward excellencies he possesses can rescue him. It is the observation of the wisest of Men, *that the poor man's wisdom is despised*, Eccles. 9. 16. So hated and  
scorned



scorned a thing is Poverty, that, it seems, the Fate of it is infectious, and casts Reproach upon the most estimable things that cohabit with it. The World is so full of Instances of this truth, that we need go no higher than our own Times. But if we should look back, we may find one as ancient as *Job*, who in his own Person experimented these distant Effects of *Prosperity* and *Adversity*; while he was in a flourishing Condition, *Men gave ear to him, and waited and kept silence at his counsel: After his words, they spake not again, and his speech dropped on them.* Job 29. 21, 22. But in the next Chapter, we find the Scene quite changed, and this revered and adored Person is become a *Song and a Bye-word to the basest of Men*. I shall readily acknowledge this injurious treating of the Poor to be a great Barbarism: But though there can nothing be inferred from it as *de Jure*; yet its being so *de facto*, proves all I am about to assert, *viz.* The great Unevenness that is (in this Instance, as well as the former) between *Gentlemen* and their Inferiors.

7. HAVING given this Schedule of undeniable *Privileges* they enjoy; I shall, before I proceed farther, beseech them here to make a stand, and soberly to consider, whether it be imaginable, that God hath put so many excellent Instruments of Action into their hands, only to make them less Active? That were to accuse the Divine Wisdom of such an unskillful kind of Managery, as the shallowest Humane Providence falls not under. Will any of them be at the care and ex-

pence to furnish a *Servant* with all Materials and Utensils for Work, with no other Design, but that he may spend his Time either in Sleep or Riot? If they will not, I shall ask, how they would like a *Servant* that should so absurdly pervert their Intentions? And, according to the Answer they give to that, leave them to conclude of their own Acceptableness with their Great Master; who not only in a single Instance, but in an habitual course, behave themselves as preposterously. I cannot see how such a Reflection, if made with any Seriousness, can miss of being attended with a severe Self-condemnation. And then that being so proper a *Basis* and Ground-work, should, methinks, by a kind, even of natural Energy, invite them to instruct on it more Noble and Christian Purposes; that they who are so apt to expect Adoration from others, so willing to be Idoliz'd, may not yet any longer be willing to be indeed Idols (*have mouths and speak not, &c. Psal. 135.*) as many unactive Powers, as those have Organs, but may rather aspire to some degree of Resemblance to that Divine Essence, whose Operations are as Incessant as Excellent, and by an unintermitted Industry in employing those Advantages God hath put into their hands, answer this Design in bestowing them.

S E C T.

## S E C T. IV.

*The Branches of his Calling, founded in the first Advantage, that of Education.*

1. I PRESUME it is by this time rendred sufficiently evident, *that a Gentleman hath a Calling*: It is now seasonable to advance, and shew *what that is*. . And of this the Ground hath already been laid in the last *Section*, by the Enumeration of those *peculiar Advantages* he possesses; which being those Talents committed to his Managery, *his Calling* will be the most exactly anatomized and distributed into its parts, by unfolding those several Branches of his Receipts, and examining what Improvements each of them is capable of, which, as so many distinct Limbs, make up the entire Body of his *Calling*.

2. THIS I shall do, not only in the gross, but severally, through every one of them, and shall take the liberty of doing it with the addition of a double Reflection; the one on *the contrary Practice*, the other on *the Pleasure* and Satisfaction that will infallibly attend the discharge of *this Duty*.

3. I BEGIN with that of their *Education*; the former part whereof commonly commences as timely as the first Exercises of their Reason.

It is so creditable a thing to have Children put into an early Nurture, that there are few Parents so careless of their own Reputation, as to neglect it ; but do either by themselves, or some others, to whom they assign the Charge, put them under such a *Discipline* as may break their natural Rudeness and Stubbornness, mould them into some form of Civility, and teach them that first Fundamental Lesson of Obedience, on which all future Instructions must be built. And this is an huge Advantage, not only towards the succeeding parts of Education, but towards the Regularity of the whole Life. For by having their Infant Passions thus check'd and bridled, they become more tame and governable ever after. The next part of Education, is *Erudition* and Instruction, and under a succession of this they are for many Years. Scarce any that owns the Name of *Gentleman*, but will commit his Son to the care of some Tutor, either at home or abroad, who at first instills those Rudiments proper to their tenderer Years ; and as Age matures their Parts, so advances his Lectures, till he have let them in to those spacious Fields of Learning, which will afford them both Exercise and Delight. This is that *Tree of Knowledge*, upon which there lies no interdict ; which instructs not, as that in *Eden* did, by sad and costly Experience, but by fair and safe Intuitions, and may well be looked on as a principal Plant in that *Paradise* wherein God hath placed this rank of Men.

4. THESE two parts of Education united, qualifie

qualifie a Man for many excellent Purposes. It will be impossible to enumerate all; because a Mind thus subdued and cultivated, must yet owe the Opportunities of many Actions to outward Circumstances and Occasions, which being various and accidental, can with no certainty be brought into the Account. But abstracting from these, there are divers more intrinsick Benefits, which nothing but a Man's self can frustrate; and those alone I shall insist on.

5. **FIRST**, a Man thus Educated, is better prepared to resist all Errors that may invade his *Understanding*: His discerning Faculty is more nimble and agile, can suddenly surround a Proposition, and discover the infirm and feeble parts, and so is not to be imposed upon by such slight Sophisms as captivate whole herds of the Vulgar. This Advantage, it is apparent, he hath, and it is his *duty* to make use of it, to examine cautiously the grounds of an Opinion, before he give up his assent to it, and not to betray his Reason, either to his Sloth, by neglecting to give it a competent discussion; or to his Interest, by electing Tenets rather by their Profitableness than their Truth. This certainly is the least that is supposable to be required of them in this particular; and sure, it is so moderate an Injunction, as the most mutinous humour can have no temptation to quarrel at. For who could think him a severe Imposer, who having furnished a Man with a light to direct him through some dark passage, should only require him not to blow it out?

6. AND as he hath this Advantage in respect of his *Understanding*, so hath he, in the second place, in relation to his *Will*: Which though it be a free Faculty, and consequently cannot be forcibly determined to any thing, yet it is capable of Persuasions and Inducements, and is usually bended and enclined by them. It must therefore be a fair step towards the rectifying of the Will, when the Intellect is stored with Arguments and Incentives to Goodness. And this Learning must be supposed to provide for, unless we will exclude out of the Scheme, both Morality and Divinity; for each of them will yield variety of such Arguments. *Morality* will present Virtue as perfectly amiable in it self, and so fit it to be embraced for its own sake: And not only so, but also as highly profitable and advantageous to us, as being that which gives the sublimest Perfection to our Natures, the sweetest Rest and Tranquility to our Minds, and, in a word, a full Satisfaction to all our Rational Appetites. *Divinity* confirms all this, and superadds what infinitely transcends it, the Assurance of those eternal and glorious Rewards in another World. And these surely are such tempting *allectives* as are very proper to attract the Will to chuse what appears thus excellent, thus desirable, provided they be justly represented to it. And the doing that, the pressing these Motives home upon the *Will*, and that in Refutation of all the contrary deceivable Pretensions of Vice, is the first part of their Obligation. But then there is also a second, and that is,

is, that they permit themselves to be persuaded by such efficacious Arguments, and actually conform their Wills to these Dictates of their Understanding ; that is, that they really and effectively be such Men, as their Education directs and requires them to be : Which being the Work of their *Wills*, 'twill be absurd to plead Impossibility or Infirmary, since 'tis manifest they may if they will ; which is such a degree of Liberty, as serves in all other Instances to denominate a Man a free Agent, and such as all Punishments and Rewards both Divine and Humane are founded on.

7. A THIRD Advantage, is in relation to his *Affections* ; which being the inferior and more brutish part of the Man, are yet so impetuous and assuming, that they are very apt to usurp the Dominion over the nobler Faculties ; and where they gain it, the Event is answerable to what we see in States, where the Common People have wrested the Scepter, all is put into Confusion. Now that which may prevent these civil Broils in the Soul, and secure the Government to the proper Sovereign, may well be reputed an Advantage. And to this, nothing meerly Humane is more conducing than *Education*. For, first, that early Discipline which we presumed, one part of it puts a Bridle into the Mouths of these head-strong Passions, which, by many repeated Acts of Restraint, at last forget their Native Ferity, and become more calm and tractable. But then Erudition compleats this Conquest, backs this unruly Beast, and, by a dexterous Managery, not only restrains, but  
C 4 guides

guides him, and makes him serve to many useful Purposes ; renders those mutinous Rebels not only captivated Slaves, but good Subjects, obedient to the Laws of Reason. All this, Education is of it self aptly disposed to do, if Men will not take the Beasts part against it, encourage him to plunge till he have thrown the Rider. And all that is in this particular required of them, is but to hold fast those Reins that are thus put into their Hands, to keep their Affections in such a just subjection, that they may receive, not give Laws. Thus we see the influence which *Education* hath on all the essential parts of a Man's Mind. And were it here so immured and closed up, that it could make no fallies at all thence ; did the Soul, like *Gideon's Fleece*, ingross *all this precious Dew* ; yet whilst that receiv'd such liberal infusions, it would irrefragably evince this to be no mean, inconsiderable Advantage. But it is indeed impossible it should be so confin'd ; for if it be permitted to make these impressions within, as Heat in the Centre fails not to diffuse it self to the Circumference, so certainly will it extend and manifest it self in the more visible Effects ; all the Products and Emanations of a Mind thus regulated will own their Original, bear the image of their Parent.

8. AND First, his *Behaviour* will be Affable and Civil, not Insolent and Imperious ; as one that knows Humanity and Gentleness is a common Debt to Mankind, and therefore will not think fit to contract or dam up his Civility into so narrow



narrow a compass, that it shall swell into Complement, and mean Flattery towards those above, and not suffer one drop to descend on those beneath him; but disperse its Streams so, that all Channells may be filled with it. 'Tis true, the depth of some, will require a greater proportion to that filling than others; and there 'tis not to be doubted but he may be more liberal; only in the mean time the shallower are not to remain dry. Let the inequality be such as proceeds only from the Capacities of the Subjects, not from the Partiality of the Agent, and he prevaricates no part of his Duty in this Matter.

9. **SECONDLY**, His *Words* will be temperate and decent; the product of Judgment, not of Rage. For he that hath calmed his Passions, hath nothing to betray him to rash, angry, or rude Language: This is a foam which is cast up only by the billows of a turbulent, tempestuous Mind; and can never be the issues of a serene, composed Temper. To this it is but proportionable, that they be also weighty and material. *A Wise Man's words*, saith the Son of *Sirach*, *are weighed in the balance*; and therefore he that hath improved his *Education* to that pitch of Proficiency, will surely look his Discourse be such as may answer that character, which must at the least suppose it to have something of solidity, no Man ever attempting to put froth and bubbles into the Scales. And not only so; but it must also presume it to have something of use and value; for, whoever takes pains to weigh, what for its  
Useful-

Usefulness and Meanness he intends to cast out as Refuse? And both these Qualifications are very essential Parts of a *Gentleman's* Dialect, the one opposed to light and foolish, the other to unseasonable Discourse. For as the one hath nothing of weight (unless it be that of a Burthen to the Hearers) so the other can have nothing of Use, nor consequently of Worth, that being to be measured by the Aptness of it to the Persons to whom it is addressed. It should be the Endeavour of those whom God hath endued with Knowledge, to convey as much of Benefit and Instruction to others as they can: In order whereunto, 'tis necessary they adapt their Speech to the Capacities of those they treat with, otherwise let them discourse never so elaborately, they will rather confound, than edifie, and appear to affect more to boast, than to communicate their Knowledge.

10. LASTLY, His *Employment* will be worthy and ingenuous. A Man that hath this *inward* Nobility of Mind superadded to that of his Birth, will abhor to busie himself viciously or impertinently; he hath those Qualifications, which render him useful; and he must give himself those Exercises, whereby he may become the most eminently so. If by just Authority he be assigned to any Publick Charge, he is to embrace it cheerfully; not as a Prize either to Ambition or Covetousness, but as an Opportunity of Vertue; a Sphere wherein he may move the most vigorously in the Service of GOD and his Country. But this happening but to few, it is necessary he have  
some

some other reserve of Action. And such surely, he that industriously designs it, cannot want: Wherein, though perhaps his Influence will not be so general as in that, yet, it may fall very auspiciously on many. And when all those Occasions are exhausted too, when all direct Operations are at a stand, he may yet betake him to the reflex'd, employ his Activity upon himself, which will always remain a proper Object of his Industry; he being, though a rich, yet still such an improvable Soil, as will encourage and reward his Husbandry, though never so often repeated. And now I shall presume it apparent, That *Education* is a most estimable Treasure, a precious *Mine* that contains so many rich Veins. Oh, why should any that possess it, suffer themselves to be Poor, merely for want of Diligence in digging out the *Ore*?

II. AND would to GOD that were an impertinent Complaint, such as none were concerned in. But they that look on the Manners of many that have had this happy Institution, will find too great Cause to wonder and bewail, that so hopeful a Seed-time should produce so slender, nay, so degenerate a Crop: As if *Job's* Curse were here exemplified, *Job* 31. 40. *Thistles to grow instead of Wheat, and Cockle instead of Barley.* *Plutarch* tells us of a *Voice* frozen in the midst of a *River*, that became audible by the *Thaw*, and applies it to Moral Precepts taught in Youth, but actuated by Age. The Simile speaks him to have lived in better Times: For in these, the *Voice* dissolves

dissolves with the Ice, leaves not so much as an Echo behind it. Men now make it the business of their riper years, to unravel not the follies, but the learning of their Youth: No sooner are they got from under the Discipline of others, but the first Act of it they exercise, is upon those Notions which have been instilled into them. And here they are such severe *Lictors*, that the mildest Infliction is to gag and bind them, deprive them both of Voice and Motion. Nor are they ordinarily satisfied with this, but as if they feared they would, like impatient Captives, watch some advantage to break loose again, their final doom is *Ostracism*, they and their Lineage; all sober Counsels derived from them are utterly expuls'd, so totally raced out of their Minds, that not the least footsteps of them remain. And all this, under the name of *Pedantry*; a Title, which, it is probable, their great averieness to their Teachers suggests to them, as the most pathetick reproach; as if they meant now to be revenged on Learning and Tutor together, for attempting to make them wise against their wills.

12. AND now when the Root is thus stockt up, there is little expectation of Fruit. And therefore he that shall here look for those fore-mention'd Effects of *Education*, will be more disappointed, than *Christ* seemed to be by the *Fig-tree*; that though *Fruitless*, yet afforded *Leaves*. But here we are not to hope for so much, no sign that ever there was such a Plant in the Soil. Let us briefly review those severals, and see what of them is ordinarily to be met with.

13. AND

13. AND first, for the resisting of *Errors*, we usually find *Gentlemen* no *Heroes* in this Point: Their *Understandings* are as pliant, as seducible, as those who never had their means of fortifying them. And if they do indeed reject *Errors*, it is commonly by the same Engine, wherewith they cast off *Truth*, viz. their *Inconsideration* of both, as not being able to endure so much seriousness and intention of Mind, as may serve to enter them of any *Opinion*. They have transplanted their discerning faculty from their *Intellect* to their *Senses*, and find it there so full, so incessant employment, that it can never be at leisure to revert to *Scholastick Disquisitions*. They can discern exactly the most minute *Error* in their *Garment*, hold their *Artificer* most rigidly to the *Laws* of the *Mode*, are most exquisite *Judges* in all that relates to *Vanity* or *Pleasure*; and can they ever think fit to trouble their heads (whose least *Lock* must not for a world be disturbed) with abstruser *speculations*, who have found out so much a more easie exercise of their faculties? If any shall think this character partakes of the *Satyr*, I shall beseech him to compare it with the true state of our young *Gallants* in this point; and then upon the same account that cold and scanty *Praises* go for *Detraction*, I shall expect this very imperfect and partial *Accusation* may pass for a *Panegyrick*.

14. NEXT for the Regulation of their *Wills*, that Advantage depends so much on the former, that of their *Understandings*, that what evacuates  
that

that, must necessarily be supposed to do the same for this also. It is not imaginable, that he who hath defaced all his Principles, whether Moral or Divine, or at least, never revolves or considers them, should receive any influence from them, since they operate not but by a distinct Application. And here should I ask many *Gentlemen*, when they ever so much as attempted any thing of this sort, I fear they would be forced to quarrel at the Incivility of the Question, to evade the Necessity of answering it. But GOD knows, their Actions speak too loud, that their Business is to obey, not to prescribe; to fulfil, not regulate their *Wills*. Nay, indeed, 'tis too frequent, that instead of conforming their Wills to their Principles, they model and transform their Principles to their Wills; herein verifying *Aristotle's* Observation, *That Pleasures are corruptive of Principles*. And so by this one Art of Inversion, the face of Things is quite changed; Virtue, which their Books represented to them as lovely and honourable, is now thought to have gained that Lustre only by the Flattery and Varnish of the Painters, and so is decried, as the most unamiable, despicable Creature: And, on the other side, all the contrary Vices are taken from under that black Veil, Philosophers or Divines have put upon them; and are furbish'd and trimm'd up, set to open view, as the most splendid, glorious Things, the most adorning Accomplishments of a *Gentleman*.

15. AND to secure this Transmutation, even GOD Himself must have his part in it, be concluded

cluded to have been all this while mis-represented in those Characters of *Purity* and *Justice* his Word has made of him, and to have laid no such severe restraints upon Men, as that tells us of. That *Temperance, Chastity, Self-denial, Mortification, &c.* were but the creations of some melancholy *Recluses*, who would then enviously impose those bands upon others, wherewith they had foolishly fetter'd themselves; that God is more indulgent to Men's Appetites, which they may satiate here as they please, without those future dangers Preachers fright them with. That this is the new *Gentile Divinity*, we need not appeal to Mens lives, their words openly proclaiming it, not without much scorn and contempt of their easie simplicity, who govern themselves by the other. Yet as if this would not sufficiently provide for impiety, as if they were conscious of that absurdity, which indeed there is in defining God an abetter and favourer of vice, many have advanced a step higher, taking a more compendious course, and since they cannot bring God over to their Party, make him such as will serve their turn, will unmake him, by becoming flat Atheists. Of this there are too too many Instances, and 'tis to be feared will be many more; whilst to all other sensual allurements that opinion makes to its Profelytes, this is added, that it is become a *creditable* thing, the badge and signature of a modern *Wit*, thus to be one of *David's* Fools, in saying, *There is no God.*

16. IN the next place, let us descend to the *Affections*, and see what Effects of their Education is discernible there. And truly that seems to be no other, than what is observable of a Dam, but to intercept the Course of some rapid Stream, which so soon as it is either removed, or borne down, the Torrent gushes with so much the greater violence, for having had that opposition: so here, when the Restraints, which bridled their Minority, are taken off, their Passions swell to a higher degree of impetuosity, they cease to be Boys and Men together, the Man is dismounted, looses the Reins, and is dragg'd whither the fury of the Beasts directs. A sad change, yet daily too visible in many: For alas, what is more ordinary, than to see *Gentlemen* under the Dominion of these brutish Appetites? sometimes transported by a *Rage* to the greatest Undecencies, nay, Dangers; sometimes hurried by a *Lust*, like the *Possess'd Person*, Mark 9. 22. through *Fire and Water*, the most desperate destructive Attempts, and have nothing but Rottenness and Disease, as the final Prize of all those difficult Adventures; sometimes drowned in swinish *Intemperance*; and sometimes again intombed in the *Earth*, buried, as it were, alive, by sordid Covetousness, as if they meant to transcribe, though not the Innocence, yet the *Sufferings* of the *Primitive Christians*, in being torn in pieces by *wild Beasts*. Oh, that they might once be brought to relinquish this absurd fortitude, that those who laugh at the Precept of *turning the other Cheek*, Matth. 5. 39. would not here



here infinitely over-acted; and give up themselves to be Buffeted, yea, Slaughtered, by these their cruellest enemies; nor be such *Platonick* lovers of Martyrdom, as to chuse only this, whereto there is no Crown annexed, but what is worn in the Kingdom of Darknes.

17. AND now since we are thus to seek of these *inward* effects, we can with no reason hope for any of those *outward*, which are the results and consequences of these. And then 'twill be no wonder to observe *Gentlemen* behave themselves disdainfully and imperiously, as if they could not set a just value on themselves, without the unjust contempt of others. 'Tis true, indeed, this is commonly a wind that blows but one way, down the hill, only upon those below them; upwards they breath gentler gales: it being one of their most studied faculties, to perform all acts of the most supererogating Civility to those above them. But when that Civility is thoroughly scann'd, it will prove a greater injury than the contrary Rudeness; 'tis made up of such hollow professions, such gross flatteries, as are much worse than reproaches, nay, seldom fail to be actually seconded with them; there being nothing more usual, than to revile and deride those at a distance, whom, when present, they admire and adore. And these now become such essential, indispensable parts of Good-breeding, that the want of either, inevitably betrays a Man to the title of a silly Rustick; Flatteries and Despisings being the two contrary elements, whereof he,

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whom

whom they call a *Fine Gentleman*, is to be compounded.

18. THIS gives an Account also of some part of his *Dialect*, which thus far answers little to those requisite qualifications, Weight and Usefulness; there being nothing more trivial or useless, than these two parts of Conversation; and 'twere well if no worse Epithets belonged to them. But if we look also into the rest, they will ordinarily appear to carry proportion with these: 'Tis every Man's observation, that *no Spring will rise higher than its first Head*; and then Words being but the issues of the Mind, where that wants the ballast of sober and vertuous Notions, 'tis no wonder if the Discourse be light and airy. 'Twere easie to exemplifie in the severall sorts of it adapted to the severall Humours of Men; but 'tis also so needless, that the Copy would be too exact, by transcribing the Impertinence too. But what such frothy Discourse is naturally, the most serious may become by accident: And thus we see it the infirmity of some, who so far retain their *Education*, as to have their Minds better replenished to vent their plenty so unseasonably or affectedly, that it produces nothing of benefit to the Hearers, but rebounds injuriously with the aspersion of Vanity upon themselves.

19. BUT such is the misery of this Age, that it were a fair composition, if *Gentlemen* could be persuaded to reduce their *Discourse* only to a privative sort of Illness; 'twere somewhat tolerable, if, as on the one side, they did not *minister*

*Grace,*

*Grace*, Eph. 4. 29. so, on the other, they did not breath infection on the Hearers. But alas! what are all those prophane scoffings at Piety, so frequent among them, but as so many blasts and malevolent vapours to nip and destroy the practice of it? and so we see it too commonly does among those whose greener reflections set them not above their malignant influence. How does their immodest and obscene Talk disperse and scatter their own impure fires, to the inflaming of others? And whilst they inscribe upon these Poisons the inviting names of *Ingenuity* and *Esprit*, they do not only tempt Men greedily to imbibe them, but even defame and prostitute that Wit they pretend to; render it a *Wilderness* for all savage rudeness to range in, and make as many *Candidates* for that Reputation, as there are impious and bestial Men in the World. And to this sort of *Wit*, they have found out a very proportionable Rhetorick, I mean that of their *Oaths*, that hellish piece of Oratory, which so overspreads their Language, that (like a profuse Embroidery that even quite hides the Stuff) it becomes the most remarkable part of it. 'Tis not a little strange, how this foulest deformity hath gotten to pass for an embellishment and ornament of Style; but that it doth so, is very visible, not only from the no pretence of other temptation to it, but also from that affected and studied variety observable among them, as if they had the same concernment for their Discourse, which they have for themselves,

selves, *viz.* that it may every Year appear in some new piece of Dress, have some Oaths fresh minted to set it off.

20. TO all these we may add, their vain *Boastings* and *Affumings*, which are often so deplorably ridiculous, that 'tis doubtful whether more *pity* or *contempt* belongs to them. Thus oftentimes, he that has cross'd the Seas to fetch a Feather and *Fantastick Mien*, brags more of his Travels, than if he had pass'd the *Line*, and felt the scorplings of the *Torrid Zone*. And upon the strength of this, he takes authority to impose on others the most absurd and incredible Relations; yet still imposing more perniciously on himself, *i. e.* a belief that he appears very illustrious and glorious in all this; and on that confidence, the smiles which his Auditors mean in scorn, shall be taken in applause of him, and so encourage those follies they deride.

21. INDEED, where this vain humour dwells, it will betray it self in innumerable indecencies of speech; but never does it give it self a fuller or worse character, than when it lets loose to anger and rage, one of the most genuine and fruitful branches of this bitter root. And this we frequently see overflow in all the invenomed, reproachful language imaginable, such as one would wonder should fall from the mouth of any, whose Education had not been wholly Barbarous; an inverted kind of Eloquence, whereto some, who have been taught the rules of better Rhetorick, have a fluency great.

22. IF now we should proceed to take a view of their *Employments*, there is little doubt but that *Tekel*; Dan. 5. 27. might be a proper inscription on them, yea, a mild one too, Lightness and Vanity being many times the most innocent ingredient in them. And this is but a natural inference from the former: for since the Principle of Actions as well as Words is within, it will certainly operate alike in both; as Water sent from one fountain through several pipes, is the same, and hath equal vertues or faults in each. It were too easie to give as particular an Account of these as the former; but foreseeing an occasion to do that in another place, I shall transfer it thither, as not desiring to iterate the importunity on so ungrateful a Subject.

23. AND now, he that shall consider, that all this is but the partial Image and representation of those, who have had that Education we so much magnified, will sure be tempted to ask *Judas's* question, *Ad quid perditio hæc? Why was all this waste* of Discipline and Literature? To what purpose was so costly a foundation laid, when the superstructure is, in the Apostle's phrase, 1 Cor. 3. 12. nothing *but hay and stubble*? And I doubt, many defeated Parents have cause to make this complaint: but I fear also divers of them may with justice accuse themselves as Accessories to their own disappointments, who by an over-hasty desire of seeing their Sons Men, do at once anticipate and frustrate their hopes, evacuate the benefit of many years Education, by taking them

too soon from under its benign influence. Which though it usually spring from immoderate indulgence, is yet really the greatest severity; for what can be more so, than to tie them to all the labour and toil of the Seed-time, force their Childhood to that study and intention of which that giddy age is most impatient, and then snatch them away at the *Harvest*; suffer them to converse no more with Learning, when once they grow capable of receiving either delight or profit by it? Thus, of late, it hath been the method of Breeding, to post them with an inconvenient speed from one stage to another, many times bringing them too soon to the University, but much oftner taking them too early from it, before they have near gained what they came thither to furnish themselves with: And from thence, the next step is over the *Sea*, which soon washes away those Notions which lie crude in their brains, and have wanted maturity of years to digest into their Manners. Indeed, 'tis not imaginable how they should retain them; they being, at their coming abroad, solemnly put in a direct course of forgetting speedily what they formerly learnt, their whole time being then, by order, to be taken up in other unspeculative exercises, wherein if they do happen to attain to some eminency, yet, 'tis sure but a dry exchange, for what they quit for it. But then 'tis not one in twenty that arrive to that: The negligence of Governors, or their own headiness, when they find the rein thus slackned, often makes their progress little

in any thing they are appointed to ; but instead of that, they run a full career in all debauch'd Pleasures, advance there, in an instant, to the highest proficiency. I say not this, to decry *Traveling* in general, but only the unseasonable time that is chosen for it. He that would really improve his Son by that means, should send him at such a mature age, when, by the help of his foregoing Education, his Judgment is settled and qualified to make useful Observations, his Manners well weighed and fixed, that so he may be capable of all the good, foreign Climes can afford, and secured from the infection of the ill ; like a Loadstone, attract things of weight only, and not, like Jet, draw nothing but chaff and straws. But I confess this a digression, and therefore return to those who have thus imbezilled this precious Advantage, (and who have too much of their own Wills in it, to be able to transfer the guilt upon any error of their Parents ) beseeching them seriously to lay to heart this their so ruinous ill-husbandry, and to let at last some better fruits of that seed appear ; not to suffer a piece of *Plate* left to the School or College, to be the only Testimonials that ever they were there, and so bring those Societies under the reproach of extortion, or fraud, of professing learning, but imparting none, of having taken something from them, without giving them any valuable consideration, making them any proportionable returns. But that they would at last take up this Talent thus long buried in the Napkin, and yet fall a trading

ding with it. And though the time they have lost should render them desperate of the reward of the *Ten Cities*, 'tis yet motive enough to industry, to rescue themselves from the sentence of the *Slothful Servant*. And yet that will not be all; for there being no middle state between Reward and Punishment, he that delivers himself from the one, puts himself likewise into a certain capacity of the other. But besides all he is to expect hereafter, he is sure, at the time, of a very fair Antepast of pleasure here, which he will immediately reap from it, as the first-fruits of the future rich harvest, which though the Law commanded to be sacrificed, yet such is the indulgence of the Gospel, that it exacts nothing, but that Men would themselves enjoy them.

24. F O R such is the admirable goodness of God, that he is generally pleased to adapt his commands, not only to our Eternal, but Temporal concernments; for knowing the impatience of our nature, that we love not to depend wholly upon reversions, he hath been pleased to put somewhat of present gust and relish upon every part of duty. This might be evidenced distinctly through the whole Codex of Christian Precepts, his *Yoke is an easie*, nay, *gracious Yoke*; his *burden a light burden*, Matth. 11. 28. And from this general ground, I may have warrant sufficient to affirm the like of this particular I am now upon. But it may be yet more clearly evinced, by reflecting on the several improvements of this Talent, which have been mention'd, as the *Duty* of all those that possess it.

25. AND



25. AND First, for that of an acute and *elevated Understanding*, I need appeal no further than to common Vote, to have that pronounced a very desirable thing, it being hard to pick out a Man of such an avowed brutality, that will own the despising it. Even those who will be at no pains to acquire, will yet profess to esteem it. And we may believe them in earnest, if from no other argument, yet from this, that every Man affects the reputation of being Wise, is pleased when he succeeds in that aim, and, on the contrary, is not more troubled and discomfited at any thing, than to be taxed of Ignorance or Error. If any shall deny this, I shall suspend his confutation till some body reproach him with folly; and then from the displeasure he finds in himself, leave him to conclude his own value of Wisdom. And, indeed, why do good Men look upon a *fool* with so much pity, and ill Men with so much scorn, if Knowledge be not both a Felicity and a Credit? Nor is this the sentence only of the Vulgar, who usually admire those things most, from which they stand at the greatest distance, but especially of the more-discerning sort of Men, who from every taste they have had of it, have had their appetites so raised, that they have insatiably thirsted after the fuller draughts. This made so many of the old *Philosophers* renounce the enjoyment of those sensual Pleasures, that offered themselves, to go in quest after this one transcendent delight; and *Solomon* to prefer this, in his election, before Riches and Honour, the two principal

principal parts of worldly splendor, to the rectitude of which choice God himself bears Testimony. And now if this be in it self so valuable, so ravishing a thing, shall its being here connected with duty, prove such an allay, as to deprive it of all the gust? Certainly, if it do, it must argue the palate very perverse and distemper'd: for to all other, that one consideration would give a relish and favour to the driest, the most unpleasant undertaking. The conscience that I am now employed as I ought, is such a refreshment as is able to sweeten the severest labour, yea, the greatest suffering. Shame, is a thing to which Humane Nature hath an innate abhorrence; yet the Apostles made it *matter of joy, when it besel them for Christ's sake*, Acts 5. 41. And shall this blessed Copy of theirs be transformed, instead of transcrib'd? Shall those who have not so much *Christian patience*, as to bear the slightest reproach for him, have yet so much *unchristian stupidity*, as to endure the greatest, in opposition to him? Chuse rather to be ignorant, when 'tis both their sin and shame; than wise, when 'tis their duty and reward? Invert St. Paul's choice, and be fools against Christ, as he owns to be *for him*? If there be any such *Antipodes* in our clime, their unhappiness will yet serve to illustrate what they refuse to partake of, *viz.* the felicity of having perform'd this part of duty in the improvement of the Understanding.

26. IN the next place, The *regularity* of the *Will*, is extremely both amiable and profitable.

For

For that being an uncontrollable faculty, if it be wrong set, what torrents of mischief and confusion does it let in? If in all its conceptions it permit the sensual appetite to lay, like *Jacob*, its *pilled rods before it*, all its births will be *ring-streaked, speckled, and spotted*. The ruinousness of a perverse will is so generally understood, that there is nothing renders a Man, even in common account, more miserable and deplored. He whose Will runs counter to his Reason, every Man is *Astrologer* enough to read his *Destiny*, and presage his Destruction. And by the undecent and pernicious effects of a disordered, we may make an estimate of the beauty and advantage of a rectified Will. The former, like a vicious, improvident Governour, exposes his Territories to a deluge, first of luxury, and then of ruine: but this latter, like a vertuous and prudent Prince, at once secures the innocence and felicity of his Subjects. Indeed, it is this alone that really and effectively gives us the pre-eminence above Beasts. They have *choices* as well as we, and they have affections; but wanting the higher principle of *reason*, their choices are necessarily determined by their affections. Now if we who have both, are guided only by the latter, wherein does our state differ from theirs, save only that our liberty makes us guilty, whereas their necessity leaves them innocent? I presume I need say no more, to evince the happiness of a well-order'd Will; since none can contest it, but he must tacitly confess himself weary of his Humane Nature, and emulous,  
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not of a greater dignity, but of a degradation to that of the Brutes.

27. AND as much may be said concerning the *Affections*; which if they be not curbed and held in by the Understanding, will have as free and uncontrolled a sway in Men, as they have in meer Animals, but with worse effects, by how much we have more Objects to incite them, more Instruments to actuate them than these have. If any Man can be tempted to think this no unpleasant condition, let him yet further consider, that this metamorphosis is not like the fancied transmigration of the soul, wherein it was supposed to assume the nature, and consequently the passions but of one beast alone: no, here is the whole Wilderness let loose upon a Man, with all their contrary appetites perpetually combating one with another. He that hath the rapaciousness of a *Wolf*, may yet have the timorousness of an *Hare*; and so is racked between the desire of having, and the fear of suffering. He that hath the lust of a *Goat*, may yet have the intemperance of a *Swine*, and be distracted to which of the appetites to give himself. He that hath the cruelty of a *Tyger*, may yet have the wiliness of the *Fox*, which will give him the pain of many irksome delays, in attending an advantageous opportunity. And so proportionably in others. And what can be more unsupportably uneasy, than to have these continual tumults within, to be in a state of hostility, not only with other Men, but with himself? Or what can there need,  
beyond

beyond this consideration, to recommend the contrary condition to us? The subduing these brutish Inclinations, is the introducing Peace into a Land harass'd and wasted with intestine War: And sure, none need be told (at least in this Age) that that is a most ravishing pleasure. And I may with the same confidence appeal to the verdict of any who hath tried these two contrary states, and doubt not but he will from his experience confirm the most profuse and even Poetick declamation that can be made on this Theme.

28. ALL I shall add, is, in a joint-relation to this and the two former, by observing, that illuminated Understandings, regulated Wills and Affections, make up a great part of the *celestial happiness*. The *Angels of light* would no longer have right to that title, without these. The *spirits of just men made perfect*, were improperly so styled, *Hebr. 12. 23.* had they not received this accomplishment of their nature. And the greater degrees hereof we arrive to here, so much the more sensible anticipation have we of those divine joys. And sure, thus to partake with Angels and Saints, is to be happy; and will be acknowledg'd so by all, whose value and wishes of a *Mahometan Paradise* render them not uncompetent to estimate these purer and refined Pleasures.

29. IF from hence we proceed to those *outward effects*, which are the results of these *inward*, we shall find they are all full of delight and satisfaction. Courtesie and Friendliness of *Behaviour*

*haviour* does not only cast a glorious lustre round about, attract the eyes and hearts of others, but it also reflects with cheerful and comfortable gleams upon our selves. For, *Man* being designed by God for a sociable Creature, hath such propensions and inclinations put into him, as are proper to that end ; and these are gratified and pleased when we so demean our selves, as may answer that intention, towards which, nothing can be more necessary than this Debonair and gentle Carriage ; for that allures People to our Conversation : Whereas the contrary Roughness frights and deters them, (the Churlishness of a *Nabal* makes Men they *cannot speak to him*, 1 Sam. 25. 17.) it gives a Man part of *Nebuchadnezzar's* fate, separates him from among Men, by forcing them to withdraw from him ; and that the worst part of it too ; the *hairs like Eagles feathers, and the nails like Birds claws*, being much the lighter degree of the infliction, fit to pass for Dress and Ornament, compared with that more deforming Disguise this rugged Temper puts upon a Man. And as on the one side, this Morosity and Sourness of Humour is very uneasy ; so, on the other, is that form of fawning and flattering compliance, which some call Civility : It obliges Men, in many circumstances, to renounce their Ease, their Health, yea, their Understandings too, and keeps them in such constraint, that one may truly say, a less measure of Self-denial would serve to constitute a Man a good Christian, than an exact Courtier ; whereas he that keeps himself in a just

Mean,

Mean, neither drives away one sort of Company, nor buys the other so dear; he has a Standard-measure by which to dispense his Civilities, *viz.* the Quality and Worth of the Persons; and confounds not himself with those more unjust and mutable Rules of their Expectations. So in the first of the Instances he keeps himself a Man, whilst the other is in some respect a Beast; in the second, he preserves himself a Freeman, whilst the other is a Slave: And sure, I may refer it to any Man's decision, which is the pleasanter state.

30. NEXT, for the *Words*: 'Tis not to be doubted, but that calm and temperate Language, has the advantage of that which is passionate and rageful; and that not only in respect of Decency, but Ease too; of which there needs no other testimony, than that visible Perturbation and Uneasiness observable in all who are under such a transportation. So, in like manner, when the Words are pertinent and weighty, they give not only more satisfaction to the Hearer, but to the Speaker also: This may be judged by the contrary Displacency Men have at themselves, when they are conscious to have spoken impertinently or undecently. By *Satisfaction*, I mean not that Vanity, which Men too often affect, of shewing their Parts, but a just and sober Complacency, arising from the Conscience of having regulated their Discourse by the measures of a Wise Man and a Christian, the having said that which may be of benefit, but cannot be of mischief to his Auditors.

Auditors. And this, surely, is a much more real Pleasure, than any can be had in the contrary kind of dialect. If to this it be objected, That generally, none are so much delighted with their own discourses, as they who talk the most vainly and absurdly : I answer, That even these are not pleased with the vanity and absurdity ; their pleasure results from a mistake, supposing it to be the quite contrary. And this helps to evince, that solid and prudent Speaking gives satisfaction, since even the shadow and fiction of it can be made to yield to it.

31. LASTLY, for the Employments ; They surely, must afford most of contentment, when they are most noble and excellent : They do so at the time in the direct line, they having more of agreeableness in the nature and dignity of a Man ; but they do yet more so in the reflection, when a Man looks back upon his Day or Week spent, and finds his business has been worthy of him, it exhilarates and revives him, enables him to pass his own approbation on himself, and, as it were, to anticipate the *Euge* he shall one day receive from his great Master. But he that gives himself only the idle diversions of a Child, or sets to the baser drudgeries of Vice, cannot reflect without confusion : which is so well understood by such Persons, that they are fain to take sanctuary in a total inconsideration, never daring to ask themselves, what have I done ? Which bears full testimony to the excellency and felicity of ingenuous Employments ; since they that de-  
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cline those, are forced also to decline themselves, grow out of their own acquaintance and knowledge.

32. AND now what Objection can there lie against this duty, which is, in all the parts of it, so advantageous and eligible, that it becomes duty not only to God, but even to themselves, their own present interests and satisfaction? Shall Pleasure it self lose its nature, adopt the properties of its direct contrary, and become irksome and abhorred, only because 'tis twisted with Obedience? Is there so perfect an antipathy between God and them, that tis impossible they should have the same objects of delight? Or can no Joys have any taste with them, that are not the causes and fore-runners of eternal sorrows? This were such a degree of perverseness, as common Charity bids me not to expect: And I see not what else can evacuate the pleasure that attends the improvement of this talent of Education.

33. AFTER all this, I foresee it not impossible that some may plead an Exemption from this obligation, by affirming, they want the ground of it; that they never had this Education. I am not willing to fancy there have been so many unjust and unkind Parents as may qualify any considerable number of *Gentlemen* for this Plea: But to those few that can really make it, I shall not think the foregoing Discourse wholly impertinent; for, by shewing them the Advantages of what they say they thus want, it may in-

cite them (not to murmur at the negligence of their Parents, but) to attempt the repairing of it, by becoming their own Guardians, putting themselves into Discipline, and by the strict Laws of Reason governing and restraining those Passions; which by the liberty of their breeding have got head, by this means supplying to themselves the first part of Education: And the like may certainly be done for the latter also, if they will but deposit that common error, of thinking it more manly to be ignorant, than to learn, and be content to put themselves in a course of Erudition, which a Man may do for himself in his Closet, as well as a Tutor may do for his Disciple in a School; and though he want many of those Advantages the other hath, yet 'tis possible they may be in a good degree supplied by that industry and desire, which all those are supposed to have, who are thus their own Pupils; and there want not instances of the success of them who have thus attempted, but I confess there are too few Examples of the Attempt, Men being apt to sit down contentedly under this want; whereas, let the same Persons have an entailed Estate alienated from them by an act of their Fathers, they are not then so tame, but will struggle to the utmost to recover their Rights. Yet certainly an Ingenuous Education is as properly the Birthright of a *Gentleman*, as any the most firmly settled Inheritance can be: Why should they then acquiesce in that so injurious an Alienation, and not seek by all endeavours of their own to retrieve this so precious a Possession?

SECT.

## S E C T. V.

*Of the second Advantage, Wealth.*

I. **T**HE second Advantage we are to consider, is that of *Wealth*; which that it is a blessing, will, I know, readily be assented to by all, Mens desires and earnest pursuits after it sufficiently evidencing the general esteem is had of it. Yet though the Conclusion be right, it is to be doubted, many infer it not upon due Premisses. 'Tis not Riches, simply considered, that are the felicity, much less those luxuries to which they are often made to minister; but they are like to a fertile Ground, which, if left without culture, none bears so rank Weeds, but if rightly Husbanded, yields abundant Profit; and thus to manage and improve them, is not only the Interest, but the Duty of all those to whom God hath committed them; this being the one designed Advantage for which they were intrusted to them.

2. SEVERAL Improvements there are, of which they are capable: But before I proceed to them, I must mention one part of Duty, as fundamental to all the rest: And that is, the well-husbanding of them; not in a figurative, but real sense, the having such a provident care of those

goods and possessions, wherewith God hath bless'd a Man, as may secure them from that Consumption, to which carelesness and sloth will infallibly betray them. This surely is obligatory in many respects. First, in Thankfulness (I had almost said Civility) to God, who having dispens'd them as a liberality, 'tis ingratitude, yea, affront, to give them no regard. Secondly, in Justice to a Man's Posterity: He that has receiv'd a fair Inheritance from his Ancestors, if he suffer his supine negligence to cut off the Entail, he defrauds those that were to have succeeded him in it, and becomes that *troubler of his own house*, to whom *Solomon*, Prov. II. 29. assigns no other *Inheritance* but the *Wind*, which is indeed all that such a Person is like to derive upon his Issue, the common Air being often-times their only Patrimony. Thirdly, in order to all those Ends to which Wealth was designed by God, which depend on this, as Accidents on their Subjects, and so are all at once evacuated and nulled by the dissipating of that wherein they are founded. All which Considerations do naturally inforce upon Men the necessity of a prudent managery.

3. THIS being supposed, and the Person having, as in our Law-forms is usual, covenanted to stand seised of the Estate; let us now see what are the proper Uses, to which it is to be limited.

IN the first place, we may rank that of Contentedness in his Portion; which though to one that is set to wrestle with Want, it might seem a hard precept, yet to him that flows with Abundance

dance it might be thought rather a needless than difficult injunction, if experience did not testify, that Contentment is oftentimes as great a stranger in Palaces as Cottages.

4. OF this excellent both Vertue and Felicity, there are two parts; the one, a cheerful enjoyment of so much of his Wealth, as may decently (I say not, vainly) support him in that quality wherein he is placed: God does not make Rich Men such meer Conduit-pipes of Wealth, that they must pass all, without retaining any thing themselves; but rather, like the Earth, which though she conveys the Springs through her veins, yet is allowed to suck in so much, as may give her a competent refreshment; and he that does this moderately, and with a thankful reflection on that liberal Providence, which thus *gives him all things richly to enjoy*, 1 Tim. 6. 17. falsifies no part of his trust, nor abuses his stewardship; this being, as it were, the allowed Fees of his Place, a Pension allotted him by the bounty of his Lord.

5. THE other part of Contentment, is that by which the Desires are terminated within the bounds of his own possessions, and not suffered to range wildly into other Mens, like *Ahab's* into *Naboth's Vineyard*, using their Wealth, as Anglers do their Fish, to bait Hooks for more, by making it an instrument of extorting from others; which is so great a guilt, that it nearly concerns them to secure themselves against it, by a perfect satisfaction in what is properly

their own. Nay, even in what is said, there is caution to be had, that there be not too eager and vehement endeavours of multiplying it, and that not only by an unlawful commixture with other Mens, which is the sin either of oppression or fraud, but even from its own stock, for that may be covetousness, and is surely a direct opposition to the divine dispensation. For when God hath given a Man a full fortune, and by that manumitted him from those carkings and solicitudes to which needier Persons are exposed, for him to make it his grand business to project how he may add to that heap, or in the Prophet's Phrase, *lade himself with thick clay*, Hebr. 2. 6. What is it but the degrading and pulling himself from that Sphere wherein God hath placed him, a voluntary sale of himself to the Gallies or Mines? In this respect therefore I may not unaptly apply that exhortation which the Apostle makes in another, *Gal. 5. 1. Stand fast in the liberty wherewith Christ hath made you free*. Let not him whom God hath by a gracious and peculiar Providence exempted from this meaner servitude and vassallage to the World, relinquish that so valuable a Privilege, give up his *Ear* to be bored by *Mammon*, when God proclaims a *Jubilee*. Yet 'tis possible, the quality of some Mens estates may be such, that they may be capable of Advancement by a moderate and easie Industry, such as may no way divert them from more excellent Employments, but may rather be a recreation than a toil: And in that case

case I know no obligation lies on them so to desire an Improvement, as not to chuse a profitable, before an expensive divertisement, to spend those vacant hours upon that, which remain by way of overplus, from more worthy designs and entertainments. But the perpetual solicitous pursuit after more Wealth, is certainly a culpable inordinacy, as being inconsistent with that contentment and acquiescence which is the Duty of every Man for whom God hath thus liberally provided, and such as will besides be likely to undermine another main part of this obligation.

6. SUCH, in the next place, we are to account the charitable dispensing of his store, to supply the indigencies of wanting Persons; which surely is to be look'd on as the grand and most considerable end of his Receipts. *God*, who is the common Friend, as well as Father of all Men, is not to be imagin'd so partial, as to provide pomps and luxuries for some, and in the mean time leave others destitute of the necessary supports of life; yet if we look no deeper than the visible portions of Poor and Rich, there is no evidence of the contrary. But when we examine upon what Conditions and Proviso's that Abundance is convey'd, we shall have no temptation so to asperse or charge *God foolishly*: For though he have not dispensed so immediately to the Poor; yet he gives them, as it were, Bills of Assignment upon the Plenty of the Rich, a right to be supplied by them: so that the dif-

ference seems to be only that of an Elder, and Younger brethren; the Elder usually carries the bulk of the Estate, but then that is charged with provisions for the Younger; and if the quantity of those be not distinctly express'd, but left indefinitely, that Act of Trust in the Father lays the greater obligation on him, not to deceive it by too mean and scanty a distribution; for now himself is become a Father to them, and therefore should proportion his bounty by the tenderness and bowels of that most affectionate Relation. And this may not improperly be deemed one reason, why among such multitudes of Commands of Charity in the Gospel, there is yet none that expressly allots the proportion of our Alms; that by this act of confidence, as it were, Men might be obliged to the higher liberality: And he that shall make this Incentive to it, a pretence to excuse the want of it, is sure a most criminal perverter of the divine intention, treacherously countermining God's sacred arts, as if 'twere not enough to rebel, unless, in a further contempt, he assaulted him with his own weapons. Certainly God never designed *Lazarus's* portion should be made up only of the *Crumbs from the Table*: For though indeed *Dives* is taxed, that he gave him not them; yet if he had, such a dole would sure never have rescued him from the place of torment. He who rests in a Rich Man's bosom in Heaven, is to have some proportionable treatment from those on Earth, some more hospitable reception than a lying at the Gate, some



some better Chirurgeons than Dogs to cure his Sores; and those that refuse it him, must be presumed to contemn not only the *Lazarus*, but the *Abraham*, yea, the Heaven too that receives him; since that which qualifies him for an admittance there, is not able to recommend him to their least regard.

7. I SHALL not attempt to proportion Mens Charities, since God hath not; yet there are some general measures to be made, to bound them on the sinking side, that they fall not to too scandalous a lowness; which having been done already by a \* better Pen, I shall refer the Reader thither. But those yet leave Mens Compassions full scope to grow up to what greater height God's grace and Men's exigencies shall advance them: And surely the latter may sometimes be such, that it will become every Rich Man not only to rife his Coffers, pour out whatsoever his superfluities have there amassed, but also to defalk much of his own accustomed enjoyments, cause the Razor to pass even upon his whole equipage, to cut off all Excrescencies, all exuberant Expences, that so the stream may run the fuller in that one chanel which God's Providence thus cuts out for it. Whether this may not be a proper season for it, I leave every considering Person to judge. At the present, I shall beseech every Man to whom God hath given Wealth, sadly to ponder how scandalous a thing it will be for him who has been the Object of so great Bounty, to decline  
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\* Dr. Hammond's Practical Catechism.

the being an Agent in any ; to discover himself to have suckt in nothing of the virtue, amidst such an affluence of the commodities ; and to defie the Example of that Liberality, by whose effects he lives. But withal, let him consider the danger of it also, how dreadful a guilt, ( and consequently, vengeance ) he draws upon himself, if he shall defeat this so main end of his Receipts. It is indeed a complication of many crimes, not only against Man, but God also : I shall instance only in two most generally decried, and yet most eminently contained in it, Unthankfulness, and Falseness.

8. GOD, in his wisdom, discerning that Equality of Conditions would breed Confusion in the World, has ordered several states, design'd some to Poverty, others to Riches, only annexing to the Rich the care of the Poor ; yet that rather as an advantage, than a burden, a seed of more Wealth both temporal and eternal. Now in this division of Men, those on whom he hath caused the better lot to fall, can owe it to nothing but his gracious disposal ; and therefore had been certainly obliged to submit to any the most difficult tasks he should have dispensed to them. But now that in his great indulgence he has so tempered the command, as to render it not an allay, but an enhancement of the mercy, he that gives it only a bare tasteless compliance, betrays himself to want a just sense of it ; but he that flatly resists it, is in the most transcendent degree barbarously ingrate. Nay, I think I might have  
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laid the charge higher, and call'd it malice; for what beneath that, can provoke a Man thus to resist his duty and interest together?

9. **N O R** is this all; 'tis also the greatest Perfidiousness: Every Rich Man is, as I said before, God's Steward, and particularly intrusted to provide for the indigent parts of his Family, such are the Poor and Needy. Now if he leave them destitute, and suffer either his riot or covetousness to feed upon their Portions, what more detestable fallens can be committed, not only in respect of them, whose Right he thus invades, but of God also, whose Trust he abuses? Many other enormities there are in uncharitableness, which, as so many mis-shapen limbs, concur to the making up this deformed Monster; but I shall suppose it sufficient to have pointed out these two, which being the most professedly contrary to ingenuity, I must hope will carry a very averting appearance to those who so especially pretend to that quality.

10. **T O** this positive part of Duty, the being *rich in good works*, we find the Apostle connects a negative, *1 Tim. 6. 17. Charge them that be rich in this world, that they be not high-minded, nor trust in uncertain riches.* And we need not resort to implicit faith in the Author, to persuade us of the great propriety and fitness of these cautions; 'tis too evident that Pride and Confidence are diseases that usually breed in full and opulent fortunes; and as they spring from the same root, so do they, like neighbouring branches, mutually shelter and

and support one another. He that is high-minded, abhors the submission of any foreign dependence, and therefore gladly anchors on any thing he can call his own; and thinking his Wealth most properly so, he has as great an aptness, as holy *Job* expresses his aversion, to *make gold his hope, and to say to the fine gold, Thou art my confidence,* Job 31. 24. On the other side, he that trusts in his Wealth, is by that fortified in his Pride. It is *Aristotle's* observation, that *Wealth makes contumelious* and insolent; which, I presume, he infers not only from experience, but reason also; for the ground-work of humility being the sense of impotence and defect, he that assumes a self-sufficiency, undermines that foundation, and instead of it, lays the *Basis* of the quite contrary temper, all haughtiness and elation of mind. A memorable example of this, we have in the insolent reflections of *Nebuchadnezzar*, Dan. 4. 30. which had withal so dismal a consequent, as methinks should, like *Lot's Wife*, remain a perpetual monument to deter others from all approaches towards the like vanity.

II. AND certainly it is a most important concernment of rich Men, to fence themselves against this double Temptation; to which purpose they can hardly find a more compleat armour, than what they may borrow from one short sentence of the Apostle, 1 Cor. 4. 7. *What hast thou that thou hast not received?* Let them look on themselves as meer Receivers, and then with what pretence can they pride themselves in that wherein

wherein they are barely passive? Nay, indeed, if it be thoroughly scann'd, these Receipts imply cause rather of shame, than boasting; the being filled from another's hand, is a sure Argument (and tacite Reproach) of a natural and original emptiness; and if God have dealt so liberally with them, they may collect, 'tis in compliance not with their merits, but infirmities; his having made them rich, is a strong presumption, he saw them not prepar'd to be innocently poor: And sure Pride must be a subtle Alchymist, that can hence extract matter of vanity, and might with equal Logick have perswaded the *Jews* to glory in those indulgencies, which were granted them, only for the *hardness of their hearts*.

12. IN like manner, if they reflect on their *riches* as received, it renders them also a most unfit object of *Trust*. For if they were given, they may also be taken away. We hold all by that old *tenure*, which the Lawyers style *Alodium*, because it is from none but God: and his gifts (of this kind at least) are never so absolute, as to exclude power of revocation. He then that enjoys a thing not upon Right, but Bounty, must ask his Benefactor how far he is to presume on it. And if they would do so in this case, they would soon be resolv'd how little confidence were to be reposed in Wealth. They may hear *God*, the Great Patron, tell them, by *Solomon*, that *riches make themselves wings, and flie away as an Eagle*, Prov. 23. 5. by *Christ*, that the the *treasures* which they lay up here, are liable to the *Moth, and Rust, and Thieves*; and

and by the *Apostle*, that they are *uncertain riches*. Nay, indeed, if they would but ask themselves, their own daily experience and observation, that would bear the same testimony. Every day almost gives some renewed instance of it. What multitudes of accidents are there, to which Mens Goods are liable? a rough Wind, a tempestuous Sea, sinks at once the Merchant and his Ship; an ill season, an hungry soil, eats out the Husbandman: and they who run not either of these hazards, those whom neither the Water nor the Earth swallow up, a Fire may yet consume. And can there any security be fancied in that Wealth, which is thus a prey to each element single, and yet more often to them united in Man, to whose frauds or violences more have owed the impoverishing, than to any of their former accidents? And now what greater infatuation can there be, than to place a trust on that which is so flitting and unsteady, to lean on a broken reed, or in *Solomon's* phrase, *to set one's eyes upon that which is not*.

13. BUT if by an impossible supposition, we should imagine Riches to be as permanent, as they are indeed transitory: yet unless they had as well *Strength* as *Constancy*, they could with no reason be depended on. He that stays by his friend to the last minute, if he have no power to assist him, is only a Spectator, not a Reliever of his sufferings. And alas, how many miseries are Men subject to, in which Wealth can give them no aid! Is a Man afflicted in his body with pain? The  
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*Indies* are not a competent price for a minute's ease, an hour's sleep. Is he persecuted in his Name with reproach? 'Tis not whole *Ingots* of Gold that will stop the mouth of Fame: nay, oftentimes the obloquy is it self meerly the progeny of his Wealth; that breeding envy, and envy detraction. But if the sore lie yet deeper, if it be the *Soul* that suffers, that is yet farther removed from possibility of relief this way. If it suffer as a slave under the dominion of sin, no treasure can redeem from that vassallage. Wealth does indeed too often, by administering temptation, strengthen those chains, but it cannot break them, as appears too evidently by the number of such rich bondmen. If it groan under the guilt of sin, labour under the terrors of an accusing Conscience, alas! gold is no balm to a wounded spirit: the luxuries which that has supported may help to pierce, but it has no power to heal. Or, lastly, if the soul fall finally under the punishment of sin, there is no commuting that penance, buying off that smart: Riches abused, may indeed swell the attempt, and multiply the stripes, but they can never bribe the remission of any. The Wise Man hath assured us this, *Prov. 11. 4. Riches profit not in the day of wrath.* Nor does this carry any opposition to the counsel of our Saviour, *Luke 16. 9. of making friends of the Mammon of unrighteousness*: for he refers not there to any natural or inherent property of Riches, but only to that extrinſick and accidental Advantage may be made of them, proportionably

to what was said before of the *unjust Steward*, whose dexterous managery it was that rendered his Lord's debts so useful to him; not that they had any proper innate vertue to secure him from the necessity either of begging or digging. And therefore we see *Christ's* Words run not in an Annunciative, but an Exhortatory style: He tells us not that *Mammon* shall make us friends, but excites us to make that our own care, and by a prudent disposure to make it subservient to an end above its native efficacy. But all this is sure very reconcileable with that natural impotency we have observed in it. Wealth, charitably disposed, may have excellent effects; but yet those are to be ascribed to the Charity, not the Wealth, which still remains in its own essence the same unactive lump in the Chest, that it was in the Mine; like the Heathen Deities, unable to protect its most zealous Idolaters. As a further instance whereof, I may add that which will sound very like a riddle, that Riches cannot deliver even from present Want: which yet is demonstrably true in all those rich Misers, whose Bellies are lank, while their Coffers are full; a sort of Tantalized creatures, not peculiar only to this latter Age, for we find them described by *Solomon*, Eccles. 6. 2. *A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof.* So insignificant a thing is Wealth, that without the addition of a new power, it enables him not to receive the least benefit from it.



14. WHEN all this is considered, what is there in Wealth that can invite the least confidence, since it appears so utterly unable to secure men in their most important interests, nay, to do that which it most immediately and most colourably pretends to, the keeping them from Want? And therefore he that will not run himself upon that sad defeat of being disappointed in his trusts, failed in his greatest exigents, must look out for some firmer ground whereon to build. But alas! our soil affords it not; all here below was long since pronounced by one that wanted neither wisdom nor experience, to be Vanity. Such mutations and vicissitudes attend all sublunary things, that he that attempts to erect any durable satisfaction on them, out-does the folly of that absurd architect Christ mentions, and builds not on the *sand*, but *water*: and in this sense the World is still under a deluge; not so much dry ground, as where a dove may rest her foot.

15. WE are then driven, by way of necessary refuge, to that which should be our voluntary choice, to come home to the *Ark* to shelter our selves under his wings, where alone we may securely rest, and, according to the advice which the Apostle subjoins to these cautions, to *trust in the living God*. And to do this amidst all the seducements of Wealth, to see through all those mists which the fumes of plenty raise, and whilst they enjoy the gift, to confide only in the Giver, is indispensably the duty, and should be the care

of every one to whom *St. Paul* directs this charge, *All that are rich in this world.*

16. AND such, in the last place, are to take notice of another branch of their obligation, and that is to use that Advantage which their Wealth gives them towards the exercise of *Temperance*: which indeed can never be known to be truly such, but when there are opportunities and temptations to the contrary. He that hath nothing wherewith to maintain a Riot, leaves it doubtful both to others and himself, whether his Abstinences be the effects of Poverty or Temper; but he that has all the fuel for Luxury, and yet permits it not to kindle, he approves his Sobriety to be indeed his Choice, not his fate. And this is a most excellent privilege of Wealth: and though, 'tis to be doubted, it scarce finds room in most of our Catalogues, yet certainly it merits a principal place, as being much the greatest of all those, which reflect only upon the person himself. This resisting of Temptations, is truly that Heroick courage worthy of those that pretend to Honour, fit to denominate a *Gallant man*. I wish those who seek that reputation by many rash and unwarrantable Adventures, would here entertain their youthful Ardours, this being a Field where they may be assured never to want Combatants. One while *Gluttony* presents it self, armed with the allurements of a full and delicate Table: and though one would think him but a despicable assailant, that has only the Kitchen for his armory; yet experience shews us, those  
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edgless weapons may vie with the keenest, for the mortalness of their effects. At another time, *Drunkenness* sends a Challenge by delicious Liquor, cheerful and diverting Company, and that not without menace of infamy to him, who shall own so much religious cowardise, as to fear to hazar his Sobriety in the encounter. Sometimes again, *Lust* attacks him with the piercing darts, the killing glances of a prostitute Beauty. In the mean time, *Pride*, the most sly and treacherous of all the rest, is perpetually laying ambushes for him, in the adorations of his Flatterers, the vanity of his Attire, and innumerable kinds of Excesses. And now, what *Knight-Errand* would wish for more Encounters? Or why should Men range about to invite Quarrels, whilst they tamely suffer such troops of enemies to bid them daily defiance? 'Tis, they say, a *Maxim* among the *Sword-men*, That *he that has once been baffled, is ever after an incompetent Challenger*. I wish it might have this one sober application, that men would suspend all other *Duels*, till they have righted themselves on their Vices, and by some signal Conquest redeemed themselves from that obloquy and defamation, which these mean, yet insulting Adversaries have exposed them to.

17. HAVING shewed what Uses are duely to be made of *Wealth*, let us now look back, and consider whether any of them be ordinarily discernible in *Practice*. And here we shall meet with one sort of Men, who stumble at the very

threshold, that fail in that first part of duty, on which all the rest depend : I mean those who by a supine negligence suffer their *Estates* to moulder and consume insensibly, for want of an easie inspection and oversight. Of such as these, former Ages have afforded Instances, and doubtless the present also, though the number of the luxurious Wasters do now so overwhelm them, that they are the less discernible. And though this seem to be the effect only of sloth, yet certainly there are other concurrences to it, generally these two : first, such an overweening of their Wealth, that they think it inexhaustible ; and secondly, an opinion that it is a mean and peasantly thing for a *Gentleman* to give himself the trouble of looking after his fortune. The motives are too ridiculous to deserve a confutation ; but in the mean time it cannot but extort pity, to see *Families* ruined by such vain whimsies. And what tolerable account can such a Parent give to his beggar'd Off-spring, to whom 'tis very likely he may propagate the pride and sloth which made the meer managery of an Estate too hard for him, and yet withal bequeaths them the sadder toil of getting one ? Nay, what account can he give to God, from whom he received it, in order to several ends, if he thus at once defeat them all ? 'Twas a Command to the *Jews*, that they *should not cut down Fruit-trees*, though it were for so necessary an use as to *advance a Siege*, *Deut. 20. 19.* But this is the hewing down that Stock, from which so much good Fruit should spring, and that

that without any pretence either of necessity or reason.

18. OUR next view will present us with *another* sort of *person*, who as much transgresses the duty of Contentedness in both the parts of it. 'Tis no prodigy to see men, whom God hath afforded the portion of the Rich, farce to allow themselves that of the Poor ; so letting their *eye be evil* even to themselves, *because God's is good*. The *Egyptians* were such jealous Reverers of those Creatures which they worshipped, that he that violated them was in *danger of stoning*, Exod. 8. 26. So these Men who have set up their Wealth for their God, pay it so much veneration, that as they are impatient to have it invaded by others, so they are afraid to offer the least violence to it themselves. They have inshrined it to receive their adorations, and it is now become Sacrilege (indeed the only one they scruple) to debase it the supply of their necessities. They are strange austerities which the *Votaries* of this Deity will endure, even beyond the Mortifications of the most rigid *Ascetick*. Their whole lives are a perpetual contradiction to all the appetites of Nature ; yet alas ! that infers here no compliance with those of Grace, but as if they meant to set up a *Third* party in the world, they equally oppose these. And now he that thus oppresses himself, no wonder if he do the like to others, if he extort the utmost that either power or fraud can wring from any. And that this work may not be retarded, he is provided of variety of instruments

for it. Sometimes Bribery must give him a legal colour to rob his neighbour. Or if a Witness prove a better *penny-worth* than the Judge, Subornation shall do the business. Sometimes Extortion shall prey upon a needy Creditor, and that not only with the slower gnawings of a Canker, but with the more ravenous devourings of the Vulture. Sometimes the Rack is brought out, and a poor Tenant fasten'd on it, and there so strained and distorted, that he can never knit again to any competent subsistence. Sometimes again, a poor neighbouring Prodigal shall be spurred on to further Riot; fed with Money, that so by a forfeited *Mortgage* he may seize on his Estate. In a word, 'twere endless to reckon up all the engines of rapine which this greedy Invader hath in his magazine. And of such a one, I presume, every Man will pronounce, that he notoriously violates the precept of Contentedness.

19. BUT though this be the grossest, yet is he not the only Transgressor. There is also another more plausible sort, who though they do not thus seek to encrease their Wealth at other mens costs, yet do it too much at their own; whose brains are meer forges of Projects, perpetually hammering out some new contrivance for gain, that continually travel in birth of some fresh Improvement, suffer all the pangs and throws of a carking solicitude in pursuit of it. I know this piece of *Covetousness* hath better luck than the rest, and passes for a creditable thing, under the specious name of good-husbandry; but  
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sure if it be thoroughly penetrated, it will appear no less opposite to Contentment than the former. Nor can that guilt be invaded by those that say, they seek to advance their Fortunes, not out of the Miser's design of hoarding up, but out of the more generous purpose of living more splendidly. For sure, he that covets more to spend, is as little contented in his portion, as he that covets more to lay up: he that thinks his Table too scanty, his Equipage too low, is as far from being satisfied, as he that thinks his Land too little, his Bag too empty. So that 'tis apparent, these arrows come out of the same quiver, though they be shot at several marks.

20. AND between both these motives of griping, no wonder if the *Duty of Alms-giving* be crowded into a very narrow compass. That excellent vertue of Charity has indeed much of the image and impress of *Christ* upon it: but the World has given it a further kind of conformity with him than he ever design'd; its crucifixion between Covetousness and Luxury, being the counterpart of his *hanging between the Thieves*. there wants only the Member of the parallel, the *breaking the legs* of these *Malefactors*, which, GOD knows, our *Soldiers*, nay, many Armies of them, have not been able to do. The many Instances these Times have given, of the sudden dissipation of Mens Idolized heaps, have not yet so disciplin'd the Worldling, as to persuade him to *lay up his treasure in Heaven*. And the loud calls

of God to weeping, and *mourning*, and *girding with sackcloth*, have most preposterously been echo'd back with the the louder noise of mens revellings, and wild jollities. And then they who thus despise the judgment of God, are very unlikely to compassionate the miseries of men ; and I doubt there are many who thus answer the character of the unjust *Judge*, Luke 18. *that neither fear God, nor regard man* ; nay, that far out-go him in inexorableness of temper. He was to be wrought upon by *importunity* ; but so petrified are these mens bowels, that no prayers nor tears can dissolve them. 'Tis a much easier Task to dig Metal out of its native Mine, than to fetch it out of the covetous man's Coffer. The Earth, though she hide, yet she guards not her treasure, 'tis accessible to the industry of any that will search for it : but he, like an *Argus*, stands Centinel about his, and sounds an alarm upon the remotest appearance of a poor suppliant. With what jealousy does he eye any that he can but fancy to come upon that ungrateful errand ; and then how many arts has he to prevent the assault ? Or if by some extraordinary Charm, all his eyes have so slept at once, that he happen to be surprized ; yet he has so many weapons of defence, that the assailant shall gain little by it, but the shame of an open repulse, being sure to find him impregnable. As for the *Voluptuary*, he has so many expensive lusts to maintain, that he has difficulty enough how to gratifie all them in the distribution of his Wealth : they are competi-

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tors to each other, yet join to keep out that which would be a common one to them all. He that grudges not the wildest profusions of his Wealth, yet thinks an Alms will undo him. 'Tis the grand business of his life to contrive ways of expence: yet when any object of charity presents one, he becomes thrifty on the sudden; like the *Sensitive plant*, shrinks at that touch; and that open hand of his clutches as fast, as if some convulsion had contracted it. Thus totally have men forgot upon what terms their Wealth was given them, and thereby, like miserable Chymists, extract Poison out of Cordials, a Curse out of a Blessing. Riches were designed by God to be subservient to that Compassion which he has implanted in humane nature: but now they are become the means of suppressing and eradicating it. Rich men look upon Poor, as if they were creatures of another *species*, things wherein they were perfectly unconcerned. 'Tis *Strada's* fancy, that there is such a *sympathy raised between two Needles touched by the same Loadstone, that persons at the greatest distance may by the consent of their motion maintain a correspondency*. I shall not undertake for the truth of the Experiment; but however, methinks 'tis matter of reproach to us, that these inanimate creatures should have so much observable accord, as to give pretence for such a conjecture, whilst men who have so many undoubted principles of union both from nature and grace, have quite extinguished all effects of them. That too many have so, there  
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needs no other evidence than the many unsuccess'd extremities of the Poor. For how else can it become possible, that one rank of men should gluttonize, and another starve? That he that thinks it death to endure either the want or moderation of a Meal, should never consider what are the gripings of the still empty stomach? That he should without all regret see his own humane nature pining and languishing in the person of his poor brother, whilst in himself 'tis oppress'd with the quite contrary excesses, and might be relieved in both by a more equal distribution?

21. AND now who can sufficiently deplore, the Wants of the Poor, shall I say, or rather, the Inhumanity of the Rich! This surely is the sadder spectacle of the two: the one only suffers, the other sins: And that suffering too may end in eternal refreshments, whereas the other in endless torment. *Lazarus rests in Abraham's bosom*, when the uncharitable *Glutton fries* in perpetual flames. And oh, that this were thoroughly weigh'd! that they would consider, that every degree of unmercifulness they shew to others, reverts with a rebounded force upon themselves! Alas, 'tis not so much the poor man's body, as their own souls that sue for their Alms: And whenever they shut up their bowels of compassion upon the one, what do they but Σφραγίσεν ταμῆα, *seal up God's store-houses* and treasuries from the other? When they deny the *crumbs* from their table, they deny themselves a drop of water to cool their tongues.

22. BUT

22. BUT I fear this of Illiberality may pass for a moderate crime in this Age, when so many are guilty of another so far transcending it. For do we not see divers, who instead of abating their Excesses to relieve the Poor, do *maintain* their Riot upon them? If the *desperate Debts* of poor Tradesmen were examined, I doubt not, this would appear a sad Truth. 'Tis become so fashionable a thing to run into Scores, and so unfashionable to pay them, that he is scarce thought well-bred, that has not bankrupted one at least of each Trade he deals with. Their only care is to get credulous Merchants, who so long as they trust stoutly, shall have fair words; but if once their faith fail, then, as if the *Solifidian* doctrine had stretcht it self into Traffick as well as Divinity, they are pronounced Reprobates, and as solicitously avoided as the *Separatist* shuns a person whom he is pleased to call carnal. Posterns and obscure passages are contrived, on purpose to escape them; so that a poor Creditor must give many days, nay, months attendances, before he can so surprize a *Gentleman*, as to come but to ask his own; and then the best return he usually meets with, is some empty promises, to bribe a delay. But sometimes he fares much worse, and, as if 'twere a crime not to starve silently, he is reviled and reproached, and harsh and contumelious language become his only payment. It has been received as a Maxim, *That we are all kind to our own creatures*: But this case shews 'tis no universal rule; for those who thus  
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make poor men, are of all other, the most barbarous to them in their Poverty. But let those who thus shuffle off their reckonings with men, remember that there will come a day, when they shall not be able to decline their Account to God. And with what horror and confusion must they appear at that Audit, when they shall be charged not only with the mis-spending their own Estates, but other mens, the having added robbery to unmercifulness?

23. IF, in the next place, we shall reflect on the Apostle's caution, of *not being high-minded, or trusting in uncertain riches*, we must turn to our Bibles to be satisfied there was ever any such charge given, there is so little of it to be read in mens practices. Humility, is a plant that is carefully weeded out of all rich grounds, accounted a mean degenerated quality, that, like Treason, *attaints* the blood, and forfeits Nobility. *Gentlemen*, though they are for the most part very guiltless of the *Pharisee's* abstinence, the *fasting twice a week*, do yet transcribe the worse part of his copy, the thinking they are *not like other men*, and believe it a justice they owe their birth to do so. They have mounted themselves aloft; and looking down from those Pinnacles of Honour, all below seem little and contemptible creeping things of the Earth, *Worms and no men*. I am not so for confounding of Qualities, as to exact they should chuse their Intimates and Companions out of the lowest rank: I know, Prudence as well as Pride has drawn a  
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Partition-wall between them, (though perhaps the latter has raised it to an unnecessary height) but I wish it might be remembered, that as the Precept of *Not eating Blood*, was designed not for it self, but as an Hedge against Murther; so that just distance, which Order recommends between the Noble and the Mean, is valuable only as a fence against base and ignoble practices; true Greatness consisting in despising not the Persons, but the Vices of the vulgar. Yet here, alas! the scene is quite changed, and many who look the most fastidiously on the one, will yet mix freely with the other; and while they soar the higher in the opinion of their superiority, do yet stoop to the sordid Beastialities of the most abject of men. Nay, indeed, this Lure does sometimes make many of them descend even from their punctilio's; and those who at another meeting must have look'd for no other treatment but what *St. James* describes, *Jam. 2. 3. Stand thou there, or sit here under my foot-stool*, shall, in the rounds of good-fellowship be equal with the best: such a Leveller is Debauchery, that it takes off all distinctions. But in the mean time, how great a shame is it, that such vicious motives shall have force enough to make them thus degrade themselves, when all the Engagements of Christianity are not able to do that which is much less, to abate any thing of those tumours, those swelling conceits of their own greatness, or (in the *Psalmist's* phrase) to make them *know themselves to be but Men*.

24. NOR has the *other* branch of the caution any better success among them. 'Tis in many of them too discernible, that they place that *Trust in uncertain Riches*, which they should repose only in the *living God* ; so making his Gifts his Rivals, and raising him a Competitor even of his own bounty. For this we need no other ways of probation, than only to examine, whether it is, that in any case of difficulty or distress, they make their earliest and most importunate addresses ; for there we may conclude them to fix the greatest confidence. And I fear 'tis too apparent, that where Wealth makes but any the slightest pretences, promises the least aid, though but remote, and at the second-hand, it has most of their applications. Thus in case of *Disease*, they whose plenty enables them for the costlier methods of cure, is not their first resort thither ? do not their Fees flie faster than their Prayers ? and are they not much hastier to invite the Physician than the Divine ? Nay, indeed, the latter is scarce ever admitted, till the former have forsaken them ; a shrewd indication, where their prime hopes are built. So again, in any disastrous event, the first Essay is, whether Money will heal the Wound. He that is under the displeasure of a Superiour, seeks to appease by Presents, or buys the *friendship* of a *Blastus*, *Act. 12. 20.* to mediate for him. He that is brought before a Tribunal, endeavours with the same golden Engine to draw off his Prosecutor, to bend and encline his Judge. He whose

Wealth

Wealth makes him pursued as a desirable Prey, expects his safety even from that which is the original of his danger; and as if, like a *Scorpion*, it alone could cure its own sting, tries whether a part will secure the whole. And in the mean time, no attempt is made to call in God to their rescue; as if he were an idle, unconcern'd Spectator of humane affairs, or so inconsiderable an Allie, as not to be worth the care of engaging him on their side. Nay, even in their last and dreadfulest danger, many seem not to quit their dependance on their Wealth; some *Testamentary Charities* must then do wonders for them, and pass for all those *Fruits of Repentance*, which should secure them from the *Wrath to come*. Even those that have drunk the blood of the Poor, suffered the most of it to incorporate into their Estates; think, by disgorging some small part of it (which perhaps lies crude, not yet so digested) in a *Legacy*, to ease their consciences: so adapting their Restitution to their Rapines, only in this one respect, that those as well as these are of another man's goods; they never commencing till death hath disseised them of all propriety, as if the *Iniquity of the Fathers* were in this sence to be *visited upon the Children*. Thus *their Wills* become their only Pass-port, to convey them to *Abraham's bosom*; and by thus *cajoling* the Poor at parting, they trust to extinguish the clamours of all former oppressions, and in spite of *Solomon*, will hope, that *Riches shall profit in the day of wrath*. It will not here be  
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pertinent to enquire how many other objects of Trust they have, which divert them from that one, to which the Apostle directs them. It may suffice in general to say, that none can be supposed indeed to *trust on the living God*, but those who by sincere piety qualifie themselves for his protection ; according to which measure, 'tis to be feared, many even of the fairest pretenders will be excluded.

25. IF now we proceed to the *last* part of the *Rich man's Duty*, the exercise of *Temperance*, we may without an *Augur* divine the return of that Inquest. For it having formerly appeared, that they turn that stream, which should flow in Charity, to make the fuller current for their Luxury, 'tis visible they are far from designing any self-denial. But if that inference were not proof enough of it, they daily give us ocular demonstrations : What studious provisions do they make for the flesh, *to fulfil the lusts thereof?* Rom. 13. 14. Nature affords not meat delicate enough for their palates ; it must be adulterated with the costly mixtures of Art, before it can become *genteel* nourishment. And in this they are arrived to such a niceness, that Cookery is become a very mysterious Trade ; the Kitchen has almost as many intricacies as the Schools. And the quantity of their Meat is not less extravagant than the kind : One that did but examine their *Bills of Fare*, would think the Dogs appetite were the Epidemick Disease among them, if he did not consider they had Eyes to be fed as well as Bellies.



Bellies. Nor will they be so uniform, as not to have their Drink bear a full proportion with their Meat ; and 'twere well if it did no more, that their Drinking had but those set-hours of their Meals, that so there might be at least some Intervals and Pauses in their Debauches ; whereas now many Persons allow themselves no longer Intermissions than may just qualifie them for a new Excess ; recover their Wits only so far, as may put them in capacity of losing them again.

26. BUT besides these, there is *another sort of provision for the Flesh*, of which they are no less solicitous, and which many buy in at very dear rates. The embraces of a Wife, are as nauseous to them, as *Manna* to the *Israelites*. 'Tis Variety they hunt after ; and so they might have the *Turk's Seraglio*, they would not stick to take his *Mahometanism* withal. Nay, if that were as agreeable to their Reason to believe, as to their Inclinations to embrace, they would certainly reckon it a considerable part of the Prize, as that which to the present possession superadds a liberal reversion of those brutish delights ; and would think they had made a very commodious Bargain, to have so exchange'd the Christian's present Purity, and future Heaven.

27. TO all these Excesses, that of their *Apparel* does perfectly correspond : So much cost, so much business goes to it, that one may almost as cheaply and easily rig out a Ship, as *set out a Gentleman* in his complete Equipage. How

many Artificers go there to the piecing him up? He that should assign him one to each Limb, would much contract the number, which is indeed so great, that if it were computed, 'twould be found it constituted most of the Trades in a Commonwealth. A strange disproportion, that the little World should so much outvie the Greater; and a lively instance it is of the multiplying faculty of Vanity, that can improve Nature's simple necessity of covering, to such an exorbitant excess; and has nurs'd up the first Fig-leaves to such a luxuriant growth, that the *Hercinian Oakes*, which *Mela* tells such wonders of, are but a kind of Pigmy-plant to them that thus over-spread the World; and from covering of Shame, are grown to darken and shadow Reason it self, so creating a *Moral Nakedness*, whilst they hide a Natural.

28. TO all the rest, we may add their *Sports* and *Recreations*, the Expensiveness whereof is no way inferiour to all the former. *Gaming*, like a Quick-Sand, swallows up a Man in a moment; and how many such Wrecks have these latter Ages produced? *Hawks*, and *Hounds*, and *Horses*, &c. are somewhat slower devourers; yet, as they are managed by some, tend much to the same end: So that methinks such Men seem to make the same Menace to their Estates, which *Goliath* did to *David*, 1 Sam. 17. 44. *I will give thee to the Fowls of the Air, and to the Beasts of the Field.* Such vast numbers of them they have, and those kept with such Niceness and Curiosity, as if they had  
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had a design to debauch the poor Animals, and infect them with their Luxury. 'Tis now no news, in the literal sence, to have the *Childrens Bread given to Dogs*; and it may within a while be as little, to have not only their Children, but themselves want it. For Prodigality is of the Nature of the Viper, and Eats out the bowels of that Wealth which gave it birth; and *Actæon's* fate was both Emblem and Story, *to be eaten up with his Dogs.*

29. WE have seen now how much their *Practise* swerves from their *Duty*: Let us next a little consider, whether they might not be happier if they were regulated by it. And first, a *prudent oversight* of their *Estates* is sure far from being such an oppressing burthen as some are willing to fantasie it. For if it be moderate, and such only I recommend, it is supposed to exclude all painful and disquieting sollicitudes; and then it becomes only of the nature of a *Divertisement*, helps them off with some of those spare hours, whose Emptiness becomes their Load, and which they would else be in pain, and probably at no small cost to dispose of. And I see not why it should not be full as pleasant at the instant, to talk of their own Affairs, as of other mens, (which yet are the usual entertainment of those that neglect their own;) to take up Accompts at Home, as Reckonings at the Tavern: And I am sure, 'tis much more so in the consequences of it, as much as Peace is above Discord and Tumult, Plenty above Indigence and Necessity.

30. NEXT for *Contentment*, universal contentment supercedes the labour of proving that a happiness, it being unanimously accorded to be the Elixir and Quintessence of all that pretends to that Title; to be all to these outward things, as the Soul is to the Body, that which animates and inspirits them, without which they are but dead, yea, noisom Carcasses, pressures instead of Enjoyments. This is the true *Philosophers Stone*, that turns all it touches into Gold; the Poor Man is rich with it, and the Richest poor without it. Whoever therefore desires to improve his Estate, let him begin his Culture or Husbandry upon his Mind, plant there this Tree of Life, the shade whereof will yield him a perpetual Refreshment, 'twill make him always as Rich as he desires to be; and he certainly knows not what he asks, that demands more.

31. THE next Duty, that of *Liberality*, may perhaps be thought not to have so amiable an aspect; but it is only by those who look upon it through false-Glasses: Men generally consider it as a piece of Spiritual Rapine, an Engine framed by Divines, to force open their Coffers, and plunder them without a War. But if they would but turn the right-end of the *Perspective*, 'twould then have a quite contrary appearance; they would discern that it is the means to multiply, not diminish their store; a more profitable way of usury than any the greediest Extortioner hath ever found out. 'Tis *a lending to the Lord*, Prov. 19. 17. who surely is the most solvent Debtor any Man can

can deal with, and one who never makes scanty retributions. This, I am confident, might be attested eventually true, by all those who have attempted to make the Experiment. The only prejudice that can lie against their Testimony, is the paucity of those that have so attempted, (and would to God men would conspire to solve that Objection;) for were all charitable Persons summon'd to give in their Accompts, I doubt not it would appear their Bounty had enriched, not impoverished them. I am sure I have met with several remarkable instances of it, but never yet with one to the contrary; and therefore if either Reason or Precedent may have force, he that considers but rightly his own temporal Interest, cannot but have appetite to this Duty, in respect of himself. And yet where there are many bowels, this is but a faint inducement, compared with that which arises from the Calamities of the Persons to be reliev'd. The Wants of the Poor, are loud and passionate Orators, such as cannot miss to work upon any, on whom Covetousness hath not first wrought the unhappy *Metamorphosis*, of turning them into Stone. And these having once convey'd into a Man's mind a compassionate regret, himself groans under that pressure, which he sees crushing the other; and then what can be more pleasant, than by a seasonable charity to ease both? None doubts of the Receivers delight; but sure that is short of the Giver's, by how much the interior sense is more subtile and acute than the exterior. Would God those who make it their

Trade to hunt after pleasures, would try but this one piece of Epicurism, and then I doubt not, they would acknowledge that all Meat is insipid, compared with that, which they eat with the Poor Man's mouth; the most splendid apparel, sordid and inglorious, in respect of that they wear upon his back; and all pleasures and recreations joyless and uneasie, balanced with those transcendent delights which attend the exercise of Christian liberality.

32. NOR have they, in the next place, any reason to suspect the Apostle treacherous to their present interest, when he seeks to despoil them of that either *Pride*, or *Confidence*, which their Riches are apt to create. For the former, 'tis certain, all haughty Persons may very properly interrogate themselves in that form we find, *Wisd.* 5. 8. *What hath Pride profited us, or what good hath Riches with our vaunting brought us?* It would surely puzzle the most experienc'd Man to define what there is in *Pride*, that can afford any felicity. The utmost that can be pretended, is, that it is a lively chearful thing to have good thoughts of one's self; but he that can in earnest make this plea for pride, does, in justice, owe as fair an *encomium* to *Bedlam*; for according to this measure, that contains the happiest People, there being those that are the most highly wrapt in the opinion of their own Excellencies. Yet sure we should judge him in good election for the place, that should look upon it with appetite. But admit this might indeed pass for a pleasure, yet it is the  
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parent of a far greater uneasiness, and, like a canker, breeds a worm that devours it self. For he that looks on himself with such a reverence, expects that all others should do so too; and when he fails in that aim (as none so frequently does as the Proud,) what disquiets and impatiencies is he under! such as infinitely overwhelm all the pleasures of his vain complacencies. A little disrespect from *Mordecai*, is able to evacuate all *Haman's* prosperity. Such a Cheat and Impostor is Pride, that whilst it pretends to exalt, it debases; whilst it elevates a Man above others, it really subjects him to them, puts him in their power to torment and cruciate; and whilst it makes shew of advancing, 'tis but in the same manner that the Rack extends the stature, by dislocating the Joints. And then, I hope, 'twill be no unfriendly office, to persuade Men to keep themselves from that Engine of pain, or to recommend to them such an humility of mind, as may preserve them in that security and composedness, which is fundamentally necessary to all true happiness.

33. THE very same judgment is to be made of the other branch of the Caution, the *not trusting in uncertain Riches, but in the living God*; which is most visibly every Man's present concernment. He that can entertain a doubt of it, let him but fall into the hands of some treacherous or but impotent person, that shall in some important Affairs betray his trust, or deceive his hopes, and then let him tell me, whether it be not a Man's

immediate and most pressing Interest, to build his Confidences on the Rock, not on the Sand. Nothing but the amazing Exigencies of a sinking Man, can excuse the folly of catching at Reeds ; but he that should deliberately elect such Supporters, would be thought as mad, as he is sure to be miserable. Yet this is but the faint and imperfect Emblem of him who rests upon his Wealth : whereas, on the other side, he that shelters himself under the shadow of the Almighty, is possess'd of a most inexpugnable Fortrefs. For how can he fail of Security, that has Omnipotency for his Guard ? or be deluded in his Trusts, that depends on Truth it self ? Let these so distant states be compared, and then sure I shall not need to anticipate any Man's Judgment, but may leave him to pronounce on which side his Interest as well as Duty lies in this particular.

34. LASTLY, *Temperance* also puts in her claim to *Pleasure* : which, I presume, those will be sure to resist, who place that wholly in the satisfaction of the sensual Appetite. Yet I believe, one might take even these Men in such a season, when they should be forced to give up their verdict for it. Come to the *Glutton*, when he is labouring under the load of an over-charged stomach ; to the *Drunkard*, when his morning's qualm is revenging on him his last-night's bebauch ; to the *Lustful* Person, when the torment of his bones admonishes him of the sins of his Flesh : And then ask them whether *Temperance* be not more pleasant than its contrary ? I can scarce think the

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Devil has any such stout *Confessors*, but will then betray his cause. but this vertue is in it self too amiable to need any of these Foils to illustrate it; the pleasure of subduing a Lust, of denying an Appetite, is not only nobler, but greater than any is to be had in the most transporting moment of satisfying them. Every Man will call him a Brute, that when an Enemy is in the Field, loses the opportunity of a glorious Victory, and exposes himself to certain Captivity, rather than forsake his Liquor, or other sordid pleasure. And this is the just decision of the present case: Our Lusts are our mortallest Enemies; and every time they assault us, 'tis in our choice either by resisting them to gain a signal Conquest, or else by stooping to those despicable Lures they hold out to us, to be vanquished by them. He that chuses the last, if he have any shadow of pleasure, 'tis only that of a *Beast*, (like a Horse, who though he hath indeed the satisfaction of receiving Meat, yet he also takes the Bridle, yea, the Whip too from the same hand.) 'Tis the former only, that is the pleasure of a *Man*, which I suppose sufficient to evince to which the difference belongs. For sure, none can think God hath been so unkind to his own Image in humane nature, as in the dispensation of felicity to assign the larger share to the *Brutes*. And therefore in this particular, as well as the rest, we may conclude, that he is not only the most pious, but the most happy Person, that makes the right use of his Wealth.

## S E C T. VI.

*Of the Third Advantage, that of Time.*

I. **L**ET us now proceed to the Third Advantage, that of *Time*: Which though Men do often so industriously waste, as if it were rather a burthen than an advantage; yet the differing estimates they make of it, when it is near expiring, the passionate *Death-bed* wishes of a few days reprieve, witness that it has a real value. For were it an empty, useless thing, it would not then begin to appear considerable, when all other vanities grow in contempt with us. The unhappiness of it, is, that Men learn to prize it, as they do most other good things, rather by the want than the enjoying; buy the skill of Trading, with the loss of the Talent which should maintain the Traffick; and then only come to account it a treasure, when they can no longer dispose it to any benefit; and that disposing alone is it that can render it truly valuable. It is therefore a most necessary providence to learn this art of improvement, this piece of spiritual Husbandry, without which, a Man's self becomes that accursed soil the Apostle mentions, *Heb. 6. 8. whose end is to be burned.* Let us therefore a while examine, what are those Employments of our  
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Time, which may render it most fertile to our present comfort, and future account.

2. EVERY Man says (though perhaps few consider) that *our Time here, is but a Prologue to Eternity* elsewhere; and that the condition of that Eternity, whether happy or miserable, depends upon the well-husbanding of this Time. That therefore, and that only, can be the right managery of it, which tends to make our future Estate as happy, as it is sure to be lasting. To this purpose, God hath chalked us out some great lines of Duty; from whence so many lesser do arise, as will, if we will permit them, twist and wind themselves with every hour of our lives. And though these Duties are, in the kind of them, obligatory to all conditions of Men, yet frequenter Acts of them are expected from those, whose Qualities and fortunes give them more vacancy from secular toils.

3. FOR certainly it is not to be fancied, that God, who has put an active Principle into our nature, should industriously provide for the suppressing its operations in any; devote such a select number of Men, as an *Hecatomb*, to be offered up to *Idleness*. And yet much less can it be thought, that he should so promote that Iniquity, which he professes to hate, as to design them to the pursuits of that, *Manumit* them from labour, to leave them freer for Vice. And if neither of these can be supposed, if their leisure were not indulged them either that they might do nothing, or do ill, there remains only a third end imaginable,

imaginable, and that is the doing good ; ( for as for Sports and Pastimes, the best of them come so near to Idleness, and the worst of them to Vice, that as the one is not to be allowed any, so the other no considerable part of their Time. ) Now because *none is good, but one, that is God,* Mark 10. 18. we can take our measures of good actions only from his prescription ; and so those which he has commended as such to Mankind in general, point out to this particular rank of Men the nature of their Exercises, as their especial vacancy and leisure, does the higher degrees of them.

4. AND first, those of *Piety* towards God, justly challenge a great share of their *Time*. For whereas God may seem to have limited and confined the poor Man's Zeal, by that Rule of *prefering mercy* to themselves, *before Sacrifice* to him ; he does, by exempting the Rich from those necessities, tacitly require their *devotion* to swell up to some proportion with his bounty to them, who being freed from those weights wherewith others are clogg'd and incumbred, even Nature it self suggests the expectation of their soaring higher. He has put them at a distance from the meaner cares and solitudes of life, as if he were jealous those might prove his Rivals, and keep them from growing into closer Intimacy with himself. And shall this design of his love be defeated ? And when he has thus secured himself from one sort of Competitor, shall more and baser be sought out, every the triflingest and vilest Entertainment

tainment be courted to come and supplant him ? This were indeed to answer that odious character of the *Adultress*, Ezek. 16. 34. which was not *solicited*, but *did solicit*. And those that can make such unworthy and provoking returns to so endearing a kindness, evince themselves destitute not only of Grace, but of all degrees of common Good-nature. For when he so projects for their familiarity and converse, what can be more inhumane and ingrate, than thus scornfully to decline it ? Yet under this charge all those will certainly fall, who do not employ (nay, devote) every day some considerable part of this their vacant Time to the keeping up their intercourse with God, by Reading, Prayer, and Meditation.

5. IN the next place, *Themselves* put in for a part. But here I mean not those brutish, sensual selves, which have in many (like *Pharaoh's* lean kine) devoured the nobler and more excellent ; but it is the more divine and sublimated part of them, on which their Time is to be laid out. And here they can never want business, that being in several respects a very proper object of their diligence. For first, their *Understandings*, how clear and vigorous soever, attain not their height at once ; are not, like *Adam*, created in a state of maturity and perfection, but like his degraded Posterity, make gradual motions towards it, advance by several steps and degrees of proficiency ; nor can we in this Life ascend to such a *Non ultra* as excludes a possibility of growth. So that no advantage of Education can supersede the use of  
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After-industry, that being still able to make further improvements, bring in new accessions to their Knowledge. And this is so inviting an entertainment, as may very reasonably expect their companies some hours of the day in their Studies.

6. BUT though this be a considerable, yet is it not the weightiest part of that care they owe themselves. For as the Soul, consider'd in its *Intellect*, may thus become their Pupil, so in its *Moral* it has often need to be their Patient. For though in its Original Constitution it was perfectly pure and healthy, yet by inhabiting in this pest-house the Flesh, it hath contracted much of its contagion; and by how much the more delicate and refined its composition is, so much the more mortal are the diseases to which it is subject. It will therefore require a close and wary attendance. A Physician that has a nice and tender Patient, must be very assiduous in his care, observant of all symptoms, watchful against all accidents. And so certainly should Men be here; they should make daily observations how their ghostly strength encreases or decays, what Humour most predominates, whether Choler boil up into rage, Phlegm freeze into sloth; whether the Sanguineness of their Temper make them lustful, or the Melancholy revengeful, and accordingly apply their spiritual Purgatives, the Baths, or the *Palæstra*, prescribe rules of Diet and Exercise. And doubtless, whoever makes these daily strict inspections into himself, will by the inestimable

mable benefit he receives from it, be taught how great a blessing his *Time* is, and how much a greater to have grace thus to employ it.

7. BUT though a *Man's self* be a *Province* wide enough to take up a good part of his *Time*, yet must he not so engross it, as to defraud his *Neighbour*, who has also a right to share in it. God having made Man after his own Image, has (as part of that) stamped upon him the Bounty and Communicativeness of his Nature: and therefore when we live wholly to our selves, we raise and deface that Impres. And when 'tis remembered, that the hainousness even of *Murder*, is by God pronounced to arise from the *violation of his Image*, Gen. 9. 6. parity of reason must conclude this no light guilt. Nor is it only our Goods we are to impart (for that were a very partial Transcript of that Bounty we are to imitate, which gives us so much besides) but in general whatever other Ability we have by which our Neighbour may receive advantage: and so a Man has as many employments of his *Time*, as he either finds or can make opportunities of doing good to others. I say, *make*; for sure, since God hath constituted Love to our Neighbour one of the fundamental laws to Mankind, we are not to look upon it only as an accident or casualty, but as a main and deliberate business of our lives; not refer it wholly to chance whether ever we shall do an act of this kind or no; but industriously seek out and improve occasions. Thus we find the Liberality of Our Blessed Lord represented to us, in the *Parable*  
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of the great Supper, Luke 14. 6. where there was not only liberal provisions made for such as would come in, but importunity used to draw them, particular invitations made to the *poor and the maimed, the halt and the blind*; and when that brought not in guests enough, the *Highways and Hedges* were to be ransacked, and a general Press, as it were, made of Men, to receive not the Earnest-peny of Death, (which is usually the signification of our Press-money) but the Antepast of Eternal Life. Oh, that all those who pretend to greatness of Mind, would copy out this Munificence, that they would prevent Men's desires, and invite them to come and be obliged by them. For want of this, many occasions of doing benefits are lost; the modesty of some, perhaps the pride of others, averts them from requesting those assistances they most need. It were therefore the noblest Study a *Gentleman* could entertain himself with, to search the various wants of those within his sphere. But then he must be sure to do it with a candid design, the more opportunely to apply himself to their aid; he must not treacherously enquire, who wants knowledge, to deride, but instruct them; not hunt out a debauched Person, to make him his Companion, but his Convert; not find out quarrels to foment, but compose them; in a word, not pry into other Mens concernments, like a *Busse-body*, but a Friend; not to comply with his own curiosity, but their need. And now, he that pays a just Tribute of his Time to these three grand Duties,

will,



will (when the other dues to Nature, temporal Affairs, and necessary Civilities are deducted) not have much to sacrifice either to Idleness or Vice, but will rather think he wants Time than Business.

8. BUT alas, the suil leisure they generally find for the direct contrary employments, witnesses too irrefragably that they are not thus taken up. It is true indeed, we find God often in their mouths, but it is rather in Oaths, than Prayers; as if they meant their Profanations should be the only testimony that they believed a Deity. How many are there such profess'd Votaries to *Bacchus*, that their Knees are reserv'd only for him, never to be bent but in Drinking of Healths; that seem to have enacted to themselves the prophaner part of *Darius's* Law, *Dan.* 6. 7. that of *asking no Petition of God*, only hereint outvying him, that theirs is for an indefinite, not limited time; who reckon saying of Prayers, among those Pedantick tasks of their Childhood which expire with the Rod and *Ferula*; and can never think to debase their more Manly state to it, unless perhaps a restless Night may force them to call it in, to supply the place of a more usual and pleasing *Anodyne*. Whether this be not the pitch of many *Gentlemens* Devotion, I appeal to any that observes their Practice.

9. NOR have they much more to do in the Library, than the Oratory, unless it be stored with *Romances*; any deeper sort of reading is as formidable to them, as the Mines or Galleys;

nor do they without wonder look at those who can voluntarily set themselves to tug at those Oars. But Divinity is beyond all others under prejudice with them, decried not only as a crabbed, but *ungenteel* study; so that upon pain of Reproach, none are to know more of it, than may just qualify them to deride it; or read the Bible to any other purpose, than to enable them to blaspheme God in his own style. If these Men may be said at all to converse with God, it is in the same manner that the Pharisees did with Our Saviour, with the insidious design of *entangling him in his talk*, Matth. 22. And sure, the more time is thus spent, the worse.

10. PROPORTIONABLY to this, they acquit themselves of the *other* parts of this Duty; that *Time* which they should bestow either in preventing or curing their spiritual Maladies, they lay out wholly in contracting or encreasing them. They have made a most strict league with the Flesh, and, like faithful Confederates, they omit no endeavour to strengthen its Party, to supply it with fresh Forces, the expence of the *whole day* is managed wholly in order to that end. Thus that they may be sure to keep their Lust high and vigorous, they give it a nourishing breakfast of sloth in the morning, a full meal of gluttony at noon, besides multitudes of collations in obscene Discourse and Fancies all the day: and with these Auxiliaries, it need not doubt to maintain the Field against poor macerated Chastity. So again, lest Sobriety should

should happen to surprize them, and gain but the honour of one Day, how vigilant are they to give it the first assault? Scarce a day that they draw not up in *Battalia* against it, and seldom miss giving it a total Rout; and if sleep, like a Mist, befriend it to steal upon them in the morning again, yet that little success is but a preparation to a more signal Defeat in the afternoon, which is with many, a time allotted wholly to these skirmishes; perhaps the chase followed all night, nay, pursued so far by some, till an habitual Sottishness save them the labour of these Quotidian Combats. Nor is their Pride so affronted, as to be forgot in the distribution of their Time, a good scantling of it is cut out to its use; some in contriving and designing their Cloaths, and some in putting them on; some in admiring themselves, and some in projecting to be admired by others; some in hearing flatteries, and more in reflecting and ruminating upon them.

II. AS for those broken parcels of *Time*, which are not thus devoted to these or some other set and solemn Sensualities, they are gleaned up by Sports and insignificant Pastimes; nay, even some who abstain from the former, do yet so wholly abandon themselves to the latter, that their lives become utterly unprofitable. Under this number I have no intention to include all who allow themselves Recreations; I know, some divertisement is so necessary both to the Body and Mind of a Man, that if it keep within moderate

derate bounds, it is but a just debt to himself, and cannot fall under any ill character; but that which is reprehensible in this matter, is the excess and inordinacy of it, the making that a business, which should be but a diversion. And this we see too usual with many, who absurdly stretch this Privilege of their *Gentility*, even till it break; pursue their sports of Hawking and Hunting, &c. so vehemently and assiduously, that ere they are aware, they adopt these their Callings; never considering that a Falconer or Huntsman is indeed as mean a Vocation, as those they most despise. But whatever other Pastimes of this nature any Man suffers to usurp his Time, he does in it extremely reproach himself, tacitly confesses, that he is unfit for generous and manly employments, and calls himself Child, while he thus trifles and plays away his days.

12. I KNOW not whether I may rank the great and *deep Gamesters* in this file: for though the nature of their employment belong to it, yet there are such considerable ruinous effects of it, as seem to place it in the number of more serious Ills. And indeed, though Custom hath call'd it Play, yet the many anxious fears and uneasie commotions which usually attend it, evince the great impropriety of the Title, and would more reasonably have given it a name of the direct contrary importance. But as feigned names are commonly an art of concealing persons, so this Trade assumes the style of *Divertisement*, indeed

deed to disguise its true Original which undoubtedly is Covetousness. For, what imaginable cause can there be assigned, besides the desire of Winning, that should make Men venture what they are so unwilling to lose? It is certain, he that plays for a piece, has as much of the divertive part, as he that stakes a thousand: and were that all were designed, Men need not, and certainly would not so profusely over-buy what offers it self at so much a cheaper rate. I know this is a motive Men think too fordid to own; but would God they would once learn (in this better sence) to revere themselves as well as others, and despise to be prevailed on by what they are ashamed to avow. But the Event ordinarily speaks it as great a Folly, as Meanness, of which there are too many sad instances in the shipwrackt Fortunes of these Adventurers. And indeed there is nothing wonderful in it, but that Men will be so mad as to run the hazard; for that being supposed, it is not at all strange to see them sink under it. For a Man has here to deal not with Chance alone (which yet were but a ticklish bottom to imbarck in) but with such combinations of Deceit, that even Good-fortune it self will not secure him: so that he that has not learnt to Plough with the same Heifer, is like to make but sad Husbandry of it. And even those that have, if they happen to get some few good Crops, yet they quite wear out the soil with them, forfeit that Reputation with all considering Men, which should let them in to farther opportunities, and

leave themselves to live not so much upon their own Wits, as other Men's Follies. It is true indeed, that hath in these latter days proved a pretty large *Common* to graze on, and some have seemed to thrive well upon it; but generally such Cattel meet at last with a pinching Winter, which leaves them as bare and meagre as ever. In short, Cheating has usually a reflected efficacy, and deceives none more than those that use it; Yet such a stroke hath it now got in Gaming, that in most Companies it leaves Men only this miserable choice, whether they will be active or passive in it. Which methinks should be enough to awaken Men, as immoderate Tyrannies use to do, to vindicate their Liberties, and reduce Gaming from this exorbitancy to its primitive use, make it cease to be a Trade, and become a Recreation; and that too bounded within such just limits, that it may not encroach on those hours which should be destined to greater concernment. But as it is between this and the rest, either Impertinencies or Vices, all their Time is so preingaged and forestalled, that their most important interest is left forlorn and neglected; they have as little Leisure as Will to consider the poor Soul, or scarce to remember that they carry any such trifle about them.

13. AND now they that thus forget God and themselves, no wonder if they afford little consideration to their brethren. They will not be guilty of such an *Indecorum*, or deny the Body of sin its exact symmetry, by making this part  
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unproportionable to the rest ; and therefore they either allow no part of *their Time* to others, or do it to such inverted perverse purposes, as makes the payment worse than a robbery. Thus many bestow *Visits* on others, not out of any purpose of kindness, but either to trifle away their own Time, or to make observations what they can spie ridiculous to entertain their laughter. A mystery the *London Visitants* are generally well read in, who have put this business long since into a settled course ; so that the discoveries of one Visit sets them in a stock of defaming, back-biting discourse for the next, and so successively *ad infinitum*. So again, many who call themselves *Gentlemen*, much to the reproach of that Title, if they can find out a *young Heir* of much Wealth and little Prudence, how officious, how diligent are they in attending him ? watching him as gladly as a Vulture does the fall of a Carcase, till they find an advantage to rook him at Play, entangle him in Suretyship, or perhaps betray him to some mean and unequal Match. So if they hear but of a *beautiful Woman*, what contrivances, what designs do they lay, first to see, and then to corrupt her ; make it a business to themselves, as well as a Trade to their Agents and Factors, to spring such game ? and upon such occasions as these can liberally sacrifice their *Time*, of which when any Charitable Office would borrow from them but some few minutes, they are then such busie persons, they can by no means afford it. A *Nabal's* blunt and *churlish refusal*, or at best a

*Felix's* put off to a convenient season, are the usual returns to such motions. But to anticipate the Proposal, to go in quest of such Opportunities, looks with them like a piece of *Knight-errantry*; has so little of their practice, that it scarce escapes their scorn.

14. AND now what a heavy Bill of Indictment is like one day to be brought in against them, when God, their Souls, and their Neighbours shall all join in their Charge! Oh, that they would seasonably consider how sadly obnoxious they are to it, and that condemnation which will inevitably follow it; that so they may, according to Christ's counsel, *Matth. 5. 25. Agree with these Adversaries while they are in the way*; and by yielding to each of them, for the future, a just portion of their *Time*, compound the business, stop the Process against them. That they would remember, that of all their prodigalities, this of their *Time* is the most desperate, such as is most impossible to redeem, and yet that wherein they are of all others the deepliest concerned. And this they would certainly be convinced of, if their Aiery Fancies could but so condense into Earth, as to bring them into any acquaintance with their Beds of dust, give them some foretaste of their Dying terrors; for let them but sadly think what they would then give for some few of those Days they now study to fling away, and they cannot chuse but infer the necessity of being better *Husbands*.

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We read in Scripture of the *Demoniacks dwelling among the Tombs*: but the Devil has sure changed that Habitation; for those whom he now possesses he permits not to converse at all there, as knowing it is the properest preparative to his dispossession. And doubtless it would be the most powerful *Exorcism*, as of all others, so of this Evil Spirit, (this filching Devil, that thus steals from Men their precious hours) often to descend into the Vault or *Charnel-house*, and by serious consideration how short their *Time* is, to inforce upon themselves a care of redeeming it.

15. NOR need they fear, that to *redeem their Time*, they must sell their Pleasures, give up themselves to a joyless state of life. For though it is true, they must resign their counterfeit, they shall have real delights in exchange; they must part with their Glass, but shall have Gold instead of it. And as none but a rude *Indian* will repine at that bargain in the Literal, so none but a ruder Christian can dislike it in the Moral sence. For in the first place, he that employs his *Time* in conversing with God, is not only more honourably and more profitably, but also more pleasantly busied than he can possibly be any other way. We all say, *That God is the Center of Felicity*; but he gives himself the lye, that does not withal confess, that the closer acquaintance we have with him, the nearer approach we make to happiness. For whoever believed the  
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Sun to be the fountain of Heat, and yet feared to freeze by drawing near its Rays? Indeed, none but the down-right Atheist can with any tolerable Logick, dispute the pleasantness of this Duty. For can any whose Faith has set up a God, suffer their Fancies to dress him like a Friend? Put on him such unlovely shapes, as may beget aversion, deter them from approaching to him? Can they call him a Deity, to whom they will not attribute so much as they will to every ingenious Man, the honour of being Good-company? This is to be not only prophane, but absurd. And if there be any of so short Discourse, I suppose him uncapable of conviction by Argument: the common Proverb hath assigned him his Teacher, *viz. Experience*. Let him, by frequent, yet reverent Addresses to God, grow into some familiarity with him, bring himself within distance of receiving his refreshing Influences, and then he will discover how very unkind he hath been to himself in thus long holding off. In humane Conversations we use not to find the gust and relish of them, till we arrive to some degree of Freedom: they that converse as strangers, are under constraints and uneasiness. And certainly the main cause of that disgust Men have to this Spiritual intercourse, is their unaccustomedness to it. They address to God perfectly as strangers, now and then pay him a slight Visit, as it were by way of formality and compliment; and then no wonder if it be neither satisfactory to God nor themselves. But then 'tis sure great injustice to defame

same that as unpleasant, which becomes so only by their own ill managery; to say there is no Water in the Well, only because they neglect to provide a Bucket for the drawing of it up.

16. IN the next place, 'tis sure their *Souls* mean them no malice, in exacting part of their *Time*. For first, what they bestow in improving and exalting their *Understandings*, does not only bring them in advantages in the end, but affords them also very fair accommodations by the way. *Learning* yields such variety of agreeable entertainments, that like the *Manna in the Wilderness*, it adapts it self to every Man's taste; he that likes not one sort, may fit himself with another; and sure he must have a strangely vitiated palate, to whom none of them will relish. I can scarce think Nature has produc'd any thing so distemper'd; but Men take up general and implicit prejudices, and will look on Books in no other notion but as Taskmasters; whereas if they would but consider them as Companions, they could not miss of one kind or other, to find a pleasant conversation among them.

17. As for that portion of their *Time* which is spent in attendance on the yet more spiritual part of them, 'tis rather a gift than a robbery, to help them to such a way of expence. Ingenuous Men think it a prize, when they meet an opportunity to rescue from the fullage of Time any thing that carries the stamp of ancient Worth and Nobility. But this is a piece of the greatest Antiquity, of the noblest, yea, divinest Impress. How  
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can Mens hours be better laid out, than in restoring it to its primitive lustre, in wiping off that foil wherewith the steam of boiling passions hath obscured it, and by disburdening it of those loads of noxious humours under which it labours, like good Physicians, recover it from a languishing, infirm, to a vigorous, athletick habit? And sure the satisfaction of this, must far exceed all other entertainments. Indeed, that which is usually taken up instead of it, can with no justice pretend to any tolerable complacency. No Man envies his felicity, but contemns his sordid and abject spirit, that picks out the basest and unworthiest company: And shall it here pass for pleasure, to consort only with the plebeian part of himself, those sensual Appetites, which are the Common People of this little World, to spend all his time in Treating and Caressing of these; and in the *interim* let the Soul, which is of so noble an extraction, so excellent Endowments, stand by neglected, nay, be trodden to death in the croud of this vulgar rabble? Certainly this is a Tragedy, that no Man would see upon the Stage, without indignation: yet, God knows, this is it Men daily act over with applause to themselves. Would God they would once shift the Scene, and let the oppress'd Soul have its season of triumphing; doubtless they would find it more pleasant to share in its Conquests, than in its ruine. We read, indeed, of some Nations that have by the *rites* of a barbarous Religion been forced to make *Humane Sacrifices*: yet we find

find not that they had so slaughtered Humanity it self, as to make it matter of delight. And has our Civility so far out-done their Barbarism, that it shall be pleasure to do that in spite of our Religion, which they did in obedience to theirs? To butcher the Man within us, and leave nothing but our outward Form and inward Guilt to difference us from Beasts? He that disclaims this, must necessarily confess the pleasure lies on the other side, in rescuing the Spirit from the usurpations, yea, tyranny of the Flesh; and consequently, that the Time he thus bestows, is not lost, but improved to his own greatest present, as well as future Advantages.

18. THE like may (in the last place) be said of that part of it which is laid out to the the benefit of others, which is that which brings us to taste the most delicious of humane delights: the pleasure of Obliging, being of all those the most ravishing and transporting. And for this we need not the verdict of Christianity: the Philosopher attests it as well as the Divine. Nay, it is so received a truth, that scarce any Man will avow so much Ill-nature as to resist it in discourse, how much soever his Practice disowns it. Indeed, this is a pleasure of so exalted, so quintessential a kind, that what *Herod's* Auditors said in flattery of his Oration, we may say in truth of this, 'Tis the delight rather of a *God*, than a *Man*. That Sovereign Being, though he were eternally happy in himself, yet as if he had  
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wanted of his complete felicity, whilst he enjoyed it alone, was pleased rather to create, than want objects of his goodness. And a pleasure to which God himself has given such an attestation, as to make a Word in order to it, sure cannot, without the most impious contradiction of his choice, be despised by Man. And certainly 'tis none of the least of those benefits he hath vouchsafed our nature, that he hath given us a capacity of it, by affording us those Powers by which we may advantage and oblige one another; so pointing us out a course, whereby we may not only innocently but successfully entertain *Lucifer's* design, of being *like the Most-High*. It really makes Men, what the Heathens vainly fancied their *Heroes*, even *Demi-gods*. Oh, that those who think it Noble to be aspiring, would thus verifie the opinion, by terminating all their wishes and endeavours in this one generous Ambition! and then 'tis sure they would not need to be told the happiness of this so Deifying an Employment.

SECT.

## S E C T. VII.

*Of the Fourth Advantage, that of his Authority.*

I. **I**N the Fourth place, we are to consider the *Gentleman's* Advantage, in respect of his *Authority* over those that relate to, or depend on him. And this, if rightly managed, is of excellent use, though as capable of being perverted as any of the former. He who has secular ties upon Men, may often, by those cords which bind their worldly interest, draw them to a consideration of their spiritual. A *Tenant* who thinks his livelihood concerned in the Good-will of his Landlord, a *Pensioner* whose subsistence rests upon the Bounty of his Patron; will strive to model themselves to such a form, as may best suit the inclinations of the Person they desire to endear: they are usually Wax to him, that are Flint to others. But then, as variety of Seals make differing Impressions, so this flexibility of theirs may be either abused to ill, or improved to good; this Wax may receive the Image of a Beast, or an Angel. It is therefore the duty of those who are possess'd of this Advantage, to use it to the impressing not of Vice, but Vertue; to contrive how they may most effectually discountenance the one, and encourage the other.

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And this they may doubtless have frequent opportunities of, towards either of those relations forementioned.

2. BUT to none so often as to their *Dome-sticks* and Menial Servants. These are always so much in their road, that they seem to be marked out by God as their most peculiar Province. Every Master has so much of the Prophet, that he is *set as a Watchman*, Ezek. 3. 17. over his Family, and ought as jealously to observe the approach of any Vice towards it, as a Centinal does that of an Enemy. 'Tis a very pernicious error for Men to think themselves no otherwise concerned in their Servants, than they are in their Horses or Oxen, to look upon them only as another species of Working-cattle, and so they do their Business, care not how arrant Brutes they be. Whereas they should remember, that they with themselves are Common-servants to the one great Master, and that the subordination of the one to the other is but the wise *Oeconomy* of their Lord, who has (as in great Families we see it usual) constituted the one as Stewards or Supervisors, to regulate the rest; and then 'twill appear a piece of enormous unfaithfulness to neglect this charge. To avoid which guilt, it will concern *Gentlemen* to have a sedulous care over those that are thus intrusted to them, to make strict inspections into the manners of their servants, and accordingly to apply instructions and admonitions, reproofs, or encouragements. And that they may not transcribe *Pharaoh's Tyranny*, of  
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*exacting brick without straw*, require the superstructure of Christian lives, where there wants the necessary foundation of Christian knowledge, they must provide that none under their charge be destitute of the means of laying that groundwork, of knowing so much of Religion as may bring them into an acquaintance with their duty. But to give life to all these endeavours, 'tis indispensably necessary for them to avow such a love to Piety and Vertue, and such a detestation of the contrary, that their servants may see, that there is but one way of approving themselves both to their earthly and heavenly Master.

3. IF it be here objected, That it is but a counterfeit-vertue, which derives it self from the care of pleasing men, and so that this is but to teach them to convert profaneness to hypocrisie: I must yield so far as to confess, that where that continues the final motive, it will never avail any Man. But as God often uses temporal and outward occurrences, to produce inward and spiritual effects; so it may here happen, that those whose first approaches to goodness were mercenary, and out of compliance to others, may, by coming within view of it, discern it so amiable that they may after love it for it self. And indeed, considering the rude ignorance usual among the Vulgar, 'tis scarce imaginable they should embrace it upon the bare strength of speculation, and therefore must be allowed secular invitations, as baits to allure them. As for those that never advance higher than the meer *Form of Godliness*,

what weight soever it may add to their own doom, yet perhaps that may justly be accounted less mischievous to the world than the contrary extreme ; Hypocrisie being a sin that cannot well set up for *Profelytes*, because it never owns it self of a distinct party from true Piety. And 'tis not impossible, that the example of a feigned Christian may teach others to surmount their copy, and be that in sincerity, which he is but in appearance : whereas open Vice pretends to so much possibility, breaths nothing but Contagion, and, like a Pest, infects Communities. We have therefore reason to conclude, that if this care were generally taken, 'twere a service not only to God, but the Commonwealth, which has not more unprofitable, nay, noxious burdens lying on her from any rank of Men, than from lewd and idle Servants ; who using their places only as a shelter for their sloth and licentiousness, when that *Gourd withers*, knows not whither to retire, but usually either live Beggars, or die Thieves : whereas if *Gentlemens Families* were so ordered, as to become Seminaries of Industry and Sobriety, the number of them is so great, that they might be able to send out many Colonies of useful and civil persons.

4. THERE is also another sort of *Relative*, viz. a *Friend* ; over whom tho' they have not that Authority, which springs from this servile stock of hopes and fears, yet they have one of a much more noble descent, and more vigorous efficacy. Friendship has a key to the heart, which it may use  
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not only to let it self into its secrets, but also to introduce its own conceptions, sentiments, and inclinations; it so mixes with the Mind, that it may insensibly convey into it any *Idea*. Now to use this intimacy to the bringing in any thing base and unworthy, is the vilest treachery; such as is but imperfectly represented by the treason of him, who requires his Friend's hospitality, by bringing in Thieves or Murtherers upon him. A guilt so vehemently to be abhorred, that none is to think himself at a sufficient and just distance from it, but he that industriously pursues the direct contrary: He therefore that hath a *Friend*, ought studiously to contrive how he may most promote his Advantages; and those not only his outward and secular, but also, (yea, principally) his inward and spiritual. This is the only sence wherein 'tis lawful to have designs upon him; and in this he is not only licensed, but obliged to have so. He must here use all friendly stratagems to recommend and endear Vertue to him; make his kindness the Vehicle, wherein the more gratefully to administer whatever is most wholesom, even reproofs, when they appear so; and yet by taking his own turn in being the Patient, evince, that 'tis no assuming humour, that creates him a Physician. If Friendships were thus managed, it would be indeed a most sacred relation, such as would be above the violations of those petty, trivial distastes, which now-a-days dissolve them. Hearts that are tied together with these consecrated bands, are like *Man* and *Wife* joined together

ther inseparably by God, and much for the same end of propagation; only herein as far superior to their pattern, as the mind is to the body, the divine excellencies of a Saint to the natural composition of a man. We may reasonably believe they were Friendships of this making, that first brought that name into so much veneration; and were they again reduced to this, no *Encomium's* could be too lavish for them. Such a reducement, were a work well worthy the spirit and ingenuity of *Gentlemen*; who since they generally profess much reverence to the word, 'tis pity they should cast away their adorations on an empty shrine. The Heathens had *Incantations* to recall their displeas'd Deities into their forsaken Images. I wish they would also try some holy *magick* to bring back somewhat of the primitive divine spirit to animate this now lifeless trunk: that they who justly think it an *ungenteel* reproachful thing, not to have some-body whom they call Friend, may think it much more so, not to pay all the real kindness due to that appellation.

5. HAVING thus far given an Account what are the proper and just employments of this Authority over their several *Relations*, our method now requires us to reflect a little on their *Practice*, and that in the most we shall find as far swerving from the rule in this particular, as any of the former. So far, alas, are *Gentlemen* from making their power instrumental to the infusing good, that there is nothing more ordinary than to see them dispose it to the direct contrary. The  
scorn

scorn and contempt they publickly cast upon all Piety and Vertue; teaches their Dependents how dead a trade that is like to prove to them. And then 'tis very improbable that Godliness shall with them cast the scales against Gain. He that aims to get an Exhibition, or any thing proportionable, will soon discern his way lies in a quite opposite road. He must find out what Vice of the *Gentleman* he may be most serviceable to. Sometimes he must purvey for his Lust, sometimes for his Intemperance; and even when he has cloyed those grosser appetites, yet his Pride will always remain insatiable. He must still provide air for that *Chameleon*, lay out his whole breath in flatteries (a more hellish wind than any the *Laplanders* sell.) 'Tis this enshrining his *Diana* which is the *craft* by which he expects his *wealth*: and therefore whatever other office he executes by starts, a *Parasite* is to be his constant trade.

6. IN like manner, their *Servants* are disciplin'd to be the Ministers of their Luxuries; and not only to serve, but transcribe them. The Master's Vices seldom miss to be taken up by the whole House, as if they were to be the Cognizances and Badges to witness to whom they retained. And though for this they might very well trust to the efficacy of their bare Example; yet as if they could never be secure enough of corrupting their Families, they too often add to it Precepts and Rules of Institution. Thus it is one of the fundamental Laws of their Hospitality, *That no*

*stranger be sent sober away.* So that their Houses may well pass for *enchanted Castles*; no Man scarce that comes into them, being able to guide himself out. They keep, as it were, solemn *Justs* and *Tournaments* of Debauchery, to challenge all Comers, and have variety of Champions to deal withal, Combatants of all ranks. In short, *Gentlemens Families* are become such perfect Academies of Licentiousness, that the most innocent Puny will there, in a very short time, become proficient. And this, God knows, is the ordinary improvement they make of their Authority; as if they affected to out-bid the tyranny of the *Turk*, in sending a Halter to his Vassals, and making them their own Executioners; or thought it a disparagement to their Qualities, to go to Hell without an honourable Retinue.

7. AS for the other sort of power, that which they have over their *Friends* and Intimates, 'tis not discernible that they manage that better. Who almost is there, that seems at all to divert to the Essential part of Friendship? What a Rarity, I had almost said a Prodigy is it, to find (even amongst those that profess the greatest dearness) any that hath either the courage to give, or the humility to receive an Admonition? But instead of those *wounds of a friend*, Prov. 27. 6. there is nothing more common among them, than *the kisses of an enemy*, such mutual soothing in ill, as renders it inveterate and incurable; and, like *Joab to Amasa*, 2 Sam. 20. 10. *sheds out the bowels*, when it pretends to *kiss*. Nay, as if it were

were not sufficient for them to nourish those Vices they find already planted, they sow new seeds, communicate their personal ones to each other, as if the community of Friendship obliged them mutually to diffuse their poisons. Were many of the closest intimacies now-a-days ranfack'd to the bottom, it is to be feared this would be found the basis and ground-work of them. He that hath advanced above the beaten road, arrived to the more elevated mysterious parts of wickedness, (*The depths of Satan, as they speak, Rev. 2. 24.*) would lose much of the gust, if he should not get some Confident, to whom at once to boast, and propagate his proficiency. Thus sacrilegiously is this venerable relation of Friendship profaned, by being prostituted to the vilest and most detestable purposes; and by this accursed abuse, suffers the saddest *Metamorphosis*, becomes only a Confederacy in sin, a Combination and league against what they account the common Enemies, God and Vertue.

8. THESE are such wretched perversions of their power, that one would guess it were some great and very considerable weight of *present Interest*, that should thus bias and distort them. But when that is examin'd, 'twill be found to lie wholly on the other side. The former Section gave us occasion to discern how transporting a delight it is, to be the instrument of any good to others. But as there is no good can bear proportion with that which is done to the Soul; so certainly to be an agent in that, must far transcend

the pleasure of all other Benefactions. He that so dispenses his Bounty, as to engage men to Virtue by it, is indeed the magnificent Person, out-views the most profuse Donations of the greatest Potentates. They can give but some little parcels of Earth; he gives Heaven, and, like a mighty Monarch, hath Kings to do him homage. So he that by well-ordering his Family, makes his Servants to be God's, does not only oblige the Common-wealth, but is, as it were, a Patriot even to Heaven it self; provides it with Inhabitants, and helps to secure it from that emptiness and depopulation, wherewith the general wickedness of men seems to threaten it. And then, in relation to such his Servants, he is, of all other Masters, the most bountiful and obliging: they provide perhaps some petty Annuities; he gives a state of Inheritance, nay, of Eternity.

9. THIS is a vast Munificence, yet that which the arrantest Worldling can have no temptation to grudge. A man may thus, without a Riddle, give much, yet part with nothing, nay, acquire that very thing to himself, which he dispenses to others. So that here is no place for the usual (though unjust) Objection of *impoverishing one's self*, which is that alone which often deadens the relish, or diverts the attempt of other Liberalities. And therefore this sort, which is rescued from that one possible allay, must certainly yield the most vigorous and unmix'd Pleasure; it being sure, that Bounty has in it self so much of agreement with Humane Nature, as will inevitably



vitably produce Complacence and Delight, where it is not so interrupted or allayed.

10. I MIGHT here add, *ex abundantia*, that there is likewise a *Secular Profit* attending it. For if *Gentlemen* had their Dependents truly Conscientious, they would be of very much more use to them. They might employ them securely, and need no other Spyes upon them but their own Consciences. 'Twould not then be, so many Servants so many Thieves and Harpyes, but so many Factors and Traffickers for the Masters advantages. So that here again their own interest engages them to this Care: though, I confess, 'tis to be wished, that the former more ingenuous Motive may be so prevalent, as to supersede all use of this; it being very unreasonable that God should need Auxiliaries from *Mammon*. Yet as once the *Israelites borrowed of the Ægyptians*, so it may not be amiss to make this Inferior consideration a step to the other more Noble: that even they who have yet no gust of that more Heroick Pleasure, may, on the intuition of this Worldly Advantage, endeavour to improve their Authority to the Spiritual good of all that belong to them.

11. BUT from no part of this Performance may they reap so rich satisfaction, as from that which is exercised towards a *Friend*. For as their concernment is nearer in him, than in the former more distant Relations; so the Pleasure of doing good to him, must proportionably encrease: as that heat is most intense which is conveyed by the nearest

nearest Reflection. He who so maintains his Vital station in the great Body, as to sympathize with every Member of it, must yet necessarily have the most acute sense of what befalls those parts, to which he is most immediately conjoined. But there is no stricter Union upon Earth, than that of a Vertuous *Friendship*; and then what can be more satisfactory, than to preserve or advance the health of that, whose maladies himself is sure to feel, to improve and benefit that person, who is thus become a part of him? Persons of Quality love to deck and imbellish the place where they inhabit, abhor to dwell in a Stie or Dungeon: but Friends dwell in each other; and therefore cannot but be delighted in beautifying and adorning those Minds they have thus chosen to live in, in purging them from all foulness and pollutions, and rendring them as pure and immaculate, nay, as splendid and illustrious, as is possible. Certainly, there is nothing upon Earth more ravishing, than a *Friendship* thus entertained. 'Tis some Anticipation of Heaven, where those lines of love, which stretch themselves to every part of the Circumference, do all meet in God, as their Centre. It is indeed that which surmounts the possibility of an exact description, and reserves its full discovery to be the prize of Experience. Let it be tried, and then I doubt not, but he that hath made the Experiment, will readily attest the pleasure of thus employing this part also of his Authority.

## S E C T. VIII.

*Of the last Advantage, that of Reputation.*

**T**HE last Advantage, is that of *Reputation* and *Esteem* : which is generally presumed the Due of Persons of *Quality*, unless where some personal unworthiness hath cut off the Entail, and forfeited that Right. And though these days have taught the Vulgar to defalk much of that respect which former Ages paid to Superiors of all sorts ; yet I cannot think the *Levelling Principle* hath so universally diffused it self, as totally to rase out all impressions of Reverence towards them : so that there still remains somewhat of this Talent for them to negotiate with. It will be their part so to manage and dispose it, as to bring in profit to their Lord, by making it also an Engine to draw Men to Piety and Vertue.

2. **THIS** they may sometime do by *Counsel* ; to the success whereof, there is nothing more contributive than an esteem of the Adviser ; most men being either apt to consider who speaks, than what is spoken. And therefore, Persons whose *Quality* and Education have prepossessed them with an opinion of their Wisdom, have a great advantage towards the working on them. And this

this it will besit them to make diligent use of, by seasonable Advices and Exhortations of those whom they shall discern thus prepared for the entertaining of them, to take all prudent occasions to recommend *Christian Practice* to them; and by pulling off those disguises which the false-measures of the World have put upon Vice and Vertue, to represent them in their true and native shapes; the one the object of horror and detestation, the other of love and delight. 'Tis the want of this discovery, that has given Impiety so free a range: it has drest it self up in a counterfeit-splendour, false-Gems, and tinsel-Gaudery: and in this glittering appearance it marches on triumphantly, receives Acclamations, yea, and Obeisance too; nay, commands not only the knees, (as every prosperous Usurper can do) but even the hearts of men. And will none have so much Charity, so much Zeal for publick Concern, as to uncloak this Impostor, and shew the dazled World what it is it thus bowes to? Perhaps this is look'd upon only as the business of Divines; but certainly, would *Gentlemen* also set to it, they were like to prove the more prosperous undertakers. What comes only out of the Pulpit, passes for *the foolishness of Preaching*, 1 Cor. I. 21. or for the discourses of those whose trade it is to inveigh against sin, All their *Thrusts* being of course, and expected their *Wards* are as well known too; and we daily see Vice approve it self an expert Fencer against them. But the Endeavours of these, would not  
be

be liable to those prejudices : a blow from them would come ( like the revolt of a Confederate ) with the advantage of a Surprize. And there is little doubt, but by friendly and familiar Conferences they might many times insinuate that into Mens breasts, which the more solemn and Authoritative Exhortations of Ministers often fail of.

3. **BUT** Counsel will be of little efficacy, if it be not seconded by *Example*. They must therefore look their lives be such, as may shew they believe themselves, whilst they go about to persuade others. He that shall with never so pressing arguments dehort a Man from that sin, which himself at the next opportunity commits, will never be supposed to have any real ill opinion of it, but rather so passionate a love, that he is jealous any but itself should have its embraces. And then surely this will be so far from averting, that it will excite the appetite of the other to taste of that which he sees is thought so desirable as to be Monopolized.

4. **I N D E E D**, there is nothing by which they have so universal an *influence*, as their Example. Things that are set in some high and eminent place, do naturally attract Mens eyes to them ; so that eminency of condition wherein *Gentlemen* are placed, renders their actions more observable. They are like the *City* our Saviour speaks of, *set on a hill*, and have, by that advantageous situation, the means of making their *light shine farther* than other mens. And there-

therefore it ought to be their constant care, by the bright lustre of their exact and exemplary Conversations, to enlighten the whole sphere wherein they move. Would *Gentlemen* make this their united design, what a happy Constellation of auspicious Stars would they prove, by whose benign Aspect the sterility of vulgar Minds might be cured, and even those Clods be inspired, and rendred capable of excellent productions ?

5. FOR what can be more *persuasive* to those of the lower Ranks to embrace Vertue, than to see it made the election of those whom they suppose to have most judgment to discern its value, and so fall not on it blindfold, and who have also all the contrary pleasures of Sin within their reach ; nay, prostrate at their feet, suing for entertainment, and so are not cast on it by impotence ? What a blur and infamy would it cast upon Vice, if it were once banish'd out of *Genteel* company ? And how fair a step would it be towards its exclusion out of all ? We see what a natural aspiring the Lower sort have to approach to the condition of their Betters. And though that, being now aimed only at their Poms and Greatness, be no commendable temper ; yet sure it were much in the power of those emulated persons to make it so. For would they so order the matter, that their Vertue should outshine all their outward splendors, that it should become the character and distinctive note of a *Gentleman*, to be eminently good, this were a way to consecrate even Ambition it self, by making it an engine

gine not to rack and torture men, as common ambitions do, but to advance them to all virtuous industry.

6. HE that desired to enoble his Family, would then begin at his Mind, cast out thence all base and degenerated Inclinations, and make himself a *Gentleman* without help of Heraldry. Thus haply might they deceive Men into Piety, and make those Emulations, whose first rise was merely from earth, a ladder wherewith to scale Heaven. And how noble, how excellent a charity is this, and yet of all others the cheapest, it having that Proverbial property of Charity, *To begin at home!* The being good, is primarily a kindness to themselves; and to others only by way of result, and propagation, and easie consequence. How unchristian, unmanly, yea, unskilful too will it then be, to deny this benefaction, which has that very argument on its side, which is opposed to other kinds of Liberalities? That fear of lessening a man's self, which in those contracts and shuts up the bowels, is here in all reason to enlarge and dilate them; for in this case men cannot deny, without their own greatest injury, and diminution. And sure 'twould justly pass for a prodigy both of malice and folly, for one so to avert the benefiting another, as to incur the greatest damage to himself in avoiding it.

7. BUT alas, it is not only Charity either to others, or themselves, which exacts of them thus to promote Piety among Men. They have brought

brought themselves under another more con-  
 straining obligation, I mean that of *Justice*, par-  
 ticularly the justice of *Restitution*: for 'tis too  
 visible, they have been deeply accessory to its de-  
 cay. So far have they been from advising and  
 exciting men to good, that I fear their persua-  
 sive faculties have generally been employed to a  
 quite distant purpose. They are few or none, that  
 by their own pious endeavours do at all abate  
 the need of the Priests exhortations; but many  
 that do evacuate their efficacy, by decrying it  
 as the greatest folly, the most unmanly submis-  
 sion, to yield them any consideration. As for  
 their own Counsels, they are too often in earnest,  
 what *Solomon's* was by way of Irony, *Eccles.*  
 11. 9. *Walk in the ways of thine heart, and in the*  
*sight of thine eyes*, encouraging and animating  
 men to all Sensuality. And if they discern any  
 begin to startle at the course, to entertain but a  
 sober thought of that dismal end to which it  
 leads; he is to be laugh't out of that *Hypochondriack*  
*fit*, taught to look upon it as a spice of Phrensie.  
 The loud noise of roaring Mirth is reinforced,  
 to drown that poor whisper of Conscience; and  
 by the sound, as it were, of those Trumpets, he is  
 incited to turn to his course, as the horse *rusheth*  
*into the Battle*, Jer. 8. 6. all arts of encou-  
 ragement used to embolden him to run fearlessly  
 on to Damnation. This is their own known  
*Recipe* --- for all pangs and gripes of Soul. And  
 if it be not of every day's practice, 'tis not that  
 they have any better method of Cure, but such  
 arts



arts of prevention, such means of stupefaction and obduration, that the disease seldom occurs among them.

8. **NOR** do they omit to back and fortifie this with proportionable *Examples* : which, God knows, are so many and so efficacious, that, like a dismal **C**loud, they overspread our whole **H**orizon. They who are by God designed as lights to illuminate all about them, have been the instruments of introducing a more than *Ægyptian* darkness ; thereby exemplifying that Aphorism of our Saviour's, *Matth. 6. 23. If the light that is in thee be darkness, how great is that darkness !*

9. **WHAT** a deluge of Profaneness and Impiety at this day overflows this poor Nation, is too visible not only by the direct, but the reflexed beams, those sad Judgments they have brought down upon it. And though there be too many springs which feed this Ocean, yet there will scarce any be found to have more liberally contributed, than the open and scandalous viciousness of the *Gentry*. They who are placed as Stars in our Firmament, if they dart nothing but malignant influences, what wonder is it if an universal Pest ensue ? 'Tis they that have brought Vice into countenance, made it the mode and fashion of the Times, so that People dread the singularity of being innocent ; and a Man may with less peril of scorn appear in the most superannuated dress, than own the obsolete qualities of Meekness, Purity, Sobriety, &c.

How great and fatal a snare this *creditableness* of sin has proved, I fear there are too many thousands of entangled Souls can witness. And on whom can they more properly charge their ruine, than on those who have advanced it to this repute in the World? Mens natural pravity gives them propension more than enough to ill; and therefore it hath been the business of Laws both humane and divine, to put a bridle upon those inclinations, by fear and shame, to restrain their inordinacy: but this converts the bridle into a spur, when those that should discountenance Vice, thus animate and encourage it.

10. FOR what a Temptation is it to the Vulgar, *to run to all excess of Riot*, when they see their superiors have beaten the path before them, and are themselves immerst in the most brutish sensualities? Which of them will endure to be sober, when Drunkenness shall be accounted so dignifying a quality, that it may make a Peasant company for a Lord? When *Gentlemen* are Atheistical, Clowns will think themselves very modestly wicked, if they be but profane. And when they hear their Betters discharge loud Volleys of Oaths, they will soon find they are as well qualified for that part of greatness as the best. *Their Tongues* are as much *their own*, Psal. 12. 4. and will be glad that by such an easie employment of them they can be *Gentlemen* so good cheap. 'Twere as endless as unnecessary to enumerate the several sorts of infection, which the  
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ill Examples of great Men have diffused. 'Tis too obvious, in the moral effects, to need any other way of discovery. And I am sure it ought to be matter of the saddest reflection to all who are involved in that guilt ; it being a most direful account which they will one day have to make, who have been the Authors of such miserable vastations, turned Communities of Men, of Christians, into Herds of Beasts, nay, into Legions of Devils.

II. EVERY sinner, even of the privatest, obscurest person, carries much of contempt and affront to the Divine Majesty : but great Mens vices are of a yet more giantly frame, they proclaim solemn War with Heaven, levy forces, and draw in multitudes of abettors and confederates in their hostilities. And, God knows, this kind of Unevangelical *violence* the *Kingdom of Heaven daily suffers*. Oh, that the Chiefs and Leaders of these unhappy troops, would at last think fit to sound a retreat ; that they would in pity, if not to themselves, yet to their seduced followers, cease thus desperately to rush on upon the mouth of the Cannon, the Jaws of Hell ! And not only so, but that they would also endeavour to bring them into some terms of accord with that omnipotent Enemy they have provoked ; by their own penitent and reformed lives, teach them the postures of humility and submission, as they have formerly done that of defiance ! This certainly is that to which common equity obliges them ; reparation of injuries being

confessedly an indispensable part of Justice. And certainly there can no injury exceed, nay, equal this, of betraying Men to eternal ruine: and consequently nothing less than the utmost industry to repair it, can be any competent expiation. God grant all those, whose guilt gives them a peculiar title to this admonition, may own their right to it, by a particular and serious application, such as may for the future engage them to the most zealous endeavour of reforming not only themselves, but others, for rescuing their reputation from that foulest blot of being an agent for Satan, and advancing it to that highest dignity of being serviceable to God.

12. BUT there is little hope they will rightly consider the use, who are so utterly mistaken in the nature of true Reputation. A *Man of Honour*, is now understood only to be one that can start and maintain a Quarrel; that for every the triflingest injury, expects, like *Lamech*, Gen. 4. 24. to be *avenged seventy and seven-fold*; that despises the Christian Precepts of Meekness, Long-suffering, and Forgiveness, as rudiments of cowardise and unmanly pusillanimity; and has no other measure of Courage and Gallantry, but by an utter opposition to all those. And whilst *Reputation* is thus hung only at the point of the sword, 'tis a very fit instrument to destroy bodies, but sure not to save Souls. We find daily many Occasions to complain of the tyranny of Custom and Opinion, but scarce any where so much as in those unjust and absurd Laws they have

have imposed in this matter : which were they consideringly weighed, would surely evince them such contemptible Legislators, as would be enough to dethrone and depose them from that usurped Empire they now maintain in the World.

13. TO take only a short and cursory view of them, we shall, in the first place, find them to be horribly impious. For what can be more so, than thus to tear off those signatures of Honour which God himself hath imprest, and vilifie those whom he hath dignified? God has pronounced, that it is the *discretion of a man that deferreth his anger, and it is his glory to pass over a transgression*, Prov. 19. 11. And again, *He that is slow to anger, is better than the mighty ; and he that ruleth his spirit, than he that taketh a City*, chap. 16. 32. But this new notion of Honour, proclaims the quite contrary ; he passes for a Phlegmatick fool, whose blood boils not at the first glimpse of an Affront ; and 'tis Gallantry to offer many Injuries, but ignominious Tameness to bear one. It has always been the indisputable prerogative of *Kings* to be the *Fountains of Honour* ; what an impious daring is it then, to divest him of that privilege *by whom Kings reign* ? To cancel his Patents, and mark them out as the objects of scorn, to whom God gives so glorious a testimony ? Yet thus is it daily done to the Men, whom the *King of kings will honour* ; these are all the Triumphs these *Mordecai's* must expect ; an evidence how much worse they are than *Haman*, that allot them.

them. Certainly there cannot be an act of greater defiance against the Divine Majesty, than thus to reverse his Decrees. And upon this hostility and opposition against Heaven it is, that all the *private Quarrels* and *Combates* on Earth are (as on their foundation) superstructed; so that to initiate a *Duellist*, his first *Challenge* must be directed against God himself.

14. NOR are these false-measures of Honour more opposite to Religion, than Prudence. The glosses the *Sword-men* have put upon the one fundamental Law of *Not bearing an Injury*, have introduced such a multitude of ridiculous *Punctilio's*, that the next Age will be in danger of receiving the *Fable of Don Quixot* for *Authentick History*. And I see not with what justice this can laugh at them in him and his Squire *Sancho*, and yet think them serious enough to govern Men in their most real and weighty concernments. It would indeed astonish any sober person to consider, what *Chimæra's* they are, to which men sacrifice all that ought to be dear to them. How many *Duels* have been fought, how many Men kill'd, (when neither of the *Combatants* were so implacable but that they could willingly have compounded the matter) only because they thought point of Honour exacted it; and the declaring it, would be inglorious? Certainly the *Gallies* is a state of perfect liberty, compared with this bondage. And were the Release from those, necessarily to infer a subjection to this; were those *Slaves* obliged thus to become *Gentle-*  
*men,*

men, I should cease my wonder why so many of them have despised a manumission. For thus to have a Man's Estate, his, Life, yea, Soul too, at the mercy of Popular breath, (not only to be lost, but lost by his own act) is a slavery beyond all that the most abject creature ever groan'd under. And yet so prodigiously absurd is the World, as to cut this out for the *Benjamin's portion*, make it the especial and peculiar privilege of *Gentlemen*. They are set upon a Theatre, and as the *Gladiators* of old, must kill one another, only to entertain Spectators. And who would not think *Bedlam* the only Seminary to breed Men up for such a Trade? Yet so universal is this Lunacy, that one may suspect the Institution of that Hospital is perverted, that *that* encloses only the Sober persons, whilst the Frantick run loose about the World.

15. BUT perhaps the more malicious *Duelers* will think themselves exempt from this number, because 'tis their own satisfaction which they design in it: their Enemies blood will make so delicious a Draught for their Revenge, that they gasp after it, and think it a pleasure well worthy their pursuit. But sure these differ from the former, not as Wise men from Fools, but as a worse-natured Fool from a better. He that would justify the rationalness of any Adventure, must prove the Prize at least to equal the Worth of that he hazards for it. But who that considers he has a Soul, can seriously set it at so contemptible a rate? Or what Man in his wits,

that believes a Hell, will say, the pleasure of a Revenge can countervail those pains? Nay, indeed, none can with any pretence put it in balance with the meer loss of life. For he that is kill'd (as every Man may be that fights) can have no sense of that pleasure, and so becomes incapable of the compensation, if that were able to make it. Nay, I shall descend yet lower, and with some confidence affirm, that the uneasie consequences even of the victory, do quite overwhelm the satisfaction. For this I dare refer my self to any of those who have had the unhappy Triumph of a *Murderer*; and doubt not, that if they will speak their experiences, they will tell us, that the cry of their Adversaries blood in their Conscience, did utterly extinguish the relish of it in their Fancy. Or if they were persons that were hardned against all sense of Divine vengeance, yet the fear of Humane was abundantly enough to defeat them of that pleasure they expected: so impossible is it to *gather grapes of these thorns*, to reap any contentment from so unchristian an attempt. Their Revenge is not compleated without Blood: and if they have it, it proves a Torrent to carry away that imaginary Delight they projected from it. And then what colour of reason can any Man bring, why he should thus *sell his soul for nought*, and become a *Platonick* to Damnation?

16. BUT *Revenge* has two ill-match'd qualities, Blindness and Impetuosity; and so all its darts, though they carry force and venom enough to destroy all about them, yet by being



ill aimed, revert mortally on the breast whence they were shot. Certainly there is not in the World a more prodigious Infatuation, than that which rules in this affair. What can be more senseless, than for me, when a Man has done me an injury, to think to wipe of that, by exposing my self to more? when he has given me the Lye, to invite him to give me the Stab too? Did ever any man attempt to make up a breach, by widening it? To close his wound, by tearing it farther? The Physicians indeed talk of a method of curing some Diseases by *Majoration*: but sure, Injuries are not in the number of those maladies, nor capable of that way of remedy. The greater may, 'tis possible, overwhelm, but not cure the less; as the more moderate Pains become insensible, by the superveniency of the more acute. Yet I presume none will applaud his choice, that should call for the Rack, to drown the pain of a Cut finger, which yet is no hyperbolical Emblem of this sort of Revenge.

17. BUT besides all this, our *modern Gallantry* is treacherous to it self, confutes its own pretension; and whilst it vainly assumes the Monopoly of Courage, is indeed the meanest Cowardise in the world. That by which we use to discriminate base fear from just caution, is the formidableness of the object feared. No Man is reproached for not standing the inundation of the Sea; but to quake at stepping over a Gutter, would be a ridiculous timorousness. 'Twould be neither wonder nor shame to run from the pursuit

suit of a Lion; but to be chased by a barking Whelp, is the property of an Hare, not of a Man. And according to this measure, what wretched Cowards are our greatest *Hectors*? For what can be more contemptible than those unjust Scorns of Men they so tremble at? Which if they were sure to be universal, yet what real ill can they do a Man, who does not by his own fancy lend them an edge wherewith to wound him? But neither can this be the Case, till all both Christianity and Sobriety be quite worn out of the World. For to a Christian, 'tis certain the irreligion of fighting a Duel, would be the most infamous thing; and even to a sober Heathen, the folly of it would be so too: so that he can be in no danger of either of their Reproaches, for declining it. And when these are set aside, who is there whose censure can be at all considerable? Yet this so pitiful, despicable thing is it, which so terrifies and amazes them. And how shall we define Cowardise, if this be not it?

18. AND as it has the nature, so has it the fate of it too; which usually is by fleeing an imaginary danger, to fall into a real. Men fight, that they may not be thought Cowards; and by fighting, they do not only become indeed so, but also rush themselves upon other far more formidable mischefs, run from a Scare-crow into a *Precipice*. And now what a Riddle is this thing they call *Gallantry*, which so startles at the weakest noise, yet stands undauntedly the stroke of a Thunderbolt? They who so dread the reproach  
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of vain impotent Men, do yet confidently encounter the anger of the omnipotent God ; and if Valour and Fool-hardiness were not very distant things, would confute my whole Argument, by making it evident, that they dare be damned. Thus by a strange kind of inverted operation, their Fear makes them bold : Would God that *Antipe-ristasis* might go on to work, till that Boldness have again brought them to a fear, I mean that penitential Fear, proper to those who thus deliberately provoke the Divine Majesty.

19. AND that every *Deliberation* is a circumstance of so great an enhancement, as unmeasurably heightens the sin. Sudden acts may be capable of some alleviations, by the surprize they make on a man's spirit : but contrived and premeditated Crimes can have no milder appearance than of obstinate Rebellion. And this aggravation can scarce ever be wanting to a *Duel* ; many hours, if not days, intervening between the Designment and the Execution. And in that Interval 'tis not possible for all the Opiate Receipts in Satan's Dispensatory to keep the Conscience so drowsie, that it shall not startle, but it will undoubtedly represent to a Man the horror of that he is going about : which is no less than the engaging himself in a double Murder, his own, and his Adversaries. For the wilful hazard of both, fastens on him the guilt, though both happen to survive the Combat. But if it be his own fate to fall, (as he has much reason to expect, who thus puts himself out of God's protection, nay, dares

dares his vengeance) what possible hope can remain for him, who thus dies in that very act of the greatest sin? We are generally apt to think but uncomfortably of those who *make away* themselves: but certainly many of those deserve to be Canonized, in comparison with a Man that dies in *Duel*; the Principle of that being often an excessive Fear of God, which sure is less culpable than a profane contempt of him. Besides, the temptation in that case is usually more violent and impetuous; it being (if not begot, yet) cherish'd and fomented by Melancholy, the most untractable and obstinate of all humours: whereas the suggestion to this hath no such auxiliary to aid it, the originals of Quarrels being frequently from too free a Jollity. And lastly, that, of how heinous a kind soever, is yet but a single sin; whereas this, as I said before, involves a two-fold guilt. And of how crimson a colour must that soul appear before God's Tribunal, that is thus double-dy'd in Blood!

20. AND now who can chuse but cry out, in the Prophet *Esay's* style, *Hear, O Heavens, and hearken, O Earth?* What strain of wonder and amazement can bear proportion with the desperate madness of Men, that can thus knowingly and consideringly rush themselves upon such unspeakable mischiefs? Especially since here they want even that miserable Reserve, which serves to embolden them to other sins, *viz.* the hope of a future repentance. For those that make but the slightest measures of that, can scarce fantasie  
any

any opportunities of it in this case: since to him that dies, there seldom remains any space of interval between his sin and his death, no time for those clouds to gather, those penitential showres to descend, which should wash away his blood-guiltiness; or if there did, yet what expectation is there he should employ it to any effect? Such presumptuous, considerate sins, naturally work an obduration in the heart, which nothing but an extraordinary grace can remove; and after such an high and daring provocation, 'tis very reasonable to expect God should withdraw even the lowest degrees, but sure, not that he should add higher.

21. THESE Considerations are all of them so obvious, that they naturally suggest themselves: And certainly, they are so weighty and pressing, that 'tis a Prodigy to see they should be so universally ineffectual: which can proceed from nothing but the want of close and serious application. Would Men dare but to meet single with their own sober thoughts, 'twould certainly supersede all other *Duels*. There remains therefore nothing for me to add, but to invite them to this one Encounter, to beseech them to grapple a-while but with the force of Reason, a Combate of all others the securest, where to be subdued, is more glorious than to conquer in any other: and when it has despoiled them of that false-courage, which exposes them to such dismal ruines, to permit it to re-inspirit them with a true one, such as may give them daring enough to stand up  
against

against this so more than Barbarous a custom ; to endeavour to banish it out of Christendom, and so take off that reproach which our profession lies under from so impious a practice ; which having no other Tenure but Prescription, there needs nothing but Desuetude to destroy. Let every Man for his own part strictly abstain from it, and avow the doing so ; and then, by ceasing to be a Fashion, it will cease to be at all.

22. BUT the misery of it is, no Man will assume to be *leader* in this so noble an Enterprise, to begin this so necessary a Reformation : which though it have so much more of compliance even to carnal Interests, than its contrary, that I doubt not many wish it were universal ; yet till it be so, they think 'twill be uncreditable to any particular Person. But were that the certain event of it, 'tis sure that Reproach ought to be despised, when it comes in competition with Duty. In this case, the resolution of *David* (as great a *Sword-man* as any of them ) is most proper ; *I will yet be more vile than thus*, 2 Sam. 6. 22. And certainly a Man cannot pass a more glorious Martyrdom, than to suffer ignominy upon such an account. I am sure 'tis a real shame, to see that Men can offer violence to all their dearest complicated Interests, to comply with that anchristian custom, yet cannot cross a single imaginary one, to suppress it.

23. N A Y, the truth is, they create Punctilio's in this case, by which themselves will not be govern'd in any other. In a common *Fire*, does  
any

any Man suspend his own endeavours, till he see the whole Town running to quench the flame? Or if one of these popular persons had been of the *Philistines* company, when the House began to fall, Judg. 16. 30. would he have so dreaded the singularity of a solitary escape, as not to have attempted it, till shoals of others had led the way? We have had some experience, under what prejudice a *publick Act* falls, that is by its makers precluded from being a precedent. And sure these Men do tacitly (yet very intelligibly) accuse the unreasonableness of this fear, whilst they confine it to this single instance. And methinks 'twere but just, they should be required to be consentaneous to themselves, and act in other things by the same measures; which would prove so sharp a penance, as were more likely to reduce them to Sobriety, than all the force of Argument.

24. BUT besides this severe Remedy, there is sure an *Antidote* against this *Malady*, a way to separate the Duty from the Contempt which their fancies have so closely annex'd to it: and that is, by making their lives so uniformly Christian, that it may be evident, 'tis Conscience, not Fear, that works with them. Without this, I know indeed no security from Reproach. For to see a Man, who tramples upon all other Commands of God, catch up this, as a Buckler against a Challenger; who can be so blindly charitable, as to impute this to any thing but Cowardise? But when the whole tract of a Man's life is one continued course of Obedience, no Man will expect he should

should violate that upon this occasion. To this may be added a cheerful and free exposing himself to all warrantable dangers, when any publick occasion of hazard is offered: if he then shew himself daring, 'twill be apparent, that 'tis not the fear of Death, but Sin, which locks up his Sword from private *Duels*. Or when there is no opportunity of this active valour, let him approve his passive, by a contented, nay, joyful submission to any suffering, that attends the discharge of a good Conscience: and of this there is little fear (in these days especially) to want occasions. He that does this, will be in no danger to be defamed for declining *Duels*: but, on the contrary, such an equable piety will extort reverence from all; there being such a venerable amability in it, that the most profane do even against their wills bear it some inward respect.

25. LET not Men therefore pretend the *fear of Reproach*, as an excuse, since here is so ready a *Salvo* for that objection: but let them, by an assiduous practice of all other Christian Virtues, render this also secure to them, and qualifie themselves for the propagating it to others. And oh, that we could once see all other quarrels amongst *Gentlemen* converted into this one holy contention, who should be forwardest in this Heroick attempt. 'Tis the false notion of Honour, that is one of Satan's principle Citadels, like *Zion* to the *Jebusites*: and the assaulting of that, would be an atchievement of so much glory, that he that could prosper in it might justly challenge



lunge the dignity which *David* there promises, *2 Sam. 5. 8.* of being *Chief and Captain*. Here then they may lawfully quench their thirst of Honour, yea, and that of Revenge too, by wrecking their utmost malice on this their so grand Enemy. Let it be remembred how long it hath befooled and cheated the World, and be exposed to all the shames and detestation of a discovered Impostor. Nay, let it be brought to a solemn Arraignment; those innumerable Murders, of which it has been guilty, charged on it, and prosecuted to death, so utterly extinguished, that it may never again appear in the World; whilst all good men applaud the Justice, and say, *So let all thine Enemies perish, O Lord.*

26. HAVING thus reflected on the common *Abuses of Reputation*; all that remains, is, to consider how injurious men are to themselves in their ill managery of this Talent, which might be improved not only to their final account, but even their present pleasure. For first, he that by seasonable advice rescues any man from a course of sin, will infallibly feel so unutterable a complacency in having done so, that he will find he was kind to himself, as well as the other, and will have no temptation to think himself unprofitably employed, though that were to be his only Reward. This bringing sinners to repentance, is so noble, so tempting a design, that it drew even God himself from Heaven to prosecute it; and that not by cheap and easie means, but by all those Sufferings, which Humane Nature most

L trembles

trembles at : yet such was *the joy* of Man's salvation, which was *set before him*, as enabled him to *endure the Cross, and despise the shame*, Heb. 12. 2. How rich a bargain will it then be to a man to partake with him in that joy, to share with him in that prize, upon so much easier terms, to pay but a little breath for that which exhausted his blood, and to become (in a lower inferiour sence) a Saviour without a Cross ?

27. IN like manner, he that by a strict and exemplary conversation sets himself up a *land-mark* to direct men in this turbulent and dangerous *Sea*, his light, 'tis true, goes forth to others, but the warmth and cherishing heat of it remains within his own breast. What cheerful, what exulting reflections may he make upon himself, that can make good *St. Paul's* protestation, *Acts* 20. 26. that *he is pure from the blood of all men* ? That he hath not, by any scandalous example, ensnared any soul ; but, on the contrary, hath by positive, illustrious acts of Vertue, endeavoured so to adorn his Christian Profession, as to draw in Profelytes not to the Name, but the Obedience of Christ ? That hath made it his business to stand in the Gap, not only by his intercessions with God against the Plagues, but by his endeavours with men against the sins of the Nation ; and by a steady opposing himself against the inundation of profaneness and licentiousness, hath invited others to give some stop to those impure torrents ? It has always been accounted so glorious a thing to redeem one's Country from slavery, that men  
have

have thought their greatest hazards amply paid with the Title of a Patriot. But there is no vassallage so ignoble, no servitude so miserable, as that of Vice, and consequently no attempt so worthy, so ingenuous, so satisfactory to the undertaker, as to break that yoke. He that aspires to no more than a private Innocence, is only on the defensive part, stands upon his guard against Satan: But he that aims at this sort of publick Reforms, maintains an invasive War against him, and so more shakes his kingdom. The reducing of any sinner, is the dispossessing him of so much of his usurpt Territory, and weakens his Empire in the World. This is indeed the true *Publick Spirit*: which though many have pretended to, from whom we discern nothing of these effects; yet those very pretensions bear witness to the excellency of the thing, and ought to animate Men to be indeed, what so many have coveted to be thought.

28. I SUPPOSE I need not go on to the other instance: every Man's sense, without consulting either his Reason or Religion, will be able to pronounce, that 'tis better to be in Peace than Hostility; to have a whole, than a wounded body; to keep securely his own station, than to be hunted like a *Partridge on the mountains* by the *avenger of blood*. The greater is the Miracle, that men, who in all other instances devote themselves wholly to their sensuality, should here only abjure it; that when body and soul come in competition, live as if they had no soul, yet upon

this occasion can dare, as if they had no bodies. Oh, that men should be such ill husbands of their sufferings, and thus enhance Satan's markets! Alas, *Hell* is a Purchase will never be taken out of their hands; how many Chapmen soever they see about it, they may secure their Estate there firm enough by those sins they have more gust of: Why should they be thus madly prodigal, to out-bid the common rate! Must *Gentlemen* buy Damnation, as they usually do Wares, dearer than other men? How is Perdition become so amiable, that, like *Rachel*, a *double-Servitude* is judged light for it; whilst Heaven in the meantime, like *Leah*, is so much despised, that 'tis thought an injury to have that obtruded on them, tho' upon the easiest terms? Certainly, they are strange transforming *Opticks* which these men make use of. Would God they could be but persuaded, if not to break, yet at least for a while to lay by those *false-Glasses*, and behold things in their genuine and proper shapes: and then, I doubt not, they will discern that Honour to be infamy, which sets men at defiance with God; and that Reputation then alone becomes estimable, when like a River it pays its tribute to the Ocean, promotes his Glory, at whose feet Kings (without diminution) cast both themselves and Crowns.

SECT.

## S E C T. IX.

## The Conclusion.

1. **W**E have now, according to our proposed Method, surveyed distinctly those several Advantages which Gentlemen enjoy; and may surely give the same testimony which Caleb and Joshua did of Canaan, Numb. 14. The Land which we passed through to search it, is an exceeding good Land. 'Tis a rich and fertile Soil wherein these men are planted, such as hath a natural aptitude and vigour to produce the most excellent Fruits. But Paradise it self required dressing, and therefore we find Adam had that work assigned him in his Innocence. And surely these his Sons may well submit to the same Task: by the faithful discharge whereof, they may make some approaches towards that his pristine state.

2. IT need not be again inculcated, that all these their Receipts have their special and particular ends in God's assignment. 'Twill be more useful to remember them, how nearly they are concern'd not to pervert the Counsel of God against themselves, by neglecting to give them their due expected improvements. For though he be a most liberal, yet is he not a negligent Master, but keeps an exact and punctual

account of whatever he thus delivers out, and will not fail severely to avenge the imbezilling of his Goods. Indeed, such an abuse has so fatal an efficacy, that it quite changes their Nature, converts them from blessings to the heaviest Curses: Would God too many men had not thus exemplified their own destructive power, and by a kind of Anti-creation brought Darkness out of Light.

3. BUT 'tis pity they should be permitted to sleep in that Darkness, which themselves have made. And therefore if this little Tract shall fall into any such hands, it must avow to come upon that uncivil yet friendly Errand, to disturb their rest, to awake them to some Consideration; and as Philip's Monitor was to remember him, that he was but a Man; so to put them in mind, that in the midst of their freest enjoyments they are still but Stewards, and know not how soon their Lord may summon them to their Accounts. And with what confusion and consternation must they appear at the great Audit, who have so unfaithfully managed their trust? 'Tis therefore now no longer time to dally, but by an assiduous care and diligence to endeavour to redeem their past ill-husbandry, lest they run the fate of that evil Servant, mention'd Matth. 24. be surprized in the midst of their Inordinacies, and have their portion assigned them in weeping and gnashing of teeth.

4. AND now what Objection can they possibly make against this so necessary a Caution, which is founded upon such Motives, as should methinks infallibly prevail upon all sorts of tempers? If they have

*have any sense of Fear, here are those terrors of the Lord, which are amazing enough to set even a Belshazzar (though with the Cup at his mouth, his Concubines by his side) a trembling. Certainly he must not be only frozen but petrified in desperate impiety, whom even a glimpse of those eternal flames will not be able to dissolve.*

5. *BUT if Fear (though of God) be too degenerate a Passion for a Gentleman to own, this advice can upon as good grounds address it self to their Hope: there is as well the Joy of the Lord for the Faithful, as the outer Darkness for the unprofitable Servant. For though God have Right of absolute Dominion, and might exact obedience on his bare Command; yet he is more pleased to shew himself a Benefactor than a Lord, and therefore descends to treat with men by the more gentle and inviting methods of Promises and Rewards. Nay, indeed, the end of his Commands is only to make us capable Subjects of those Eternal Felicities he desires to bestow. And this surely is enough to excite men to a diligent negotiation with those Talents they have received, since it is indeed themselves they are trading for. The Stock, it is true, is God's; but all the increase of it will by his bounty certainly devolve on them. And therefore, as Naaman's Servants thought the Cure he was in a pursuit of, deserved a submission to the severest Proscriptions, If the Prophet had bid thee do some great thing, wouldst thou not have done it? 2 King. 5. 3. so surely we may conclude, those endless Joys proposed by God,*

are cheaply earned even by the most exhausting Labours, the most vigorous Tasks.

6. *BUT* such is the Tenderness and Indulgence of our gracious Master, so earnest his desire of his dispensing his Rewards, that he will not trust mens sloth and folly with such a pretence of defeating themselves; and therefore hath annexed no such Condition. We have seen, through all the several parts of Duty which constitute the Gentleman's Calling, that they are of a quite distant frame, not Toils but Refreshments, not Tokes but Crowns, such as differ only in size from those Celestial ones to which they tend; so that here is bait even to the greatest Voluptuary. And who that observes how many such there be, would expect this Fruit of Paradise should still hang untouch'd? Yet such a preposterous Temperance have they put on, that they are proof against all these allurements. Good God! what Contradictions are men made up of! It is the business of their lives to pursue pleasures; and yet when those of the most refined and exquisite sort would run into their embraces, they grow coy, and cannot be courted to receive them. We daily see the Devil hath his Martyrs: it seems he hath his Asceticks too. And so witty is the World grown in creating sins, that they have found out a sin of self-denial. Would God these absurd Mortifiers might be persuaded to remit somewhat of their severity. The most rigid Orders in Religion have still indulged some relaxation, some Times of Festivity: why should Satan's Votaries be so much more zealous than God's, as to make their Abstinences so perpetual?



7. *IT* speaks indeed the Cruelty of that Master they serve, but so it does his Policy also. He well knows that if these Divine Lights should but insinuate themselves, they would soon undermine his whole Foundation: so ravishing and attractive are they, that nothing but a perfect Ignorance of them can be Amulet sufficient against their Charms. And therefore it is his necessary concern to keep men from ever tasting of them, the least relish whereof would be sure to make them despise all his Adulterated Delicacies. So we see he can give some rational account of his part of the matter. But what can men say for themselves, who play his Game for him, even when their own Souls are at the stake; that at once renounce that Eternal interest and Present pleasure? This is indeed, in David's Phrase, 2 Sam. 3. 33. to die as a Fool dieth. Their hands are not bound, nor their feet put into fetters; no extrinsick hindrance lies on them, why they may not stretch forth their Hand to this Tree of Life, and eat and live happily here, and gloriously for ever. And yet, like Solomon's sluggard, they hide their hands in their bosom, and will not so much as bring them to their mouths, Prov. 19. 24.

8. *THIS* is so stupid a Folly, as none that pretends to common sense, would in any worldly concernment be guilty of. Will any man renounce a rich unchargeable Reversion, when he is not only wooed, but bribed by a considerable Sum in hand not to disclaim it? I fear there are few so mortified to Wealth, as to do it upon the score of Self-denial; and sure no  
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man would be thought in his wits that should do it upon any other. For what jealousies soever he had entertained of the security, or value of that future Estate, yet the present visible profit would deserve his consideration. There is but one circumstance imaginable, that could reasonably avert him, and that is the suspicion of Deceit, that the Coin which is offered him is false and adulterate. And that I may not be under a necessity of pronouncing so many men mad, I shall suppose it not unlikely that this scruple may occur to them in the present Case. They have so long brought all their Bullion to Satan's Mint, suffered him to stamp their Pleasures, that none will now pass for current with them, which has not his impress: and upon this account 'tis too probable they may distrust the validity of the present payment, disbelieve the pleasantness of those Duties I have here recommended to their Enjoyment, as well as Practice. Nor shall I desire to impose on their belief, but shall very willingly wave their Faith, and appeal to their Sense. But then they must remember, that that is incapable of judging by any other means but Experience: and therefore if all that has been address'd to their Reason be ineffectual, that remains as the last reserve for their conviction. Let every one of them seriously and conscientiously set to the Practice, (and allow only for so much of difficulty, as naturally attends the interrupting a contrary Custom) and then let him, if he can, doubt of the Pleasure. Let him allow himself but this one Medium to infer it, and I shall defie his dissent  
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*to the Conclusion. Let him sow, with me, this handful of Seed in the Tears of true Contrition, for remembering his Duty and Interest so late, and I shall rest confident he will reap in joy in this World, and carry the news of it to another, even thither also bring his his sheaves with him, abundance of Fruit to his account, be bless'd here, and crown'd eternally.*

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THE END.

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PRIVATE  
DEVOTIONS.

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L O N D O N,

Printed for *E. Pawlet*, at the Sign of the *Bible*  
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A C O N F E S S I O N .

**O** BLESSED Lord, I thy wretched Creature, thy not only unprofitable and slothful, but wicked Servant, do here prostrate my self at thy feet, humbly acknowledging that I have most perversly and most treacherously mis-employed those many precious Talents wherewith thou hast intrusted me. I have, O Lord, unworthily abused those common Mercies which thou hast afforded me as a Man, and a Christian, my whole life having been a continued resistance to the Dictates both of Reason and Religion. But I have yet farther perverted those more special Liberalities of thine, whereby thou hast assayed to vanquish and melt an ungrateful heart. My Knowledge hath had no influence on my Choices, but I have obstinately pursued those ways, which I knew led to the Chambers of Death, and by advancing my Sins from Ignorances to Presumptions, hath served only to render me liable to the greater number of stripes. That Wealth whereby I should have glorified Thee, and succoured my Brethren, I have converted  
into

into fuel to maintain and accend my Covetousness, Pride and Luxury, so levying War against Thee with thine own Treasure. Thus unfaithful, O Lord, have I been in the unrighteous Mammon; and who then shall commit to my Trust the true Riches? I have wasted that Time thou hast given me, to work out my own Salvation, vainly and impertinently, nay, often so viciously and impiously, that Idleness, though a Crying sin of *Sodom*, hath been the silentest of my guilts, the greater portion of my days having been devoted either to the pursuit or enjoyment of my brutish Pleasures, so making it my business to provide for the *Flesh*, to fulfil the Lusts thereof; and of those many Days and Years thou hast afforded me, how few Minutes are there of which I can give any tolerable account to Thee, or my own Soul? Nay, O Lord, as if my single and personal Impieties had been too little, I have propagated them to others, and have made that Authority and Esteem, which thou gavest me for better purposes, the means of ensnaring all whom my Interest or Example could seduce. And now, O Lord, how unknown, astonishing a weight of guilt do I lie under, that am to answer for so many sins of Other men, as well as my self, that have thus been a Snare on *Mizpah*, and a Net spread on Mount *Tabor*, the Instrument of intangling and betraying so many Souls! O merciful Lord, who delightest not in the death of a sinner, look with  
pity



pity both on them, and me ; Give me a sincere and earnest Repentance for my own offences ; and if it be thy blessed will, make me some way instrumental to the begetting the like in them, that I may be as contributive to their Recovery, as I have been to their Fall : and let the consciousness of my great Sloth, and Unfaithfulness in all the parts of my Stewardship, excite me to a more diligent and industrious improvement of all those advantages thou hast put into my hands, for thy glory, the benefit of my Brethren, and the eternal joy of my own Soul. Grant this, O gracious Lord, for his sake who came to call sinners to Repentance, Jesus Christ our Lord.

### THANKSGIVING.

**O** MOST gracious and most bountiful Lord, who do'st good unto all, but hast in an extraordinary measure abounded to me thy unworthiest Servant ; I desire with all exuberant thankfulness of heart, to confess and celebrate this thy great Goodness. Lord, thou hast not been to me a Wilderness, a Land of Darkness, but hast caused my Lot to fall in a fair ground. Thou hast not only given me a Natural, and a capacity of a Spiritual life, but hast also enriched me with many Advantages, for the comfortable support of the one, and the happy improvement of the other, above what thou affordest to multitudes of others. Thou hast liberally given

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me of the Dew of Heaven, and fatness of the Earth, an assurance of all those good things which may both oblige and assist me cheerfully to serve Thee. O let not my Heart, like *Gideon's Fleece*, remain dry, whilst all about it is thus plentifully watered from Heaven; but give me, I beseech thee, such a sense of thy Mercy, as may express it self in a constant and zealous Obedience. Thou hast done so much for this meanest Plant in thy Vineyard, dress'd it and fenced it about with thy Grace and Providence; and having built a Wine-press, may'st most reasonably expect some Clusters to be brought to it at the Vintage. O let not so gracious, so equitable a Demand be frustrated, when thou lookest it should bring forth Grapes, let it not bring forth wild Grapes; let not those Advantages I enjoy above others, tempt me to exalt my self, or despise them, but grant me always to remember that it is thou only that makest me differ from another. Lord, let thy Methods be my Documents; thy Dispensations of Indulgence towards me, the Engagements and Bands of the closest and most inviolable Duty; that that Eminency of condition wherein thou hast placed me in this World, may be an effectual Admonition to be eminent in Vertue; that Men seeing my good Works, may glorifie Thee my Heavenly Father, through Jesus Christ our Lord and only Saviour. *Amen.*

## A PRAYER.

**O** THOU most Righteous and Impartial Judge, who despisest not the Mean, nor acceptest the Persons of the Mighty; Make me always to remember and seriously to consider, that none of those outward Privileges I enjoy among Men, can exempt me from thy severe Tribunal, but that I shall one day be brought to Judgment, as for all that I have done in the flesh, so particularly for those special and peculiar Advantages, whereby thou hast discriminated me from my meaner Brethren: And oh, let these Terrors of the Lord timely persuade, yea, constrain me to a cheerful employing of all I have received, to those ends for which thou hast bestowed them. Lord, grant that the Knowledge thou hast given me, may have such an efficacy on my Practice, that it may always guide, never upbraid me. And as thou hast opened thy hand wide to me in temporal plenty, so enlarge my heart in Thankfulness toward Thee, and in Compassion and Bounty toward thy poor Members. I am not straitned by Thee, O let me not be straitned in my own bowels; let neither Covetousness nor Riot make me poor in the midst of Riches, but grant me that true Enjoyment which consists in a Charitable dispensing of them; that forsaking all the unsatisfying, nauseated pleasures of Luxury, I may purchase to

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my self that more solid transcending delight of succouring the distresses of my fellow-Christians. Lord, suffer not my Wealth to be only a lading with thick Clay, nor the Rust of it to bear witness against me; but rather make me of the number of those that need relief, than of those who want hearts to give it. And since in thy gracious Providence thou hast placed me in a condition of ease and vacancy, O let me not pervert it into a life of Idleness and Sensuality; let me not be less, but better busied than other men. O never suffer me to incur the guilt of reproach; of being more remis or indifferent in my intercourse with Thee, than others are of their Traffick with the World; of having less care of my own and other mens immortal Souls, than they have of their corruptible bodies; but make me so industriously to husband every minute of that precious Time thou lendest me here, as may be in order to a blessed Eternity both of my self, and as many more as thou shalt put within my reach. O let not any Persons ever have cause to accuse their relation to me, for betraying them to Sin here, or Misery hereafter; but grant that all that are under my care or power, may receive such wholsom influence from me, as may nourish all Christian Practice among them; And, Lord, grant that my Example may be such to all, that I never prove to any an occasion of Falling: Let me never contribute to that power and empire which Vice has gotten in the world, but with a steady courage oppose all impiety, how customary  
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or successful soever : Let me think nothing Honourable, but what bears thy stamp and impress on it ; but engage, and animate, and inflame my benumm'd breast, to the most eager and vigorous endeavour of recovering discountenanc'd Vertue to some esteem and reputation among men. And, O Lord, grant that by an assiduous practice of all Duty, I may arrive to such a gust and relish of it, as may utterly supplant any sensual delights in my own heart, and may also qualifie me experimentally to assure others how sweet the Lord is ; that I may be an effectual ( though unworthy ) Instrument in thy hand, of drawing many to the Obedience of Christ ; and that renouncing all the vain torturing Ambitions of this World, I may aspire to no other honour but that of being approved by Thee as a good and faithful Servant ; that by thy Mercy having my infirmities covered, and my Sincerity accepted, I may at last be admitted into the Joy of my Lord, through the Merits of Jesus Christ my blessed Saviour and Mediator. *Amen.*

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F I N I S.

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THE LADIES CALLING



T H E

# Ladies Calling

IN TWO PARTS.

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By the Author of the **W H O L E D U T Y O F**  
**M A N, & C.**

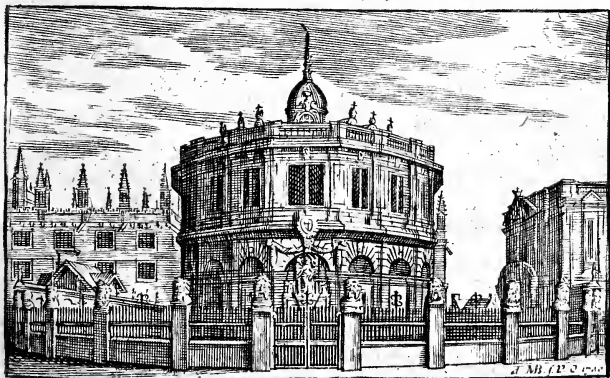
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The Ninth Impression.

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*Favour is deceitful, and Beauty is vain: but a Wo-  
man that feareth the Lord, she shall be praised,*  
PROV. 31. 30.

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O X F O R D,

Printed at the THEATER MDCCXIII.



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T H E

*Editor to the Reader.*

**I**T is a popular reproach usually cast upon Writers in Morality, and perswaders to Devotion, that while they with pompous words represent Virtue as a sufficient reward to her self, and exhort to the contempt of Glory; they prefix their names to their labours, and make the Title-page a confutation of the Book that follows it.

Our Author has effectually averted this objection, having been so far from seeking a name from others, as not to have left a possibility for the discovery of his own: but like the River *Nilus*, that gives fertility and blessing wherefoe're he passes, hides his head; and permits himself to be only known in the benefits which he dispenses.

By what methods the other most useful Works of this excellent Author have stoln themselves into the World, I am not enabled to relate, but having been made a party to the Publication of this present, it may be expected that I render some account thereof. For although the curiosity of enquiring into that which is industriously conceal'd, be such a rude-

ness, and injustice also, as by no means deserves to be encouraged; yet where a benefit has been receiv'd, for those who are oblig'd to desire to acquaint themselves with the Person unto whom they stand indebted, that they may pay a respect at least, if they can reach at no more equal Retribution; this has such a pretence to gratitude, as may justly demand to be consider'd. And it will be some satisfaction to the ingenuous enquirer, that tho' he have not inform'd himself in the particulars which he desires, he has not been deficient in the request, and knows as much as is possible.

The Reader therefore may please to understand, that somewhat more than two months since, I receiv'd a Letter, accompanied with a Roll of Papers, opening the which, I found it was written by a hand which I was utterly a stranger to, and that had no name subscrib'd, the purport whereof was as follows.

SIR,

*THE general report of your Candour persuades me you will not reject an Address tho' from an unknown hand, which encourages me to the sending these papers to you, with a desire you would please to peruse them, and commit them either to the Press or the Fire as you find them worthy. I shall not need to tell you who I am, for if my suit be accepted, I have what I desire without it: if it*  
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*To the Reader.*

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*be not, 'tis my interest you should not know who 'tis that has thus importun'd you. Your Charity, I assure my self, will at a venture pardon,*

S I R,

Your humble Servant.

'Twill be superfluous to say how much I was surpriz'd with this so unusual Address, how much affected with the singular Modesty and Humility which it exprest: and after all how much transported upon viewing the Treasure, which was thus, as from the Clouds dropt into my hands. Nor was I long in determining which of the two ways of disposal propos'd unto me, was to be made use of: and indeed I should much sooner have perform'd my trust, and taken care that this excellent Tract had immediately seen the light, had it not been needful to transcribe the whole, before it could safely be committed to the Press.

This I mention, not only to excuse the delay of the Edition, but more especially to beg a pardon for the mis-adventures of it. It being not easy in a written Copy, where a recourse is not to be had to the Author, to do him justice, and avoid failures and mistakes: which in the present instance was the more hazardous, in that every departure from the Author's inimitable pattern would certainly be for the worse.

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But to excuse and complement is any where a very insipid foolish thing, and most intolerable in a serious concern: I shall not therefore say ought that looks that way, only offer a short request, which I suppose will be equally in the behalf of the Author of this Tract, the Editor, and the Readers of it. Which is, that whoever takes this Book in hand, would seriously consider it, and doing so, receive the infinite benefits of uniform Virtue, and sincere Piety, the documents whereof are here with all possible advantages propos'd: and thereby give the Author that greatest of blessings, the being an instrument to the Eternal happiness of Souls; and as to us who deal in the affair of Printing, afford some share in this most desirable event, absolving us from the charge of having done mischief, instead of service to the World. For, to say the truth, no Book is so fatally destructive as that which convinces of duty, but fails of perswading to it. But if the best Books can do harm, 'twill certainly be difficult to make a plea for the multitudes of a contrary kind, which now especially usurp upon the Age.



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THE  
P R E F A C E.

**T**HO' the smallness of this tract, will scarce justify the solemnity of a Preface; yet remembering 'tis design'd for those who are accustomed to Ceremonious Addresses, I think it not best to approach them too abruptly. And indeed besides the Civility, there seems some use of it in order to my design. To advise, or reprove, is so ungrateful an Office, that he that undertakes it, had need use all previous arts to vindicate the sincerity of his purpose; and to convince the person admonish'd, that 'tis neither spleen nor prejudice, but the most real exuberant kindness which prompts him to inflict those wounds of a friend,  
Prov.

## The Preface.

*Prov. 27. 6. and that he is never less an enemy, than when he thus tells them the truth, Gal. 4. 16. Therefore, tho' they may in the ensuing leaves meet with some things which may have a shew of severity, yet let me assure my Reader, they have indeed a design of the greatest service, by correcting the extravagance of some, to rescue the whole Sex, as from the Contagion of the example, so from the community of the blame. For such is either the inadvertence, or malice of a great part of Mankind, that (against all rules of discourse) they deduce generals from particulars, make every Woman so far an Eve, that her depravation shall forfeit her whole kind; and because there are foolish and scandalous Women, will scarce allow there are any other.*

*The truth is, the Error seems in many Men to be affected; they propose to themselves unworthy ends on Women, and make all their observations*

## The Preface.

tions wholly in order to those. He that is upon a base pursuit, takes a particular notice of all that he thinks for his turn; the rest fall not within his Sphere: and 'tis too probable he is so abundantly supplied for that absolute consideration that he never descends to the comparative. Nay, perhaps there may be yet a deeper Original of the scandal: the World is much govern'd by estimation: and as applause encourages and exalts, so an universal Contempt debases and dejects the Spirit. If it can once pass into a maxim, that Women are such silly or vicious Creatures, it may put fair for the making them so indeed. Themselves may imbibe the common opinion, charge all their Personal Faults on their Sex, think that they do but their kind, when indeed they most contradict it, and no more aspire to any thing worthy, than a Man can pretend to the Excellencies of an Angel. And indeed this seems to be the practical in-

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## The Preface.

*ference of some Women, who could hardly have descended to such Dishonours, had they not before been as vile in their own eyes, as they have afterwards render'd themselves in others.*

*It may therefore upon this account be a necessary Charity to the Sex, to acquaint them with their own Value, animate them to some higher thoughts of themselves; not to yield their Suffrage to those injurious Estimates the World hath made of them, and from a supposed Incapacity of nobler things, to neglect the pursuit of them; from which God and Nature have no more precluded the Feminine, than the Masculine part of Mankind.*

*In reference to Secular Considerations, their advantages are most important; Women have a very powerful influence upon all sorts of Transactions in the World: the engaging of the Delilah, and plowing with the heifer, Judges 14. and 16. being ever the surest way to undermine the Counsels*

## The Preface.

*sels, and master the force of the stoutest Samson. And accordingly Histories of all kinds assure us, that the Ginæceum has still had a Rival Suffrage with the Senate. I might urge the more regular Powers which appertain unto that Sex: that all Mankind is the Pupil and Disciple of Female-institution: the Daughters 'till they write Women, and the Sons 'till the first seven years be past; the time when the mind is most ductile, and prepar'd to receive impression, being wholly in the Care and Conduct of the Mother. And whereas 'tis observ'd by Aristotle in his Politicks, (and is a proof of his being as wise, as he was a learned Man) that the Estate of Republicks entirely hangs on private Families, the little Monarchies both composing and giving Law unto the great; 'tis evident that the disposal of Families and all domestick concerns therein, lyes chiefly on the Wife; whence the same Aristotle declares, that the Spartans notwithstanding*

## The Preface.

*standing their ready address to Empire, by their great Frugality, Industry, and military Vertue, could have but half a Happiness, as failing on the part of their Wives. But waving these reflections, I shall fix only on the Personal Accomplishments of the Sex, and peculiarly that which is the most principal Endowment of the Rational Nature, I mean their understanding. Where first it will be a little hard to pronounce, that they are naturally inferiour to men; when 'tis consider'd how much of extrinsick weight is put in the ballance to turn it on the mens side. Men have their parts cultivated and improved by Education, refin'd and subtiliz'd by Learning and Arts, are like an inclosed piece of a Common, which by Industry and Husbandry, becomes a different thing from the rest, tho' the natural Turf own'd no such inequality. And truly had Women the same advantage, I dare not say but they would make as good returns*

## The Preface.

*turns of it; some of those few that have been try'd, have been eminent in several parts of Learning. To omit the modern instances, Theano after the death of Pythagoras kept up his School; Socrates confesses himself to have been instructed, not only in Rhetorick by Aspasia, but even in the highest points of Philosophy by Diotime. The Roman story informs us of the deep wisdom of Tanaquil, Cornelia, Livia, to pass by others. And were we sure they would have ballast to their sails, have humility enough to poise them against the vanity of Learning, I see not why they might not more frequently be entrusted with it; for if they could be secured against this weed, doubtless the soil is rich enough to bear a good crop. But not to oppose a received opinion, let it be admitted, that in respect of their intellects they are below men; yet sure in the sublimest part of Humanity, they are their equals: they have Souls of as Di-*  
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## The Preface.

*vine an Original, as endless a Duration, and as capable of infinite Beatitude. That spiritual Essence, that ray of Divinity, owns no distinction of Sexes; so that in this sense also, that Aphorism of the Apostle holds good, there is neither Male nor Female, but all are one, Gal. 3. 28. And sure this is the one transcendent Excellency of Human Nature. For alas, what value can comparatively be set upon all other Qualifications, which will finally leave us but like the beasts that perish. And this, as it is the highest pitch of their worth, so it is the safest subject of their Contemplations: other knowledge, as the Apostle speaks, 1 Cor. 8. 1. may puff up, this only will edify.*

*As therefore when we would pride our selves, we use not to boast our meaner, but our best Qualities: so let me sollicite Ladies to be so just to themselves, as not to take their own measures by any thing below this. Why should they take so low a level of*  
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## The Preface.

*Greatness, as to value themselves upon a title which is but a bigger blast of Air, when they may derive their descent from above the Stars, claim cognation with Divinity? Why should they dote on the fictitious image of a perhaps more fictitious beauty, which their glass presents them, when they need but look inward to see an infinitely fairer Idea, an Emanation of the Eternal Brightness? Indeed did they make a just estimate of themselves in this respect, it would overwhelm the vanity of those inferiour things wherein they now have such complacency, nor would they suffer their nobler part to be affronted by the unequal competition of their meaner.*

*But there is also another consequent which would flow from that esteem; they would solicitously preserve what they so highly prize, it being natural for us to proportion our care to our value. They would be jealously vigilant against every thing, that might eclipse*

## The Preface.

*eclipse the Radiancy, or Contaminate the purity of their Souls. 'Twas the advice of an Heathen Moralist, Reverthy self: and 'twas very wholesome counsel: for next our due Veneration to God, a Reverence to our selves, is the most severe controller of all exorbitancies. How can a Soul that remembers its Celestial extraction, wallow it self in the mire, stoop to any sordid degenerate practices? 'Tis said of Themistocles, that seeing once a rich booty about the dead Corps of his Enemies, he touched it not, but pointing to another, said, take thou that, for thou art not Themistocles. If then a little military fame could so elevate his thoughts, 'tis a shame that any who carry an immortal Spirit about them, should not be raised above all the contemptible baits of this sublunary World. Why should they not with the like disdain turn over all sensual inordinances to meer Animals, and Creatures that have no higher principles than that of sense,*

## The Preface.

*sense, whilst themselves soar up to those more sublimated pleasures, which are at God's right hand for evermore, Psalm 16. 11.*

*We may therefore conclude, that whatever vicious impotence Women are under, it is acquir'd, not natural; nor deriv'd from any illiberality of God's, but from the ill managery of his bounty. He has placed within them a Pillar of Cloud and Fire, sufficient to shelter and conduct them through all the storms, all the intricacies that can concur in their journey to Canaan; if they will forget that more intrinsick part of their being, live as if they were allbody, reject the Manna, and rave after the Quails; that destruction which will thereby be induced, they must own to spring from themselves. Let them not charge God foolishly, or think that by making them Women, he necessitated them to be Proud or Wanton, Vain or Peevish; since 'tis manifest he made them to bet-*

## The Preface.

*ter purposes, was not partial to the other Sex; but that having, as the Prophet speaks, abundance of spirit, Mal. 2. he equally dispensed it, and gave the feeblest Woman as large and capacious a Soul, as that of the greatest Heroe.*

*Nay, give me leave to say farther, that as to an Eternal well being, he seems to have placed them in more advantageous circumstances, than he has done Men. He has implanted in them some native propensions, which (as I shall hereafter have occasion to observe) do much facilitate the operations of Grace upon them. Besides, there are many temptations to which Men are expos'd that are out of their road. How hard is it for a Man to converse in the World, but he shall be importun'd to Debauchery and Excess, must forfeit his Sobriety, to maintain the Reputation of a sociable Person? Again, how liable are they by a promiscuous Conversation, among variety of humours, to meet with affronts, which  
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## The Preface.

*the Maxims of Honour will tell them, must (in spite of all Christ's interdicts) be reveng'd? And this engages them in Quarrels, sometimes in Murders. Now none of these are incident to Women: they must in these and some other instances attack temptations, violently ravish guilt, and abandon their Sex, the whole Oeconomy of their estate, ere they can divest themselves of their innocency. So that God seems in many particulars, to have closelier fenced them in, and not left them to those wilder excursions, for which the customary liberties of the other Sex afford a more open way. In short, they have so many advantages towards Vertue, that tho' the Philosopher made it one of his solemn acknowledgements to God, that he had made him a Man, not a Woman: yet I think Christian Women have now reason enough to invert that form, and to thank God that he made them Women, and not Men.*

## The Preface.

*But we know advantages which are only in speculation, are looked on with some diffidence, 'till there have been some practical experiment made of them; I shall therefore evidence the problem by demonstration and instance; desiring my Readers to measure the possibilities of their arriving to eminent degrees of Vertue and Piety, by what others have attain'd to. I shall not fetch examples of Morality from heathen Women, because I am now upon an higher strain; (yet many such might be brought to the reproach of many Women, who pretending to more, fall infinitely short of that:) 'tis Christian Vertue that I am now recommending, and which has been eminently exemplified in many of their Sex. How many Women do we read of in the Gospel, who in all the duties of assiduous attendance on Christ, liberalities of love and respect, nay, even in zeal and courage, surpassed even the Apostles themselves? We find his Cross surrounded,*

## The Preface.

rounded, his Passion celebrated by the avowed tears and lamentations of devout Women, when the most sanguine of his Disciples had denied, yea forswore, and all had forsaken him. Nay, even death it self could not extinguish their love: we find the devout Maries designing a laborious, chargeable, and perhaps hazardous respect to his Corps. And accordingly, 'tis a memorable attestation Christ gives to their Piety, by making them the first witnessses of his Resurrection, the prime Evangelists to proclaim those glad Tidings; and, as a Learned Man speaks, Apostles to the Apostles. Nor is the devotion of that Sex to be found only in the sacred Records: the Primitive times have left us many Memorials of the like, and the Martyrologies are full of Female sufferers of all ages and conditions, who by the fervour of their Zeal, had overcome the timorousness of their nature, and wearied the cruelty of their Persecutours. And as Women helped to  
augment

## The Preface.

augment the number of Martyrs, so did they of Confessors also, in a stout owning, and diligent practice of Christianity. Queens and Empresses knew then no title so glorious, as that of a nursing Mother to the Church; they have often exchange'd their Palaces for little Cells and Oratories, and valued not their own Diadems, in comparison with their Saviour's Crown of Thorns. And tho' by a perpetual declination from that pristine Zeal, the instances have in every Age grown less numerous, yet none has wanted some very illustrious examples. Nay, even in our dregs of time, in this common decay of all good, there are, I doubt not, many, who (according to their opportunities) transcribe the former Copies, live like people that know they must live hereafter, and present us yet with some specimen of ancient Vertue. Nay, to speak an impartial truth, 'tis not to be denied, but the reputation of Religion is more kept up by Women than Men,



## The Preface.

*Men, many of this Sex countenancing it by their Practice, whereas more of the other do not only neglect, but decry it. And now, since Women are compassed about with so great a Cloud of Witnesses, who by doing the thing give the surest evidence that 'tis not unfeasible, why should any plead an impossibility? In matter of Vanity and Pomp they are not so easily disheartn'd, no pattern of that kind can be set, which will not be industriously imitated; nay, in the greatest inequality of materials for it. Why then should their emulation leave them, where only it could do them good? how comes it, that of those who have equal principles of a Spiritual Being, some live according to the Dignity of it, and others who see them do so, do yet live as if they assented to that Philosopher's paradox, who said, Women had no Souls; or at least were of the Pythagorean Sect, and looked upon themselves only as the Jails and Prisons of former offending Spirits, which they*

## The Preface.

*they resolv'd to fit for a yet viler Transmigration; give them the appetites of Beasts, before they assume the Bodies? This is indeed an unlucky Humility, that those who in all other instances are apt to overween, should here sink so much below themselves. And I hope 'twill not appear an uncivil address, to perswade them to a juster estimate of their own worth. And if what has been said to that end, may have any effect, I shall not desire a better Preparation to the ensuing Tract; since she that duly considers her own capacity of Eternal Bliss, and withal, the possibility of as endless a Misery, according as she performs or neglects the several parts of her Duty, will sure need no other incentive to the diligent Pursuit of it.*

THE



THE  
LADIES CALLING.

PART I. SECT. I.

*Of Modesty.*

I. **I**T is now many years since an Address was made to the Gentry of this Nation, to perswade them to that Vertue which would be both their Pleasure and Reward. I cannot, I confess, boast any such Effect of that, as should much inspirit the hopes of a new attempt; yet since we see in our proper secular Concerns, Defeats do many times animate no less than Success, I know not why in this more charitable Design I should sit down discourag'd. Men usually raise not a  
A Siege

Siege upon the first repulse, but reinforce their Batteries, observe more curiously which are the most assailable accessible parts, and accordingly dispose their Assault: it will then be no unreasonable imitation in the present case, if after a successful Attempt upon the more impregnable Masculine part of the Gentry, I now assay the Feminine, whose native Softness and Gentleness may render them less apt for that resistance of good Counsel, wherein too many men place their Gallantry.

2. I presume those to whom that little Tract was at first design'd, will be so willing to relinquish their Title, that I might without imputation of Robbery exchange my Patrons, and by a new Dedication supersede the labour of a new Book. And indeed, since what was there said was founded more on the distinction of Qualities than of Sex, there would not need many razures to render it as proper for the one as the other; and I shall take so much advantage of it, as to assure the Female Gentry, that they may there find much of the Duty incumbent on them, in respect of that Rank and Condition they hold in the world: and therefore, though I shall sometimes make some reflections on it, yet as to the main, I shall think it the easiest course, as well for them as my self, to direct them thither.

3. BUT it may seem to have too much of  
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the Pedant, to entertain new Scholars only with the cast or nauſeated learning of the old; and when I remember I write to Ladies, who uſe to think the newneſs of any thing a conſiderable Addition to it's value, I conceive my ſelf oblig'd as well in Civility to their humour, as charity to their needs, to give them ſomething which they may own as their peculiar. And to render it the more unalienable, I ſhall affix it to their Sex; and make it the ſubject of my preſent inquiſition, what in reſpect of that are the proper and diſtinct Obligations, under which, by the aſſignment of God and Nature, they are plac'd.

4. THAT the Obligation to Moral and Chriſtian Vertues is in it ſelf univerſal, and not confin'd to any Sex or Perſon, is not to be denied: yet, as in Humane Conſtitutions there are often Precepts, which (tho' not excluſive of any, do yet) more peculiarly and eminent-ly level at ſome particular Rank or Order of Men; ſo in the Laws of God and Nature, there appears the like diſtinction. That All-wiſe Creator, who hath put peculiar Proprieties and Inclinations into his Creatures, hath accordingly deſign'd their actuating and improving them: and altho' in mankind, which differs not in ſpecies but in gender, the variety may ſeem leſs; yet there is ſtill enough to found ſome diverſity, either in the kind or degree of duty. This ſure is ſhadowed to us in that particular

caution given to the Jews, not to confound the habit of the several Sexes, *Deut.* 22. 5. and yet more clearly evinc'd in the Precept which the Apostles address to women, *1 Tim.* 2. and *1 Pet.* 3. Nay, this is so granted a Truth, that all Ages and Nations have made some distinction between Masculine and Feminine Vertues; Nature having not only given a distinction as to the Beauties of their outward Form, but also in their very mould and constitution implanted peculiar aptnesses and Proprieties of Mind, which accordingly vary the measure of Decency; that being comely for the one Sex, which often is not (at least in the same degree) for the other. It will therefore be no absurd attempt, to decipher those Excellencies, which are the genuine and proper ornaments of Women: which tho' in some instances they may perhaps prove coincident with those of Men; yet even those which are equally inclusive of both, by the Divine command may have some additional weight on the Female side, in respect of Decency, Fame, or some other (not despicable) consideration.

5. FOR the better directing our present Inquisition, it will be most regular, first to inquire what those Vertues are, which are universally necessary to Women, in all Ages and circumstances of their lives: such, which like the first matter, are pre-requir'd for all forms; which

which, like a firm and solid Basis, must support all various Events, all changes of their Condition or Relations. And secondly, we shall consider them in those changes; track them through the several stages and Periods of Life, through those several States which create the most considerable mutations to them; and in each of those, consider what are the new and proportionate Accessions of Duty.

6. As in the outward Accommodations of Life, the things of most dayly and indispenfible use, deserve the greatest value; so in Moral or Divine Endowments, the benefit of possessing is best measured by the misery of wanting them. This first rank therefore of Female Vertues which we are to treat of, will have that to recommend them; they being so strictly necessary, that their absence is not only a privative ill, but also exposes to a deluge of all positive mischiefs consequent to that Privation.

7. THIS will be found true in all the severals we are to pass through, but in none more eminently than in that we shall choose to begin with, the Vertue of Modesty; which may be considered in a double notion, the one as it is opposed to Boldness and Indecency, the other to Lightness and Wantonness. In the first Acception *Zeno* has not ill defin'd it, to be *the Science of decent Motion*, it being that which guides and regulates the whole Behaviour,  
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checks and contralls all rude exorbitances, and is the great Civilizer of Conversation. It is indeed a Vertue of general influence, do's not only ballast the mind with sober and humble thoughts of ones self, but also steers every part of the outward frame. It appears in the face in calm and meek looks, where it so impresses it self, that it seems thence to have acquir'd the name of Shamefac'dness. Certainly, (whatever the modern opinion is) there is nothing gives a greater lustre to a Feminine Beauty: so that St. *Paul* seems not ill to have consulted their Concerns in that Point, when he substituted that as a suppletory Ornament to *the deckings of Gold and Pearl and costly Array*, 1 *Tim.* 2. But I fear this will be now thought too antiquated a dress, and an Apostle be esteemed no competent Judge in this Science; which is now become so solemn a thing, that certainly no Academy in the world can vie numbers with the Students of this Mystery. Yet when they have strain'd their Art to the highest pitch, an innocent Modesty, and native simplicity of Look, shall eclipse their Glaring Splendor, and triumph over their Artificial Handsomeness. On the other side, let a Woman be decked with all the embellishment of Art, nay, and care of Nature too; yet if boldness be to be read in her Face, it blots all the lines of beauty, is like a cloud over the Sun, intercepts the view of all that

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was otherwise Amiable, and renders it's blackness the more observable, by being plac'd near somewhat that was apt to attract the eyes.

8. BUT Modesty confines not it self to the Face, she is there only in shadow and effigie; but is in life and motion in the words, whence she banishes all Indecency and Rudeness, all insolent Vauntings, and supercilious Disdains, and whatever else may render a Person troublesome, or ridiculous to the Company. Nor do's she only refine the Language, but she tunes it too, modulates the tone and accent, admits no unhandson earnestness, or loudness of discourse, the latter whereof was thought so undecent in *Carneades*, (tho' in his publick Lectures) that the Gymnasiarch reprov'd him for it. And sure if it were not allowable in a Philosopher in his School, 'twill less become a Woman in ordinary converse; and if we consult *Prov. 7. 11.* and 9. we shall find loudness and clamour in Women, coupled with such other Epithets, as will surely not much recommend it. A Womans tongue should indeed be like the imaginary Musick of the Spheres, sweet and charming; but not to be heard at a distance.

9. AND as Modesty prescribes the manner, so it do's also the measure of speaking, restrains all excessive talkativeness, a fault incident to none but the bold; the monopolizing of discourse

course being one of the greatest assumings imaginable, and so rude an imposing upon the company, that there can scarce be a greater indecency in conversation. This is ingeniously express'd by our divine Poet *Herbert* :

*A Civil Guest,*  
*Will no more talk all, than eat all the Feast.*

He that ingrosses the talk, enforces silence upon the rest, and so is presum'd to look on them only as his Auditors and Pupils, whilst he magisteriously dictates to them: which gave occasion to *Socrates* to say, *It is arrogance to speak all, and to be willing to hear nothing.* It is indeed universally an insolent unbecoming thing, but most peculiarly so in a Woman.

10. THE ancient Romans thought it so much so, that they allowed not that Sex to speak publicly, tho' it were in their own necessary defence; insomuch, that when *Amesia* stood forth to plead her own cause in the Senate, they lookt on it as so prodigious a thing, that they sent to consult the Oracle what it portended to the State. And tho' these first severities were soon lost in the successes of that Empire, *Valerius Maximus* could find but two more, whose either necessity or impudence, perswaded them to repeat this unhandsome attempt.

11. AND this great indecency of Loquacity in Women, I am willing to hope is the reason

son why that Sex is so generally charged with it; not that they are all guilty, but that when they are, it appears so unhandsome, as makes it the more eminent and remarkable. Whether it were from the ungracefulness of the thing, or from the propension Women have to it, I shall not determine; but we find the Apostle very earnest in his cautions against it: *1 Cor. 14. 34.* he expressly enjoyns Women *to keep silence in the Church:* and *v. 35.* he affirms *it is a shame for them to speak there.* And tho' this seems only restrain'd to the Ecclesiastical Assemblies; yet even so it reaches home to the gifted Women of our Age, who take upon them to be Teachers; whereas he allowed them not to speak in the Church; no not in order to learning, tho' a more modest design than that of teaching. But besides this, he has a more indefinite prescription of silence to Women, *1 Tim. 2. 11.* *Let the woman learn in silence;* and again *v. 12.* *to be in silence.* The Apostle seems to ground the Phrase, not only on the inferiority of the Woman, in regard of the creation and first sin, *v. 13, 14.* but also on the presumption that they needed instruction, towards which, silence has always been reckoned an indispenfible qualification, the introductory precept in all Schools, as that wherein all attention is founded. If some Women of our Age think they have out-gone that novice-state the Apostle supposes, and want no teaching; I must

crave leave to believe, they want that very first Principle which should set them to learn, *viz.* the knowledge of their own ignorance: a science which so grows with study and consideration, that *Socrates*, after a long life spent in pursuit of wisdom, gave this as the sum of his learning, *This only I know, that I know nothing.* This proficiency seems much wanting to our Female talkers, who, in this seem to confute the common Maxim, and give what they have not, by making their ignorance visible to others, tho' it be undiscernible to themselves: and to such we may not unfitly apply the Sarcaſm of *Zeno* to a talkative Youth; *their ears are fallen into their tongue.*

12. BUT besides this assuming sort of talkativeness, there is another usually charged upon the Sex, a meer chatting, prating humour, which maintains it self at the cost of their neighbours, and can never want supplies as long as there is any body within the reach of their observation. This I would fain hope is most the vice of the vulgar sort of Women, the Education of the Nobler setting them above those mean entertainments. Yet when 'tis remembred that *St. Paul*, 1 *Tim.* 5. 13. makes tatling the effect of Idleness, it may not unreasonably be fear'd that where there is most of the Cause, there will be some of the Effect. And indeed it would puzzle one to conjecture, how  
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that round of formal Visits among Persons of Quality should be kept up without this. That their Visits should be only a dumb shew, none will suspect among Women; and when the unfashionable themes of Housewifery, Piety, &c. are excluded, there will not remain many topicks of discourse, unless this be call'd in to supply. And this indeed is a most inexhaustible reserve, it having so many springs to feed it, that 'tis scarce possible it should fail. And when 'tis farther consider'd, how apt a minister it is to Envy, Spleen, Revenge, and other feminine Passions, we cannot suppose it can be unacceptable where any of those bear sway. But I believe it is not more frequently introduced by any thing, than the vanity of Wit, which has no where a more free and exorbitant range, than in censuring and deriding; nay, finds not only exercise, but triumph too, vain persons seldom considering the Infirmities or Follies of others, without some Complacencies, and assuming reflexions on themselves: which how unagreeable it renders this liberty of talking to that Modesty we recommend, is obvious enough. And would God 'twere only opposite to that; but it is no less so to all the obligations of Justice and Charity also, which are scarce so frequently violated by any thing, as by this licentiousness of the tongue.

13. THERE is yet another vice of it, for

which the female Sex has been generally accus'd, and that is revealing of secrets; an infirmity presum'd so incident to them, that *Aristotle* is said to have made it one of the three things he solemnly repented of, that he had ever trusted a secret with a Woman. But the greater the prejudice is that they lie under in this respect, the greater ought to be their caution, to vindicate not only their Persons, but their Sex from the imputation, which is indeed extremely reproachful: this blabbing humour being a symptom of a loose, impotent soul, a kind of incontinence of the mind, that can retain nothing committed to it; but as if that also had it's Diabetic passion, perpetually and almost insensibly evacuating all. And indeed however we are willing to appropriate this to the Sex, yet the fault is owing only to this ill constitution of the mind, which is oft-times no less visible in men; as on the contrary, those Women, who by reason and vertue have acquir'd a solidity and firmness of mind, are as sure repositories of a secret; as the most masculine confident: and such I have no intent to involve in this charge, but rather by proposing their example to the rest shew that nature has put them under no fatal necessity of being thus impotent. A secret is no such unruly thing, but it may be kept in: they may take the Wife man's word for it, *Ecclus. 19. 10. If thou hast heard a word,*

*a word, let it die with thee, and be bold, it will not burst thee.*

14. THIS is a piece of daring manliness, which they may affect without breach of Modesty; would God they would take it in exchange for that virile Boldness, which is now too common among many even of the best Rank. Such a degenerous Age do we now live in, that every thing seems inverted, even Sexes; whilst Men fall to the Effeminacy and Niceness of Women, and Women take up the Confidence, and the boldness of Men; and this too under the notion of good breeding. A Blush (tho' formerly reputed the colour of vertue) is accounted worse manners than those things which ought to occasion it, and such as nothing but the simplicity of a Country Girl can excuse. But the infirmity for the most part proves very corrigible; a few weeks of the Town Discipline, wears off that piece of Rusticity, and advances them to a Modish Assurance. Nor is that design'd to terminate in it self, but it is to carry them on, 'till they arrive to a perfect Metamorphosis; their Gesture, their Language, nay sometimes their Habit too, being affectedly masculine; so that what *Tacitus* speaks of *Vitellius*, in relation to his being a Prince, we may apply to them, and say, that *if others did not remember them to be Women, themselves could easily forget it.*

15. YET were this affectation confin'd only to the more innocent indifferent things, 'twere more tolerable; but alas! it extends farther, and there are women who think they have not made a sufficient escape from their Sex, 'till they have assum'd the Vices of men too. A sober modest Dialect is too effeminate for them; a blustering ranting stile is taken up, and (to shew them proficient in it) adorn'd with all the Oaths and Imprecations, their memory or invention can supply: as if they meant to vindicate their Sex from the imputation of Timerousness, by daring God Almighty. 'Tis true indeed, an Oath sounds gratingly out of whatever mouth, but out of a Womans, it hath such an uncouth harshness, that there is no noise on this side Hell can be more amazingly odious. Yet this is a musick this discordant Age hath introduc'd, no former having, I think, ever heard it in places at all civiliz'd. So that the female swearers want that poor shadow of excuse the Men pretend to, it having been so far from customary, that the unwontedness could not but force them to some industry and pains, e're they could acquire the habit, and set up for female Hectors; an essay, wherein they have been very kind to the masculine, by shewing the world there can be something worse.

16. 'TIS said there want not some who compleat the demonstration, by the other parallel



rallel quality of Drinking also; a vice detestable in all, but prodigious in Women, who put a double violence upon their nature, the one in the intemperance, the other in the immodesty. And though they may take their immediate copy from Men, yet (to the praise of their proficiency) they out-do their Exemplar, and draw near the Original: nothing humane being so much beast as a drunken Woman. This is evident enough if we look only on the mere surface of the crime; but if we dive farther into it's inferences and adherences, the affirmation is yet more irrefragable. She who is first a prostitute to Wine, will soon be to Lust also: she has dismiss her Guards, discarded all her suggestions of reason, as well as Grace, and is at the mercy of any, or every assailant. And when we consider how much fuller the world is of *Ammons* than *Josephs*, it will not be hard to guess the fate of that woman's Chastity, which has no other bottom than that of mens. So that unless her vice secure her vertue, and the loathsomeness of the one prevent attempts on the other, 'tis scarce imaginable a woman that looses her sobriety should keep her Honesty. So that indeed I might more properly have made this reflection, when I come to speak of Modesty in the second notion of it, as it is oppos'd to Lightness and Wantonness; but it falls not much amiss now to be the introduction to it.

17. AND if we consider Modesty in this sense, we shall find it the most indispensable requisite of a Woman, a thing so essential and natural to the Sex, that every the least declination from it, is a proportionable receding from Woman-hood; but the total abandoning it ranks them among Brutes, nay sets them as far beneath those, as an acquir'd vile-ness is below a native. I need make no collection of the verdicts, either of the Philosophers or Divines in the case, it being so much an instinct of nature, that though too many make a shift to suppress it in themselves, yet they cannot so darken the notion in others, but that an Impudent Woman is lookt on as a kind of Monster, a thing diverted and distorted from it's proper form. That there is indeed a strange repugnancy to nature, needs no other evidence than the struggling, and difficulty in the first violations of Modesty, which always begin with regrets and blushes, and require a great deal of Self-denial, much of virtuous Fortitude, to encounter with the recoilings and upbraidings of their own minds.

18. I make no doubt but this Age has arriv'd to as compendious arts of this kind, as industrious vice can suggest, and we have but too many instances of early proficient in this learning; yet I dare appeal even to the forwardest of them, whether at first they  
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could not with more ease have kept their virtue than lost it. Certainly such are the Horrors and shames that precede those first Guilts, that they must commit a rape upon themselves, (force their own reluctancies and averfions) before they can become willing prostitutes to others. This their Seducers seem well to understand, and upon that score are at the pains of so many preparatory courtings, such expence of presents too; as if this were so uncouth a crime, that there were no hope to introduce it, but by a confederacy of some more familiar vices, their Pride or Covetousness.

19. THE best way therefore to counter-mine those Stratagems of Men, is for Women to be suspiciously vigilant even of the first approaches. He that means to defend a Fort, must not abandon the Out-works; and she that will secure her Chastity, must never let it come to too close a siege, but repel the very first and most remote insinuations of a Tempter. Therefore when we speak of Modesty in our present notion of it, we are not to oppose it only to the grosser act of Incontinency; but to all those misbehaviours, which either discover, or may create any inclination to it; of which sort is all Lightness of carriage, wanton glances, obscene discourse; things that shew a Woman so weary of her honour, that the next comer may reasonably  
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expect a surrender, and consequently be invited to the Assault. Indeed they are such, that one would rather think them the result of many acts, than merely the Prologue to one; and that nothing but a custom of private sin, could supply impudence enough to do what is so publickly scandalous: and where this is found in those of any considerable Age, charity it self can scarce pass a milder censure. Yet possibly in those of the youngest sort, they may at first be taken up (as their dress is) merely in imitation of others, embrac'd implicitly upon the authority of those, whose examples govern the modes. When a poor girl, who has still so much of the child, as to admire every thing that glitters, sees these things us'd by the gay people of the world, 'tis no wonder if she take these as part of their accomplishments, and, upon peril of that formidable calamity of being unfashionable, conform to them. Which yet do's not so much extenuate the guilt of those few seduc'd persons, as it aggravates that of the seducers, and attests the strange corruption of the age, that those things which the less harden'd sort of prostitutes were formerly asham'd of, should now pass into the frequency and avowedness of a fashion, become a part of Discipline and Institution of Youth; as if vice now disdain'd to have any punies in it's School, and therefore by a preposterous anticipation makes  
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it's pupils begin where they were wont to end; initiates them at first into that shamefulness, which was wont to be the product only of a long habit. What the end will be of these Piqueerers in impudence, who thus put their vertue on the forlorn hope, is easy to divine. Yet is not this the only state of danger: they who keep their ranks, and tho' they do not provoke assaults, yet stay to receive them, may be far enough from safety. She that lends a patient ear to the praises of her Wit or Beauty, intends at first perhaps only to gratify her vanity; but when she is once charm'd with that Sirens song, bewicht with that Flattery, she insensibly declines to a kindness for that person that values her so much: and when that spark shall be blow'd up by perpetual remonstrances of Passion, and perhaps little Romantick artifices of pretending to die for her, with a thousand other tricks, which lust can suggest, 'twill, like the *Naptha* Naturalists speak of, in a moment grow to an unquenchable flame, to the ruine both of her vertue and honour.

20. LET no woman therefore presume upon the innocence of her first intentions; she may as well, upon confidence of a sound constitution, enter a pest-house, and converse with the plague, whose contagion do's not more subtly insinuate it self, than this sort of temptation. And as in that case she would

not stay to define what were the critical distance, at which she might approach with safety, but would run as far from it as she could; so in this, it no less concerns her to remove her self from the possibility of danger, and (how unfashionable soever it be) to put on such a severe Modesty, that her very looks should guard her, and discourage the most impudent assailant. 'Tis said of *Philopæmen*, that the *Lacedæmonians* finding it their interest to corrupt him with money, they were yet so possess'd with the reverence of his vertues, that none durst undertake to attack him; and sure 'twere not impossible for women to arrive at the same security: such an authority there is in Vertue, that where 'tis eminent, 'tis apt to controll all loose desires; and he must be not only lustful but sacrilegious, that attempts to violate such a Sanctuary.

21. BUT perhaps that Sex may fear, that by putting on such a strictness, they shall lose the glory of their Beauty, which is now estimated by the number of those who court and adore them. - To this in the first place I must say, that they are miserable Trophies to Beauty, that must be built on the ruines of Vertue and Honour; and she that to boast the length of her hair should hang her self in it, would but act the same folly in a lower instance.

22. BUT then secondly, 'tis a great mistake to

to think their Beauty shall be less priz'd, since 'tis incident to mans nature to esteem those things most that are at a distance, whereas an easie and cheap descent begets contempt. So long as they govern themselves by the exact rules of Prudence and Modesty, their lustre is like the Meridian Sun in it's clearness, which tho' less approachable, is counted more glorious; but when they decline from those, they are like that Sun in a cloud, which, tho' safelier gaz'd on, is not half so bright. But besides these collateral advantages, 'tis certain that Modesty gives an immediate and direct improvement to Beauty; for tho' men for their own vicious ends wish them sever'd, yet they cannot but think, they are the most amiable when united, and you shall hear them often commend the aspect of that Modesty, which they would fain circumvent.

23. BUT in the third place, there is nothing but such a reservedness, that can indeed make their Beauty triumphant. Parly and Conquest are the most distant things; and she that descends to treat with an assailant, what ever he may tell her of his being her captive, 'tis but in order to the making her his; which when she once is, there is no state of servitude half so wretched, nothing in the world being so slavishly abject as a prostitute Woman. For besides all the interest of another life, which she basely resigns, she sacrifices all that

that is valuable in this: her reputation she puts wholly in his power that has debauch'd her; and, which is worse, her reformation too. If she should have a mind to return to vertue, she dares not, for fear he should divulge her former strayings from it: so that, like *Catiline*, she is engag'd to future evils to secure the past. Yea, she subjects her self, not only to his lust, but to all his humours and fancies; nay, even to all those who have been instrumental to their privacies, none of them all being to be displeas'd for fear of blabbing: and when 'tis remembred, what a sort of cattle they are, which are the engines in such affairs, there can scarce be any thing more deplorable, than to be within their lash. 'Tis true indeed, some have found a way to cure this uneasiness by being their own delators, not only confessing, but boasting their crime, and by an impudent owning, prevent all accusations: yet even this serves but to attest the intolerableness of the former condition, when this worst of mischiefs is chose as a rescue. Their impatience of being alwaies in awe, makes them take up that resolution for infamy, which *Cæsar* did for death; who said, 'Twas better to die once than to be always in fear. And tho' this desperate remedy may cure the fear, yet it ascertains the reproach; for, whereas in the impeachment of others there is place for doubt, and charity may prompt



prompt some to disbelieve it, yet when the fact is justified by the offender, the evidence is uncontrollable, and withall doubles the infamy. For, besides that which adheres to the crime, there is a distinct portion due to the impudence; yet, like the Scorpion, it must cure it's own sting, and tho' it increases the obloquy, yet yet it deadens the sense of it.

24. BUT when they have thus steel'd their fore-heads against all impressions of shame, they are still liable to many other painful effects of their sin. What fears of being abandon'd, what jealousies of rivals do often torture them? And indeed not without ground: for they cannot but know, that the same humour of variety, which engag'd their Paramours in their love, may do the same for another, and so on; it being as possible to grasp the air, as to confine a wandering lust. Besides, what anxious apprehensions have they of the approach of age, which they are sure will render them loath'd and despicable, as also of all intermediate decays of Beauty? How critically do they examine their glass? and every wrinkle, that represents in their face, becomes a deep gash in the heart. But if they have at any time the leisure (or indeed the courage) to look inward, the view is yet more dreadful, a deform'd soul, spoil'd of it's innocence, and render'd almost as brutish as the sin it has consented to. But tho'

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it be in some respects *like the Beasts that perish*, it is not, it cannot be in that which would most avail it: it's endless being it cannot lose, nor can it expect any thing from that preeminence of it's nature, but an infinity of misery. This is such an amazing contemplation, as methinks, were it insisted on, should allay the hottest blood; no impure flames being so fierce, as to contest with those of unquenchable fire. It is therefore, tho' a very impious, yet no unskilful artifice of those, who would vitiate women in their manners, to corrupt them in their Principles; and by extinguishing all hopes or fears of another world, perswade them to immerse boldly into all the abominations of this. 'Tis said, this is now an art of wooing, the modern prelude to the basest proposals: it seems, this age dares not trust only to the former ways of seducement, fears there will not be women enough that will forget the interests of another World; and therefore is fain to set up a new party of others to disbelieve it. And I fear that design has been too prosperous: many women are so much more concern'd for their bodies than their souls, that they are contented the one should be elevated upon the depression and debasement of the other; and whilst with a vain transport, they can hear their outward form applauded as Angelical, or Divine, they can very tamely endure

dure to have their better part vilified and despised, defin'd to be only a puff of air in their nostrils, which will scatter with their expiring breath, or in the Atheist's Phrase, *Wisd. 2. 3. vanish as the soft air.* Whereas they should consider, that they who preach this doctrine to them, design it only to infer a pernicious use. 'Tis a Maxim in Politicks, that those Counsels are suspiciously to be scan'd, which carry in their front the advisers interest; which certainly is never more visible than in this case; he that once gains this point, never needing to contest for all the rest. For he that can perswade a woman out of her Soul, will soon command her body; and then what was at first his interest, becomes hers at last; and her wishes of the mortality of her Soul, are much stronger than 'tis possible her belief of it could be: which confirms abundantly my affirmation of the servile, wretched condition of such a person. For if we judge that a very severe slavery, which makes people desirous to resign a temporal being, what shall we think of that which provokes them to renounce an eternal?

25. AND now by this gradation of mischiefs, we may judge of the deplorable state of those who have abandon'd their Vertue; wherein I doubt not the consciences of many can, not only attest, but may improve the description; and all I shall say to such, is only

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to consult that bosom monitor ; which till they do, all Homilies will be insignificant. My design was not therefore to tell them what they too well feel, but only to point out their wrecks as warnings to others.

26. LET all those therefore, who are yet untainted, and, by being so, have their judgements clear and unbiaſt, conſider ſoberly the miſery of the other condition, and that not only to applaud, but ſecure their own; and when ever the outward pomps and gaudy ſplendours of a vitiated Woman, ſeem, like that of *Cræſus*, to boaſt their happineſs; let them look through that Fallacy, and answer with *Solon*, *that thoſe only are happy, who are ſo at their end.* Their moſt exquisite deckings are but like the garlands on a beaſt deſign'd for Sacrifice; their richeſt gems are but the chains, not of their ornament but ſlavery; and their gorgeous apparel, like that of *Herod*, covers perhaps a putrid body, (for even that doth not ſeldom prove their fate) or however, a more putrid Soul. They who can thus conſider them, will avoid one great ſnare; for 'tis not always ſo much the luſt of the fleſh, as that of the eyes, which betrays a Woman. 'Tis the known infirmity of the Sex, to love gayety, and a ſplendid appearance, which renders all temptations of that ſort ſo connatural to them, that thoſe who are not arriv'd to a more ſober eſtimate of things, will ſcarce  
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be secure. It will therefore be necessary for them to regulate their opinions, and reduce all such things to their just value, and then they will appear so trifling, that they can never maintain any competition with the more solid interests of Vertue and Honour. For tho' those terms seem in this loose Age, to be exploded; yet, where the things are visible, they extort a secret veneration, even from those who think it their concern publickly to deride them: whereas on the other side a defection from them exposes to all the contempt imaginable, renders them despis'd even by those who betray'd them to it, leaves a perpetual blot upon their Names, and their Family. For in the character of a Woman, let Wit and Beauty, and all female accomplishments stand in the front; yet if wantonness bring up the rear, the Satyr soon devours the Panegyrick, and, as in an Echo, the last words only will reverberate, and her vice will be remembered when all the rest will be forgot. But I need not declame upon this theme; the Son of *Syrach* has done it to my hand, in many passages, but especially *Ecclus. 23.* to which I refer the Reader.

27. WHAT hath been already said, is, I suppose, sufficient to convince every Woman how much it is her concern to keep her self strictly within the bounds of Modesty and Vertue. In order to which, there is nothing

more important than a judicious choice of her Company; I mean not only for men, but women also. Vice is contagious, and this especially has that worst quality of the Plague, that 'tis malicious, and would infect others. A Woman that knows her self scandalous, thinks she is reproach'd by the Vertue of another, looks on her as one that is *made to reprove her ways*, as it is *Wisd. 2. 14.* and therefore, in her own defence, strives to level the inequality, not by reforming her self, (that she thinks too hard a task) but by corrupting the other. To this end such as are willing to screw themselves into an acquaintance, will be officiously kind, and by all arts of condescention and obliging, endeavour to ensnare a Woman of reputation into their intimacy. And if they succeed, if they can but once entangle her into that cobweb-friendship; they then, spider-like, infuse their venom, never leave their vile insinuations, till they have poison'd and ruin'd her. But if on the other side, they meet with one of too much sagacity to be entrap'd; if they cannot taint her Innocence, they will endeavour to blast her Fame; represent her to the World to be what they would have made her, that is in the Psalmist's phrase, *such a one as themselves*, Psalm 50. 24. so that there is no conversing with them, but with a manifest peril either of Vertue or Honour, which should

should, methinks, be a sufficient dissuasive. 'Tis true, 'tis not always in ones power to shun the meeting with such persons, they are too numerous, and too intruding to be totally avoided; unless, as *St. Paul* says, *1 Cor. 5. 10. one shall go out of the World.* But all voluntary converse supposes a choice, and therefore every body, that will, may refrain that, may keep on the utmost frontiers of civility, without ever suffering any approach towards intimacy and familiarity.

28. AND sure, were this distance duely observ'd, it might be of excellent use, a kind of Lay-Excommunication, which might come very seasonably to supply the want of the Ecclesiastick now out-dated. And this seems very well to agree with the sense of *Solon*, the wise *Athenian* Law-giver, who, besides that he shut the Temple-doors against them, interdicted them the sacred Assemblies; made it one of his Laws, that an Adulterers should not be permitted to wear any ornaments, that so they might in their dress, carry the note of their infamy. Should we have the like distinction observ'd, I fear many of our gayest birds would be unplum'd: and tho' the same be not now an expedient practicable, yet the former is, and might be of very good use. For, besides that already mention'd of securing the innocent, it might perhaps have a good effect on the guilty, who could not but reflect

reflect with some shame on themselves, if they were thus singled out and discriminated, whereas, whilst they are suffer'd to mix with the best Societies, (like hurt Deer in an herd) they flatter themselves they are undiscernable.

29. BUT indeed the advantage of this course is yet more extensive, and would reach the whole Sex, which now seems to lie under a general scandal, for the fault of particular persons. We know any considerable number of smutty ears, cast a blackness on the whole field, which yet, were they apart, would perhaps not fill a small corner of it: and in this uncharitable Age, things are apt to be denominated, not from the greater, but worser part: whereas were the precious sever'd from the vile, by some note of distinction, there might then a more certain estimate be made: and I cannot be so severe to woman-kind, as not to believe the scandalous part would then make but a small shew, which now makes so great a noise.

30. BESIDES this I can suggest but one way more for Women of Honour to vindicate their Sex, and that is by making their own Vertue as illustrious as they can; and by the bright shine of that, draw off mens eyes from the worser prospect. And to this there is requir'd, not only innocence, but prudence; to abstain, as from all real evil, *so from every appearance*



pearance of it too, 1 Theff. 5. 22. Not by any doubtful or suspicious Action, to give any umbrage for censure, but as the Apostle says in another case, 2 Cor. 11. 11. *To cut off occasion from them that desire occasion*; to deny themselves the most innocent liberties, when any scandalous inference is like to be deduc'd from them. And tho' perhaps no caution is enough to secure them against the malicious and the jealous, tho' tis possible some black mouth may asperse them, yet they have still *Plato's* reserve, who being told of some, who had defam'd him, 'Tis no matter, said he, *I will live so that none shall believe them.* If their lives be such, that they may acquit themselves to the sober and unprejudic'd, they have all the security can be aspir'd to in this world; the more evincing attestation they must attend from the unerring Tribunal hereafter; where there lies a certain appeal for all injur'd persons, who can calmly wait for it.

SECT.

## SECT. II.

*Of Meekness.*

1. **I**N the next place we may rank Meekness as a necessary feminine Vertue; this even nature seems to teach, which abhors monstrosities and disproportions, and therefore having allotted to Women a more smooth and soft composition of body, infers thereby her intention, that the mind should correspond with it. For tho' the adulterations of Art, can represent in the same face beauty in one position, and deformity in another; yet nature is more sincere, and never meant a serene and clear forehead, should be the front-piece to a cloudy tempestuous heart. 'Tis therefore to be wish'd they would take the admonition, and whilst they consult their glasses, whether to applaud or improve their outward form, they would cast one look inwards, and examine what symmetry there is held with a fair out-side, whether any storm of passion darken and overcast their interior beauty, and use at least an equal diligence to rescue that, as they would to clear their face from any stain or blemish.

2. **BUT** it is not nature only which suggests

gests this, but the God of nature too, Meekness being not only recommended to all as a Christian Vertue, but particularly enjoin'd to Women as a peculiar accomplishment of their Sex, 1 *Pet.* 3. 4. where after the mention of all the exquisite and costly deckings of art, this one ornament of *a meek and quiet spirit*, is confronted to them, with this eminent attestation, that it is *in the sight of God of great price*; and therefore to all, who will not enter dispute with God, and contest his judgement, it must be so too. Now, tho' Meekness be in it self a single entire Vertue, yet it is diversifi'd, according to the several faculties of the Soul, over which it has influence; so that there is a Meekness of the Understanding, a Meekness of the Will, and a Meekness of the Affections; all which must concur to make up the meek and quiet spirit.

3. AND first for the Meekness of the Understanding; it consists in a pliability to conviction, and is directly opposite to that sullen adherence observable in too many; who judge of tenets, not by their conformity to truth and reason, but to their prepossessions, and tenaciously retain'd opinions; only because they (or some, in whom they confide) have once own'd them; and certainly such a temper is of all others the most obstructive to Wisdom. This puts them upon the chance of a Lottery, and what they first happen to draw,

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determines them merely upon the privilege of it's precedency: so that, had *Mahomet* first seiz'd them, his tenure would have been as indefeasible as *Christ's* now. How great the force of such prejudices is, we may see by the oppositions it rais'd against *Christian Doctrine* in gross at it's first promulgation; the *Jews* blind zeal for the Traditions of their Fathers, engaging them in the murder even of that very *Messias*, whom those Traditions had taught them to expect, and after, in the persecution of that Doctrine, which his Resurrection had so irrefragably attested. And to justify the propriety of this observation to those I now write to, 'tis expressly affirm'd *Acts* 13. 50. that they made use of the zeal of the female Profelytes for that purpose. *The Jews stir'd up the devout and honourable Women, and rais'd a persecution against Paul and Barnabas.* So that 'tis no unreasonable advice to such, to be sure they see well their way before they run too fierce a career in it, otherwise the greatest heat without light, do's but resemble that of the bottomless pit, where flames and darkness do at once co-habit.

4. BUT whilst I decry this prejudicate stiffness, I intend not to plead for it's contrary extreme, and recommend a too easy Flexibility, which is a temper of equal, if not more ill consequence than the former. The adhering to one opinion, can expose but to one error;

error; but a mind that lies open to the effluxes of all new tenets, may successively entertain a whole ocean of delusions; and to be thus yielding, is not a Meekness, but servileness of Understanding. Indeed 'tis so great a weakness of mind, that the Apostle sinks it somewhat below the impotence of Women, and resembles it to that of children, *Ephes. 4. 14.* Yet it seems the folly of some Women had levell'd them with children in this matter: for the same Apostle takes notice of such, to whom as he gives the Epithet of *silly*, so the latter part of the character speaks them incorrigibly so, *ever learning, and never able to come to the knowledge of the truth, 2 Tim. 3. 7.* a description, which if we compare with our times, we must think Prophetick. For, how many instances hath this age given us of Women so led captive; who being either affected with the novelty, or seduc'd by the pretended zeal of a new teacher, have given up their understandings to him: and for a while, this strong Man has kept possession; but when a stronger than he hath come, it has far'd as with him in the Gospel, a louder Zeal or a newer Doctrine, soon divides his spoils; and that by force of the very same principle, on which he set up; which, within a while, undermines the latter also, and so successively, 'till the poor profelyte has been hurried through all the mazes of wild error, and at last perhaps (like a palate distracted

tracted by too much variety) she fixes upon that which at first she most decry'd. This has been eventually true in some, who setting out in the fiercest detestation of Popery, have wander'd so long like the blinded *Syrians*, 2 *Kings* 6. 20. that they have at last found themselves in the midst of *Samaria*; by an insensible circular motion, been brought about to that Religion, from which alone they design'd to fly. So little do itching ears know whither they may be carry'd. And indeed the ear, when infected with that prurient humour, may vie mischiefs with the tongue, which *St. James* tells us *Chap. 3. 6. is* (tho' a little member) *a world of iniquity.*

5. 'TIS therefore the most important concern of all, to fortify that so assailable part; but 'tis especially so of Women, not only in respect of that natural imbecillity, which renders them liable to seducement; but also because the opinion of their being so, makes them particularly aim'd at by seducers. For as he who is to put off adulterated wares, will choose the most unwary Chapmen; so these Sophisticatours of Divinity, desire the most undiscerning auditors. And truly that so many of that Sex are so, I do not so much impute to any natural defect, as to the loose notions they have of Religion, of which they have perhaps some general confus'd apprehensions; but have so little penetrated the  
depth

depth of it, that they know not why they are *Christians* rather than *Turks*, why of the Church of *England* rather than that of *Rome* or *Geneva*. And while they are thus unfixt, and have no better principle than Custom and compliance; they have nothing to answer to any the grossest deceit that can be obtruded upon them, which for ought they know or have consider'd, may be as true as any thing they formerly profess'd. Now when any one in this condition shall be assaulted, not only by the repeated importunities of false teachers, but also by ingeminated threatnings of Hell and damnation; she is like one awak'd by the out-cry of fire, and in that amaze, will be apt to run where-ever the first discoverer of her danger shall lead her.

6. I shall therefore most earnestly recommend it as the best Antidote against the poison of novel Doctrines, to examine well the grounds of the old. For want of this it is, that our Church has been expos'd to so many frivolous cavils, it being too incident to the perverse Pride of human Nature, to speak evil of things we understand not. And had our she-zealots first consulted some sober guides, and from them understood upon what grounds the Practice, as well as doctrine of our Church, was founded, they could not so easily have been carried away by every wind of Doctrine, as the Apostle phrases it, *Eph. 4. 14.*

7. INDEED

7. I N D E E D this is no more than common justice exacts, which forbids the condemning even the vilest malefactor unheard: (and unheard and not understood, are in this case terms equivalent) yet sure they owe something more to that Church, from whose Ministry themselves must confess to have deriv'd their Christianity, in whose bosom they have been cherish'd, and which consequently may plead a mother's right in them. So that unless possession, which fortifies civil rights, destroys the Ecclesiastick; she may challenge besides that natural justice (which is the common due of Humanity) a parental respect and reverence, a debt which is sure very ill answer'd by those who cast off her obedience before they have at all consider'd, what it is she commands. And, if the abdicating a child be a thing so unnatural, as needs some very important cause to justify it; the renouncing of a Parent, must require a reason as far transcending that, as the guilt do's, if it be causeless: and such it must inevitably be in all, who, for want of due examination, suffer themselves to be led into groundless prejudices and disgusts.

8. To prevent that guilt, and a multitude of others which spring from it, I must again repeat my proposal, that Women of Quality (who are presum'd to want neither parts nor leisure for it) would a little look into the inside  
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of the Religion they profess: if it be a true one, 'twill bear the inspection, truth never shunning the light; if it be not, the discovery cannot be too early. And indeed among the many remarkable impresses of truth our Church bears, this is one, that she do's not blindfold her Profelytes, but leaves them the use of their discerning Faculty, and do's not by obtruding upon them an implicit belief, force them to lay down their Reason when they take up their Faith. And now why should not Ladies spend a few of their many idle hours in this inquisition. I mean, not to embark themselves in a maze of controversies; but only to discern those plain grounds of Truth on which our Church builds; which, if well digested, will prove a better Amulet against delusion, than the reading whole *Tomes* of disputations, more apt to distract than fortify their understandings. And had they thus done, had their minds been ballasted by sober principles, so many of them had never made up the triumphs of so many and so various seducers. And tho' to such this advertisement may come too late, (like assistance after a defeat) yet it may be a seasonable caution to others: and to those I offer it, as that very temper, wherein consists that Rational Meekness of the Understanding I would recommend to them, which is equally violated by a blind Obstinacy, or as blind a Flexibility.

9. A SECOND sort of Meekness is that of the Will, which lies in it's just subordination, and submission to a more supreme Authority, which in Divine things is the Will of God; in Natural or Moral, right Reason; and in human Constitutions, the command of Superiours. And so long as the Will governs it self by these in their respective Orders, it transgresses not the Meekness requir'd of it. But experience attests, that the Will is now in it's depravation and imperious Faculty, apt to cast off that subjection, to which it was design'd, and act independently from those motives which should influence it. This, God knows, is too common in all Ages, all Conditions and Sexes: but the Feminine lies more especially under an ill name for it. Whether that has grown from the low opinion conceiv'd of their Reason, less able to maintain it's Empire, or from the multipl'd habitual instances themselves have given of unruly Wills, I shall not undertake to determine; but either way, 'tis, I am sure, so great a reproach as they should be very industrious to wipe it off. And truly I know nothing more incentive to that endeavour, than the having a right estimate of the Happiness, as well as Virtue of a governable Will. How calmly do those glide through all (even the roughest) events, that can but master that stubborn Faculty? A Will resign'd to God's, how do's it  
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enervate and enfeeble any calamity? Nay indeed it triumphs over it, and by that conjunction with him that ordains it, may be said to command even what it suffers. 'Twas a Philosophical Maxim, that a Wise Moral Man could not be injur'd, could not be miserable; but sure 'tis much more true of him, who has that Divine Wisdom of Christian resignation, that twists and in-wraps all his choices with God's, and is neither at the pains nor hazards of his own elections; but is secure, that unless Omniscience can be deceiv'd, or Omnipotence defeated, he shall have what is really best for him.

10. PROPORTIONABLE (tho' not equal) to this, is the happiness of a Will regulated by reason in things within it's Sphere: 'tis the Dignity of human Nature, and that which distinguishes it from that of Beasts. Yea, even those grow more contemptible in their kinds, the farther they are remov'd from it. The stupid sturdiness of an Ass, has render'd it proverbial for folly, when the tractableness of other Animals, has tempted some to list them among Rationals. Besides, reason affords something of a Basis and Foundation for the Will to bottom on. He that governs himself by Reason (that being still the same) will act equally and consonant to himself; but he that do's a thing this moment, only because he will, may the next have as weighty

an argument to do something quite contrary, and so may spend his whole time in unravelling his *Spiders web*, as the Prophet rightly calls the vain designs of such brutish Men, *Isa. 59. 5.* Not to speak of the recoilings and upbraidings of the rational faculties, which are the uneasy attendants of those, who resist their more direct admonitions; there is nothing exposes to more secular ruins. An ungovernable Will, is the most precipitous thing imaginable, and, like the Devil in the Swine, hurries headlong to destruction; and yet deprives one of that poor reserve, that faint comfort of the miserable, Pity; which will not be so much invited by the misery, as averted by that wilfulness which caus'd it. Nay indeed, so little can such persons expect the compassion of others, that 'twill be hard for them to afford themselves their own; the consciousness that their calamities are but the issues of their own perverseness being apt to dispose them, more to hate than pity. And this is no small accumulation of wretchedness, when a man suffers, not only directly, but at the rebound too; re-inflicts his miseries upon himself, by a grating reflection on his own madness. Yea, so great an aggravation is it, that even Hell it self is enhanc'd and compleated by it; all the torments there being edg'd and sharpen'd by the woful remembrance, that they might once have been avoided.

II. IN the last place, a Will duely submissive to lawful Superiours, is not only an amiable thing in the eyes of others, but exceedingly happy to ones self; 'tis the parent of peace and order, both publick and private; a blessing so considerable, as is very cheaply bought with a little receding from ones own will or humour; whereas the contrary temper is the spring and original of infinite confusions, the grand incendiary, which sets Kingdoms, Churches, Families, in combustion; a flat contradiction, not only to the word, but even the works of God; a kind of Anticreative power, which reduces things to that Chaos, from whence God drew them. Our age has given us too many, and too pregnant instances of it's mischievous effects, which may serve to enhance the value of that governable, malleable temper, I now recommend. And as a Will thus resign'd to Reason and just Authority, is a felicity, all Rational Natures should aspire to; so especially the Feminine Sex, whose passions being naturally the more impetuous, ought to be the more strictly guarded, and kept under the severe discipline of Reason: for where 'tis otherwise, where a Woman has no guide but her Will, and her Will is nothing but her humour: the event is sure to be fatal to her self, and often to others also.

12. AND the hazard of this renders that other restraint of the Will, I mean that of obedience to Superiours, a very happy imposition; tho', perhaps, 'tis not always thought so: for those who resist the government of Reason, are not very apt to submit to that of Authority. Yet, sure God and Nature do attest the particular expediency of this to Women, by having plac'd that Sex in a degree of inferiority to the other. Nay farther 'tis observable, that, as there are but three states of life, through which they can regularly pass, *viz.* Virginity, Marriage, and Widow-hood; two of them are states of Subjection, the first to the Parent, the second to the Husband; and the third, as it is casual, whether ever they arrive to it or no, so if they do, we find it by God himself reckon'd as a condition the most desolate and deplorable. If I should say this happens upon that very score, that they are left to their own guidance, the sad wracks of many would too much justify the gloss: but, however it evinces, that, God sets not the same value upon their being masterless, which some of them do, whilst he reckons them most miserable, when they are most at liberty.

13. AND, since God's assignation has thus determin'd subjection to be the Womens lot, there needs no other argument of it's fitness; or for their acquiescence. Therefore when-  
ever

ever they oppose it, the contumacy flies higher than the immediate Superiour, and reaches God himself. And, I am apt to think there would not many of that timorous Sex dare so far, were it not for some false punctilio's of honour, which (like those among our Duellists) they have impos'd on themselves. These represent Meekness and Submission, as a silly sheepish quality, unfit for Women of breeding and spirit: whilst an imperious obstinacy passes for nobleness and greatness of Mind. But alas! they are wofully mistaken in their notion of a great spirit, which consists in scorning to do unworthy and vile things, and couragiously encountering the adverse events of life; not in spurning at duty, or seeking to pull themselves from that Sphere, where the Divine Wisdom hath plac'd them. No sure, stubbornness is the mark only of a great stomach, not of a great mind; and the cruelty of a coward, may as well denominate him valiant, as the ungovernableness of a Woman can speak her generous.

14. IN this I presume, I speak the common sense of all: for what value soever they put upon themselves, nothing renders them less acceptable to others; an imperious Woman being a plague to her relations, and a derision to strangers, yea and a torment to her self: every the least contradiction (which a meek person would pass over insensibly) inflaming such an unruly

unruly temper, and transporting her to such extravagancies, as often produce very mischievous effects. On the other side, if she be humour'd and comply'd with, that serves only to make her more insolent and intolerable; makes her humours grow to such an height, that she knows not her self what would please her, and yet expects that others should: so that to such a one, we may apply what *Hannibal* said of *Marcellus*, that if he were vanquish'd, he never gave rest to himself, nor if he were victorious, to others. Certainly the uneasiness of a perverse spirit is so great, that, could such come but to compare it with the calm and happy serenity of Meekness and Obedience, there would need no other Lecture to commend them to their esteem or practice.

15. THE last branch of Meekness is that of the Affections, and consists in reducing the passions to a temper and calmness, not suffering them to make uproars within to disturb ones self, nor without, to the disquieting of others; and to this regulation, Meekness is generally subservient. Yet because the correcting of some particular passions, is more immediately assignable to other vertues, I shall only insist upon that, on which this has a more direct and peculiar influence, I mean Anger, a two-edg'd passion, which, whilst it deals it's blows without, wounds yet more fatally within. The commotion and vexation which an angry Man feels,



is far more painful, than any thing he can ordinarily inflict upon another: herein justifying the Epithet usually given to Anger, that it is a short madness; for, who that were in his right wits, would incur a greater mischief to do a less? It is indeed so great a distemper of the mind, that he that is possess'd with it, is incompetent for any sober undertaking, and should as much be suspended from acting, as one in a Phrensy or Lunacy. This was the judgement and practice too of *Plato*, who going to chastise a servant, and finding himself grow angry, stopt his correction; a friend coming in, and asking what he was doing, *punishing*, replies he, *an angry man*, as thinking himself unfit to discipline another, 'till he had subdu'd his own passion. Another time his slave having offended him, *I would beat thee*, says he, *but that I am angry*. It were endless indeed to recite the black Epithets given by all Moralists to this vice. It shall suffice to take the suffrage of the Wisest of Men, one that had acquainted himself to *know madness and folly*, *Eccl. i. 17.* and we find it his sentence, that *anger rests in the bosom of fools*, *Eccl. 7. 9.*

16. AND, what is thus universally unbecoming to human nature, cannot sure be less indecent for the gentler Sex: 'tis rather more so, every thing contracting so much more of deformity, by how much it recedes from it's  
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proper kind. Now nature hath befriended Women with a more cool and temperate constitution, put less of fire, and consequently of choler, in their compositions; so that their heats of that kind, are adventitious and preternatural, rais'd often by fancy or pride, and so both look more unhandsomely, and have less of pretence to veil and cover them. Besides, Women have a native feebleness, unable to back and assert their angers with any effective force, which may admonish them, 'twas never intended they should let loose to that passion, which nature seems, by that very inability, to have interdicted them. But when they do it, they render themselves at once despis'd and abhor'd; nothing being more ridiculously hateful, than an impotent rage.

17. BUT as the most feeble insect may sometimes disturb, tho' not much hurt us, so there is one feminine weapon, which, as 'tis always ready, so proves often troublesome, I mean the tongue, which, tho' in it's loudest clamours, can naturally invade nothing but the ear; yet even that is a molestation. The barking of a dog, tho' we are secure he cannot bite, is a grating unpleasant sound; and while Women seek that way to vent their rage, they are but a sort of speaking brutes, and should consider whether that does not reflect more contempt upon themselves, than their most virulent reproaches can fix upon others.

18. BUT

18. BUT some things have had the luck to acquire a formidableness no body knows how: and sure there is no greater instance of it than in this case. A clamorous Woman is look'd on, tho' not with reverence, yet with much dread, and we often find things done to prevent or appease her storms, which would be deny'd to the calm and rational desires of a meeker person. And perhaps such successes have not been a little accessory to the fomenting the humour: yet sure it gives them little cause of triumph, when they consider how odious it makes them, how unfit (yea intolerable) for human society. Let them take the verdict of *Solomon*, who declares *it better to dwell in a corner of a house top, than with a brawling woman in a wide house, Prov. 25. 24.* Nor do's the son of *Sirach* speak less sharply, though more ironically, *Ecclus. 26. 27. A loud crying woman and a scold, shall be sought out to drive away the enemy.* And tho' he taxes the feminine vices impartially enough, yet there is scarce any of them which he more often and more severely brands, than this of unquietness. It seems, 'twas a thing generally look'd on as very unsufferable; as appears by *Socrates*, who, when he design'd to discipline himself to perfect patience and tolerance, knew no better way of exercise, than to get a shrew to his wife; an excellence that may perhaps again recommend a Woman, when

we fall into an Age of Philosophers; but at present 'twill be hard for any of our *Xantippe's* to find a *Socrates*; and therefore that quality is as destructive to their interests in getting husbands, as it is to the husband's quiet, when he is got. But, I presume, I need not declame farther against this fault, which, I suppose, cannot be frequent among that rank of Women, for whom this Tract is intended: for if neither moral nor divine Considerations have prevented it, yet probably civility and a gente Education hath: a scold being a creature to be look'd for only in Stalls and Markets, not among persons of quality. Yet if there be any that have descended to so fordid a practice, they have so far degraded themselves, that they are not to wonder if others subtract that respect, which upon other accounts they might demand.

19. AND to such I should recommend the usual method of Physick, which is to cure by revulsion: let that sharp humour which so habitually flows to the tongue, be taught a little to recoil, and work inward; and instead of reviling others, discipline and correct themselves: let them upbraid their own madness, that to gratify an impotent, nay, a most painfull passion, they have degenerated from what their nature, their qualities, their education design'd them. And if they can thus reverse their displeasures, 'twill not only secure others

others from all their indecent assaults; but it will at last extinguish them. For Anger is corrosive, and if it be kept only to feed upon its self, must be its own devourer; if it be permitted to fetch no forrage from without, nor to nourish it self with suspicions and surmises of others, nor to make any fallies at the tongue, it cannot long hold out.

20. AND how much they will herein consult their interest and their reputation too, they may be taught by *Solomon*, who makes it the distinctive sign of a foolish woman, to be clamorous, *Prov. 9. 13.* whereas, when he gives the character of his excellent Woman, he links Wisdom and Gentleness together: *She openeth her mouth with wisdom, and in her tongue is the law of kindness, Prov. 31. 26.* If this verdict may be admitted, (as sure it ought, whether we consider his wisdom, or dear bought experience in Women) it will confute the common plea of querulous spirits, who think that to seem insensible of any the least provocation, is to appear silly and stupid; though truly if it were so, 'twould be full as eligible as to appear mad and raving, as they commonly do in the transport of their fury.

21. To conclude, Meekness is so amiable, so endearing a quality, and so peculiarly embellishing to Women, that, did they but all consider it, with half the attention they do their more trivial exterior ornaments, 'twould

certainly be taken up as the universal mode, in all the several variations of it, this Section has presented.

### SECT. III.

#### *Of Compassion.*

1. **O**F near Affinity to the Vertue of Meekness, is that of Mercy and Compassion, which indeed can scarce thrive in any place where the former hath not prepar'd the soil: Anger and Obstinacy being like that rough East-wind, which brought the *Egyptian* Locusts, *Exod.* 10. 13. to eat up every green thing in the Land. A mind harrass'd with its own impatency, is not at leisure to observe, much less to condole the calamities of others. But as a calm and clear day befriends us with a more distinct prospect of distant Objects; so when all is quiet and serene within us, we can then look about us, and discern what exigencies of others invite our pities.

2. I need not say much to raise an estimate of this Vertue, since 'tis so essential to our Nature, so interwoven in the composition of Humanity, that we find in Scripture phrase, Compassion is generally seated in the most  
inward

inward sensible part of our frame, the bowels. So *Col. 3. 12.* *Put on therefore bowels of mercy:* and *Philip. 2. 1.* *Bowels and mercies.* So that a cruel ruthless person unmans himself, and is by the common vote of mankind to be listed among brutes; nay, not among the better, but only the more hateful, noxious sort of them.

3. BUT, this is yet more unnatural in the female Sex, which being of a softer mould, is more pliant and yielding to the impressions of pity, and by this strength of fancy, redoubles the horrour of any sad object. Yea, so remarkable is their tenderness, that God, when he would most magnify his own compassion, illustrates it by that of Women, as the highest human instance. Indeed, such a propension have Women to commiseration, that they are usually taxed with an excess in it; so that any imprudent lenity is proverbially call'd, A Womanish Pity: and therefore it may be thought an impertinence to exhort them to that which they can scarce avoid. But to this I answer, first, That in this degenerate Age, 'tis no news to see people violate their instincts, as well as their duties, and be worse than their nature inclines them; many sins being committed even against the grain, and with violence to the constitution.

4. YET secondly, 'tis not a mere melting of the eyes, or yearning of the bowels, I design

design to recommend: Alas! their tears will not be drink to a thirsty soul, nor will shivering at his nakedness cloath him. This is such an insignificant mercy, as St. *James* describes, saying to a brother or sister, *be ye warm'd, be ye fill'd, but not giving them things needful to the body, Chap. 2. 16.* Indeed, she that weeps over those distresses she will not relieve, might have been fit to be enter'd in the list of the mourning Women among the Jews and Heathens, who were hir'd to make up the tragick Pomp of Funerals with their mercenary sorrow; but had no real concern in that loss they seem'd to bewail. 'Tis therefore a more active sort of Compassion, to which I would invite them; and yet for method's sake, I shall consider it under two distinct Heads; Giving, and Forgiving.

5. BY Giving, in this place, I mean not a general liberality, (tho' that prudently bounded, is an excellence well becoming persons of Fortune) but only such a Giving as terminates upon the needy, and is apply'd to succour their indigencies. To give to those, from whom they may expect returns, may be a design; but at the best can be but generosity and frankness of humour. 'Tis only then mercy (as Christ himself has defin'd it) when it is to those, from whom they can *hope for nothing again.*



6. AND in this Vertue Women have, in former Ages, eminently excell'd: yea, so essential was it, that we find *Solomon* thought not their character compleat without it; but numbers it among the properties of his Vertuous Woman, *Prov.* 31. 20. *She stretcheth forth her hand to the poor; and reacheth forth her hand to the needy.* And it is a little observable, that after he has describ'd her Industry and Diligence for the acquiring of Wealth, this is set in the front of her disbursements as the principal use she made of it; and precedes her providing Scarlet for her household, or fine Linnen and Purple for her self, *v.* 21, & 22. The application is very obvious, and admonishes all that own the same title of Vertuous Women, to prefer the necessities of others, before their own superfluities and delicacies. Nay, if they look farther, and consider who it is that is personated in the poor, that begs in every needy distress'd suppliant, and that will finally own every act of mercy as done to himself, methinks they should sometimes think fit to sacrifice even their most moderate enjoyments to their charity, be asham'd to serve themselves before their Saviour, or let him stand naked and hungry, whilst they are solacing with that which would relieve him.

7. BUT how then shall they answer it, who suffer him to be supplanted, not by their needs, but excesses; who have so devoted their hearts  
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and purses to vanity and luxury, that they have neither will nor power to succour the wants of others? How unequal and disproportionate is it, that those who study to fling away money upon themselves, cannot be tempted by any importunity or distress, to drop an alms to the poor? What a preposterous sight it is to see a Lady, whose gay attire gives her the glittering of the Sun, yet have nothing of its other properties, never to cheer any drooping, languishing creature, by her influence? 'Tis the counsel of the son of *Sirach*, *not to give the poor any occasion to curse thee*, *Ecclus. 4. 5.* But sure such persons do it, if the poor happen not to have more Charity than they exemplify to them. For, when they shall find such hard hearts under such soft raiment, see them bestow so much upon the decking their own bodies, and do nothing towards the necessary support of theirs; 'tis a shrewd trial of their Meekness. Poverty is apt of its self to embitter the spirit, and needs not such an additional temptation.

8. NAY farther, when a poor starving wretch shall look upon one of these gay creatures, and see that any one of the baubles, the loosest appendage of her dress, a fan, a busk, perhaps a black patch, bears a price that would warm his empty bowels; will he not have sharp incitations, not only to execrate her pride, and his own poverty; but consequently  
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to repine at the unequal distribution of Providence, and add sin to his misery? The denial therefore of an alms may be a double cruelty, to the Soul as well as to the Body. 'Tis said of *Xenocrates*, that a chas'd Bird flying to his bosom, he rescu'd it with much satisfaction, saying, He had not betray'd a suppliant; but this is in that case revers'd, and in a higher instance; for what can be more the betraying of a suppliant, than instead of supplying his wants, to rob him of his innocence, and be his snare instead of his refuge? This is a consideration I wish more deeply impress'd upon the Women of this Age: and truly 'tis their concern it should be so, for since at the last day, the inquest shall be so particular upon this very thing, 'tis but necessary they should examine how they are fitted to pass that test.

9. LET them therefore keep a preparatory audit within their own breast, reflect upon the expences of their vanity, what the delicacy of their food, what the richness and variety of their cloaths, nay, what the mere hypocrisies of their dress, in false hair and complexions, have cost them: to which they may also add the charge of their recreations and divertisements, those costly arts of chasing away that time, which they will one day wish to recall. Let them I say compute all this, and then confront to it the account of their Charity,

rity, and I much fear the latter will with many of them, be comparatively as undiscernable, as *Socrates* found *Alcibiades's* Lands in the Map of the whole World; be so perfectly overwhelm'd, that it will appear little in their own sight, and nothing in God's.

10. FOR if the poor Widow's mite acquir'd a value merely from her poverty, that she had no more; by the rule of contraries we may conclude, how despicable the scanty oblations of the rich are in God's account. If even their liberality, who gave much, was outvy'd by a farthing, *Mark* 12. 43. to what point of diminution must their niggardly offerings, who gave little, be reduc'd? especially when they shall be compar'd, with the numerous and costly sacrifices they made to Pride and Luxury. Nay, I wish some were not guilty of more than the disproportion, even the total omission of Charity; that in a multitude of Taylor's bills, cannot produce the account of one Garment for the Poor, that amidst the delicacies of their own dyet, (nay, perhaps of their dogs too) never order'd so much as the crumbs of their Table to any hungry *Lazarus*. But let all such remember, that there will come a time, when one of *Tobitha's* coats, *Acts* 9. 39. will be of more value than all their richest Wardrobes, tho' they could number Gowns with *Lucullus's* Cloaks, which the *Roman* Story reports to be 5000. And that when their  
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luxurious fare shall only feast the worms, and render them passive in that Epicurism they acted before; they will wish they had made the bellies of the poor their refectory, and by feeding them, nourish'd themselves to immortality.

II. LET this I say, be seriously remember'd now, lest hereafter they fall under the same exprobrating remembrance with the rich Man in the Gospel, *Luke 16. 25. Remember that thou in thy life time receiv'dst thy good things, and Lazarus that which was evil; but now he is comforted, and thou art tormented.* A Text which St. Gregory professes, was ever sounding in his ears, and made him look with suspicion and dread upon that grandeur, to which he was advanc'd, as fearing it might be design'd as his final reward. With what terrour then may those look upon their present good things, who by engrossing them wholly to themselves, own them as their entire portion, and implicitly disclame their share of the future? For to that none must pretend, who receive their transitory goods under any other notion, than that of a Steward or Factor: as we may see in the parable of the Talents, where those that had the reward of the five and ten Cities, were not such as had consum'd their Talents upon their own Riot and Excesses; but such as had industriously employ'd them according to the design of their Lord.

And if it there far'd so ill with the meer unprofitable servant, who had hoarded up his Talent, what shall become of those, who squander away theirs, and can give no account either of Use or Principal?

12. WERE these considerations duely laid to heart, we might hope to see some of the Primitive Charity revive, when Women of the highest Rank converted their Ornaments and costly Deckings, into Cloathings for the Poor, and thought no Retinue so desfireable, so honourable, as a Train of Alms-folks. But I speak improperly, when I make the Poor their Attendants, for indeed they rather attended the Poor, did not only order the supply of their wants, but were themselves their Ministers, waited about their sick beds, dress'd their most loathsom ulcers, and descended to all the most servile offices about them.

13. BUT these were such heights, such transcendencies of Mercy, as requir'd a deeper foundation of Humility than will now be often met with; yet let me take the occasion to say, that it may be, a good managery of a Charity, to act (as far as they can) personally in it. For besides that it prevents some abuses and frauds, which deputed Agents may sometimes be tempted to, they pay God a double Tribute in it, of their persons, as well as their fortunes. Next, they bring themselves into acquaintance with the Poor, and by that means

means correct those contempts and nice disdain, which their own prosperity is too apt to create. Farther yet, they excite their own Compassion, which being a motion of the sensitive part of the Mind, cannot be stirr'd so effectually by any thing, as by the presence of the object; the most pathetick tragical description of a distress being not able to affect us half so much, as one ocular demonstration. Lastly, 'tis an apt means to encrease their thankfulness to Almighty God, whose bounty to themselves must needs make a deeper impression, when 'tis compar'd with the necessitous condition of others. For things are best illustrated by their contraries; and 'tis too observable in our deprav'd nature, that we value not things by their real positive worth, but comparatively as they excel others; nor ever make a right estimate of what we enjoy, 'till our own, or others wants instruct us.

14. UPON all these considerations, it may be a very becoming useful circumstance in any Charitable Ministry, to be themselves the actors; and to that end 'twill be a very commendable industry, to qualify themselves to be helpful to the Poor in as many instances as they can; not only opening their purses, but Dispensatories too, providing Medicines for such, as either by disease, or casualty, want that sort of Relief. A Charity, which I doubt not is practis'd by many, and I wish it were  
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by more; that our nicer Dames, who study only Cosmeticks for themselves, would change the Scene, and instead of repairing or disguising their own Complexions, study the restoration of their decrepid patient's Limbs. And sure, tho' it be a less fashionable, 'tis much a better sight to see a Lady binding up a fore, than Painting her Face; and she will cast a much sweeter Savour in God's nostrils, with the smell of Unguents and Balsoms, than with the most exquisite Odours and Perfumes. For since God professes, *Isa. i. 13.* That that very *incense* which was design'd as a part of his Worship, *was an abomination to him*, because not accompany'd with the Acts of Mercy, we cannot think he will better like of those, which have no higher aim than Delicacy and Sensuality.

15. BUT besides this part of Mercy in Giving, there is another, that of Forgiving, which may happen to be of a larger Extent than the former: for whereas that was confin'd to the Poor, this has no such limits; but as it is possible to be injur'd by persons of all Ranks, so this pardoning Mercy is to reach equally with that possibility. This is that part of Charity, which we peculiarly call Clemency, a Vertue which not only Christianity, but Morality recommends. The ancient *Romans* had it in such Veneration, that they number'd it, not only among Vertues but Deities,



ties, and built it a Temple. And they were somewhat towards the right in it: for it was, tho' not God, yet so eminent an Attribute of His, that nothing can more assimilate Man unto Him.

16. THERE are many Heroick acts of this kind to be met with among the vertuous Heathens. *Lycurgus* not only forgave *Alexander*, who had struck out his eye, but entertain'd him in his house, and by his gentle Admonitions reclaim'd him from his former vitious Life. *Aristides* being after signal services, and without Crime, unjustly banished by his Citizens, was so far from acting, or imprecating against them, that at his departure from *Athens*, he solemnly pray'd the gods; that they might never by any trouble or distress be forc'd to recall him. So *Phocion* being unjustly condemn'd, left it as a solemn charge to his son *Phocas*, that he should never revenge him. A multitude of the like examples might be produc'd; but we need not borrow light from their faint Tapers, when we have the Sun-beams, I mean the Son of Righteousness, our blessed Saviour; who, as he has recommended this grace by his precept, so he has signally exemplify'd it to us in his practice; the whole design of his descent to Earth, being only to rescue his enemies from destruction. And as every part of his Life, so the last Scene of it was particularly adapted to  
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this end, and his expiring breath was expended in mediating for his Crucifyers; *Father forgive them, Luke 23. 34.* And this copy of his was transcrib'd by his first followers, the Primitive Christians, in their severest Martyrdoms praying for their persecutors.

17. THUS we are, in the Apostles phrase, *compass'd about with a cloud of witnesses, Hebr. 12. 1.* of eminent Examples, which ought to have a forcible influence upon all; but, methinks, should not fail to have it on that Sex, whose native tenderness pre-disposes them to the Vertue, and who need but swim with the stream of their own inclinations. How can we think, that their melting Eyes should ever sparkle Fire, or delight in spectacles of Cruelty? That their flexible tender Hearts should turn into Steel or Adamant, be incapable of all impressions of pity? Yet, God knows, such changes have too often been seen: Women have not only put off that softness peculiar to them, but the common instinct of Humanity, and have exceeded, not only savage Men, but Beasts in cruelty. There have been too frequent instances of the implacable malice, and insatiable cruelties of Women. I need not call in the aid of Poetick fiction, and tell them of *Clytemnestra, Medea, or the Belides*, with hundreds of others, celebrated as instances of Heroick wickedness. There are examples enough in more authentick Stories. The *Roman*

*man Tullia*, the *Pesian Parysatis*; and, that we may not pass by the sacred Annals, *Jezebel* and *Athalia*. I forbear to multiply examples of this kind; of which all ages have produc'd some so eminent, as have render'd it a common observation, that no cruelty exceeds that of an exasperated Woman. And it is not much to be wonder'd at, since nothing can be so ill in its pristine state, as that which degenerates from a better. No enmity, we know, so bitter, as that of alienated friends; no such persecution as that of Apostates; and proportionably, no such ferity as that of a perverted mildness. So that the Poets were not much out, who as they represented the Graces under the figures of Women, so they did the Furies too. And since 'tis in their election which part they will act, they ought to be very jealous over themselves. The declinations to any vice are gradual, sometimes at first scarce discernable; and probably the greatest monsters of cruelty, would at the beginning have detested those inhumanities, which afterwards they acted with greediness.

18. IT concerns them therefore to ward off those beginnings, whose end may be so fatal. She that is quick in apprehending an affront, perhaps will not be so quick in dismissing that apprehension; and if it be permitted to stay, 'twill quickly improve: twenty little circumstances shall be suborn'd to foment it with new

fuspicious, 'till at last it grow to a quarrel, from thence to hatred, from that to malice, and from that to revenge; and when that black passion has overspread the mind, like an Egyptian darkness, it admits no gleam of Reason, or Religion, but hurries the enrag'd blindfold to their own ruin often, as well as others.

19. LET none think this only a fancy or scheme of discourse: there have been too many tragical experiments of its truth. How many men have been mortally engag'd upon no weightier original than the spleen of a Woman? The frantick notion of honour among our Duellists, fitly corresponding with the as frantick impulses of feminine revenge, and any imaginary injury (or perhaps but just imputation) to the Lady, obliging her Gallant to rush upon the most real sin and danger. A madness something beyond that which the Romances describe of Knight-Errantry: for that generally is for the relief of distress'd Damfels; but this is only to humour the too prosperous ones, the insolent and the proud. Those therefore that have observ'd the common occasions of Duels, have not unfitly divided them between Wine and Women; it being hard to say which is the most intoxicating and besotting. The son of Sirach couples them together, *Ecclus. 19. 2. Wine and Women will make men of understanding fall awry.* The many modern examples of this mischief,

chief, as they should strike an extreme terrour into those Women, who have been any way accessory to the death, or but danger of any Man; so are they just matter of caution to all, so to regulate their Passions, that they never come within distance of Implacability; for if once they arrive there, themselves can give no stop.

20. IN order to this, 'twill be well to consider at the first incitation, what the real ground is: perhaps sometimes they are angry, (as the Galatians were at *St. Paul*, *Gal. 4. 16.*) *at those that tell them the truth*; some scandalous, or at least suspicious behaviour, may have engag'd a friend to admonish them; (an office that has sometimes prov'd very fatal: those commonly that have most guilt, having least patience to hear of it.) And if this be the case, 'tis the greatest injustice in the world, to make that a quarrel, which is really an obligation: and therefore instead of maligning their Monitour, they ought to thank and reverence him. Nay, tho' the accusation be not with that candid design, but be meant as a reproach; yet if it be true, it should not excite anger at their accusers, but remorse, and reformation in themselves.

21. IT was the saying of a wise Man, that he profited more by his enemies than his friends; because they would tell him more roundly of his faults. And this is excellently

improv'd by *Plutarch* in his Tract, *Of the benefits to be reap'd from Enemies*: so that even a malicious accusation may be a kindness, and consequently ought not to be repaid with an injury. But suppose, in the last place, that the aspersion be not only unkind, but untrue; it will not even then be safe, to let loose to their indignation. First, in respect of Prudence, an angry vindication serving the design of the enemy, and helping to spread the calumny; whereas a wise neglect and dissembling, do's often stifle and suppress it. Secondly, in respect of duty, for all that own themselves Christians, must confess, they are under an obligation to forgive, and not to revenge. Now if they intend to pay a real obedience to this Precept, 'twill be the more easy, the sooner they set to it. He that sees his house on fire, will not dally with the flame, much less blow or extend it, resolving to quench it at last; and anger is as little to be trusted, which if once thoroughly kindled, will scarce expire, but with the destruction of the subject it works on.

22. LET therefore the disoblig'd not look back upon the injury, but forward to those mischiefs, which too sharp a resentment may betray them to: let them consider, that the boiling of their blood, may finally cause the effusion of another's, and wrath may swell into murder. If they would do thus, and instead  
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of those magnifying opticks, wherein they view the wrong, make use of the other end of the perspective, to discern the dismal event at a distance; it would sure fright them from any nearer approach, would keep them within those bounds which their duty prescribes them, and thereby acquaint them with a much greater, and more ingenuous pleasure than their highest revenge can give them: I mean that of forgiving injuries, and obliging the injurious. This is a pleasure so pure and refin'd, so noble and heroick, that none but rational natures are capable of it; whereas that of Spite and Revenge (if it can be call'd a pleasure) is a mere bestial one: every, the most contemptible, animal can be angry when 'tis molested, and endeavour to return the mischief.

23. IT should therefore, methinks, be an easy determination, whether to embrace that Clemency and Compassion, which we see exemplify'd in the wisest and best of Men, nay, in the Omniscient, Immortal God; or that savage fierceness of the ignoblest creatures. This is certain, that no Woman would be content to assume the outward form of any of those: why then should they subject their nobler part, the Mind, to such a transformation? For as there are no Monsters so deform'd, as those which are compounded of Man and Beast; so among them all, nothing can

can be more unnatural, more odious, than a Woman-Tiger. I conclude all with the advice of Solomon, Prov. 17. 14. *The beginning of strife is as when one letteth out water: therefore leave off contention, before it be medled with.* When once a breach is made upon the spirit by immoderate anger, all the consequent mischiefs will flow in, like a rapid stream, when the banks are broken down; nor is there any way to prevent it, but by keeping the mounds entire, preserving that Tendernefs and Compassion, which God and Nature do equally enforce and recommend.

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## S E C T. IV.

*Of Affability.*

1. **I**N the next place we may reckon Affability and Courtesy; which as it is amiable in all, so it is singularly so in Women of Quality, and more universally necessary in them than in the other Sex. For men have often charges and employments which do justify, nay perhaps, require somewhat of sternness and austeriety; but Women ordinarily have few or no occasions of it, and those who have well digested the former Lectures of Meekness and Compassion, will not be apt to put it on unnecessarily. Now Affability may be consider'd, either as a mere human Accomplishment, or as a divine Vertue: in either notion 'tis commendable, but 'tis the latter that gives it the highest Excellence and Perfection.

2. To begin with the first notion of it, we may make an estimate of its worth, by its Cause and by its Effects. For its Cause, it derives it self, either from a native candour and generosity of Mind, or from a noble and ingenuous Education, or sometimes jointly from both; and these are as good Originals, as any thing merely moral can flow from. And that these are  
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indeed its sources, common experience will attest: those of the greatest Minds and best Extractions, being usually most condescending and obliging; whereas those of most abject Spirits and Birth, are the most insulting and imperious. *Alexander* the Great, tho' terrible in the Field, yet was of a gentle, complaisant conversation, familiarly treating those about him: yet *Crispinus*, *Narcissus*, *Nymphidius*, and other enfranchis'd bond-men, we find insolently trampling on the Roman Senators and Consuls. 'Tis therefore a great error for Persons of Honour, to think they acquire a reverence, by putting on a supercilious gravity, looking coyly and disdainfully upon all about them: 'tis so far from that, that it gives a suspicion, that 'tis but a pageantry of greatness, some mushroom newly sprung up, that stands so stiff, and swells so much. But instead of teaching others to keep their distance, this fastidious disdain invites them to a closer inspection, that if there be any flaw either in their life or birth, 'twill be sure to be discover'd, there being no such prying inquisitor, as curiosity, when 'tis egg'd on by a sense of contempt.

3. ON the other side, if we consider the effects of Courtesy, they are quite contrary; it endears to all, and often keeps up a Reputation in spite of any blemishes: a kind look or word from a Superiour, is strangely charming, and insensibly steals away Mens hearts from them.

them. This the wise Man refers to, *Ecclus. 18. 18.* when he prefers *a word before a Gift.* And 'tis *Plutarch's* observation of *Cleomenes* King of *Sparta*, that when the Grecians compar'd his Affability and easiness of Access, with the fullen state and pride of other Princes; they were so enamour'd with it, that they judg'd him only worthy to be a King. And as there is no certainer, so also no cheaper way of gaining love: a friendly salutation is as easy as a frown or reproach: and that kindness may be preserv'd by them, which, if once forfeited, will not at a far greater price be recover'd.

4. BESIDES, when human vicissitudes are consider'd, it may be a point of Prudence too; the greatest Persons may sometimes want assistance from the meanest; nay, sometimes the face of affairs is quite chang'd, and the wheel of Fortune turns them lowest that were uppermost, and proportionably elevates the meanest. 'Tis wisdom therefore so to treat all, as to leave no impressions of unkindness, since none is so deplorable, but may possibly at one time or other have an opportunity to retaliate. 'Twas therefore a prudent, as well as an equitable resolution of that Emperour, who said, he would so entertain the addressees of his Subject, as, if he were a Subject, he would wish the Prince should entertain him: a rule very worthy to sway all Persons of Honour in their intercourse with others. And since even among Persons

in command there are degrees, and she which is Superiour to one, is Inferiour to another; they have a ready way to compare the civility they pay, with what they expect. Let therefore one who meets with a cold, neglectful Treatment, from any above her, examine her own resentments, and then reflect; that if she give the like to those below her, they will doubtless have the same sense; and therefore let her resolve never to offer, what she so much dislikes to bear: and she that do's thus, that makes such inferences, will convert an injury into a benefit; civilize her self by the rudeness of others, and make that ill nurture her own discipline.

5. BUT hitherto we consider Affability only in its ethnick dress, as it is a human ornament: 'twill appear yet more enamouring upon a second view, when we look on it as bearing the impress of the Sanctuary, as a divine Vertue. And that it is capable of being so, we have the Authority of St. Paul, who inserts it in the number of those Christian Graces which he recommends to his Roman Profelytes; *Condescend to men of low estate, Rom. 12. 16.* And that we may the better discern its value, 'tis observable, that he links it with the most eminent Vertue of Humility; for it immediatly follows his Precept of, *mind not high things.* Indeed, 'tis not only joyn'd with it as a Friend or Allie, but deriv'd from it as its stock and principle; and certainly

certainly a more divine Extraction it cannot have, Humility being the *Alpha* and *Omega* of Vertues, that which lays the foundation, (without which the most towering Structure will but crush it's self with it's own weight) and that which perfects and consummates the building also, secures and crowns all other Graces; which when they are most verdant and flourishing, are like *Jona's* gourd, that may afford some shadow and refreshment for a while, but are apt to breed that worm which will destroy them. When once they are smitten with Pride, they instantly fade and wither; so necessary is Humility both for the acquiring and conserving all that is good in us.

6. WE may therefore conclude, that Courtesy, and obligingness of behaviour, which proceeds thence, is in respect of it's spring and original, infinitely to be prefer'd before that, which descends from no higher stock than natural and prudential motives. And since 'tis natural for every production to have some similitude to that which produces it, we shall find it no less excellent, in respect of it's properties, than it's descent. I shall instance only in two, Sincerity and Constancy.

7. FOR the first, as far as Affability partakes of Humility, it must of Sincerity also, that being a Vertue whose very elements are plainness and simplicity; for as it has no designs which want a cover, so it needs none of those subtleties

and simulations, those pretences and artifices requisite to those that do. 'Tis the Precept of the Apostle, *Phil. 2. 3. In lowliness of mind, let each esteem others better than himself*: where we see 'tis the nature of a lowly mind, to transfer that esteem to others, which it subtracts from it self: now where such an esteem is planted in the heart, it verifies all the expressions and outward significations of respect, and renders the greatest condescensions, (which to an insolent humour may seem extravagant and affected) real and unfeign'd.

8. ON the contrary, that Courtesie which is deriv'd no higher than from mere human principles, is not much to be confided in. 'Tis the Psalmist's Affirmation that *all men are liars*: and therefore there is more than a possibility of deceit in their fairest shews. Sometimes we know smooth and plausible addresses have been design'd as the stile to vile and treacherous practices. The extraordinary blandishments and endearing behaviour of *Absalom* to the people, was only to *steal their hearts*, and advance his intended rebellion, *2 Sam. 15. 6.* and *David* tells us of some, *whose words are softer than butter, having war in their heart; whose words were smoother than oyl, and yet were very swords, Psal. 55. 21.* And God knows this Age has not so much improv'd in Sincerity, that we should think the same Scenes are not daily acted over among us.

9. BUT

9. BUT besides all the blacker projects of this kind, which nothing but the event can detect, there is a lower sort of this treachery, which is visible, nay so avowed, that it is one of the most common subjects of mirth and entertainment: I mean that of scoffing and derision, a thing too frequent among all; but, I fear, I may say, very peculiarly among Ladies, those at least of the modish sort; their very civilities and careffes being often design'd to gain matter of scorn and laughter. Mutual visits, we know, are an expression of respect, and should flow from a real kindness; but if those now in use be sifted, how few will be found of that make? They are at the best formal, a tribute rather paid to custom than friendship, and many go to see those, for whom they are perfectly indifferent, whether they find them alive or dead, well or sick. Nay, very often they are worse than thus, design'd only to make observations, to bolt out something ridiculous, wherewith to sport themselves as soon as they are gone; and lest the inquest should return with a *non inventus*, they will accept of the slightest discoveries; the least misplacing of a word, nay of a hair, shall be theme enough for a Comedy.

10. BUT if a poor Country Gentlewoman falls within their circuit, what a stock of mirth do's she afford them, how curiously do they anatomise every part of her dress, her meen, her

her dialect? Nay, perhaps to improve the scene, will recommend yet greater absurdities to her, under the notion of the Mode, that so she may be the more ample Subject of their scorn. Such visits as these, are but the insidious intrusions of a spy, rather than the good offices of a neighbour; and when 'tis remember'd how great a portion of some Women's time is spent in this kind of diversion, we must conclude, there have a multitude of acts gone to make up the habit. I wish they would seriously reflect on it, and unravel that injurious mirth by a penitential sadness, and either spend their time better than in visiting, or else direct their visits to better purposes. And this they would certainly do, if they would exchange their mere popular civilities (that kind of paint and varnish in manners) for that true Christian condescension, which admits of no deceit; but is as transparent as *Drusus* wish'd his house should be; that has no secret scrue and springs, to move the eyes or tongue a contrary way from the heart, but is in reality all that it pretends to be.

II. A second property of it, is Constancy; for as it is true to others, so it is to it's self; 'tis founded on the solidest of Vertues, and is not subject to those light and giddy uncertainties, that the vulgar civilities are. For, she that out of a disesteem of her proper worth, has plac'd her self in a state of inferiority, will



will think it not an arbitrary matter, but a just debt, to pay a respect to those she thinks her betters; and an humble mind will in every body find something or other to prefer to herself. So that she acts upon a fix'd principle, and is not in danger of those contradictions in her manners, which shall render her one day sweet and affable, and another sower and morose. But such mutations are frequently incident to those who are sway'd by other motives: sometimes an interest changes, and then the most fawning Sycophant can transplant his flatteries, and court a new Patron, yea many times to the despite and vilifying of the old.

12. SOMETIMES again, Fortune may change; a Man may fall from a prosperous to an adverse state, and then those who were prodigal of their civilities, whilst he needed nothing else, will withdraw even those from him, lest they should encourage him to demand something more. An experiment of this *Job* made in his friends, (or rather flatterers) whom he fitly compares to winter brooks, running over when not needed, but quite dry when they are.

13. BUT the most frequent change is that of fancy and humour, which has a much more general sway than reason and judgment. This is so observable in the vulgar rabble, that often in an instant they will shift passions, and hate this hour what they doted on the last.

last. Of this all popular states have afforded many costly experiments; but we need not go farther than the sacred Story, where we find the Acclamations and *Hosannah's* of the multitude, quickly converted into, *Crucify him, Crucify him*. This levity of mind has been observ'd so incident to Women, that 'tis become almost proverbial; for by how much their passions are more violent, they are commonly the less lasting: and as they are reckon'd among those colder bodies that are particularly influenc'd by the Moon, so they seem to bear a great resemblance to her in her vicissitudes and changes, yet still with a greater degree of uncertainty; for she in all her revolutions, observes some constant periods, and we can tell in her wain when she will be at full; so that she has a kind of certainty, even in her planetary errors. But what Ephemerides can be fram'd for some Women's humours? who can tell how long the present will last? and what will be the next that will succeed?

14. I need not bring instances of their inconstancy, from that common place of passionate widows, who have let a new love sail even through those floods of tears, wherewith they bewail'd the old: for (besides that that is a case wherein possibly they may find matter enough for retortion) it is here a little wide from my purpose, which designs to  
farther

farther inquisition, than into their ordinary conversation, wherein that love of variety which is so remarkable in their Habit, their Dyet, their Diversions, extends it self often to their Company, their Friendships also and Converse. Those intimacies which they cherish'd lately, quickly grow despicable, and at last nauseous, and consequently their behaviour falls from kind and civil, to cold and disdainful. I doubt not but this has often been prov'd by many of those humble Companions, which officiously attend them, who cannot always fix themselves, no not by those flatteries that first introduc'd them; some new Comer, perhaps, has better refin'd the Art, and do's the same thing more acutely and ingeniously, and then the old one is to be turn'd off as too gross a Sycophant: or if they have been so happy as to light upon some of a more generous temper, who instead of a servile compliance with their Humour, and high characters of their Worth, entertain them with the true images of themselves, and endeavour to make, what others only speak them; this is that unpardonable crime which forfeits all degrees of favour, and do's not only avert, but incense. A faithful Monitour is as unacceptable as a true Looking-glass to a deform'd Person, which at the best will be set aside, and escapes well if not broken; and while great Persons dispense their Favours or their Frowns by such perverse measures as these,

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they will be sure to do it unjustly, as well as unconstantly.

15. I am far from making this an universal charge, I know there are Women of the highest Quality, that guide themselves by other Rules, that are deaf to all the songs of *Syrens*, and have the prudence to value a seasonable reproof, before the most extravagant Panegyrick; but this is owing to that Humility which I am now recommending, without which 'tis as impossible for greatness to be proof against flattery, as it is for a Pinnacle with spreading Sails, and a violent gust of wind, to sail steddily without Ballast. And the frequent want of this is it, which makes it no less frequent to see those unevennesses and inequalities in behaviour, those partialities in dispensing even the commonest Civilities, which I have now represented.

16. AND sure 'tis none of the meanest attributes due to that excellent Vertue of Humility, that it can thus fix and poise the Mind, cure those Vertigo's and giddy Humours, incident to those who are mounted aloft: and above all, that it is a sure Antidote against the most insinuating poison of flattery, a holy spell or amulet against the venom of a Parasite, which the Philosopher justly calls the worst of Tame Beasts, as a Detractour is of Wild: He being indeed a kind of Vulture, in the way of seizure, no less than Ravine, who first picks out the Eyes  
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of that which he designs to prey upon; suffering not the person concern'd to see any thing of that destruction which he is to feel. And certainly none of the ominous Birds, no Night-Raven, or Screech-Owl, can bode half so distimally as these Domestick Birds of prey, which are not only presages, but instruments of Ruin wheresoever they haunt.

17. 'TIS therefore the universal concern of those that are great and prosperous, to chase them away, as *Abram* did the Fowls from his Sacrifice, *Gen. 15. 11.* but yet more peculiarly so of those to whom fortune has given a sudden rise, and unexpected grandeur, they being of all others the most obnoxious to this sort of Harpyes. The surprizes of prosperity do no less disturb the judgment, than those of adversity: and as one who is in an instant snatch'd up to some high Tower, is so amaz'd to see himself there, that he has no just measure of the Altitude, but thinks every thing farther below him than it is; so they that ascend to greatness by swift and rapid motions, have their heads so turn'd, that they are apt to overvalue it; and to look with contempt on those whom before, perhaps, they thought worth their envy. And on a mind thus prepar'd, flattery may make any impresson, it suborning even Providence, as a witness on it's side, and inferring from the Dignities obtain'd, the transcending merit of the obtainer. A piece of Sophistry which

the slightest observer may easily confute, all Ages giving instances of those, whose Vices have preferr'd them, and by a strange Chymistry, have extracted Honour out of infamous Acts. Yet to a mind possess'd with it's own admiration, this shall pass for a demonstration. So treacherous a thing is Pride, that it combines with all who design to cheat us: and indeed 'tis not only an accessory, but the principal; none being in danger by others flatteries, who are not first seduc'd by their own.

18. IT will therefore be a point of Wisdom for all Persons of Honour, to encrease their Caution with their Fortune, and as they multiply their Revenues without, so especially to enforce their Guard within, that they become not slaves to their own Greatness, fix not themselves in such a posture of State, as to become immoveable to all the offices of Humanity and Civility, nor think that their admission to Greatness, is upon the same terms on which the Jews were wont to receive their Profelytes, that they must renounce all their former relations; but to remember that they differ no more from others, than as a Counter set in the place of thousands or hundreds, do's from one set in the place of tens or units. A little transposition may quite alter the case; or however, when they are all taken off the score, they are then indiscriminately tumbled together, and one has no precedence of another,  
either

either in place or value. So undiscernable will be the difference between the greatest Queen and the meanest Servant, when Death, that great Leveller, shall have mix'd them; there will be no inquisition in the Grave, who came Embalm'd or Perfum'd thither; and, as a Learned Man says, the Ulcers of *Lazarus*, will make as good dust as the Paint of *Jezebel*.

19. BUT I shall be thought to have out-run my Subject, and instead of that amiable Image of Affability, and universal obligingness, the great Ornament of Life, to introduce the grim figure of Death, that fullen Executioner, whom no Gift, no Prayers, can mollify. Yet I cannot yield it wholly impertinent; for as it's final stroke cures all the infirmities of the Body, so the foresight and contemplation of it, is as much a Catholicon for all the maladies of the Mind; especially that of insolence and disdain. For sure they cannot much pride themselves in any Exaltation, that remember they must finally fall into the dust: nor arrogantly despise others, who consider that themselves shall one day be insulted over by Worms and Insects. Such mental descents into the Vault or Charnel-house, are the best disciplines for the demeanour in other places, according to the Admonition of the Wise Man, *Remember thy end, and thou shalt never do amiss.*

## S E C T. V.

*Of Piety.*

I. **L**ASTLY, To Compleat and Crown all other Excellencies, nothing is so proper, so necessary, as Piety and Devotion. This is the Salt which seasons all Sacrifices; yea, the Altar which sanctifies the Gift; no good (how splendid soever in the sight of Man) being acceptable to God, 'till it be thus Consecrated, and has this seal of the Sanctuary upon it. This is a Vertue truly Divine, as well in it's original as it's end; for as it comes from Heaven, (is an afflation of the blessed Spirit) so it tends thither also, and thither raises it's Votaries. This is it which sublimates and spiritualizes Humanity, defecates and refines it from all the dregs of Mortality, and so wings our Earthly lumpish Nature, that we can soar aloft to the Region of Spirits, and by it's Raptures, make some Essay of that state of Separation, even while we are link'd to the Body. This is it which combines us so with God, that we have the same interest, the same choices; nay, it do's in a sort, Communicate and Enterchange proprieties with Him; the All-powerful God seems impotent and unable



able to resist it's influence, whil't it invests us feeble Wretches in a kind of Omnipotency, by engaging Him for us who can do all things.

2. Now this Piety may be consider'd either in a larger, or more limited sense: in the former 'tis as wide as the whole scheme of Duty, not confin'd to any one Act, but extended to all the Commands of God. For, as the animal Spirit diffuses it's self into all the most distant members of the Body: so this more vital Principle has as universal an influence on the Mind; stamps that with such an admiration and reverence of God, such a love and complacency in him, that every act is (at least habitually) design'd to obey and glorify him.

3. IN the more limited sense, Piety is taken for our more immediate intercourse with God, in things purely Divine, as Adorations, Prayers, Aspirations, and all pantings and breathings of the Soul after Him; and in this notion 'tis more particularly call'd Devotion. And this is comprehended in the other, as a part in the whole: nay indeed, as an effect in it's cause; for where Piety has not first form'd and modell'd the Soul, there can be no true Devotion. External forms of it there may be, but these are but Ceremony and Pageantry; the most submissive Protestations are there but like that of *Dagon* before the Ark, the fall of a lifeless Trunk; the most elevated Eyes but a kind of convulsive motion; and the most rigid  
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Mortifications, but the Cuttings and Launcings of *Baal's* Priests. Of this the very Heathen had some notion, and therefore in their Worships, had many preparatory Ceremonies of Lustration and Purifying, as being conscious of the incongruity, that unholy Persons should be admitted to Sacred things. And accordingly *Socrates* has Excellently (I had almost said Evangelically) defin'd, *the best way of worshipping God*, to be *the doing what he commands*. Indeed, without this, our Devotion is mere stratagem and design; we invoke God as we use to cajole Men, only to serve a present turn; and of such disingenuous Addresses, 'tis easy to read the event, or if we cannot, *Solomon* will instruct us, *Proverb. 15. 8.* *The prayers of the wicked are an abomination to the Lord.*

4. To treat of the several branches of Piety in the first notion, is not agreeable to the intended brevity of this Treatise; nor necessary, because there are so many distinct Tracts extant on that Subject; yet I shall, the more closely to adapt it to my Female Readers, observe the propriety of it to Women, not only as it is their greatest Ornament and Advantage; but especially as they have somewhat more of pre-disposition towards it in their native Temper. God's Laws which are the rule of Piety have this common with Men's, that they are inforc'd upon us by the proposals both of punishments

nishments and rewards, by that means engaging two of our most sensible passions, Fear and Love; and the female Sex being eminent for the pungency of both these, they are consequently the better prepar'd for the impressions of Religion.

5. THIS is so much acknowledg'd, that our Masculine Atheists make an ill use of it, and are willing to think, that Religion owes it's force only to the impotence of the subject, on which it works; that 'tis only an imposition upon the easy credulity of Women, and are content to allow them the inclosure of it; wherein, tho' they sufficiently shew their contempt of Piety, yet they unawares give a greater honour to that Sex than they intend, whilst they confess it more capable of an assimilation to the supreme Goodness, and of the renewal of God's Image (for to that all Piety is design'd) than their own. And therefore Women have so little reason to be asham'd, that they ought to glory in the concession, and gratefully to celebrate the goodness of God to them, who, as he brings light out of darkness, so converts their natural infirmities into a means of Spiritual strength; makes the impotencies and defects of their Nature, subservient to the operations of Grace; and by consecrating their very passions, makes even those *Gibeonites* serviceable to the Tabernacle. But then 'tis to be remember'd, that the greater is their obligation

to comply with this design of God's, to let their passions run in the channel he has cut for them; so to confine their Fear and Love to Spiritual Objects, that they make no inordinate eruptions to any thing else; but in all their estimations of things dreadfull or desirable, to give still the just deference to that which is Eternal.

6. AND, as Women in general have this advantage towards Piety, and obligation to it, so particularly those of Quality, whom we may suppose to have generally a more early institution and instruction in it, than those of a meaner rank: and besides, have afterwards more opportunities of being built up in the knowledge of their duty, and (by the help of an ingenuous Education) clearer apprehensions to discern it; and when they do so, have greater obligations to perform it, both in respect of God, of others, and themselves.

7. IN respect of God they have the greatest tye of gratitude, not only for the common mercies which they partake with the rest of Mankind; but for those peculiar, by which they are differenc'd from others; of which, if they want a just value, let them ask themselves how willing they would be to part with them; how she that has fed delicately, would like to be desolate in the street, or *she that has been brought up in Scarlet, to embrace the dunghill, Lament. 4. 5.* and according to the aversion they find to such a change, let them estimate their present  
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sent enjoyment, and the thankfulness it exacts.

8. **SECONDLY**, in regard of others, their Piety back'd with their secular advantages, may be of more extensive benefit; they have many opportunities of doing good by their influence on others; or if no way else, yet the splendour of their example, will by the eminency of their conditions, shine (as a light on some high Tower) more perspicuously, and guide many into the same path of Vertue. And certainly 'tis no small obligation that lyes on them in this respect; for God, who do's nothing without an end worthy of his Wisdom, can never be thought to have selected some persons as the objects of his bounty, merely that they may swill and glut themselves with sensual pleasures. No, doubtless, he who is the great Master of the Universe, disposes all things for common benefit; and therefore, if he has plac'd some in an higher Orb than others, it is that they may have an auspicious influence on those below them; and if they fail in this, they are no longer Stars but Comets, things of ominous and unlucky bode to all about them. I might enlarge on this subject; but having done it already in the Gentleman's Calling, I suppose it unnecessary, since that part is equally adapted to both Sexes.

9. IN the last place, they have all obligations to Piety, in respect of themselves, and that, in two considerations: the first, of their present danger; the second, of their final account. For their danger, 'tis evident they do not more out-number their inferiours in any thing than in the opportunities, nay, solicitations to sin. Wealth and Honour have many snares, and, which is worse, do often dispose the mind to such a heedless security, that it takes no care to avoid them: and as in the body, the diseases of repletion are far more numerous than those of emptiness, so the mind is oftner vitiated by affluence and prosperity, than by indigency and adversity. It becomes therefore those who are so surrounded with enemies to fortify themselves: and that they can no way do, but by a sincere Piety, that *whole armour of God*, which the Apostle describes, *Ephes. 6. 13.* by which alone they may *repel all the darts of temptations*; nay, not only ward the blow, but wrest the weapon out of Satan's hand, so that when he urges to them the opportunities, the impunity which their wealth and greatness give them to be bad, they may retort this argument, and by a wholesomer inference, collect thence their great obligation to be good: and that not only upon the score of gratitude, (tho' that were enough to an ingenuous soul) but, in the second place, of interest also, in respect of that  
account

account they must finally give. For tho' God be not an unjust exactour, to reap where he has not sown, yet he is not so negligently profuse, as to do that which no prudent man will do, scatter his goods promiscuously, without taking notice where they fall; but as he dispenses all things by a particular Providence, so he do's it to a particular end, and will exact as particular an account, how that end has been comply'd withall.

10. IT is a smart exprobration of God's to *Israel*, *Ezeck.* 16. 17, 18, 19. that she had sacrilegiously employ'd his *silver and gold, his oyl, his flour and honey, which he had given her, in the service of her Idols*, by which, as we may see, he takes notice how we dispose of our Temporal Possessions, so it shews us how the indictment will proceed against all those who so pervert their use. With what confusion must they appear at the great Audit, who can give no other account of their receipts, but that they consum'd them upon their lusts, wag'd war against God with his own treasure, and been as well thieves as rebels? What a Luciferian fall will they have from their honours, who have endeavour'd to undermine God's; thought themselves too great to pay him homage, and by their prophane and vicious example, induc'd a contempt of him? In short, what a retaliation of inversions will there then be? Those that have turn'd God's  
grace

grace into wantonness, converted his bounty into the fuel of their Pride and Luxury, shall then have their glory turn'd into shame, their riots and excesses into the want of a drop of water, and shall retain nothing of their greatness, but the guilt; the grating remembrance of having abus'd those Temporal Blessings, by which, if well manag'd, they might have been receiv'd into Everlasting Habitations. How necessary then is it for all who have receiv'd so much upon account, to be often reflecting on it, examining what charges the great owner has impos'd upon so ample an income; what God requires of them for whom he hath done so much; and this is particularly the business of Piety, which in all the fore-mention'd respects, is, as the usefullest, so the noblest accomplishment of greatness.

II. AND such it hath been accounted 'till this profane Age of ours, which has remov'd all the boundaries of the former, revers'd even the instincts of nature, and will not leave us so much of Religion, as the very worst of Heathens had. For how erroneous soever they were in the choice of their Deities, they always honour'd and reverenc'd those they chose, committed most of their enormities in obedience, not in affront to them; did not assign them votaries, as *Jeroboam* did his Priests, of the meanest of the people; but thought themselves dignify'd by their service, and esteem'd



esteem'd it an infamy not to be pious. But alas! we now-adays make other estimates; Religion is so abject, so contemptible a thing, as is thought fit to influence none that are great, either in parts or quality: and therefore, tho' too many are willing to appropriate it to Women, upon the first account, *as the Gospel is the foolishness of preaching*, 1 Cor. I. 21. yet they make exceptions upon the latter, and are not willing to afford it any of the nobler Profelytes even of that Sex.

12. I doubt not, there are many Lectures read to such, to fortify them against all impressions of Piety, to raze out the common notions of a God, and in order to that, to depose his Vice-gerent within them, discard their Conscience, that unmannerly inmate, which is still speaking what they have no mind to hear, and will be apt sometimes to question their grand principle, and tell them they have Souls. And truly 'tis no wonder if the abettors of Atheism take this course; for since they have no solid foundation of truth or reason, 'tis but necessary they support their Party by Authority; the countenance and applause of great Persons: and God knows they have too much succeeded in their design. But in the mean time, what security do they give for the truth of their pretensions? We know 'tis still requir'd of those that will practise upon other people's concerns, that they put in caution to  
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secure the owner from damage. But alas! what gage can they give for a Soul? who can contrive a form of Indemnity, where that is the thing hazarded?

13. 'Tis easy indeed for one of these Apostles of *Satan*, to tell a Lady that she has nothing to do, but to indulge to her pleasure; that 'tis the extremest folly to be frighted from a present enjoyment, by a fear of I know not what future smart; that God, and Sin, and Hell, are but names, certain Mormo's and Bug-bears conjur'd up by Divines, to work upon her fear, and abuse her credulity. This, and much more of this kind may be said, and I doubt often is; but all this while the question is begg'd, and a strong affirmation must pass for proof: for I defy all the Doctors of Atheism, to make any demonstration of their Tenet; and yet, tho' they pretend to no demonstration themselves, Religion must be condemn'd merely for the want of it: that is, for not making Spiritual things lyable to sense, for distinguishing between Belief and Science; which is indeed for doing the most reasonable thing in the world, *viz.* the remitting every object to the tryal of its proper faculty, and they who suspect it upon that account, may by the same kind of Logick, wrangle us out of all our senses, may persuade us we hear nothing, because the eye discerns not sounds; that we tast not, because  
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the ear understands not gifts and favours, and so on to the rest.

14. AND yet this is the bottom of those arguments, which the great pretenders to reason make against Religion; and in the mean time have so little ingenuity as to exclaim on the light credulity of Fools and Women, that embrace the dictates of Faith, whilst at the same instant they exact a more implicit assent to their negative Articles, their No-Religion. A strange magisterial confidence so to impose on this Age, what is so universally contradictory to all former, and to the common verdict of Mankind. For, 'tis observable through all the successions of Men, that there was never any society, any collective body of Atheists. A single one might perhaps be here and there found, (as we see sometimes Monsters and Misshapen Births) but for the generality, they had always such instincts of a Deity, that they never thought they ran far enough from Atheism; but rather chose to multiply their gods, to have too many than none at all: nay, were apt to descend to the Adoration of things below themselves, rather than to renounce the power above them. By which we may see, that the notion of a God is the most indelible Character of natural Reason; and therefore whatever pretence our Atheists make to Ratiocination and deep Discourse, it is none of that Primitive fundamental Reason coetaneous with

our Humanity ; but is indeed a reason fit only for those, who own themselves like the beasts that perish.

15. BUT admit we could be more bountiful to them, and allow their Opinion an equal probability with our Faith, yet even this could never justify any body in point of Prudence, that should adhere to them. Common discretion teaches us, that where two propositions have an equal appearance of truth, there is no rational inducement to prefer one before the other, 'till we have examin'd the consequences, and find something in the one, which may overpoise and out-weigh the contrary. Now in all things that concern practice, there are no motives so considerable, either to invite or avert, as Advantage and Danger.

16. LET us apply this to our present Case, and examine the pretensions of the Atheist and the Christian in both respects. But first, we are to remember, that both Advantage and Danger are to be view'd under a double notion, either as present or as future. The former is the Atheist's most proper Subject, and indeed, all that he can pertinently speak to, who professes himself only a Man of this World. Here he will tell us, that the disbelief of God and another life, is the great Enfranchiser of Mankind, sets us at liberty from that Thralldom, those Bonds, wherewith our superstitious fears had fetter'd us ; that it supersedes all those nice and perplexing

perplexing enquiries of lawful and unlawful, and reduces all our inquiries only to this one, how we shall most please our selves. The glutton need not put a knife to his throat; but is only to put an edge upon his palate. The drunkard need not refrain his cups, but only take care that they be fill'd with the most delicious Liquor. The wanton need not pull out his Eye; but only contrive to possess what that tempts him to desire; and in a word, none of our appetites need be restrain'd, but satisfy'd. And this uncontrol'd licentiousness, this brutish liberty, is that *summum bonum*, that supreme happiness which they propose to themselves, and to which they invite others.

17. ON the other side, the Christian is not without his claim to a present advantage, tho' of a far differing nature: he is not so preposterous, as to think it a preferment to sink below his kind; to aspire to an assimilation with mere animals, which is the utmost the former amounts to; but he proposes to himself the satisfaction of a Man; those delights which may entertain his Reason, not his Sense, which consist in the Rectitude of a well-inform'd Mind. His Religion is the perfectest Scheme of Morality, and makes him a Philosopher without the help of Schools: it teaches him the art of subduing his Appetites, calming his Passions, and in a word, makes him Lord of himself; and by that, gives him all the pleasures which result

from such a Sovereignty. Nor is he totally void even of the pleasures of sense, which in many instances are greater to him, than to those that most court them. Temperance Cooks his courtest dyet to a greater gust, than all their study'd mixtures; Chastity makes one lawful embrace more grateful to him, than all the nauseating variety of their unbounded lusts; and Contentment swells his Mite into a Talent, makes him Richer than the *Indies* would do, if he desir'd beyond them. Nor is it a contemptible benefit, that his Moderation gives him an immunity from those sensitive pains, which oft bring up the Rear of inordinate sensual pleasures. So that his condition, even set in the worst Light, in that very particular wherein the Atheist most triumphs over him, is not so deplorable as 'tis represented.

18. BUT if it were, he has pleasures that would infinitely over-whelm that smart, and that not only in his Reason, (as hath been said before) but in his more sublime Diviner part, such irradiations from above, such ante-pasts of his future Bliss, such acquiescence in a calm and serene Conscience, as is very cheaply bought with all he can suffer here. I know the prophane laugh at these things as Chimeras and the Illusions of a prepossess'd Fancy: (and truly if they were so, they might yet come in balance with many of their pleasures, which are as much owing to opinion and imagination:)

gination :) but if we consider what supports they have given under the heaviest pressures, how they enabled the primitive Martyrs, not only to suffer, but even to court all that is formidable to Human nature, we cannot think that a mere phantastick imaginary joy, could deceive the sense of such real, such acute Torments. And tho' in this great declination of Zeal, there be perhaps few that can pretend to those higher degrees of Spiritual Raptures, yet certainly were the votes of all devout persons collected, they would all concur in this Testimony, that even in the common offices of Piety, the ordinary discharge of a good Conscience, there is an infinitely greater complacency, a higher gust and relish than in all the pleasures of Sense. But of this the most irrefragable witnesses are those, who from great voluptuaries have turn'd devotes; and I dare appeal to their experience, whether of the two states is the most pleasant. I wish those who will not believe this on other's words, would themselves make the tryal, and till they do so, they are notoriously unjust to pronounce that a Fiction, of whose Reality they refuse to make proof.

19. BY what hath been said, some estimate may be made which bids fairest (the Atheist or Christian) as to present Temporal felicity: but alas! what an allay, what a damp is it to felicity to say 'tis Temporal? yet we may give it  
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a term below that, and say, 'tis Momentary. For since our life is so, nothing that depends on that, can be otherwise, and yet in this shallow bottom the Irreligious embark their All. For, as to all future advantage, 'tis their Principle to disclaim it, they discern *no reward for blameless Souls*, *Wisd. 2. 22.* So that in this particular the Christian do's not compare with, but Triumph over them. *He knows that if his earthly house of this tabernacle be dissolv'd, he hath a building of God; an house not made with hands, eternal in the Heavens,* *2 Cor. 5. 1.* That when he parts with his Life, he do's not resign his Happiness, but shall receive it infinitely improv'd both in degree and duration. And now certainly 'tis visible enough, which opinion proposes the fairer hopes, and consequently which (supposing but an equal probability of truth) is the most inviting.

20. BUT some Spirits there are so ignoble, that the most glorious Prize cannot animate them; that like a Swine, the Muscles of whose Eyes, they say, permit him not to look upward, are not concern'd in all the felicities above, but would at a venture resign their share in those, so they may securely enjoy their husk and draff. But yet even those who are incapable of the more generous resentments, may be apt enough to the more servile; and danger may fright, tho' glory cannot allure them.



them. It concerns such therefore to compare the Mischiefs which each Opinion threatens to their opposites, and from thence make an estimate which is safest to be chosen. And here let the Atheist himself cast up the account of the dangers consequent to Christianity, and it can all amount but to this, the deprivation (or rather moderation) of some present sensual pleasures, or the incurring of some present sensitive pains; the former in the daily exercise of Temperance and Mortification; the latter, (more rarely and oftner in purpose than act) the suffering for Righteousness sake. And both these the Christian balances, nay, out-weighs, by two more important present hazards on the other side. To the former, he opposes the danger of being enslav'd to the Brutish part of a Man's self, a thing so deplorable even in the judgement of Humanity, that all writers of Ethicks have uniformly declar'd, no servility to be so sordid and intolerable, as that of the vicious Man to his Passions and Lusts. To the latter, he confronts the mischief of being a Slave to every Man else, for such he certainly is, whom the fear of suffering can baffle out of any thing he thinks just and honest. For if all the Men in the World, could successively have the power to afflict him, they would also have to command and rule him; and what can be more abject, more below the dignity of Human

man nature, than to have a Spirit always prepar'd for such a servitude? Besides, even the utmost sufferings which Christianity can at any time require, is out-vy'd daily by the effects of Luxury and Rage; and for one that has opportunity to be a Martyr for his God, thousands become so to their vices.

21. IF from the present we look forward to future dangers, the Atheist must here be perfectly silent; he cannot say that the Christian after this Life, shall be in any worse estate than himself, since he concludes they shall both be the same nothing; but the Christian threatens him with a more dismal state. He allows him indeed a being, yea an Eternal one; but it is only such as qualifies him for a Misery as Eternal; the worm that never dyes, the Fire unquenchable, where all the excesses of his short Pleasures shall be reveng'd with more excessive, endless Torments: his Senses which were here the only Organs of his Felicity, shall then be (tho' not the only) the very sensible mediums of his Wretchedness; and that Conscience which he here suspended from it's Office, shall then take out it's Arrears, and return all it's stifled Admonitions in perpetual Horrors, and desperate upbraidings. I need not now sure ask on which side the greater danger lyes.

22. To conclude, the result of all is, that the transitory Pleasures of the Atheist are over-  
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pois'd, even by the present satisfactions of the Pious. And the Eternity of unbounded, unconceivable joys he expects hereafter, comes in *ex abundantis*, having nothing on the other side that offers at a competition with it. And at the very same rate of proportion, we have seen the dangers also are such, that we can easily compute the utmost mischief our Christianity can do us, if it should be false; but the damage of the other is inestimable, both for the penalty of Loss and Sense. I may now appeal to common Prudence, to judge of the vast inequality, and to pronounce, that sure there had need be some great evidence of truth on the Atheist's side, to preponderate all these disadvantages. Indeed, nothing much below a demonstration can justify the choice of so dangerous Principles; I am sure an equal probability can never do it, where the danger is so unequal; and were the veriest Atheist consulted in a secular case of the like circumstances, he would certainly pronounce him a mad man that should make such an election. How desperate a phrensy then is it to do it, without so much as that equal probability; nay indeed, without any probability at all? And yet this madness sets up for the monopoly, not of Wit only, but Reason too; and by confidence and clamour, seeks to run down those Arguments it can never confute.

23. I may be thought here to have made

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too long a digression from my proper Subject, but I cannot confess it so; for since my present business is to recommend Piety, I can no way do that so effectually as by shewing it's consonancy to right reason, especially considering the busy industry now us'd to represent it under another form, and to alienate from it those persons, whose greatness may give it any lustre or repute in the World; of which sort I suppose there are few more frequently attack'd than Women of Quality, that converse among those who call themselves the *Wits* of the *Age*; who living in so infectious an air, had need of some antidotes about them; and if what I have now offer'd, appear not forcible enough (for it pretends not to the title of what may be said on the Subject) yet it may at least do them this service, to put them in mind of what they need, and send them to the fuller dispensatories of others.

24. AND that is the thing I should earnestly beg of them, that they would be so just to their own interest, as not to combine with seducers against themselves; but if they have been so unhappy as to lend one ear unto them, yet at least not to give up both to be forc'd into a slavish submission to their dictates, but hear what may be said on the other side. And sure 'tis but a low composition for God thus to divide with *Satan*; yet 'tis that of which his *Emissaries*

missaries are so jealous, that 'tis one of their grand Maxims, that none who professes Divinity, is to be advis'd withall; and therefore by all Arts they are to be render'd, either ridiculous or suspected; to which, methinks, may be apply'd that Fable (which *Demosthenes* once recited to the *Athenians*, when *Alexander* demanded of them to deliver up their Oratours) of the Wolves and the Sheep, who coming to a Treaty, the first Article of the Wolves was, that the Sheep should give up their mastives, which guarded them: the resemblance is too obvious to need a minute application.

25. BUT this is manifestly to reverse all former Rules, and to trust a Man rather in any Faculty than his own, and would never have prevail'd in any thing, but where the Soul is concern'd, that poor despicable thing, whereon alone we think fit to make experiments. 'Tis sure, that if any should dispute their title to an earthly possession, they would not so tamely resign it, nor would trust their own selves in it's defence, but would consult their ablest Lawyers, and by them, sift out every circumstance that might establish their claim. Why should they then suffer themselves to be talk'd out of an Heavenly Inheritance, without so much as once proposing their doubts to those, whose study and profession it is to resolve them? But, as in all other ills, so in this, prevention is better than cure; and therefore

to those that are yet untainted, the securest course will be to stop both ears against all prophane insinuations; and to use those who tempt them to be disloyal to their God, that spiritual adultery, as they should do those who sollicit them to the carnal, not so much as to enter parly, but with the greatest indignation detest and reject them. 'Tis the saying of the Wise Man, *Prov. 25. 23.* that *an angry countenance driveth away a back-biting tongue.* And certainly would great Persons look severely on such defamers of Religion, they would give some check to that impudence of prophaneness, which has given it such a vogue in the World.

26. AND sure this is much their duty to do, if they own any relation to that God who is so dishonour'd. They would think it a very disingenuous thing to sit by to hear a Friend or Benefactor revil'd, and express no displeasure; and is God so friendless among them, that only his traducers and blasphemers can be patiently heard? Among the Jews, at the hearing of any blasphemy, they rent their cloaths; but I fear we have some of our nice Dames that would be much more concern'd at a rip in their garment, than at the rending and violating God's sacred Name; and could more patiently behold the total subversion of Religion, than the disorder or misplacing a lock or ribband. But 'tis to be  
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hop'd there are not many so impious; and those that are not, will surely think themselves oblig'd with all their power, to discountenance all the Fautors of Irreligion, whether they be the solemn sedater sort, that would argue, or the jollyer, that would rally them out of their Faith.

27. BUT when they have thus provided against the assaults of others, and secur'd the speculative part of Religion, they have only establish'd a Judicatory against themselves, stor'd up matter of Conviction and Accusation, if they answer it not in the practick. I must therefore after this long excursion, return to my first point, and beseech them seriously to weigh the obligations they have to Piety in the general notion of it, as it comprehends all the duties of a Christian life; of which as I intend not to speak particularly, so I know not where to find a better summary, than that which *St. James* has drawn up, *Chap. i. v. 27. Pure Religion and undefil'd before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*

28. BUT besides this general, there is (as I said before) another more restrain'd notion of Piety, as it relates to our more immediate intercourse with God, in divine Ordinances and Worship; in which respect it commonly passes under the name of Devotion, and thus consider'd

consider'd it has a great propriety to the Female Sex. For Devotion is a tender Plant, that will scarce root in stiff or rocky ground, but requires a supple gentle soil; and therefore the feminine softness and pliability is very apt and proper for it. And accordingly there have been very eminent growths of it in that Sex. I need not heap up examples of former Ages, but rather persuade this to leave some at least to the following, and the more considerable the persons are, the more conspicuous will be the example, which seems the more to adapt it to those I now speak to. Devotion in a Cloister is as reclusé as the Votary, a light rather under a bushel than on a candlestick; and in an obscure Cottage 'tis either not observ'd, or else thought to be but the effect of destitution and secular wants, a reserve rather than a choice: but when those who are in the eye of the world, the most eminent actors on the Theater of human life, shall choose the part of a Saint, when those who want none of the divertisements or blandishments of Earth, shall have their conversation in Heaven, this recommends it to the spectators, as the true and greatest object of human choice; since 'tis chosen by those who know the utmost pretence of all it's competitors.

29. NOR is devotion only more excellent in them in regard of it's effects; but 'tis also  
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more necessary in respect of their obligation. Devotion is an abstraction from the World, and therefore cannot in any eminent degrees be practis'd by those whose necessities or business do much entangle them in it. So that from such, a far less proportion will be accepted, than from those, whose plenty and ease give them no other want but that of employment. And certainly if there be any, of whom that can truly be said, Women of Quality are the persons; for they in this respect exceed even Men of the like rank; for the Men are often engag'd in publick employments, and must lend most of their time to the use of others; or however, all have the care of their own private affairs, the managery of their fortunes to employ them. But of Women, the utmost that is ordinarily requir'd, is but a little easy inspection within their own walls, the over-sight of a few children and servants, and even from this, how many are by their condition of life exempted? And how many more do by their niceness and delicacy exempt themselves? And surely so perfect a vacancy is neither happy nor safe. And therefore God, who projects we should be both, never design'd it for any of mankind: but where he gives so much liberty from secular, he expects a greater diligence in spiritual employments.

30. AND indeed, 'tis an amazing thing to see, that any into whom he has breath'd the  
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breath of Life, on whom he hath stamp'd the Image of his own Eternity, can think those Immortal Souls were given them only to serve the mean and abject uses of their corruptible Bodies, (for which the Soul of the dullest Animal would have done as well) that eating and drinking, sleep and recreations, which are only useful to the supporting us in this World, are the only things for which we were sent hither. And yet if we may measure their opinions by their practice, this seems to be the persuasion of many of our female Gentry, who look upon it as a degrading, a kind of attainure of their blood, to do any thing but please their senses. An error sure of the most pernicious consequence imaginable. We know a Lady of pleasure is in one sense a very scandalous Epithet, and truly 'tis no very laudable one in the other; nay, which is worse, they are often co-incident, and fall in with each other. She whose sole universal aim is pleasure, will not think her self much out of her road, in the pursuit of any particular. And she that thinks she lives for no other purpose, will so often be at a loss for innocent pleasure, that she is almost under a necessity to call in the nocent, to serve the very end (as she supposes) of her being. But indeed were they sure to confine themselves to such as are harmless in their kind, yet the excess of them renders them sinful, and the doting pursuit denominates them *lovers*  
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*of pleasures more than lovers of God*, a character so black, that the Apostle compleats his Catalogue of the worst vices of the worst of times with it, 1 *Tim.* 3. 4.

31. IT is therefore the great goodness of God to design a rescue for those whose condition exposes them to that danger, and by exacting a liberal expence of time in their Devotion, divert them from lavishing both it and their Souls together. Neither do's he by this defeat their aim of a pleasant Life, but rather assist it: for whereas sensual delights are vagrant, and must be chas'd through a hundred turnings and wild mazes; the Spiritual are fix'd, and one may always know where to find them. How often are the voluptuous in pain to know which pleasure to choose? like a surfeited stomach, the greater variety is set before it, the more it nau-seates all. What difficulties hath a Lady many times to resolve, whether an after-noon shall be spent at Court, or at the Theater? whether in Dancing, or at Cards, in giving or receiving Visits, as not knowing which will best please her? But she that knows the delights of Devotion, knows withal, that there is no other fit to come in competition with it; and so is not distracted in her choice, nor needs go farther than her Closet for the most agreeable entertainment. I know this will sound a little incredible to those that know no other use of Closets, than as a Conservatory of Gauds and

Baubles: that aspire to no pleasure there above that of Children, the playing with Pictures and Puppets that adorn it. Nor indeed do I pretend, that such shall find those satisfactions I speak of. Those, whose errand is to *Beelzebub* the God of Flies, must not expect to be treated by the God of *Israel*. An ingenuous Man will scorn to obtrude himself on those who desire not his company, and sure God will not make himself more cheap. Those that will meet him in their Closets, must come with that design, resort thither as to an Oratory; nay, more than so, they must come frequently. Spiritual joys know not the way to a place where they are not often invited: and as Men seek not for each other in places where they seldom or never come, but where they daily frequent; so God contrives, not to meet us in that place where we appear rarely and accidentally, but where we usually resort.

32. I shall not need to branch out Devotion into the several parts, that being done already in a multitude of other Treatises, of which if they please to consult any one, they cannot want a Directory for their Worship, whether private or publick. Only let me observe the order and connexion of those two, that they are neither to be sever'd, nor yet to be rang'd preposterously. The private must not juttle out the publick, for God expects his solemn

solemn homage: and their hudling it up in private, as it may give Men ground to suspect they pay none at all, so neither God nor Man can collect any thing better from it, than that they are ashamed of the Deity they pretend to serve. On the other side, the publick must as little swallow up the private, and where it do's, there may be a just doubt of it's sincerity. Many attractives there may be to Church, besides that of Piety, and indeed where that is really the motive, it teaches so much reverence to that awful presence they are to approach, as not to come without some preparation. What solicitude, what critical niceness will a Lady have for her dress, when she is to appear at a solemn meeting at Court? and shall she take no care how fordidly, how undecently she appears when the King of Kings gives audience? Shall many Hours, Days, nay, perhaps Weeks, be taken up in contriving for the one, and shall there never be a minute allotted for the other? This sure were very unequal, and yet this is the case where the devotion of the Closet do's not prepare for that of the Church. If the mind be not first tun'd there, it will be very ill qualify'd for that harmony of Souls, which is the only thing God regards in our Publick Offices. So that were there no other use of private Devotion, but as it relates to the publick, that were enough to speak the necessity of it.

33. BUT indeed 'tis not only a needful preparative to that Sacred commerce, but to our civil. The World is but a larger sort of Pest-house; in every corner of it we meet with infectious airs, and those that converse in it had need of this Antidote. How many temptations do's every place, every hour, every interview present to the shocking even of that moral integrity, which a sober Heathen would judge fit to preserve, much more of that strict Piety our Christianity exacts?

34. 'T WAS the observation that *Origen* made of himself, that the day in which he so shamefully fell by sacrificing to Idols, he had ventur'd out in the morning before he had compleated his usual Prayers; the Devil finding him so unarm'd took advantage to assault him, as knowing he had then but a single impotent Man to wrestle with, who had forfeited, by not invoking, the protection of God. And indeed, since prayer is the most powerful exorcism to eject Him; we may well conclude, the omission of it is a likely means to invite Him: for if God have not the prepossession, if we do not by hearty Prayer surrender our Souls to Him in the Morning, they are then all the Day after, like that empty House mention'd in the Gospel; a fit Receptacle for as many evil Spirits as please to inhabit there. Nor are these Spiritual the only dangers that attend us, we are lyable to a  
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multitude of Secular ones also: our Persons, our Fortunes, our Reputations, every thing wherein we can receive a benefit renders us equally capable of a prejudice. What multitudes of Accidents are there to which we lye open, and nothing to guard us from them but the Divine Providence? which if we neglect to solicit, we are sure very unworthy of its defence. And this is a consideration that, methinks, should bring even the most sensual Persons upon their knees: for tho' too many may be found to despise the former danger, and can contentedly enough expose their Souls, yet such are usually the most tender of their Temporal concerns, it being commonly the excessive love of those which makes them neglect the other. She that fears not the falling into sin, will yet fear the tumbling into a precipice, and tho' she cares not for the spotting of her Innocence, would be very loth any accident should blemish her Face, disparage her Fame, or impoverish her Fortune; and yet from any or all of these, she is utterly unable to guard her self. So that if Piety will not, yet interest, methinks, should render her an homager to that Omnipotent Power, from whence alone she can derive her safety.

35. AND now, methinks, a Duty that is thus bound on with the cords of a Man, with Human as well as Divine perswasives, should not easily be shaken off. I wish I could say  
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it never is, but I fear there are some of those I now speak to, who neglect it in spite of all these inducements; who, tho' they can pretend nothing serious enough to own the name of business, do yet suffer a succession of I know not what impertinences, to divert them. And indeed, were the expence of some Lady's days calculated, we should find every hour so full of emptiness, so over-laden with vanities, that 'tis scarce imaginable, where an office of Devotion should croud in.

36. THE morning is divided between sleep and dressing; nor would the morning suffice, but that they are fain to make a new computation to measure it, not by the Sun, but by their time of dining, which is often as late as the stationary hours of the Primitive Fasts, tho' upon a far differing motive. The afternoons being by this means reduc'd, are too short for those many divertisements that await them, and must therefore borrow as much of the night as they lent to the morning. And when the mere fatigue of pleasures sends a Lady to her rest, 'tis not imaginable that she will permit Devotion to induce a yet greater and more disagreeable lassitude; so the whole round of her time seems to be a kind of Magick Circle, wherein nothing that is holy must appear. And indeed, 'tis one of the highest stratagems of *Satan*, thus to fore-stall their time; and by a perpetual



tual supply of diversions, insensibly steal from them the opportunities of Divine Offices; an artifice by which, I presume, he prevails on some, who would startle at his grosser and more apparent temptations.

37. NOR needs he more than the success of this project; for if this habitual neglect of Piety should not finally end in great and criminal commissions, (as 'tis naturally very apt to do) yet his interest is sufficiently secur'd by such a customary omission, which amounts to no less than the living *without God in the world*: a state so hopeless, that when the Apostle recollects to the *Ephesians* the wretchedness of their *Gentile* State, he do's it in those very words, *Eph. 2. 12*. And sure, those that live so under Christianity are not in a better, but worse Condition, by how much the contempt of God is more unpardonable than the ignorance.

38. IT therefore infinitely concerns those who are in danger of so fatal a snare, to look about them, and endeavour to countermine *Satan*, and be as industrious to secure their duty, as he is to supplant it; and to this purpose, one of the usefulest expedients I know, is to be afore-hand with him; I mean, to make their Devotions the first business of the day; by which I intend, not only those Ejaculations wherewith we all should open our Eyes, but their more set and solemn Prayers; a practice so highly expedient to the persons  
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fore-mention'd, that it falls little short of necessary, and that upon several reasons.

39. FIRST, in relation to one of the great ends of Morning Prayer, which is to supplicate the Guidance and Protection of God for the whole day. Now if this be not done, till some Lady's dressings are finish'd, 'twill be half a mockery, a most preposterous request, as to the greatest part of the day, which will be past before; and besides the absurdity, there is danger in it; for all the preceding time is as it were out-law'd by it, and put from under the Divine Protection. Alas! are God's safeguards to be only Meridional, to shine out only with the noon-day Sun? Do they suppose *Satan* keeps their hours, and stirs not abroad 'till the after-noon, that there is no danger either of Corporal or Spiritual mischief, before that time of the day? Certainly, if *the noise of the harp and the viol*, which *Isaiab* mentions, *Chap. 5. 12.* do not drown it, they may often hear a Morning as well as Evening Passing-bell. With how many others do's the Glas of Life run out, whilst they are at their Looking-glasses? How many Bodies are maim'd and wounded in the time they are Trimming and Decking theirs? And *who made them differ from others*, 1 *Corin. 4. 7.* Or what tenure have they in the safety of one moment, save what they owe to God's Providence? And what rational expectation can they

they have of that, when they do not invoke it?

40. **NOR** are the spiritual dangers less, but rather much more; and they must be very slight observers of themselves, if they do not discern that snares may be laid for them in their recesses in their Chambers, as well as in places of the most publick resort. Indeed, were there no other than what relates to their dress, and curiosity thereof, it were enough to evidence their danger; scarce any part of that but carrying a temptation in it: to Pride, if it hit right, and please their phansie: to Anger and Vexation, if it do not. They had need therefore to put on their armour before their ornaments, by a propossession of Prayer and Meditation, to secure their vitals, lest by an internal death of Grace, their bodies (in their utmost lustre) prove but the painted sepulchers of their Souls.

41. **IN** the second place, this appears requisite in opposition to the indecency and incongruity of the contrary. How inverted an estimate do they make of things that post-pone the interest of their Souls, to the meanest member of their bodies, pay a super-erogating attendance to the one, before the other comes at all into their care. But, what is yet worse, how vile a contumely is offerr'd to the Majesty of God, who is us'd as they do their dunning Creditours, posted off with an excuse

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of no leasure yet to speak with him; whilst in the mean time, all the factours for their vanity can have ready access and full audience. God must wait 'till their Tailour, their Shoe-maker please to dismiss them, and at the best, can be allow'd only to bring up the rear of a whole shole of Artificers.

42. BUT thirdly, 'tis very doubtfull whether he shall obtain so much from them; for it may often happen, that he shall be quite precluded, so numerous are the parts of a modish equipage, and so exact a symmetry is requir'd in the whole, that 'tis the business of many hours to compleat it; when, as 'twas said of the Roman Ladies, a council must be call'd about the placing of an hair that fits irregularly, when one thing after another shall be try'd, and again rejected, as not exact, or not becoming; time all the while insensibly steals away, and tho' that will not stay for them, yet dinner doth, and then their bellies begin to murmur to pay any longer attendance on their backs, and claim the next turn; and between these two competitours, 'tis odds Devotion will be quite excluded, or reduc'd only to a Grace before meat: (and well if that, considering how unfashionable even that is grown) in the mean time, what a wretched improvidence is it, to reduce the one necessary business of the day to such uncertainties, nay almost to a certain disappointment?

43. YET

43. YET suppose this hazard were only imaginary, and a Lady were infallibly sure not to lose the time for her Prayers; yet in the fourth place she will be likely by such preceding diversions to lose much of her zeal in them, so that if they be said at all, they will scarce be said in a due manner. There is, alas! such a repugnancy in our nature, to any thing spiritual, that we cannot close therewith in an instant; but as a benumm'd frozen body will need some rubbing and chafing, before it can be fit for motion; so our more frozen Souls require some previous incitations, before they can with any vigor exert themselves in Devotion. Now sure the dressing time (I mean such a dressing as we now suppose) is not very proper for such preparations. 'Tis on the contrary, extremely apt to indispose and unfit them; for when the phanfy is possess'd with so many little images of vanity, they will not easily be ejected. That ranging faculty is, God knows, too apt to bring in even the remotest diversions; but when it has such a stock ready at hand, how will it pour them in upon the mind, to the great allaying, if not utter extinguishing of Devotion.

44. WHEN all these considerations are put together, 'twill sure appear wholesome counsel, that such persons should not trust so important a duty to so many casualties; but in the first place secure a time for that, repair to

their Oratory before their Dressing-room, and by an early consecration of themselves to God, defeat *Satan's* claim, and discourage his attempts for the rest of the day. We know there is a natural efficacy in a good beginning, towards the producing of a good ending: but in Spiritual things, the influence is yet greater, because it draws in Auxiliaries from above, and engages the yet farther assistances of Grace. Upon which account I am apt to believe, that where this duty is sincerely and fervently perform'd in the morning, it will not totally be neglected in the succeeding parts of the day. 'Twill be easy to discern the same obligation, the same advantage of closing the day with God, that there was to begin it; and when those two boundaries are secur'd, when those are look'd upon as strict duty, and constantly observ'd, 'tis not unlikely but their Piety may grow generous, and with *David*, *Psal.* 55. 17. add to the *evening and morning a noon-day office*; for where Devotion is real, 'tis apt to be progressive: and the more we converse with God, the more we shall desire to do so. Thus we see how this little cloud, like that of *Elijah*, *1 Kings* 18. 45. may *over-spread the Heavens*; and this handful of first-fruits may hallow the whole day.

45. NAY indeed, when it has advanc'd thus far, 'twill probably go farther; 'twill not keep it self only on the defensive part, but invade  
it's

it's opposites, get daily ground of those vanities, by which it was before oppress'd. For when a Lady has in her Closet, wash'd her cheeks with penitential tears, she cannot sure, when she comes out, think them prepar'd for the varnish of the paint and *fucus*. When she has attentively examin'd her Conscience, that impartial mirrour, and there discern'd all the blemishes of her nobler part, she will sure, with somewhat a more cold concern, consult her Looking-glass. And when she has by pious vows and resolutions, *put on the Lord Jesus Christ*, Rom. 13. 14. 'twill be impossible for her to be very anxiously careful about her garments. This devout temper of her mind, will by a holy *leger-de-main* shuffle the Romances out of her hand, and substitute the Oracles of Truth; will not let her dream away her time in phantastick scenes, and elaborate nothing; but prompt her *to give all diligence to make her Calling and Election sure*. In a word, when she once understands what it is to spend one hour devoutly, she will endeavour to rescue all the rest from trifles and impertinent entertainments; and employ them to purposes more worthy the great end of her being. Thus may she almost insensibly wind her self out of the snare, disentangle her self from those temptations wherewith she was enwrapp'd; and by having *her heart so set at liberty, may run the ways of God's Commandments*, Psal. 119.

46. BUT private Devotion, tho' of excellent effect, cannot commute for the omission of publick; nor indeed can it long maintain it's vigour, unless sometimes cherish'd by the warmth of Christian Assemblies; and if God please to visit them in their Closets, they are even by their own Laws of Civility, oblig'd to return his visits, and attend him in his House. I fear too many adapt the instance in the formality too, and come as unconcernedly to him as they do to one another. 'Tis true, those that pay him a cordial Reverence at home, will certainly do it in the Church, and therefore by the little we see perform'd by some there, we may doubt God sees as little in their Retirements. But what speak I of an hearty Reverence, when 'tis visible that there are those that pay none at all? How rare a sight is it for some Ladies to appear at Church? How many times (I had almost said hundreds) do we see their Coaches stand at the Play-house, for once at God's? They seem to own no distinction of days, unless it be, that Sunday is their most vacant season to take Physick, or to lye a-bed; and if such do ever come to Church, Devotion is like to be the least part of their errand; some new Garment perhaps or Dress is to be shew'd, and that thought the place where the most critical Judges of those things will be most at leisure to observe them; or if they come not to teach new Fashions, it may



may be they come to learn, and such Documents will be surer to be put in practice, than any in the Sermon. Possibly they expect to see some Friend or Acquaintance there, and as if Christ were to be serv'd (as he was born) in an Inn, make his House the common rendezvous, in which they meet their Associates. If they have any more ingenuous attractives 'tis commonly that of curiosity, to hear some new celebrated Preacher, and that rather for his Rhetorick than his Divinity: and this Motive (tho' the best of the set) is but like that which prevail'd with those *Jews* St. *John* mentions, who came to *Jesus* that they might see *Lazarus*, *John* 12.

47. I shall not rank among these Motives that of Hypocrisie and seeming Holyness, for from that all the rest do acquit them. Indeed, 'tis the only sin which this Age has seem'd to reform, and that too only by way of *Antipe-ris-tasis*, not by the Vertue, but the Iniquity of the times. Religion is grown so unfashionable, so contemptible, that none can now be tempted to put on so ridiculous a disguise. And although as to single persons, I confess Hypocrisy one of the deepest guilts, such as has a peculiar portion assign'd it by Christ in the place of torment, *Matth.* 24. 51. yet as to Communities, I cannot but think it better to have a face of Religion than Prophaneness: The example of the former may work beyond it's self, and

and the form of Godliness in some may produce the power of it in others; but a pattern of prophaneness, the farther it operates, the worse, and all the progress it can make, is from one wickedness to another: so that I fear, as *St. Bernard* wish'd for his Beaver again, so the Church may e're long for her Hypocrites.

48. BUT to recall my self from this digression, let us a little enquire how those, whom the foremention'd Motives bring to Church, behave themselves there; and that is indeed with great Conformity to the ends of their coming; their errand is not to be Suppliants, neither do they put themselves in the posture: kneeling is impertinent for them, who mean not to pray; but as the Apostle describes the Idolatrous service of the *Israelites*, *They sate down to eat and drink, and rose up to play*; so these sit down to talk and laugh with their Pew-fellows, and rise up to gape and look about them. When they should be confessing their Sins to Almighty God, they are apologizing (perhaps) to one another, for the omission of a ceremonious visit, or some other breach of civility; when they should be *observing the goings of God in the Sanctuary*, *Psal. 68.* they are enquiring when this Lady came to Town, and when that goes out; nay, perhaps, the Theater is brought into the Temple, the last Play they saw, is recollected, and Quota-

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tions enough brought thence to vye with the Preacher. 'Tis impossible to reckon up all their Topicks of discourse, nay, it were scandalous for one that reproves them to pretend to know, by how many impertinencies (to say no worse) they prophane that holy Place and Time.

49. BUT that All-seeing Eye, in whose Presence they are, keeps an exact account, and will charge them, not only with the principal, but the product; not only with their own Irreverences, but with those which by their example or encouragement, they have occasion'd in others; nay farther, even with that scandal that redounds to Christianity by it. For when one that is to choose a Religion, shall read the Precepts of *Pythagoras*, enjoyn- ing, that the gods must not be worship'd in passing by, as it were accidentally, but with the greatest solemnity and intention; when they shall consider the care of *Numa* in instituting Officers, who at Sacrifices, and all Divine Services, should call upon the people to keep silence and advert to Devotion; or but the practice of the present *Mahometans*, who permit none to sit in their *Mosques*, nor to pray without prostration: When, I say, this is consider'd and compar'd with the scandalous indecency observable in our Churches, he will certainly exclude Christianity from all competition in his choice; nor allow that the name of a Religion,

ligion, whose very Worship appears so prophane, and whose Votaries mock the God they pretend to serve.

50. YET how severe soever the charge may lye against some, I am far from including all under it. I know there are many Ladies whose Examples are reproaches to the other Sex, that help to fill our Congregations, when Gentlemen desert them, and to whom sometimes we alone owe, that our Churches are not furnish'd like the Feast in the Parable, *Luke 14. 21.* merely out of *high ways and hedges, with the poor and the maim'd, the halt and the blind*; yet some even of these may be lyable to some irregularity, which may be the effect of inadvertency or mis-perswasion, tho' not of contempt or prophaneness.

51. AND first, 'tis observable in some who come constantly, that yet they come not early, so that a considerable part of Prayers is past e're they enter the Church. This first causes some disturbance to others, the successive entry of new comers, keeping the Congregation in a continual Motion and Agitation, which how unagreeable it is to Devotion, *Numa* a Heathen Prince may teach us, who, as *Plutarch* tells us, took a particular care, that in the time of Divine Worship, no knocking, clapping, or other noise should be heard; as well knowing how much the Operations of the Intellect are obstructed, by any thing that importunes the  
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Senses. What would he have said, should he have come into one of our City-congregations, where often during the whole time of Prayer, the clapping of Pew-doors do's out-noise the Reader?

52. BUT besides the indecency of the thing, and the interruption it gives to others, 'tis very injurious to themselves; a kind of partial Excommunication of their own inflicting, which excludes them from a part of the Divine offices, and from that part too which is of the most universal concern, I mean the Confession of Sins, which the wisdom of our Church has fitly plac'd in the beginning of her Service, as the necessary introduction to all the rest. For, considering how obnoxious we are all to the Wrath and Vengeance of God, our first business is to deprecate that, by an humble Confession of our Guilts. Would any Malefactor that had forfeited his Life to Justice, come boldly to his Prince, and without taking notice of his Crimes, importune Him to bestow the greatest Favours and Dignities upon him? Yet 'tis the very same abrupt impudence in us, to supplicate the Divine Majesty, before we attempt to atone him; to ask good things from Him, before we have acknowledg'd the ill we have done against Him. And to such God may justly make such a return, as *Augustus* did to one that had entertain'd him much below his Greatness: I

knew not before that we were such familiars.

53. IT will much better become them to anticipate the time, *to wait at the posts of his doors, Prov. 8. 34.* and contrive to be there before the Service begins, that so by previous recollection, they may put their Minds in a fit posture of address at the publick Audience: which (by the way) speaks it to be no very laudable custom, which almost universally prevails, that those few who do come early spend the interval before Service, in talking with one another, by which they do not only lose the advantage of that time for preparation; but convert it into the quite contrary, and do thereby actually unfit and indispose themselves. God knows, our Hearts, even in the most compos'd Temper, are too apt to create Diversions; we need not start Game for them to Chase, and by prefacing our Prayers with secular discourse, make a gap for the same thoughts to return upon us in them. Besides, in relation to the place, it has a spice of prophaneness, 'tis the bringing the *Moabite* and the *Ammonite* into the Temple, *Deut. 23. 3.* a kind of Invasion on God's propriety, by introducing our Worldly concerns, as Divertisements into the House which is call'd by his Name, solemnly Dedicated to Him, and therefore Dedicated that it might be his peculiar. So that with a little variation, we may to such apply the expostulatory reproof of the Apostle to the *Corinthians,*

*rintians*, 1 COR. II. 12. *What, have ye not houses to talk and converse in, or despise ye the Church of God?* But this is, I confess, a reproof that will not reach to many, there being so few of the better sort that come early enough to talk before Service; and as for those who talk at it, we have already rank'd them under another *Classis*. Yet give me leave to add, that those fall not much short of that degree of prophaneness, who come late only because they are loth to rise, or to abate any thing of the curiosity of their dress. For she that prefers her sloth or her vanity before God's Service, is like (how decently soever she behaves her self) to give but an insignificant attendance at it.

54. BUT I guess this may in many proceed from another cause, which, tho' less in their intention, is not so in respect either of it's unreasonableness, or it's effects; and that is an unequal estimate they make of the parts of God's Service. This last Age has brought in such a partiality for Preaching, that Prayer seems comparatively (like *Sarah* to *Hagar*) despicable in their Eyes: so that if they can but come time enough to the Sermon, they think they have discharg'd their weightier part of the Law, and of their own Duty. This misperwasion, tho' it has too generally diffus'd it self through both Sexes, yet it seems to have been very especially imbib'd by the Female.

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And besides the evidence that Sunday gives, the week-days afford no less. Let there be a Lecture, tho' at the remotest part of the Town, what hurrying is there to it? But let the Bell Toll never so loud, for the Canonical hours of Common-Prayer, 'twill not call the nearest of the Neighbourhood. I speak not of those who are at defiance with our Service, and have lifted themselves in separate Congregations; (for I intend not to trace them through their wild mazes) but of those who yet own our Church, and object not at it's Offices, but only have suffer'd their value for them to be insensibly undermin'd by their greater zeal for Preaching. God sure intends an harmony in all Sacred Ordinances, and would not have them set up a party against each other, but mutually assist each others operation upon us. Thus Prayer disposes us to receive benefit by Preaching, and Preaching teaches us how to Pray aright; and God grant we may long enjoy the publick opportunities of both. Yet since this Age has brought them to a competition, I must take leave to say, that if we come impartially to weigh Prayer and Preaching, the balance will incline another way than it seems with many to do, and we shall find Prayer the most essential part of Religion.

55. THE end of Preaching is two-fold, either to teach us what we know not, or to excite us to practise what we already know:

now



now in relation to the first of these ends, I suppose there is a wide difference between Preaching at the first promulgation of the Gospel and now. 'Twas then the only way of revealing to the World the whole Mystery of our Salvation; so that the Apostle's inference was then irrefragable, *How shall they believe on him of whom they have not heard, and how shall they hear without a Preacher?* Rom. 10. 14. But where Christianity is planted, and the New Testament receiv'd, we have therein the whole Doctrine of Christ; nay, we have not only the matter, but the very form of those Sermons which Christ and his Apostles Preach'd; so that unless we think them not sufficiently gifted, we cannot but acknowledge we have in them ample instruction both for Faith and Manners; enough, as the Apostle speaks, *to make us wise unto Salvation,* 2 Tim. 3. 15. And the Reading of those being a considerable part of our Churches Service, we have the most genuine Preaching, even before the Minister ascends the Pulpit. Besides, for the help of those whose Youth or incapacity disables them from making collections thence for themselves, our Church has Epitomiz'd the most necessary points of Belief and Practice in the Catechism, not (as the Roman) to preclude their farther search, but to supply them in the interim 'till they are qualify'd for it; and by that early infusion

infusion of Christian Principles, to secure them of that knowledge which is simply necessary to their Salvation.

56. Now sure, to people in this state, Preaching is not of so absolute necessity in respect of instruction, as it was for those who from Heathenism and Idolatry were to be brought first to the knowledge, and then to the faith of Christ. We seem therefore now more generally concern'd in the other end of Preaching, the exciting us to practice; for alas! there are few of us who stumble on sin for want of Light; but either through heedlessness, and want of looking before us, or else by a wilful prostration of our selves to it; so that we often need to be rous'd out of our negligence, to be frighted out of our stubbornness, and by a close application of those Truths we either forget, or suppress, be animated to our Duty. And for this purpose Preaching is doubtless of excellent use; and the nauseating of it shews a very sick constitution of the Mind; yet sure the over-greedy desire may be a Disease also. He that eats more than he can concoct, do's not so much assist as depress nature; and those that run from Sermon to Sermon, that allow themselves no time to chew, much less to digest what they hear, will sooner confound their brains, than better their lives. Nay, it oft betrays them to a very pernicious delusion; it diverts them from many of the practical parts  
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of Piety, and yet gives them a confidence that they are extraordinarily Pious; and by their belief, that Religion consists principally in hearing, makes them forget to try themselves by that more infallible test of doing God's Will. So that whereas God never design'd Preaching for more than a guide in their way, they make it their way, and their end too; and Hearing must, like a circle, begin and terminate in it's self.

57. I am sure in secular concerns, we should think him a very unprofitable servant, that after his Lord had given him directions what to do, should be so transported with hearing his instructions, that he should desire to have it infinitely repeated, and so spend the time wherein he should do the work. And we have reason to think God will make the same judgement of those who do the like in his service.

58. ONE would now think that this ravenous appetite of hearing should supersede all niceness in it; yet we find it do's not, and that some make a shift to be at once voracious and squeamish. If this spiritual Food be not artificially dress'd, 'tis too gross for their palats: the Phrase must be elegant, the words well accented, and the *enticing words of man's wisdom*, which St. Paul disclaims in his Preaching, *Corinth. 2. 4.* is that which they principally regard. Nay the memory of the

Preacher becomes the most material point of his Sermon, and the first glance on his Book prejudices him. I need not add the extravagances of an uncouth tone, a furious vehemence or phantastick gesture, wherein the Soul and vital efficacy of Preaching has been solemnly plac'd. Now 'tis evident, all these are but trivial Accomplishments; so that those who insist so much on them, do make Preaching much less Sacred and Divine than indeed it is; and therefore cannot without absurdity lay the main stress of Religion upon it, or make that the highest of God's ordinances, which owes all it's gratefulness with them to the endowments of Men. Some may think I pursue this subject too far, but I am sure I do it not with design to derogate from the just respect due to Preaching; only I would not have it monopolize our esteem, or juggle out another duty, which is of more constant use, and indispensable necessity.

59. AND such certainly is Prayer, that respiration of the Soul, which is so necessary, that it admits not of long intermission, and therefore seems to carry the same proportion to hearing, which breathing do's to eating: we may make long intervals of feeding, and yet subsist; but if we should do so in breathing, we cannot recover it. Prayer is like the Morning and Evening Sacrifice under the  
Law,

Law, which God ordain'd, should be perpetual; whereas Preaching is but like the Readings in the Synagogues on the Sabbaths and Festivals. Indeed, however we have confounded the terms, 'tis Prayer only that can properly be call'd the worship of God; 'tis that by which we pay him his solemn homage, acknowledging his sovereignty, and our own dependance. When we hear, we do no more than what every disciple do's to his master; but when we pray, we own him as the spring and source of all the good we expect, as the Author of our Being, and the Object of our Adoration: in a word, we do by it profess him our God; it being an impress of meer natural Religion, to supplicate the Deity we acknowledge.

60. AND as by Prayer we render the greatest honour to God, so likewise do we procure the greatest advantages to our selves. Prayer is the powerful engine, by which we draw down blessings; 'tis the key which lets us into the immense store-house of the Almighty; nay, 'tis that upon which the efficacy of Preaching depends. The word is but a dead letter without the spirit; and God has promis'd the spirit to none but those that ask it, *Luke II. 13.* So that Prayer is that which enlivens and inspirits our most sacred actions and accordingly in Scripture we find it still a concomitant in all Ecclesiastical concerns. When

an Apostle was to be substituted in the room of *Judas*, we find they refer'd it not to the decision of lots, 'till God, who had the sole disposing of them, *Prov.* 16. 33. had been invok'd by solemn Prayer, *Acts* 1. 24. So when *Barnabas* and *Saul* were to be separated to the Ministry, tho' the appointment was by the Holy Ghost, yet that superseded not the necessity of Prayer; the Apostles pray'd (yea, and fasted too) before they lay'd their hands on them, *Acts* 13. 3. Nay our blessed Saviour himself, tho' he knew what was in Man, and needed no guidance, but his own Omniscience in his choice; yet we find that before his election of the twelve Apostles, he continu'd a whole night in Prayer to God, *Luke* 6. 12. doubtless, to teach us how requisite Prayer is in all our important interests, which like the pillar of Cloud and Fire to the *Israelites*, is our best convoy through the wilderness, through all the snares and temptations, through all the calamities and distresses of this World, and our most infallible guide to the Land of Promise.

61. AND sure when all these are the properties of Prayer, tho' private, they will not less belong to the publick. Such a conspiracy and union of importunate Devotion, must have a proportionable increase in it's effect: and if Heaven can suffer violence by the fervour of one single Votary, with what storms,

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what batteries will it be forc'd by a numerous Congregation? We find the Church is, by Christ, compared to *an Army with banners, Cant. ch. 6. 10.* but sure never is this Army in so good array, in so invincible a posture, as upon its knees. The Ecclesiastical story tells us of a Legion of Christians in *Aurelius's Camp*, who in that posture discomfited two assailants at once, the enemy and the drought; that breath which they sent up in Prayers, like a kindly exhalation return'd in rain, and reliev'd the perishing Army: and had we but the same fervour, and the same innocency, could we lift up as pure hands as they did, there would be no blessing beyond our reach. But the less any of us find our selves so qualify'd, the more need we have to put our selves among those that are.

62. THERE is an happy contagion in goodness; like green wood, we may perhaps be kindled by the neighbouring flame; the example of another's zeal may awake mine. However, there is some advantage in being in the company: those showers of benediction which their Prayers bring down, are so plentiful, that some drops at least may scatter upon those about them. We find *Elisba*, for *Jehoshaphat's* sake, endur'd the presence of *Jehoram*, whom otherwise he professes he would not have look'd towards, *2 Kings 3. 14.* and God may perhaps do the like in this case; and

and as he prosper'd *Potiphar* for *Joseph's* sake, *Gen. 39. 5.* so the Piety of some few may redound to the benefit of all. From all these considerations, I suppose, may sufficiently be evinc'd the necessity and benefit of publick Prayer, and consequently the unreasonableness of those, who upon any pretence neglect it. I shall now only beseech those to whom I speak, to make the application to themselves, and to shew they do so by their more early and more assiduous attendance on it.

63. THERE is also another duty to which many of those to whom I write seem to need incitation, and that is, Communicating; a part of Devotion which the looser sort scarce ever think in season 'till their death-bed: as if that Sacrament, like the Romanist's Extreme Unction, was only fit for expiring Souls. But to such we may apply the words of the Angel to the Women, *Luke 24. 5. Why seek ye the living among the dead? Why think ye that the Sun of Righteousness is only to shine in the shade of death, or that Christ is never to give us his flesh, 'till we are putting off our own? 'Tis one principal end of that Sacrament to engage and enable us to a new life. How preposterous then is it, how utterly inconsistent with that end to defer it to the hour of death? 'Tis true, 'tis a good Viaticum for such as are in their way towards*  
bliss:



bliss: but it is too bold a hope, to fancy that it shall in an instant bring them into that way, who have their whole life posted on in the contrary. The roads to Heaven and Hell lye sure too far asunder to be within distance of one step; nor can it with any safety be presum'd, that once receiving it at their death, shall expiate so many willfull neglects of it in their life.

64. BUT I shall suppose these total omissions are not a common guilt: yet with many others the fault differs only in degree: they do not wholly omit, but yet come so unfrequently, as if they thought it a very arbitrary matter whether they come or no. And this truly is observable in many, who seem to give good attendance on other parts of Divine Worship. For indeed, 'tis a sad spectacle to see, that, let a Church be never so much crouded at Sermon, 'tis emptied in an instant when the Communion begins: people run, as it were, frighted from it, as if they thought with those in *Malachy*, that *the table of the Lord is polluted*, *Mal. 1. 12.* that some pest or infection would thence break forth upon them. A strange indignity to the Majesty, and ingratitude to the love of our Redeemer. Let a King, or but some great Man make a publick entertainment, how hard is it to keep back the pressing multitude? many officers are necessary to repel uninvited guests: and

and yet here there needs more to drive us to it, tho' the invitation be more general, and the Treat infinitely more magnificent.

65. I know this fault (like many other) shrouds it self under a fair disguise, and this barbarous neglect pretends to the humblest veneration. People say, 'tis their great reverence they have for the Sacrament, that keeps them at so great a distance: but sure that is but a fictitious reverence, which discards obedience; and when Christ commands our coming, our drawing back looks more like stubbornness and rebellion, than awe and respect. I suppose we pretend not to exceed the Primitive Christians in humility and godly fear, and yet they communicated daily: and therefore sure our reverence is of a much differing make from theirs, if it produce such contrary effects. Indeed 'tis to be fear'd, that many put a great cheat upon themselves in this matter. The Eucharist is justly accounted the highest of Divine Ordinances; and those who think of no preparation in other, yet have some general impressions of the necessity of it in this: but the uneasiness of the task discourages them, they dare not come without a Wedding-garment, and yet are loth to be at the pains to put it on: so that all this goodly pretext of reverence is but the Devil in *Samuel's* mantle; is but sloth clad in the habit of humility.

66. AND to this temptation of sloth, there is another thing very subservient, and that is the easy and slight opinion which is commonly taken of sins of Omission. Many are startled at great Commissions, think them to carry a face of deformity and horror, who in the meantime look on Omissions only as privations and meer nothings, as if all the affirmative precepts were only things of form, put in by God rather to try our inclinations, than to oblige our performance; and so were rather overtures and proposals which we may assent to or not, than injunctions which at our peril we must obey. A fancy no less absurd than impious. That God should be content so to compound with his Creatures (and like a Prince overpower'd by his Vassals) consent to remit all their Homage, absolve them from all positive duty, so they would be but so civil as not to fly in his face, or to commit out-rage on his Person. But this wild imagination needs no other confutation, than that form of indictment our Saviour gives us, as the model of that which shall be us'd at the last day, *Matth. 25.* where the whole process lies against sins of omission, and yet the sentence is as dismal and irreversible, as if all the commissions in the World had been put into the bill.

67. AND certainly of all omissions none is like to be more severely charged than this  
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of communicating, which is not only a disobedience, but an unkindness; which strikes not only at the Authority, but the Love of our Lord; when he so affects an union with us, that he creates mysteries only to effect it, when he descends even to our sensuality, and because we want spiritual appetites, puts himself within reach of our natural; and as he once veil'd his Divinity in flesh, so now he veils even that flesh under the form of our corporal nourishment, only that he may the more indissolvably unite; yea, incorporate himself with us. When I say he do's all this, we are not only impious, but inhuman if it will not attract us. Nay farther, when he do's all this upon the most endearing memory of what he has before done for us, when he presents himself to our embraces in the same form wherein he presented himself to God for our expiation, when he shews us those wounds which our iniquities made, those stripes by which we were heal'd, that death by which we are reviv'd, shall we, to compleat the scene of his Passion, force him also to that pathetick complaint, *Lam. i. 12.* *Is it nothing to you, all ye that pass by?* Shall we instead of smiting our breasts (as did other witnesses of his sufferings) turn our backs? If we can habitually do this, 'tis to be fear'd the next degree will be to wag our heads too, and we shall have the prophanes to deride,  
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what we have not the Piety to commemorate.

68. AND this seems to be no improbable fear: for in Religion there are gradual declinations as well as advances; coldness and tepidity will (if not stopp'd in their progress) quickly grow to loathing and contempt. And indeed to what can we more reasonably impute the great overflowings of prophaneness among us, than to our ill-husbanding the means of Grace? Now certainly of all those means, there is none of greater energy and power, than the blessed Sacrament.

69. WERE there no other benefit deriv'd from it, save that which the preparation implies, 'twere very considerable. It brings us to a recollection, fixes our indefinite purposes of searching and trying our ways, which else, perhaps, we should infinitely defer; stops our career in sin, and by acquainting us with our selves, shews us where our danger lyes, and how we are to avert it, what breaches are made in upon our Souls, and how we must repair them, all which are with many seldom thought of, but when the time of Communicating approaches. We live so far off from our selves, know so little what is done in us, that we answer the description the Prophet makes of the surprize of *Babylon*, of which the King knew nothing, till Post after Post ran to inform him, that his *City was taken at one end*, *Jer. 51. 31.* We often lye secure, while the

enemy is within our walls, and therefore they are friendly alarms which the Sacrament gives us to look to our defence. But if when the Trumpet sounds, none will prepare himself to the battle, if, when the Minister gives warning of a Sacrament, and the preparation it requires, we go our ways, and with *Gallio*, care for none of those things; or with *Felix*, *Acts* 24. 26. put it off to a convenient time; we willfully expose our selves, and 'tis but just, Christ's dreadful menace should be executed upon us, that we die in our sins, who will frustrate such an opportunity of a rescue from them.

70. BUT 'tis not only this remoter and accidental advantage (this preventing Grace) which the holy Eucharist affords: it contains yet greater and more intrinick benefits, is a spring of assisting grace also. 'Tis a magazine of Spiritual Artillery, to fortify us against all assaults of the Devil, the great Catholicon for all the maladies of our Souls, that which, if duly receiv'd, will qualify us to make *St. Paul's* boast, *Philip.* 4. 13. *I can do all things through Christ which strengthens me.* In a word, 'tis to us whatever we need, Wisdom, Righteousness, Sanctification and Redemption, because it possesses us of him who is so, *1 Cor.* 1. 30. so that when-ever we neglect it; we manifestly betray our own interest, and do implicitly choose death, whilst we thus run from life.

71. THUS we see there is a concurrence of all sorts of arguments for this Duty: oh that some (at least) of them may prevail! If we are not tractable enough to do it in Obedience, yet let us be so ingenuous as to do it for Love, for Gratitude; or if for neither of these, let us be at least so wise as to do it for interest and advantage. I know people are apt to pretend business, the farm and the oxen must excuse their coming to the feast; but alas! what business can there be of equal necessity or advantage to this? Yet even that apology is superseded to those I now speak to, who, as I observ'd before, have leisure more than enough, so that it would be one part of the benefit, it's taking up some of their time: let me therefore earnestly beseech them not to grudge a few of their vacant hours to this so happy an employment.

72. DID any of their near friends and relations invite them to an interview, they would not think him too importunate, tho' he repeated the summons weekly, nay daily; but would punctually observe the meeting: and when their Saviour much seldomer entreats their company, shall he not obtain it? must he never see them but at two or three solemn times of the year? And shall they wonder at any intervening invitation (as the *Shunamite's* husband did at her going to the Prophet, when it was *neither new moon nor Sabbath,*  
2 Kings

2 *Kings* 4. 23.) and tell him 'tis not yet *Easter* or *Christmas*: this were not only to be irreligious, but rude; and, methinks, those who stand so much upon the punctilio's of civility one to another, should not then only lay aside their good manners, when they are to treat with their Redeemer. Certainly he is not so unpleasant company, that they need shun his converse; if he do appear so to any, 'tis that shunning that is the cause of it. He do's not open his treasures to strangers: they that come now and then for form sake, no wonder if their entertainment be as cold as their address. They that would indeed *tast how sweet the Lord is*, *Psalms* 34. 8. must by the frequency of their coming, shew the heartiness of it, and then they would indeed find it a *feast of fat things*, as the Prophet speaks.

73. IN a word, let them but make experiment, resolve for a certain time (be it a year or thereabouts) to omit no opportunity, (and withall no due preparation) of Communicating; I am a little confident they will afterwards need no other importunity, but that of their own longings: the expiration of that definite time, will prove the beginning of an indefinite, and their resolutions will have no other limit but their lives. For certainly there is not in all the whole mystery of godliness, in all the œconomy  
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of the Gospel, so expedite, so infallible a means of growth in grace, as a frequent and worthy participation of this blessed Sacrament. I cannot therefore more pertinently close this Section, than with this exhortation to it, by which they will not only compleat all their devotions, crown and hallow the rest of their oblations to God, but they will be advanc'd also in all parts of practical Piety. For tho' this and other sacred offices be perform'd in the Church, the efficacy of them is not circumscrib'd within those walls, but follows the devout Soul through all the occurrences of human life.

74. SHE that has intently consider'd the presence of God in the Sanctuary, has learn'd so much of his Ubiquity, that she will not easily forget it in other places, and she that remembers that, will need no other guard to secure her innocence, no other incentive to animate her endeavours, since she is view'd by him who is equally powerfull to punish or reward, who regards not the persons of the mighty, nor can be aw'd into the connivance of a crime. Indeed a serious advertence to the divine presence is the most certain curb to all disorderly appetites, as on the contrary, the *not having God before their eyes*, is in Scripture the most comprehensive description of the most wretched profligated state of sin. It concerns therefore all those  
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who aspire to true Piety, to nourish that awful sense in their hearts, as that which will best enable them to practise the Apostle's advice, 2 Cor. 7. 1. *To cleanse themselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God.*

75. I am sensible that this Section is spun out to a length very unproportionable to the former; but as the principal wheel in an artificial movement may be allow'd a bulk somewhat answerable to it's use, so upon the same account, the size of this is not unjustifiable; the Piety which this designs to recommend, being the one necessary thing, which must influence all other endowments. We know the coarse resemblance *Solomon* makes of a *fair woman without discretion, that she is like a jewel of Gold in a swine's snout, Prov. II. 22.* but even that discretion (if any such could be) without Piety, were but the adding one jewel more, exposing another valuable thing to the same despicable ridiculous use. But to speak truly, there is no real discretion, where there is no Religion: and therefore *Solomon* seems in this place to understand by it that practical wisdom, which in the sacred Dialect (his writings especially) is equivalent to the fear of the Lord. 'Tis true, there may be a rallying wit to scoff and abuse, a serpentine wiliness to undermine and deceive; but that sort of wisdom (like that of *Achitophel*)

*thophel*) finally converts into foolishness, do's very often appear to do so in this life, but must certainly in the next, because it builds upon a false bottom, prefers temporal things before eternal. And as neither beauty nor wit, (the two celebrated accomplishments of Women) so will neither greatness nor honour give any advantage without Piety, 'twill only (as hath been already observ'd) make them more exemplary sinners, enflame the account, and so expose them to a greater degree of condemnation: for sure 'tis not their Sex that will rescue them from the dismal denunciation of the wise Man, *Wisd. 6. 6. Mighty men shall be mightily tormented.* I conclude all with another irrefragable Maxim of the same Author. *Whether one be rich, noble, or poor, their glory is the fear of the Lord.*

1862

1. The first of the year was a very cold one, and the snow lay on the ground for several weeks. The weather was very disagreeable, and the people were much distressed.

2. The second of the year was a very warm one, and the snow melted away. The weather was very pleasant, and the people were much rejoiced.

3. The third of the year was a very cold one, and the snow lay on the ground for several weeks. The weather was very disagreeable, and the people were much distressed.

4. The fourth of the year was a very warm one, and the snow melted away. The weather was very pleasant, and the people were much rejoiced.

5. The fifth of the year was a very cold one, and the snow lay on the ground for several weeks. The weather was very disagreeable, and the people were much distressed.

6. The sixth of the year was a very warm one, and the snow melted away. The weather was very pleasant, and the people were much rejoiced.

7. The seventh of the year was a very cold one, and the snow lay on the ground for several weeks. The weather was very disagreeable, and the people were much distressed.

8. The eighth of the year was a very warm one, and the snow melted away. The weather was very pleasant, and the people were much rejoiced.

9. The ninth of the year was a very cold one, and the snow lay on the ground for several weeks. The weather was very disagreeable, and the people were much distressed.

10. The tenth of the year was a very warm one, and the snow melted away. The weather was very pleasant, and the people were much rejoiced.



THE  
LADIES CALLING.

PART II. SECT. I.

*Of Virgins.*

I. **W**E have taken a view of those general qualifications, which are at once the duty and the ornament of the Female Sex consider'd at large: These, like the common *Genus*, involve all. But there are also specifick differences arising from the several circumstances and states of Life, some whereof may exact greater degrees even of the former Virtues, and all may have some distinct and peculiar requisites

quisites adapted to that peculiar state and condition: and these our propos'd method engages us now to consider. Human Life is full of vicissitudes and changes, so that 'tis impossible to enumerate all the lesser accidental alterations, to which it is liable. But the principal and most distinct scenes, in which a Woman can be suppos'd regularly to be an actour, are these three, *Virginity*, *Marriage*, and *Widow-hood*: which, as they differ widely from each other, so for the discharging of their respective duties, there are peculiar cautions worthy to be adverted to.

2. VIRGINITY is first in order of time, and if we will take *St. Paul's* judgement, in respect of excellence also, *1 Cor. 7*. And indeed, she that preserves her self in that state upon the account he mentions, *ver. 34*. that *she may care for the things that are of the Lord, that she may be holy both in body and in spirit*, deserves a great deal of veneration, as making one of the nearest approaches to the Angelical State. And accordingly, in the primitive times, such a Virginity was had in singular estimation, and by the assignment of the School-men, hath a particular coronet of glory belonging to it. Nay, even among the Heathens, a consecrated Virgin was look'd on as a thing most sacred. The Roman Vestals had extraordinary privileges allow'd

allow'd them by the State: and they were generally held in such reverence, that testaments, and other depositums of the greatest trust were usually committed to their custody, as to the surest and most inviolable Sanctuary. Nay, their presence was so to convicted Malefactours; the Magistrates veiling their *fascēs* when they appear'd, and giving up the criminal to the commanding intercession of Virgin innocence.

3. As for the religious orders of Virgins, in the present Roman Church, tho' some, and those very great abuses have crept in; yet I think 'twere to be wish'd, that those who suppress'd them in this Nation, had confin'd themselves within the bounds of Reformation, by chusing rather to rectify and regulate, than abolish them.

4. BUT tho' there be not among us such Societies, yet there may be *Nuns* who are not profess'd. She who has devoted her heart to God, and the better to secure his interest against the most insinuating rival of human love, intends to admit none, and prays that she may not, do's by those humble purposes consecrate her self to God; and perhaps more acceptably, than if her presumption should make her more positive, and engage her in a vow she is not sure to perform.

5. BUT this is a case do's not much need stating in our clime, wherein Women are so little

little transported with this zeal of voluntary Virginitie, that there are but few can find patience for it when necessary. An old maid is now thought such a curse, as no Poetick Fury can exceed, look'd on as the most calamitous creature in nature. And I so far yield to the opinion, as to confess it to those who are kept in that state against their wills; but sure the original of that misery is from the desire, not the restraint of Marriage: let them but suppress that once, and the other will never be their infelicity. But I must not be so unkind to the Sex, as to think 'tis always such desire that gives them an aversion to Celibacy; I doubt not, many are frighted only with the vulgar contempt, under which that state lyes: for which if there be no cure, yet there is the same armour against this, which is against all other causeless reproaches, *viz.* to contemn it. Yet I am a little apt to believe there may be a prevention in the case. If the super-annuated Virgins would behave themselves with gravity and reservedness, addict themselves to the strictest Virtue and Piety, they would give the World some cause to believe 'twas not their necessity, but their choice which kept them unmarried; that they were pre-engaged to a better Amour, espoused to the Spiritual Bride-groom; and this would give them among the soberer sort, at least the reverence and esteem of Matrons. Or  
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if after all caution and endeavour, they chance to fall under the tongues of malicious slanderers; this is no more than happens in all other instances of duty: and if contempt be to be avoided, Christianity it self must be quitted as well as Virgin-chastity. But if on the other side, they endeavour to disguise their Age by all the impostures and gayeties of a youthful dress and behaviour, if they still herd themselves among the youngest and vaineft company, betray a young mind in an aged body; this must certainly expose them to scorn and censure. If no Play, no Ball, no dancing-meeting can escape them, people will undoubtedly conclude, that they desire to put off themselves, to meet with Chapmen, who so constantly keep the Fairs. I wish therefore they would more univerfally try the former expedients, which I am confident are the best Amulet against the reproach they so much dread, and may also deliver them from the danger of a more costly remedy; I mean that of an unequal and imprudent match, which many have rush'd upon as they have ran frighted from the other, and so by an unhappy contradiction, do both stay long, and marry hastily, gall their necks to spare their ears, and run into the yoke rather, than hear so slight and unreasonable a reproach. They need not, I think, be upbraided with the folly of such an election, since their own  
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experience is (to many of them) but too severe a Monitour. I shall not insist farther on this, but having given the elder Virgins that ensign of their seniority, as to stand first in my discourse; I shall now address more generally to the rest.

6. AND here the two grand Elements essential to the Virgin-state, are Modesty and Obedience, which tho' necessary to all, yet are in a more eminent degree requir'd here. And therefore, tho' I have spoken largely of the virtue of Modesty in the first part of this Tract, yet it will not be impertinent to make some farther reflections on it, by way of application to Virgins, in whom Modesty should appear in it's highest elevation, and should come up to shamefacedness. Her look, her speech, her whole behaviour, should own an humble distrust of her self; she is to look on her self but as a Novice, a Probationer in the world, and must take this time rather to learn and observe, than to dictate and prescribe. Indeed, there is scarce any thing looks more indecent, than to see a young maid too forward and confident in her talk. 'Tis the opinion of the wiseman, *Eccles. 32. 7.* that *a young man should scarce speak, tho' twice ask'd:* in proportion to which, 'twill sure not become a young woman, whose Sex puts her under greater restraints, to be either importunate or magisterial in her discourse. And tho' that which  
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former Ages call'd boldness, is now only affurance and good breeding; yet we have seen such bad superstructures upon that foundation, as sure will not much recommend it to any considering person.

7. BUT there is another breach of Modesty, as it relates to Chastity, in which they are yet more especially concern'd. The very name of Virgin imports a most critical niceness in that point. Every indecent curiosity, or impure fancy, is a deflowering of the mind, and every the least corruption of them, gives some degrees of defilement to the body too. For between the state of pure immaculate Virginity, and arrant prostitution, there are many intermediate steps; and she that makes any of them, is so far departed from her first Integrity. She that listens to any wanton discourse, has violated her ears; she that speaks any, her tongue; every immodest glance vitiates her eye, and every the lightest act of dalliance, leaves something of stain and sullage behind it. There is therefore a most rigorous caution requisite herein: for as nothing is more clean and white than a perfect Virginity, so every the least spoit or soil is the more discernable. Besides, youth is for the most part flexible, and easily wraps into a crookedness, and therefore can never set it self too far from a temptation. Our tender blossoms we are fain to skreen and shelter, because every un-

kindly air nips and destroys them: and nothing can be more nice and delicate than a maiden-virtue, which ought not to be expos'd to any of those malignant airs which may blast and corrupt it; of which God knows there are too many, some that blow from within, and others from without.

8. OF the first sort, there is none more mischievous than Curiosity, a temptation which foil'd human nature even in Paradise: and therefore such a feeble girl ought not to trust her self with that, which subdu'd her better fortify'd Parent. The truth is, an affected ignorance cannot be so blameable in other cases, as it is commendable in this. Indeed, it is the surest and most invincible Guard; for she who is curious to know indecent things, 'tis odds but she will too soon and too dearly buy the learning. The suppressing and detesting all such Curiosities is therefore that eminent fundamental piece of Continnence I would recommend to them, as that which will protect and secure all the rest.

9. BUT when they have set this guard upon themselves, they must provide against forreign assaults too; the most dangerous whereof I take to be ill company and idleness. Against the first they must provide by a prudent choice of conversation, which should generally be of their own Sex; yet not all of that neither, but such who will at least entertain

entertain them innocently, if not profitably. Against the second they may secure themselves by a constant series of employments: I mean, not such frivolous ones as are more idle than doing nothing, but such as are ingenious, and some way worth their time: wherein as the first place is to be given to the offices of Piety, so in the intervals of those there are divers others, by which they may not unusefully fill up the vacancies of their time, such are the acquiring of any of those ornamental improvements which become their Quality, as Writing, Needle-works, Languages, Musick, or the like. If I should here insert the art of Oeconomy and household-managery, I should not, I think, affront them in it; that being the most proper Feminine business, from which neither wealth nor greatness can totally absolve them: and a little of the Theory in their Parent's house, would much assist them towards the Practice when they come to their own. In a word, there are many parts of knowledge useful for Civil as well as Divine life; and the improving themselves in any of those, is a rational employment.

10. BUT I confess I know not how to reduce to that head many of those things which from the divertisements are now stept up to be the solemn business of many young Ladies, (and I doubt of some old.) Such is in

the first place Gaming, a recreation whose lawfulness I question not, whilst it keeps within the bounds of a recreation: but when it sets up for a Calling, I know not whence it derives it's licence. And a Calling sure it seems to be with some; a laborious one too, such as they toil night and day at, nay, do not allow themselves that remission which the Laws both of God and Man have provided for the meanest Mechanick. The Sabbath is to them no day of rest, but this trade go's on when all Shops are shut. I know not how they satisfy themselves in such an habitual wast of their time, (besides all the incidental faults of avarice and anger) but I much doubt that plea, whatsoever it is which passes with them, will scarce hold weight at his Tribunal, who has commanded us to *redeem*, not fling away our *time*.

II. THERE is another thing to which some devote a very considerable part of their time, and that is the reading of *Romances*, which seems now to be thought the peculiar and only becoming study of young Ladies. I confess their youth might a little adapt 'em to them when they were children, and I wish they were always in their event as harmless; but I fear they often leave ill impressions behind them. Those amorous passions, which 'tis their design to paint to the utmost Life, are apt to insinuate themselves into their unwary readers,

ers, and by an unhappy inversion, a Copy shall produce an Original. When a poor young Creature shall read there of some triumphant beauty, that has I know not how many captiv'd Knights prostrate at her feet, she will probably be tempted to think it a fine thing; and may reflect how much she loses time, that has not yet subdu'd one heart: and then her business will be to spread her nets, lay her toils to catch some body who will more fatally ensnare her. And when she has once wound her self into an Amour, those Authours are subtle Casuists for all difficult cases that may occur in it, will instruct in the necessary artifices of deluding Parents and Friends, and put her ruin perfectly in her own power. And truly this seems to be so natural a consequence of this sort of study, that of all the divertisements that look so innocently, they can scarce fall upon any more hazardous. Indeed, 'tis very difficult to imagine, what vast mischief is done to the World, by the false notions and images of things; particularly of Love and Honour, those noblest concerns of human life, represented in their Mirrours. But when we consider upon what principles the Duellists and Hectors of the Age defend their Out-rages, and how great a Devotion is paid to Lust, instead of virtuous Love, we cannot be to seek for that Gospel, which makes these Doctrines appear Orthodox.

12. As for the entertainments which they find abroad, they may be innocent, or otherwise, according as they are managed. The common intercourse of Civility is a debt to Humanity, and therefore mutual visits may often be necessary, and so (in some degree) may several harmless and healthful recreations be which may call them abroad; for I write not now to Nuns, and have no purpose to confine them to a Cloister. Yet on the other side to be always wandring, is the condition of a vagabond; and of the two, 'tis better to be a Prisoner to one's home, than a Stranger. *Solomon* links it with some very illaudable qualities of a Woman, *Proverbs* 7. 11. that *her feet abide not in her house*; and 'tis an unhappy impotence not to be able to stay at home, when there is any thing to be seen abroad: that any Mask or Revel, any jollity of others must be their rack and torment, if they cannot get to it. Alas! such meetings are not so sure to be safe, that they had need be frequent, and they are of all others least like to be safe to those, who much dote on them. And therefore those that find they do so, had need to counterbias their minds, and set them to something better, and by more serious entertainments supplant those vanities, which at the best are childish, and may often prove worse, it being too probable that those *Dinaps* which are still gadding,  
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tho' on pretence to see only the daughters of the Land, Genesis 34. may at last meet with a son of Hamor.

13. THERE is also another great devourer of time subservient to the former, I mean dressing: for they that love to be seen much abroad, will be sure to be seen in the most exact form. And this is an employment that do's not steal, but challenge their time; what they wast here, is *cum Privilegio*, it being by the verdict of this Age the proper business, the one science wherein the young Lady is to be perfectly vers'd: so that now all virtuous emulation is to be converted into this single ambition, who shall excel in this faculty. A vanity this, which I confess is more excusable in the younger than the elder sort; they being supposable not yet to have outworn the reliques of their Child-hood, to which toys and gayety were proportionable. Besides, 'tis sure allowable upon a soberer account, that they who design Marriage, should give themselves the advantage of decent ornaments, and not by the negligent rudeness of their dress belie Nature, and render themselves less amiable than she has made them. But all this being granted, 'twill by no means justify that excessive curiosity and solicitude, that expence of time and mony too which is now used. A very moderate degree of all those will serve for that ordinary

ordinary decency which they need provide for, will keep them from the reproach of an affected Singularity, which is as much as a sober person need take care for. And I must take leave to say, that in order to Marriage, such a moderation is much likelier to succeed, than the contrary extravagance. Among the pruder sort of Men I am sure it is, if it be not among the loose and vain, against which 'twill be their guard, and so do them the greater service. For certainly, he that chuses a wife for those qualities for which a wife Man would refuse her, understands so little what Marriage is, as portends no great felicity to her that shall have him. But if they desire to marry Men of sobriety and discretion, they are obliged in justice to bring the same qualities they expect, which will be very ill evidenced by that excess and vanity we now speak of.

14. FOR to speak a plain (tho' perhaps ungrateful) truth, this (together with some of the modish liberties now in use) is it, which keeps so many young Ladies about the Town unmarried 'till they lose the epithet of young. Sober men are afraid to venture upon a humour so dis-agreeing to their own, least whilst (according to the primitive reason of Marriage) they seek an help, they espouse a ruin. But this is especially dreadful to a plain Country-gentleman, who looks upon one of these  
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fine Women as a gaudy idol, to whom if he once become a votary, he must sacrifice a great part of his fortune, and all his content. How reasonable that apprehension is, the many wracks of considerable Families do too evidently attest. But I presume some of the nicer Ladies have such a contempt of any thing that they please to call rustick, that they will not much regret the averting of those whom they so despise. They will not perhaps, while they are in pursuit or hopes of others: but when those fail, these will be look'd on as a welcome reserve: and therefore 'twill be no prudence to cut themselves off from that last resort, lest they (as many have done) betake themselves to much worse. For as in many instances, 'tis the Country which feeds and maintains the grandeur of the Town: so of all commerces there, Marriage would soonest fail, if all rural supplies were cut off.

15. BUT I have pursu'd this speculation farther than perhaps my Virgin-readers will thank me for: I shall return to that which it was brought to enforce, and beseech them, that if not to Men, yet to approve themselves to God, they will confine themselves in the matter of their dress, within the due limits of decency and sobriety. I shall not direct them to those strict rules which *Tertullian* and some others of the ancient Fathers have prescrib'd in this matter; my petition is only,

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that our Virgins would at least so take care of their Bodies, as persons that also have a Soul: which if they can be perswaded to, they may reserve much of their time for more worthy uses, than those of the Comb, the Toilet, and the Glass. And truly, 'tis not a little their concern to do so: for this Spring of their Age is that critical instant, that must either confirm or blast the Hopes of all the succeeding Seasons. The Minds of young people are usually compar'd to a blank sheet of paper, equally capable of the best or the worst Impressions: 'tis pity they should be fill'd with childish Scrawls, and little insignificant Figures; but 'tis shame and horror they should be stain'd with any vicious Characters, any Blots of Impurity or Dishonour. To prevent which, let the severest notions of Modesty and Honour be early and deeply impress'd upon their Souls, graven as with the point of a Diamond, that they may be as indeleble as they are indispensably necessary to the Virgin-state.

16. THERE is also another very requisite quality, and that is Obedience. The younger sort of Virgins are suppos'd to have Parents; or if any have been so unhappy as to lose them early, they commonly are left in the charge of some Friend or Guardian, that is to supply the place: so that they cannot be to seek to whom this Obedience is to be paid. And

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it is not more their Duty than their interest to pay it. Youth is apt to be foolish in it's designs, and heady in the pursuit of them; and there can be nothing more deplorable, than to have it left to it's self. And therefore God, who permits not even the Brutes to destitute their young ones, 'till they attain to the perfection of their kind, has put Children under the guidance and protection of their Parents, 'till by the maturing of their judgements they are qualify'd to be their own Conductours. Now this Obedience (as that which is due to all other Superiours) is to extend it self to all things that are either good or indifferent, and has no clause of exception, but only where the command is unlawful. And in so wide a scene of action, there will occur so many particular occasions of Submission, that they had need have a great Reverence of their Parent's Judgements, and distrust of their own. And if it should happen that some Parents are not qualify'd to give them the former, yet the general imbecillity of their Age, will remain a constant ground of the latter: so that they may safer venture themselves to their Parent's Misguidance than their own, by how much the errors of Humility and Obedience are less malignant than those of Presumption and Arrogance.

17. BUT this is a Doctrine which will scarce pass for Orthodox with many of the

young Women of our days, with whom 'tis prejudice enough against the prudentest advice, that it comes from their Parents. 'Tis the grand Ingenuity of these times to turn every thing into Ridicule; and if a Girl can but rally smartly upon the sober admonition of a Parent, she concludes she is the abler person, takes her self for a Wit, and the other for a Fop; (a bug-bear word, devis'd to fright all Seriousness and Sobriety out of the World) and learns not only to disobey, but to contemn. Indeed, the great Confidence that Youth now seems to have of it's self, as it is very indecent, so it is extremely pernicious. Children that will attempt to go alone before their time, often get dangerous Falls: and when those who are but little remov'd from Children, shall cast off the wiser conduct of others, they often sadly miscarry by their own.

18. I know this Age has so great a contempt of the former, that 'tis but matter of scorn to alledge any of their Customs, else I should say, that the Liberties that are taken now, would then have been startled at. They that should then have seen a young Maid rambling abroad without her Mother, or some other prudent person, would have look'd on her as a Stray, and thought it but a neighbourly office to have brought her home: whereas now 'tis a rarity to see them in any company

company graver than themselves, and she that go's with her Parent (unless it be such a Parent as is as wild as her self) thinks she do's but walk abroad with her jaylour. But sure there are no small mischiefs that attend this Liberty; for it leaves them perfectly to the choice of their company, a thing of too weighty an importance for giddy heads to determine; who will be sure to elect such as are of their own humour, with whom they may keep up a traffick of little Impertinencies and Trifling entertainments; and so by consequence condemn themselves never to grow wiser, which they might do by an ingenuous Conversation. Nay, 'tis well if that negative Ill be the worst, for it gives opportunity to any that have ill designs upon them. It will be easy getting into their company, who have no guard to keep any body out, and as easy by little Compliances and flatteries, to insinuate into their good Graces, who have not the Sagacity to discern to what insidious purposes those Blandishments are directed: and when they once begin to nibble at the bait, to be pleas'd with the Courtship, 'tis great odds they do not escape the Hook.

19. ALAS! how many poor innocent Creatures have been thus indiscernably ensnar'd? who have at first, perhaps, only lik'd the Wit and Rallery, perhaps, the Language and Address, then the Freedom and good Humour; 'till at last

last they come to like the Person. It is therefore a most necessary caution for young Women not to trust too much to their own Conduct, but to own their dependance on those, to whom God and Nature have subjected them, and to look on it not as their restraint and burden, but as their shelter and protection. For where once the Authority of a Parent comes to be despis'd, tho' in the lightest instance, it lays the Foundation of the utmost Disobedience. She that will not be prescrib'd to in the choice of her ordinary diverting Company, will less be so in choosing the fix'd Companion of her Life; and we find it often eventually true, that those who govern themselves in the former, will not be govern'd by their Friends in the latter; but by Pre-engagements of their own, prevent their elections for them.

20. AND this is one of the highest injuries they can do their Parents, who have such a native right in them, that 'tis no less an Injustice than Disobedience to dispose of themselves without them. This right of the Parent is so undoubted, that we find God himself gives way to it, and will not suffer the most holy pretence, no not that of a Vow, to invade it, as we may see his own stating of the case, *Numb. 30.* How will he then resent it, to have this so indispensable a Law violated, upon the impulse of an impotent Passion,



Passion, an amorous Inclination? Nor is the Folly less than the Sin: they injure and afflict their Parents, but they generally ruin and undo themselves: and that upon a double account. First as to the secular part; Those that are so rash as to make such Matches, cannot be imagin'd so provident, as to examine how agreeable 'tis to their interest, or to contrive for any thing beyond the Marriage. The thoughts of their future temporal conditions (like those of the eternal) can find no room amidst their foolish Raptures; but as if Love were indeed their Deity which the Poets feign'd, they depend on it for all, and take no farther care. And the event do's commonly too soon instruct them in the deceitfulness of that trust; Love being so unable to support them, that it cannot maintain it's self; but quickly expires when it has brought the Lovers into those straits, from whence it cannot rescue them. So that indeed it do's but play the decoy with them, brings them into the noose, and then retires. For when secular Wants begin to pinch them, all the transports of their kindness, do usually convert into mutual accusations for having made each other miserable.

21. AND indeed there is no reason to expect any better event, because in the second place, they forfeit their title to the Divine Blessing; nay, they put themselves out of the capacity

capacity to ask it, it being a ridiculous impudence to beg of God to prosper the transgressions of his Law. Such Weddings seem to invoke some of the Poetick Romantick Deities, *Venus* and *Hymen*, from whence they derive a Happiness as fictitious as are the Gods that are to send it. Let all Virgins therefore Religiously observe this part of Obedience to their Parents, that they may not only have their Benediction, but God's. And to that purpose let this be laid as a fundamental Rule; that they never hearken to any proposal of Marriage made them from any other hand; but when any such Overture is made, divert the address from themselves, and direct it to their Parents, which will be the best test imaginable for any Pretender. For if he know himself worthy of them, he will not fear to avow his design to these; and therefore if he decline that, 'tis a certain symptom, he is conscious of something he knows will not give a valuable consideration; so that this course will repell no Suitor, but such as it is their interest not to admit. Besides, 'tis most agreeable to the Virgin-Modesty, which should make Marriage an Act, rather of their Obedience, than their Choice; and they that think their Friends too slow-pac'd in the matter, and seek to out-run them, give cause to suspect they are spurr'd on by somewhat too warm desires.

22. BUT as a Daughter is neither to anticipate, nor contradict the Will of her Parent, so (to hang the balance even) I must say she is not oblig'd to force her own, by Marrying where she cannot love; for a negative voice in the case is sure as much the Child's right, as the Parent's. It is true, she ought well to examine the grounds of her aversion, and if they prove only Childish and Fanciful, should endeavour to correct them by Reason and sober Consideration; if after all she cannot leave to hate, I think she should not proceed to Marry. I confess I see not how she can, without a sacrilegious Hypocrisy, vow so solemnly to love where she at the instant actually abhors: and where the Marry'd state is begun with such a Perjury, 'tis no wonder to find it continu'd on at the same rate, that other parts of the Vow be also violated; and that she observe the Negative part no more than the Positive, and as little forsake others, as she do's heartily cleave to her Husband. I fear this is a consequence whereof there are too many sad instances now extant; for tho' doubtless, there are some Virtues which will hold out against all the Temptations their aversions can give, nay, which do at last even Conquer those aversions, and render their Duty as easy as they have kept it safe; yet we find there are but some few that do so; that it is no inseparable property of the Sex, and therefore it is sure too hazardous an

experiment for any of them to venture on.

23. AND if they may not upon the more generous motive of Obedience, much less may they upon the worse inducements of Avarice and Ambition: for a Woman to make a Vow to the Man, and yet intend only to Marry his Fortune or his Title, is the basest insincerity, and such as in any other kind of civil contracts, would not only have the infamy, but the punishment of a Cheat. Nor will it at all secure them, that in this 'tis only lyable to God's Tribunal: for that is not like to make the doom less, but more heavy, it being, as the Apostle witnesses, *a fearfull thing to fall into the hands of the living God, Hebr. 10. 31.* In a word, Marriage is God's Ordinance, and should be consider'd as such; not made a stale to any unworthy design. And it may well be presum'd one cause why so few Matches are happy, that they are not built upon a right Foundation. Some are groundd upon Wealth, some on Beauty, too sandy bottoms, God knows, to raise any felicity on: whilst in the interim, Virtue and Piety, the only solid Basis for that Superstructure, are scarce ever consider'd. Thus God is commonly left out of the consultation. The Lawyers are resorted to, to secure the Settlements, all sorts of Artificers, to make up the Equipage; but he is neither advis'd with as to the motives, nor scarce supplicated as to the event of Wedding. Indeed, 'tis a deplorable  
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sight to see with what lightness and unconcernedness young People go to that weightiest action of their Lives; that a Marriage-day is but a kind of a Bacchanal, a more licens'd avow'd Revel: when, if they duly consider'd it, 'tis the Hinge upon which their future Life moves, which turns them over to a Happy or Miserable being; and therefore ought to be enter'd upon with the greatest Seriousness and Devotion. Our Church advises excellently in the preface to Matrimony: and I wish they would not only give it the hearing at the time, but make it their study a good while before: yea, and their Marriage-vow too; which is so strict and awful a bond, that, methinks, they had need well weigh every branch of it, e're they enter into it; and by the ferventest Prayers implore that God, who is the witness, to be their assistant too in it's performance.

## S E C T. II.

*Of Wives.*

1. **A**ND now having conducted the Virgin to the entrance of another State, I must shift the Scene, and attend her thither also. And here she is launch'd into a wide Sea, that one relation of a Wife drawing after it many others: for as she espouses the Man, so she do's his Obligations also: and where-ever He by ties of Nature or Alliance, owes a Reverence or Kindness, she is no less a debtor. Her Marriage is an adoption into his Family, and therefore she is to every branch of it to pay what their Stations there do respectively require. To define which more particularly, would be a work of more length than profit. I shall therefore confine the present consideration to the relation she stands in to her Husband, (and what is usually con-comitant with that) her Children and her Servants, and so shall consider her in the three capacities of a Wife, a Mother, and a Mistress.

2. IN that of a Wife her duty has severa aspects, as it relates, first to his Person, secondly to his Reputation, thirdly to his Fortune. The first debt to his Person is Love, which we find set as the prime Article in the

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Marriage-vow. And indeed this is the most essential requisite; without this 'tis only a Bargain and Compact, a Tyranny perhaps on the Man's part, and a Slavery on the Woman's. 'Tis Love only that cements the hearts, and where that Union is wanting, 'tis but a shadow, a carcass of Marriage. Therefore as it is very necessary to bring some degree of this to this state; so 'tis no less to maintain and improve it in it. This is it which facilitates all other duties of Marriage; makes the Yoke fit so lightly, that it rather pleases than galls. It should therefore be the study of Wives to preserve this flame; that, like the *Vestal* Fire, it may never go out: and to that end carefully to guard it from all those things which are naturally apt to extinguish it; of which kind are all Frowardness and little Perverseness of Humour: all Sullen and Morose Behaviour, which by taking off from the Delight and Complacency of Conversation, will by degrees wear off the Kindness.

3. BUT of all I know nothing more dangerous than that unhappy passion of Jealousy, which tho' 'tis said to be the Child of Love, yet like the Viper, it's Birth is the certain destruction of the Parent. As therefore they must be nicely careful to give their Husbands no colour, nor the least umbrage for it; so should they be as resolute to resist all that occurs to themselves, be so far from that busy Curiosity, that  
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Industry to find causes of Suspicion; that even where they present themselves they should avert the consideration, and put the most candid construction upon any doubtful action. And indeed Charity in this instance hath not more of the Dove than of the Serpent. It is infinitely the wisest course, both in relation to her present Quiet, and her future Innocence. The entertaining a jealous Fancy, is the admitting the most treacherous, the most disturbing In-mate in the World; and she opens her breast to a Fury that lets it in. 'Tis certainly one of the most enchanting Frenzies imaginable, keeps her always in a most restless importunate search after that which she dreads and abhors to find, and makes her equally miserable when she is injur'd, and when she is not.

4. AND as she totally loses her Ease, so 'tis odds but she will part also with some degrees of her Innocence. Jealousy is commonly attended with a black train: it musters all the Forces of our irascible part to abet its quarrel, Wrath and Anger, Malice and Revenge: and by how much the Female impotence to govern those passions is the greater, so much the more dangerous is it to admit that which will so surely set them in an uprore. For if *Jealousy* be, as the Wise Man says, *the rage of a Man*, *Prov. 6. 34.* we may well think it may be the Fury, the Madness  
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of a Woman. And indeed all Ages have given Tragical instances of it, not only in the most indecent Fierceness and Clamour, but in the solemn mischiefs of actual Revenges. Nay, 'tis to be doubted there have been some whose Malice has rebounded; who have ruin'd themselves in spite, have been Adulterous by way of Retaliation, and taken more scandalous liberties than those they complain'd of in their Husbands. And when such Enormous effects as these are the issues of Jealousy, it ought to keep a Woman on the strictest guard against it.

5. BUT perhaps it may be said, that some are not left to their Jealousy and Conjectures, but have more demonstrative proofs. In this Age 'tis indeed no strange thing for Men to publish their sin as *Sodom*, and the Offender do's sometimes not only discover, but boast his crime. In this case I confess 'twill be scarce possible to dis-believe him: but even here a Wife has this advantage, that she is out of the pain of suspense. She knows the utmost, and therefore is at leisure to convert all that industry, which she would have us'd for the discovery, to fortify her self against a known Calamity, which sure she may as well do in this as in any other; a patient Submission being the only Catholicon in all distresses, and as the slightest can overwhelm us, if we add our own Impatience towards our sinking, so the greatest cannot,

cannot, if we deny it that aid. They are therefore far in the wrong, who, in case of this injury, pursue their Husbands with Virulencies and Reproaches. This is, as *Solomon* says, *Prov. 25. 20. The pouring vinegar upon niter*, applying Corrosives when Balsoms are most needed, whereby they not only encrease their own smart, but render the wound incurable. They are not Thunders and Earth-quakes, but soft gentle Rains that close the Sciffures of the Ground; and the breaches of Wedlock will never be cemented by Storms and loud Out-cries. Many Men have been made worse, but scarce any better by it: for guilt covets nothing more than an opportunity of Recriminating; and where the Husband can accuse the Wife's Bitterness, he thinks he needs no other Apology for his own Lust.

6. A wife Diffimulation, or very calm Notice, is sure the likeliest means of reclaiming: for where Men have not wholly put off Humanity, there is a native Compassion to a meek Sufferer. We have naturally some regret to see a Lamb under the Knife; whereas the impatient roaring of a Swine diverts our pity: so that patience in this case is as much the interest as duty of a Wife.

7. BUT there is another instance wherein that Virtue has a severer tryal, and that is when a Wife lyes under the causeless Jealousies of the Husband, ( I say causeless, for if they be  
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just, 'tis not so much a season for Patience, as for Repentance and Reformation.) This is sure one of the greatest calamities that can befall a Virtuous Woman; who as she accounts nothing so dear as her Loyalty and Honour, so thinks no infelicity can equal the aspersions of those, especially when it is from him, to whom she has been the most solicitous to approve herself. Yet God, who permits nothing but what he directs to some wise and gracious end, has an over-ruling hand in this, as well as in all other events of Life; and therefore it becomes every Woman in that condition, to examine strictly what she has done to provoke so severe a Scourge. For tho' her heart condemn her not of any falseness to her Husband, yet probably it may of many disloyalties to her God; and then she is humbly to accept even of this traducing of her Innocence, as the punishment of her Iniquity, and bear it with the same temper wherewith *David* did the unjust Revelings of *Shimei*, 2 Sam. 16. 11. *Let him curse, for the Lord hath bidden him.*

8. AND when she has made this penitent reflection on her real guilts, she may then with more courage encounter those imaginary ones which are charg'd on her: wherein she is to use all prudent and regular means for her justification, that being a debt she owes to truth, and her own Fame. But if after all, the suspicion remains still fix'd (as commonly

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those which are the most unreasonable are the most obstinate) she may still solace herself in her integrity, and God's approbation of it: nor ought she to think her self desolate, that has her appeal open to Heaven. Therefore whilst she can look both inward and upward with comfort, why should she chuse to fix her eyes only on the object of her grief? and whilst her own complaint is of Defamation, why should she so dishonour God and a good Conscience, as to shew any thing can be more forcible to oppress, than they are to relieve and support? And if she may not indulge to Grief, much less may she to Anger and Bitterness.

9. INDEED, if she consider how painful a passion Jealousy is, her Husband will more need her Pity; who tho' he be unjust to her, is yet cruel to himself. And as we do not use to hate and malign those Lunaticks, who in their fits beat their Friends and cut and gash themselves; but rather make it our care to put all harmful engines out of their way; so should the Wife not despitefully ruminate upon the injury, but wisely contrive to avert his temptations to more, by denying her self even the most innocent liberties, if she see they dissatisfy him. I know there have been some of another opinion; and as if they thought Jealousy were to be cur'd by majoration, have in an angry contempt done things to inflame it,

it, put on an unwonted Freedom and Jollity, to shew their Husbands how little they had secur'd themselves by their distrust. But this as it is no Christian, so I conceive it is no prudent expedient: it serves to strengthen, not only the Husband's suspicion, but his party too, and makes many others of his mind: and 'tis a little to be fear'd, that by using so to brave the Jealousy, they may at last come to verify it. I have been the longer on this theme, because as Jealousy is the most fatal Pest of a marry'd Life, so I think it more ordinarily occurs among people of Quality; and with the worst and most durable effects. Yet what-ever pretences people may take hence, the Marriage-Vow is too fast a knot to be loosen'd by Fancies and Chimera's: let the Woman therefore be the person suspecting or suspected, neither will absolve her from that Love to her Husband she has sworn to pay.

10. BUT alas! what hope is there that these greater temptations shall be resisted, when we see every the slightest disgust is now a-days too strong for the Matrimonial Love. Nay indeed, it do's of course fall off of it's self; which is an event so much expected, that 'tis no wonder to see it expire with the first circuit of the Moon; but it is every body's admiration to see it last one of the Sun. And sometimes it vanishes so clearly, as not to leave so much as a shadow behind it, not so much

as the formalities of Marriage: one Bed, one House cannot hold them: as if they had been put together like Case-shot in a Gun, only that they might the more forcibly scatter several ways. Nay, as if this were design'd and intended in the first addresses unto Marriage, a separate maintenance is of course afore-hand contracted for, and becomes as solemn a part of the Settlement, as the Joynture is. *Plutarch* observes of the ancient Romans, that for 230 years after the founding of their State, there never was one example of any marry'd couple that separated: it is not likely they could have a more binding form of Marriage than ours is, the difference must lie between their Veracity and our Falseness.

II. BUT even amongst those who desert not each other, too many do mutually fall from that Entireness and Affection which is the Soul of Marriage; and to help on the declination, there are fashionable Maxims taken up, to make Men and their Wives the greatest strangers to each other. Thus 'tis pronounc'd a piece of ill Breeding, a sign of a Country Gentleman, to see a Man go abroad with his one Wife, (I suppose those who brought up these rules, are not to seek what use to make of them.) And were the time of most of the modish Couples computed, 'twould be found they are but few of their waking hours (I might say minutes) together: so that if no-  
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thing else, mere desuetude and intermission of conversation must needs allay, if not quite extinguish their Kindness. But I hope there are yet many who do not think the authority of a Fashion greater than that of a Vow: and such will still think it their duty both to own and cherish their Kindness and Affection they have so solemnly promis'd.

12. ANOTHER debt to the person of a Husband, is Fidelity: for as she has espous'd all his interests, so she is oblig'd to be true to them, to keep all his secrets, to inform him of his dangers, yea, and in a mild and gentle manner to admonish him of his faults. This is the most genuine act of Friendship; therefore she who is plac'd in the nearest and most intimate degree of that relation, must not be wanting in it. She that lies in his bosom should be a kind of second Conscience to him, by putting him in mind both of his Duty and his Aberration: and as long as she can be but patiently heard, 'tis her sin to omit it; 'tis the greatest treachery to his noblest, to his Immortal Part, and such as the most officious cares of his other interests can never expiate. Nay indeed, she is unfaithful to her self in it, there being nothing that do's so much secure the happiness of a Wife, as the Vertue and Piety of her Husband. Yet, tho' this is to have her chiefest care, as being his principal interest, she is to neglect none of the inferiour, but contribute

tribute her utmost to his advantage in all his concerns.

13. BEYOND all these the Matrimonial Fidelity has a special notion as it relates to the Bed; and in that the Wife is to be most severely scrupulous, and never to admit so much as a thought or imagination, much less any partly or treaty contrary to her Loyalty. 'Tis true, Wantonness is one of the foulest blots that can stain any of the Sex; but 'tis infinitely more odious in the Marry'd, it being in them an accumulation of crimes, Perjury added to Uncleaness, the infamy of their Family superstructed upon their own. And accordingly all Laws have made a difference in their punishments. Adultery was by God's own award punish'd with Death among the Jews; *Levit.* 20. 10. And it seems it was so agreeable to natural justice, that divers other Nations did the like; and I know no reason, but the difficulty of detection, that should any where give it a milder sentence. The Son of *Sirach* has excellently describ'd the several gradations of the guilt, *Ecclus.* 23. 23. which I shall desire the Reader to consult; which who so do's, must certainly wonder at the Alchymy of this Age, that from such a mass of shame and infamy, can extract matter of confidence: that those who lie under so many brands and stigma's, are so far from hiding their faces, that none shew them with so much boldness, and



and the assurance of the guilty far exceeds that of the innocent. But impudence is a slender shelter for guilt, and serves rather to betray than hide: so that they are not able to outface the opinions of Men, much less can they the judgements of God; who as he was solemnly invoc'd as a Witness to their Vow, so by his Omnipresence is against their wills a Witness too of it's violations.

14. ANOTHER duty to the person of the Husband is Obedience, a word of a very harsh sound in the ears of some Wives, but is certainly the duty of all: and that not only by their promise of it, tho' that were sufficient; but from an Original of much older date, it being the mulct that was laid upon the first Woman's disobedience to God, that she (and all deriv'd from her) should be subject to the Husband; so that the contending for superiority, is an attempt to reverse that fundamental Law, which is almost as ancient as the World. But surely God, with whom there is no shadow of change, will not make acts of repeal to satisfy the Petulancy of a few masterless Women. That Statute will still stand in force, and if it cannot awe them into an observance, will not fail to consign them to punishment. And indeed this fault is commonly it's own lictor, and do's anticipate (tho' not avert) it's final doom. The imperiousness of a Woman do's often raise those storms, wherein

wherein her self is ship-wrack'd. How pleasantly might many Women have liv'd, if they had not affected Dominion? Nay, how much of their Will might they have had, if they had not struggled for it? For let a Man be of never so gentle a temper, (unless his Head be softer than his Heart) such an usurpation will awaken him to assert his Right. But if he be of a sour severe nature, if he have as great a desire of Rule as she, back'd with a much better Title, what Tempests, what Hurricanes must two such opposite Winds produce? And at last 'tis commonly the Wife's lot, after an uncreditable unjust War, to make as disadvantageous a Peace; this (like all other ineffective Rebellions) serving to straiten her Yoke, to turn an ingenuous Subjection into a slavish Servitude: so that certainly it is not only the Vertue, but the Wisdom of Wives, to do that upon duty which at last they must (with more unsupportable circumstances) do upon necessity.

15. AND as they owe these Severals to the person of the Husband, so there is also a debt to his Reputation. This they are to be extremely tender of, to advance it, by making all that is good in him as conspicuous, as publick as they can; setting his worth in the clearest light, but putting his infirmities in the shade; casting a Veil upon those to skreen them from the eyes of others, nay, (as far as

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is possible) from their own too; there being nothing acquir'd to the Wife by contemplating the Husband's weakness, but a temptation of despising him; which tho' bad enough in it's self, is yet render'd worse by that train of mischievous consequences which usually attend it. In case therefore of any notable imperfections in him, her safest way will be to consider them no farther than she can be instrumental to the curing of them; but to divert from those, and reflect upon her own, which perhaps, if impartially weigh'd, may balance, if not overpoise his. And indeed those Wives who are apt to blaze their Husband's faults, do shew that they have either little adverted to their own, or else find them so great, that they are forc'd to that art of Diversion, that seek in his infamy to drown theirs. But that project is a little unlucky, for nothing do's in sober Judges, create greater prejudice to a Woman, than to see her forward in impeaching her Husband.

16. BUT besides this immediate tenderness of his Reputation, there is another by way of Reflection, which consists in a care that she her self do nothing which may redound to his Dishonour. There is so strict an union between a Man and his Wife, that the Law counts them one person, and consequently they can have no divided interest: so that the mis-behaviour of the Woman reflects igno-

miniously on the Man; it therefore concerns them, as well upon their Husband's as their own account, to abstain even from all appearance of Evil, and provide that themselves be (what *Cæsar* is said to have requir'd of his Wife) not only without Guilt, but without Scandal also.

17. ANOTHER part of the Wife's duty relates to her Husband's Fortune, the management whereof is not ordinarily the Wife's Province: but where the Husband thinks fit to make it so, she is oblig'd to administer it with her best care and industry; not by any neglect of her's, to give others opportunity of defrauding him: yet on the other side, not by an immoderate Tenacity or Griping, to bring upon him and her self the Reproach, and which is worse, the Curse that attends Exaction and Oppression. But this is not usually the Wife's field of action, tho' he that shall consider the description which *Solomon* gives of a Vertuous Wife, *Proverb. 31.* will be apt to think her Province is not so narrow and confin'd, as the humour of the Age will represent it. He tells us, *That she seeks wool and flax, and works diligently with her hands: that she is like the Merchant's ships, and brings her food from far. That she considers a field, and buys it, and with the fruit of her hands plants a vineyard, &c.* And lest this should be imagin'd to be the character of a mean Country

try Dame, he adds, that *her household is cloth'd with scarlet*, and that *her husband sits among the elders of the land*. It were easy to give instances from History, of the advantageous menage and active industry of Wives, not only in single persons, but in whole Nations. But nothing can be more pregnant, than that among the Romans, in the very height and flourish of the Empire. *Augustus himself scarce wore any thing but of the manufacture of his wife, his sister, daughter, and neeces*, as *Suetonius* assures us. Should the gay lillies of our fields, which neither sow nor spin, nor gather into barns, be exempted from furnishing others, and left to cloath themselves, 'tis to be doubted they would reverse our Saviour's parallel of *Solomon's glories*, and no beggar in all his rags *would be array'd like one of these*, *Luke 12. 27.*

18. BUT we will be yet more kind, and impose only negative thrift on the Wife, not to waſt and embezle her Husband's Estate, but to confine her expences within ſuch limits as that can eaſily admit: a caution, which if all Women had obſerv'd, many noble Families had been preserv'd, of which there now remains no other memorial, but that they fell a Sacrifice to the profuſe vanity of a Woman; and I fear this Age is like to provide many more ſuch Monuments for the next. Our Ladies, as if they emulated the Roman Luxury (which *Seneca* and *Pliny* de-

scribe with so much indignation) do sometimes wear about them the revenues of a rich Family; and those that cannot reach to that, shew how much 'tis against their wills they fall lower, by the vast variety and excess of such things as they can possibly compass; so much extravagance, not only in their own dress, but that of their houses and apartments, as if their vanity, like the Leprosy we read of, *Lev. 14. 37.* had infected the very walls. And indeed, 'tis a very spreading fretting one, for the Furniture oft consumes the House, and the House consumes the Land: so that if some Gentlemen were to calculate their Estates, they might reduce all to the Inventory of *Scopias* the *Thessalian*, who profess'd his *All* lay only in such toys as did him no good. Women are now skilful Chymists, and can quickly turn their Husband's Earth into Gold: but they pursue the experiment too far, make that Gold too volatile, and let it all vapour away in insignificant (tho' gaudy) trifles.

19. NOR is it ever like to be otherwise with those that immoderately affect the Town, that Forge of Vanity, which supplies a perpetual spring of new temptations. 'Tis true, there are some Ladies who are necessarily engag'd to be there: their Husband's employments or fortunes have mark'd that out as their proper station, and where the ground  
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of their stay is their duty, there is more reason to hope it will not betray them to ill; for temptations are most apt to assault straglers, those that put themselves out of their proper road. And truly I see not who can more properly be said to be so, than those Women whose means of subsistence lies in the Country, and yet will spend it no where but at *London*: which seems to carry something of opposition to God's Providence; who surely never caus'd their Lot to fall, as the *Psalmist* speaks, *in a fair ground, in goodly heritages, Psal. 16.* with an intent they should never inhabit them. The twelve tribes of *Israel* had their peculiar portions in *Canaan* assign'd them by lot, *Jos. 14. 2.* and every one acquiesc'd in his part, dwelt in his own Inheritance. Had they been impatient of living any where but in the Metropolis, had they all crouded to *Jerusalem*, all the rest of the Land would have been as desolate before the Captivity as it was after, none would have been left but such as *Nebuzaradan* permitted to stay, *Jer. 52. 16.* *some of the poor to dress the vines, and to till the ground.* And truly, the same is like to be the fate of this Nation, if this humour go's on as it has begun; which may in time prove as mischievous to the publick, as it daily is to private Families.

20. BUT besides this, 'tis yet farther to be consider'd, that where God gives an Estate,  
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he, as supreme Landlord, affixes something of duty, lays a kind of rent charge upon it, expects it should maintain both Hospitality and Charity; and sure both these are fittest to be done upon the place whence the ability of them rises. All publick Taxes use to be levy'd where the Estate lyes: and I know not why these which are God's Assessments upon it, should not be paid there too. When a Gentleman's Land becomes profitable unto him by the sweat and labour of his poor Neighbours and Tenants, 'twill be a kind of *muzzling the ox*, 1 Cor. 9. 9. if they never taste of the fruit of their pains, if they shall never have the refreshments of a good Meal, or an Alms; which they are not very like to meet with, if all the profits be sent up to maintain an Equipage, and keep up a Parade in Town. But alas! 'tis often not only the annual profits that go that way, not only the Crop, but the Soil too: those Luxuries usually prey upon the vitals, eat out the very heart of an Estate, and many have stay'd in the Town, 'till they have nothing left in the Country to retire to.

21. Now where this proceeds from the Wife, what account can she give to her Husband, whose Easiness and Indulgence (for that must be suppos'd in the case) she has so abus'd; as also to her Posterity and Family, who for her Pride must be brought low, reduc'd to a condition beneath her Quality, because



because she affected to live above it? But she will yet worse answer it to her self, on whom she has brought not only the inconvenience, but the guilt. 'Tis sure a lofty mind will feel smart enough of a fall; a diminution, much more an indigence will be sufficiently grievous to a vain and lavish humour; yet here it will farther have an additional sting from the Conscience, that she owes it only to her own Pride and Folly, a most embittering consideration, and such as advances the affliction beyond that of a more innocent poverty; as much as the pain of an envenom'd Arrow exceeds that of another.

22. BUT the saddest reckoning of all is that which she is to make to God, who has declar'd he hates Robbery, tho' for a Burnt-offering to himself. How will he then detest this Robbery, this impoverishing of the Husband, when 'tis only to make an oblation to Vanity and Excess? It should therefore be the care of all Wives to keep themselves from a guilt for which God and Man, yea and themselves also shall equally accuse them, and to keep their expences within such limits, that as bees suck, but do not violate or deface the flowers, so they as joint proprietaries with the Husbands, may enjoy, but not devour and destroy his fortune.

23. I have now run through the duties to be perform'd unto the Husbands, wherein I have  
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not us'd the Exactness of a Casuist, in curiously anatomizing every part, and shewing all the most minute particulars reducible to each head. I have only drawn out the greater lines, and insisted on those wherein Wives are most frequently deficient. I shall only add this caution, that whatever is duty to the Husband, is equally so, be he good or ill. The Apostle commands Subjection and Fidelity even to an heathen Husband, *1 Pet. 3. 12.* and 'tis not now their defect either in Piety or Morality, that can absolve the Wife. For, besides the inconvenience of making her duty precarious, and lyable to be subtracted upon every pretence of demerit, she has by solemn contract renounc'd that liberty, and in their Marriage-vow taken him for better for worse; and it is to late *after vows to make enquiry, Proverbs 20. 25.* to seek to break loose from the bond of her Soul; and how uneasy soever the perverseness of the Husband may render it, he cannot thereby make it less, but more rewardable by God. For what the Apostle speaks in the case of Servants, is no less applyable to this, *1 Pet. 2. 19.* for *this is thank-worthy, if for conscience towards God ye endure grief, suffering wrongfully.* What-ever duty is perform'd to Man with aspect on God, he owns it as to himself; so that how unworthy soever the Husband may be, the Wife cannot mis-place her observance, whilst she finally terminates

minates it on that infinite goodness and Majesty, to whom no Love or Obedience can be enough.

24. FROM this relation of a Wife, there ordinarily springs another, that of a Mother; to which there belongs a distinct duty, which may be branch'd into many severals: but I shall at present only reduce them to two heads, Love and Care. A Mother is a title of so much tenderness, that we find it borrow'd by our common dialect to express the most exuberant kindness; nay, even in Sacred Style it has the same use, and is often set as the highest example our weakness can comprehend of the Divine Compassions. So that Nature seems sufficiently to have secur'd the Love of Mothers to their Children, without the aid of any positive Law. Yet we find this (as other instincts of Nature) is sometimes violated, and oftener perverted and apply'd to mistaken purposes: the first is by a defect of love; the other, by an imprudent excess of it: the defect do's, I presume, more rarely occur than the other; yet it doth sometimes happen, and that either from a morose sowerness of humour, or else from too vehement an intention on something else.

25. SOME Women have such a ruggedness of nature, that they can love nothing. The ugly Passions of Anger and Envy have, like *Pharaoh's* lean kine, eat up the more amiable

able of Love and Joy. *Plato* was wont to advise crabbed austere tempers to sacrifice to the *Graces*; and such as these had need have a great deal of Christian Philosophy, to allay and sweeten their native bitterness. But there are others that are not void of the affection of Love, but 'tis fore-stall'd by some other object, and so diverted from their Children. And 'tis little to be doubted, that those objects which so divert, are none of the best. For the Wisdom of God has dispos'd all duty into such an harmony and consent of Parts, that one interferes not with another. If we love no prohibited thing, all the regular objects of our kindness will agree well enough, and one need never supplant another. And indeed 'tis oft observable, that those Women who immoderately love their own Pleasures, do less regard their Children; they look on them as clogs to keep them within doors, and think their adverting to them, will hinder their free range abroad; those are turn'd off to the care of a Nurse or Maid, whilst, perhaps a Dog or Monky is thought worthy their own attendance.

26. *Plutarch* relates it as a sarcasm of *Cæsar's* to some Forreigners, whom he saw (at *Rome*) strangely fond of such little Animals, that he ask'd them, whether the Women in their Country had no Children; thereby intimating, how unreasonable it was for those  
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that had, to bestow their Careffes on such Creatures. And surely he would not have given a milder reprimand to some of our Ladies, who not only please, but pride themselves in those little Brutes, shew them to all comers, when perhaps you may converse with them divers days, before you shall, by any mention of theirs, know that they have a Child.

27. To the defect of Love, many are apt to impute the Mother's transferring the nursing her Child to another. I am not forward to pronounce of it, being loth to involve so many as I then must in the imputation of unnaturalness; I rather think it is taken up as a peice of state and greatness; for no other motive, but what is founded in their Quar-  
lity, could so universally prevail with all that are of it. But sure this is one of the vain Punctilio's wherewith this Age abounds. For what-ever rank the Mother is of, the Child carries proportion to it, and there is the same equality between the greatest Lady and her own Child, as is between the meanest Beggar and her's: tho' indeed if there were any condescension in it, the averfions of that ought not to out-weigh the impulses of Nature, and the many advantages the Child may receive by taking it's Nourishment whence it deriv'd it's Substance. And therefore, tho' I will not be too positive in asserting the necessity, yet I con-

fess, I cannot but look with reverence on those few Persons of Honour, who have broke through an unreasonable custom, and prefer'd the good of their Children before that fantastick privilege of Greatness. And such must in all Justice be acknowledg'd to have given a much better evidence of their Love to their Children, than the other.

28. THERE is in *A. Gellius*, in his fourteenth Book, so fine a Discourse on this subject, where *Favorinus* the Philosopher is introduc'd, perswading a noble Lady, notwithstanding the usual excuse, to nurse her Child; that nothing besides the length, could tempt me to omit the transcribing it: unless happily the little success, which a noble Person of the same Sex here concern'd, I mean the Countess of *Lincoln*, in the ingenuous Book wrote by her, and call'd her *Nursery*, be a sufficient ground of despairing to convince by any thing that can be said. However, let these delicate ones consider the severe words of the Prophet, *Lamentat. 4. 3.* *The sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel like the ostrich in the Wilderness, who is harden'd against her young ones, as though they were not hers: her labour is in vain without fear; because God hath depriv'd her of wisdom, neither hath he imparted to her understanding, Job 39. 16, 17.*

29. BUT

29. BUT as there may be a fault in the defect, so there may be also in the excess of Love. God is the only unlimited object of our love, towards all other 'tis easy to become inordinate, and in no instance more than this of Children. The Love of a Parent is descending, and all things move most violently downwards: so that whereas that of Children to their Parents commonly needs a spur, this of the Parent often needs a bridle; especially that of the Mother, which (by strength of Feminine Passion) do's usually exceed the Love of the Father. Now to regulate this Affection, she is to advert to these two Rules, first that she hurt not her self by it, and secondly that she hurt not her Children. Of the first she is in danger if she suffer that human Affection to swell beyond it's banks, so as to come in any competition with the Divine. This is to make an idol of her Child: for every thing is so to us, which rivals the Love of God in our Hearts: and he who owns the title of a Jealous God, may be provok'd as well by our bowing our Souls to a living Image, as the prostration of our Bodies to a dead. Accordingly, we oft see the effects of his Jealousy in this particular. The doting Affection of the Mother, is frequently punish'd with the untimely Death of her Children: or if not with that, 'tis many times with a severer scourge. They live (but as it was fore-  
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told to *Eli*, 1 *Sam.* 2. 33.) to grieve her eyes, and to consume her heart, to be ruinous to themselves, and afflictions to their friends, and to force their unhappy Mothers to that sad exclamation, *Luke* 23. 29. *Blessed are the wombs that never bare.*

30. AND as this proves often true, when the dotage is general upon all the Children, so do's it oftener when 'tis more partial and fix'd upon any one: That Darling which she makes the only object of her Joy, usually becomes that of her Sorrow. It is an ordinary infirmity in Parents, to heap all their kindness upon one to the defrauding of the rest, and too many times upon very undue motives: a little excelling in point of Beauty turns the scales, when perhaps many more solid excellencies are the counter-poise. And surely this is not only unjust but irrational in the Parent: for all peculiarity of favour in a Superiour should be dispens'd either by way of Reward, or Encouragement; and neither of those ends can take place, where 'tis only the outward form that is consider'd. For that cannot be rewardable, to which the party has contributed nothing: and the *Psalmist* will tell us, *That 'tis God that hath made us, and not we our selves, Psalm* 100. 2. And as little room is there for the other end, that of Encouragement. For as our Saviour tells us, *Matthew* 6. *None can add a cubit to his*



*his stature, nor make one hair white or black.* 'Tis certain themselves cannot really do either, tho' by the aid of artificial Hypocrisy they frequently appear to do both. But those are arts which neither deserve nor want Encouragement: the natural Beauty must have it's increase from the same Source it deriv'd it's being. There is therefore no reasonable account to be given, why a Child should be preferr'd for any such exteriour excellency.

31. THE only justifiable ground of partiality to Children is their Vertue: for to that their own choice concurs, and so may intitle them to a reward; and 'tis also in their power to advance, and so encouragements are not cast away upon them. Nay, the influences of those may extend farther, and provoke a vertuous Emulation in the rest. But then the Mother must so manage it, as to evidence that 'tis no inequality in her own inclination, but merely the force of the other's desert; not the Person, but the Goodness that biases her: and when Vertue is known to be the only ingratiating Quality, they will at once learn the way to become her's and God's Favourites. And unless it be upon this one design, 'tis a very unsafe thing for a Parent to make any partial discrimination among Children, which is sure to tempt the more neglected both to repine at her,  
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and envy her Darlings. And oftentimes such feeds of rancour have been by that means sow'd in Children, as have been hard to eradicate in their Riper Years. Nor is the Mischief less which she do's to her Fondlings, who, besides that they are expos'd to the malice of the rest, are usually spoil'd by it, made insolent and untractable perhaps their whole lives after: for where the Mother's Affection is unbridled, commonly the Child's will is so too, her Fondness superseding that Discipline and Correction, which should, as the wise Man speaks, *bow down it's neck from it's youth.*

32. AND the like may be said, where the Indulgence is more universal to all the Children, which is in one respect worse than the partial, because it spoils more; not one or two, but all the Brood. The doting love of a Mother blinds her eyes, that she cannot see their faults, manacles her hands, that she cannot chastise them, and so their vices are permitted to grow up with themselves. As their joynts knit and gather Strength, so do their ill habits, till at last they are confirm'd into an Obstinacy; so setting them in a perfect opposition to that pattern they should imitate: for as Christ's Child-hood *increas'd in wisdom*, and the Divine Favour, *Luke 2.* so do their's in all those provoking Follies, which may avert both the Love of God and Man. And alas! what recompence can the little blandishments

dishments and careffes of a Mother make her Children, for fuch important, fuch inestimable mifchiefs? So that fhe that will be really kind, muft temper her indulgence with a prudent feverity, or elfe fhe eminently violates the fecond rule, by which fhe fhould regulate her love, and do's that to her Children, which *Jacob* feared from his Father, *Gen. 27. Brings a curfe upon them, and not a bleffing.*

33. INDEED the beft way of approving their Love, is by well difcharging the other branch of their duty, that of Care. Without this, all the moft paffionate raptures of kindnefs are but an airy apparition, a phantaftick fcene, and will no more advantage a Child, than the whole fhambles in picture can feed and nourifh it. Now this care is not a temporary, momentary duty, for fome one critical inftant; but is to attend the Child through the feveral ftages of it's minority, *viz.* Infancy, Childhood, and Youth. The very firft part of their Infancy, is a feafon only for thofe cares which concern their bodies, providing for their careful attendance, and all other things conducing to the ftrengthening their conftitutions, and laying a foundation for future health and vigour. Which is their intereft not only upon a bodily, but upon an intellectual account, the good temperature of the body being a great aid towards the free operations of the mind. And therefore *Sacra-*

*tes* and other Philofophers, much recommend to their difciples the care of health, as that which freed the Soul from many incumbrances in its purfuit of knowledge: and it was the comprehensive prayer of the Poet, *That the gods would grant a found mind in a healthful body.*

34. BUT this health is not always the confequent of a very nice and tender breeding, but is very oft overthrown by it; and if Ladies could but find in their heart to try it, they would, I doubt not, find, that the inuring them to moderate hardships, would much more conduce to the eftablifhing and fortifying their conftitutions.

35. BEYOND all this, the care for their exterior is foon overtaken by a more important one, that of the interior, in the timing of which there feems to be a very common miftake in the world. We look upon the feven years Infancy, as the life merely of an Animal, to be fpent only in the entertainments of fenfe: and as we ufe not to yoke Calves, or back young Colts, fo we think our Children are for a while to be left at the fame liberty, to have no reftRAINT put on any of their paffions. Nay many times we excite and foment them, teach Children to be angry and envious, proud and fullen, as if we feared their natural propenfions to all thefe were too faint, and wanted the help of Inftitutions.

stitutions. But surely this is a great and pernicious error; and this supposing Children to be so long brutes is the way to make them so longer. The Patrons of Atheism make it a most constant topick in the disparagements of Religion, that it is owed to the prejudices infused in the first infancy: 'twere to be wisht, that this objection might so far be complied with, that the fear of God, the love of Virtue, and hatred of Vice, might have the first possession of the Soul; and they be made to moderate their passions, as soon as they are in a capacity to have them excited and engaged.

36. AND truly if we will observe it, we may see very early dawnings of reason in infants, which would sooner come to a brightness if we would betimes set to the scattering of those passions which eclipse and darken it. A Child will quickly be taught to know what pleases or displeases a Parent, and by a very little tast of reward or punishment will learn to do the one, and avoid the other: and when this is done, the Parent has gain'd the fundamental point, that of *obedience*, and may superstruct on it what she pleases, and then 'tis her fault if the Child be not by easie and insensible degrees moulded into a right form. 'Tis at first all one to the Child, whether he name God in an oath or in his prayers; but a Mother by punishing the one, and re-

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warding the other, will quickly bring him to know there is a difference; and so proportionably in other instances. As to the way of discipline, it may not be amiss to observe; That when there is occasion for severity, it's better to awe by actual punishment than terror, and never to make use of infinite and invisible affrightments, the beloved methods of Nurses and Servants; such as are the menacing of Sprights and Momo's, and leaving in the dark, that frequently make dastardly and timorous impressions, which a long age scarcely wears off.

37. A sober sense of things, is to be impressed by treatable means; and this will be done with most ease both to the Parent and Child, the sooner 'tis set upon. The will of a tender infant, is like its limbs, supple and pliant, but time confirms it, and custom hardens it: so that 'tis a cruel indulgence to the poor creature, to let it contract such habits, which must cost him so dear the breaking, and dearer if never broken. And if this early care be taken of the infancy, 'twill much ease the next part, that of the childhood; for where the sinew in the neck is broken, where the native stubbornness is subdued so early, the yoke will fit easy, all succeeding parts of discipline will come with more facility and profit. The care proper to this age, is, the instructing in all parts of useful knowledge,  
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of which as the divine, for the excellency both of its nature and its end, must be first ranked, so should it be first and most industriously cultivated, and by all endearing methods impress, not only on the understanding, but the heart. Piety and Vertue should be propos'd to Children as the most amiable, as well as necessary things, and they should be invited not only to know but love them.

38. THIS part of learning is equally competent to both Sexes, and therefore when the Sons are removed from under the Mother's tuition, and sent to more publick places of erudition, her province is still the same as to her Daughters, to whom she should not only preach, but exemplify it in her own practice; no precepts penetrating so much into Youth, as those that are so enforced. And in order to this, I should commend to Mothers, the being as much with them as they can, and taking the personal inspection of them; not to turn them off wholly to servants, no nor yet Governesses, but frequently themselves to examine how they proceed in the speculative part of knowledge; and no less frequently exhort them to the practice.

39. *MARCUS CATO* would not let his Son learn of his slave, as disdainig a Child should owe so considerable a benefit to so servile a person; and if he thought the mere teaching

teaching of Grammar too great a charge for such a one, surely the whole institution of Youth is a much greater, it being that on which not only a few outward accomplishments, but even their eternity depends. The great *Cornelia* mother of the *Gracchi*, and *Aurelia* the mother of *Augustus*, thought it worth their pains to be Governesses. And the truth is, the Soul of a Child is a little too precious a trust to commit wholly to the diligence and care of a mercenary servant. Or if they do happen not to want those qualifications, yet 'tis very possible they may prudence, of which there is no small degree requisite to the instructing of Youth, too great a remifness or severity being equally destructive in that affair. And indeed besides these immediate, there are some other collateral benefits consequent to the Mother's performing that office: 'twill bring her and her Children into an intimacy and conversation, give her an acquaintance with their several capacities and humors; for want of which, many Parents have erred in their conduct, one sort of treatment being not fit for all Children, and the distinguishing that depending wholly on their discerning their particular tempers, which cannot well be done without some converse with them.

40. BESIDES, by this they will be witnesses how they dispose their time, that they  
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neither lose it by doing nothing, nor yet mis-employ it by doing ill. And indeed there is scarce any part of the Parent's care more important than this; idleness being no farther removed from Vice, than a cause is from its immediate effect. Therefore if Children be permitted to trifle away their time, they will soon learn to trifle away their innocence also. So that 'tis highly necessary that they be provided of a succession of employments, that by the variety they may be insensibly drawn on. Nay methinks, it might very well be contrived that their Recreations might sometimes consist of such ingenious exercises, that they may at once both Play and learn.

41. THERE is yet another good effect of the Mother's presence with the Children, (which perhaps is no less material than any of the former:) 'tis, that by this associating them with her self, she prevents the danger of worse society. Children, if the Parents allow them not their company, are necessarily cast upon that of Servants, than which there is scarce a greater danger that attends Youth. For besides that low sort of converse debases their minds, makes them mean and sordid, it often corrupts their manners too; Children usually not receiving more pestilent infusions from any than such. Servants that desire to ingratiate themselves, and have no laudable quality whereby to do  
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it, must first endeavour to ingratiate Vice to them; and then by their officious ministries in that, have a ready way of introducing themselves into favor. Perhaps, this will be thought to concern only the Masculine part of Children, and that the Female, who are commonly in a distinct apartment, and converse only with their own Sex, are more secure. But I would not advise Mothers to depend too much on that, for they are no surer, that their Daughters shall not converse with men, nay men of the meaner sort too, than that their Maids and Attendants shall not do so. And when 'tis consider'd, how apt those are to entertain, if not to invite Amours, 'tis not very probable the room where they quarter shall be inaccessible to those they affect. And it were much safer for Children to be in the most publick concourse of men, than to be witnesses and observers of the private intrigues of such lovers. The memories of Youth are very tenacious, and if they once be tainted with any indecent thing, will be apt to recollect it. 'Tis therefore in this respect a very useful part of the Mother's care, to make her self company to her Daughter to prevent the dangers of a more unequal and infectious converse.

42. BUT if this be useful in Childhood, 'tis no less than necessary in the next period of  
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of their time; when they arrive near the Growth and Age of Women. Then indeed the Mother should not only make them her Companions, but her Friends; allow such a kind, yet modest Freedom, that they may have a Complacency in her Company, and not be tempted to seek it among their inferiours: that the belief of her Kindness may supplant the pretensions of those meaner Sycophants, who by little Flatteries endeavour to screw themselves into their good Opinion, and become their Confidants: than which there is nothing more mischievous; those private Cabals that are held with such, serving only to render them mutinous against their Parents; these Family-Incendiaries, like those in the State and Church, still inculcating the one grand principle of Liberty: a word so charming to our deprav'd Nature, and especially to Youth, that they should not be trusted with such Lectures. Besides those intimacies are often introductions to worse; many scandalous Amours and unequal Matches having had their rise from them. It should therefore be the business of Mothers to prevent all such pernicious Leagues, by pre-engaging them in more safe Familiarities, either with her self, or some other, of whose Vertue she has reason to be confident.

43. BUT the most infallible security against this and all other mischiefs, is the bring-

ing them into an Intimacy and Conversation with their Maker, by fixing a true sense of Religion in their Hearts; if that can be effectually done, 'twill supersede all other expedients. She that duly considers she is always in God's presence, will want no other Inspector, nor will she much need Monitours, who attends to the advices of her own Conscience. Neither will it only tend to the securing her Innocence, but her Reputation too; it being one part of the Christian Law, *to abstain from all appearance of evil*, 1 *Thess.* 5. 22. *to do things that are of good report*, *Phil.* 4. 8. so that Piety is the one complete Armour to defend both their Vertue and Fame. And 'tis extremely necessary they should be furnish'd with it, at this Age especially, when they do at first enter into the World; which we may well look on as a taking the Field, considering how many assaults they are there like to meet with; and if they go without this Armature, they may, none knows how soon, be incurably wounded: of which there want not many sad instances, some whereof might probably have been prevented, had the Parent taken care to have better fortify'd them.

44. AND indeed 'tis not a little sad to see how much this their most important concern is neglected. Many Mothers, who are nicely curious in other parts of their Daughters breeding

breeding, are utterly inconsiderate of this. They must have all civil accomplishments, but no Christian. Those are excluded out of the Scheme of Education, and by that means lie under the prejudice of being not only unnecessary, but ungentile, below the regard of Persons of Quality. 'Tis much to be fear'd, that this neglect towards their Children, is founded in a previous contempt of Piety in themselves; yet I suppose 'tis often increas'd by a little vanity they have of seeing them excel in some of those exteriour qualities, which may recommend them to the humour of the World, upon the improving whereof they are so intent, that more material things are over-look'd. And when those are acquir'd, the Pride of shewing them betrays them to other inconveniences. The Mother oft not only permits, but incites the Daughter to the opportunities of boasting her Excellencies, sends her so oft abroad on that design, that at last perhaps she cannot, when she would, keep her at home, as I believe too many have found experimentally true. In a word, this interval between Child-hood and Majority, is the most critical point of a Woman's Life, and therefore should be the most nicely and warily attended; and a Mother had need summon not only all her Care and Diligence, but her Prudence too, well to discharge this part of her Obligation.

45. I shall not insist more minutely upon particulars: I have in the former Section spoken somewhat of what 'tis fit these young Virgins should do and avoid; and whatever by that, or any more exact rule appears their Interest or Duty, 'tis the Mother's to see it be not neglected by them: but where Kindness alone will not prevail, to employ their Authority too, and by a discreet mixture of each, secure their observance by both the tenures of Love and Reverence. Yet I shall a little reflect upon one particular I mention'd before, I mean that of Marrying where they have aversion; which tho' I there charg'd as the crime of the Daughter, yet I must here say the original and more inexcusable guilt is usually in the Parents; who are sometimes such Idolaters to Wealth and Honour, that they sacrifice their Children to them; a more barbarous Immolation than that to *Moloch*. For tho' that were very inhuman, yet it had this alleviation, that the pain was short: but a loath'd Bed is at once an acute and lingring Torment; nay, not only so, but a temptation too; so that 'tis a Tyranny of a most unlimited kind, extends it's effects even to Eternity: and sure that Mother must have very petrified Bowels, have lost all natural Compassion, that can so impose on her Child.

46. I shall add no more concerning this relation of a Mother, but only one short advice, that those who groan under the frustration of their Hopes, whose Children by any scandalous Misbehaviour become the objects of their Shame and Grief, would soberly consider, whether it have not been some way owing to themselves, either by neglect in their Education, or by their own ill Example. 'Tis usually one, and sometimes both. They that upon recollection can assure themselves 'tis neither, may bear the affliction with much the greater Cheerfulness, but they that cannot, I am sure ought to bear it with much the more Patience and Submission, take it as God's lecture of Repentance, and look on their Children's faults as the product of their own. And because Satisfaction is an indispensable part of Repentance, they are with their utmost industry to endeavour the repairing those ruins they have made, by recalling those to Vertue, who by their means have stray'd from it. 'Tis true, the errors of Education, like a subtile Poison, do so mix with the Blood, so incorporate into the Humours and Manners, that 'twill be very difficult to allay their effects; and therefore the less they are themselves able to do towards it, the more earnestly they must importune an higher power. He who divided the Light from the Darkness, can separate the effects  
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from the causes; and as he restrain'd the natural property of fire in the case of the three Children, *Dan. 3.* so he only can rescue their Children from that Destruction to which their Negligence has expos'd them. But as to the influence their examples have had, they may do something towards the redress of that, by setting them a new *Copy*, making their own change so visible, so remarkable, that they may have the very same means of reclaiming, which there was of seducing them. And this is a piece of justice which seems to call aloud upon many Mothers. The irregularities of Youth could hardly have grown to the present height, had they not receiv'd warmth and shelter from the practice of their elders, which do's at once give encouragement and take off restraints, the Mother loosing not only her authority but her confidence to admonish or reprove. With what face can she require that strict and severe Modesty of a young Girl, which she who should be a Matron will not practice? or tie up the giddy wandering humour of Youth, within those bounds she thinks too strait for her own? and how ready a retortion will even Scripture it self afford for such an imposer? *Thou that teachest another, teachest thou not thy self? Rom. 2. 21.* Let it therefore be the care of all Mothers to live a perpetual Lecture to their Children, so to exemplify to them all Ver-

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tue and Piety, that they may contribute something to their spiritual, as well as their natural Life; that however they may at least deliver their own Souls, and not have their Children's guilt recoil upon them, as the unhappy originals of it.

47. THE last relation of of a marry'd Woman, is that of a Mistress, the inspection of the Family being usually her Province; and tho' she be not supreme there, yet she is to improve her delegated Authority to the advantage of all under it. And her more constant residence gives her more opportunities of it, than the frequent avocations of the Husband will perhaps allow him. St Paul sets it is the calling, and indispensable duty of the Marry'd Women, *That they guide the house*, 1 Tim. 5. 18. not thinking it a point of Greatness to remit the menage of all domestick concerns to a mercenary House-keeper. And indeed, since it has been a fashionable thing for a Master to resign up his concerns to the Steward, and the Lady hers to the Governant, is has gone ill with most great Families; whilst these Officers serve themselves instead of those who employ them, raise fortunes on their Patron's ruins, and divide the spoil of the Family; the House-keeper pilfering within doors, and the Bailiff plundering without.

48. Now to the well-guiding of the House  
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by the Mistress of it, I know no better or more comprehensive rule, than for her to endeavour to make all that are her's, to be God's Servants also. This will secure her of all those intermediate qualifications in them, in which her secular interest is concern'd, their own Consciences being the best spy she can set upon them as to their Truth and Fidelity, and the best spur also to Diligence and Industry. But to the making them such, there will need first Instruction, and secondly Discipline. It is a necessary part of the Ruler's care to provide that none in their Family should want means of necessary instruction. I do not say that the Mistress should set up for a Catechist or Preacher; but that they take order they should be taught by those that are qualify'd for the employment. And that their furnishing them with knowledge, may not serve only to help them to a greater number of stripes, *Luke* 12. 47. they are to give them the opportunities of consecrating it by Prayer and Devotion; to that end to have publick Divine Offices in the Family; and that not by starts or accidents (when a devouter Guest is to be entertain'd, and laid by, when a profane) but daily and regularly, that the hours of Prayer may be fix'd and constant as those of Meals, and (if it may possibly be) as much frequented; however that towards it she give both Precept and example.

49. A Christian Family should be the Epitomy of a Church; but alas! how many among us lie under a perpetual interdict: and yet not from the usurpation of any foreign power, but from the Irregulation of the Domestick? One may go into divers great Families, and after some stay there, not be able to say that the name of God was mention'd to any other purpose than that of Blasphemy and Execration; not a text of Scripture, unless in Burlesque and Profane Drollery. And sure we need not wonder at the universal complaint that is now made of ill Servants, when we reflect upon this ill Government of Families. They that are suffer'd wholly to forget their Duty towards God, will not always remember it towards Man. Servants are not such Philosophers, that upon the bare strength of a few Moral instincts they will be Virtuous: and if by a customary neglect of all things sacred, they are once taught to look at nothing beyond this World, they will often find temptation enough here to discard their Honesty, as the most unthriving Trade. And indeed when the awe of Religion is quite taken off from the vulgar, there will scarce any thing else be found to keep them within any tolerable bounds; so that 'tis no less impolitick than profane to slacken that Rein.

50. BUT it is not only the interest, but the duty of all that have Families, to keep

up the esteem and practice of Religion in them. 'Twas one of the greatest endearments of *Abraham* to God, *That he would command his household to keep the way of the Lord, Gen. 18. 19.* And *Joshua* undertakes no less for the Piety of his household, than himself, *As for me and my house we will serve the Lord, Josh. 24. 15.* And sure 'tis but reasonable, that where we our selves owe an Homage, we should make all our Dependents acknowledge the same. Besides, it is a justice in respect of them; for where we entertain a Servant, we take the whole Person into our care and protection, and are false to that undertaking, if we suffer his Soul, the most precious part of him, to perish. And God, who keeps account even of his meanest Creatures, will not patiently resent such a neglect of those who bare his own Image, and were ransom'd with as great a price as their Masters were, *for there is no respect of persons with God, Eph. 6. 9.*

51. BUT when Piety is planted in a Family, 'twill soon wither, if it be not kept in vigour by discipline: nay, indeed to have Servants seemingly devout in the Oratory, and yet really licentious out of it, is but to convert one's House into a Theater, have a play of Religion, and keep a set of Actours only to Personate and Represent it. 'Tis therefore necessary to enquire how they behave themselves when they are off the Stage; whether

ther those hands which they elevate in Prayer are at other times industriously apply'd to work; or those mouths wherewith they there bless God, are not elsewhere fill'd with Oaths and Curses, Scurrilities and Revilings: in a word, whether that form of Godliness be not design'd in commutation for Sobriety and Honesty. Indeed, the Governours of Families ought to make a strict inspection into the manners of their Servants, and where they find them good, to affix some special mark of favour, by which they may both be encourag'd to persevere, and others to begin; but where they find them vicious, there as eminently to discountenance, severely to admonish them, and use all fit means for their reclaiming, and when that seems hopeless, to dismiss them that they may not infect the rest. A little *leaven*, saith the Apostle, *leaveneth the whole lump*, Gal. 5. 9. and one ill Servant (like a perish'd Tooth) will be apt to corrupt his fellows. 'Tis therefore the same in Families that it is in more publick Communities, where severity to the ill is mercy and protection to the rest; and were houses thus early weeded of all idle and vicious Persons, they would not be so overgrown, nor degenerate into such rude wildernesses, as many (nay I fear most) great Families now are.

52. BUT as Servants are not to be tolerated in the neglect of their duty, so neither are

they to be defeated of any of their dues. Masters are to give to their Servants, that which is *just and equal*, Col. 4. 1. And sure 'tis but just and equal that they who are rational Creatures should not be treated with the rigour or contempt of Brutes: a sufficient and decent provision, both in sickness and in health, is a just debt to them, besides an exact performance of those particular contracts upon which they were entertain'd. *Laban* had so much of natural justice, that he would not take the advantage of *Jacob's* relation to him to make him serve him *gratis*, *Because thou art my brother, shouldst thou therefore serve me for nought? tell me therefore what shall thy wages be*, Gen. 29. 15. But alas! now adays where Servants have been told, nay, expressly articled for their wages, 'tis with many no easy thing to get it: nay 'tis thought by some Masters an insolence, a piece of ill manners to demand it; and when they have worn out a Servant, they either pay him not at all, or with the same protraction and regret, which they do their Taylors for the old Cloaths they have cast off. I fear there are many instances of this, especially among great persons; it being a receiv'd mode with too many of them to pay no debts to those who are too mean to contest with them. But however they may ruffle it out with Men, it will one day arraign them before God as most injurious Oppressors; there

there being no crime of that kind more frequently or more severely branded in Scripture, than this of the detention of the wages of the Servant and Hireling. Besides, this example of injustice, wherein the Servant is passive, is often transcrib'd by him in acts of Fraud and Deceit, and he is apt to think it but an equal Retaliation, to break his Trust where the Master breaks his Covenant; and when he once attempts to be his own pay-master, 'tis not to be doubted but he will allow himself large use for the forbearance of his wages; so that the course is no less unprofitable to the Master, than unjust and dishonourable.

53. I am not sure 'tis always in the Wife's power to prevent this or any of the former faults in the manage of the Family. For her authority being but subordinate, if the Husband who is supreme suspend her Power, he do's by that vacating her Rule, take off the duty consequent to it; so that what I have said, can be Obligatory to none that are so impeded: but to those who can either do it themselves, or perswade their Husbands to it, the omission will be their sin: all the Profaneness and Disorder of the Family will be charg'd upon their account, if it came by their default.

54. AND this, methinks, is a consideration that may much mortify one usual piece of Vanity, I mean, that of a multitude of  
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Servants. We shall all of us find burthen enough of our own personal miscarriages, and need not contrive to fetch in more weight from others. And in Families 'tis generally observable, that the bigger they are, the worse; Vice gains boldness by numbers, is hatch'd up by the warmth of a full society; and we daily see people venture upon those Enormities in Confort, and in a Croud, which they would not dare, did they think they stood single. Besides, the wider the Province is, the more difficult it is well to administer it; and in a heap of Servants many faults will escape undiscern'd: especially considering the common confederacy there is usually among them, for the eluding of discipline: so that what the Wise Man speaks of not desiring a multitude of unprofitable Children, I think may be very well apply'd to Servants, whose unprofitableness usually increases together with their number. I have now run through the several obligations consequent to the Marry'd state, wherein even upon this very cursory view, there appears so many particulars, that if they were all duly attended, Ladies need not be much at a loss how to entertain themselves, nor run abroad in a *Romantick* quest after foreign divertisements, when they have such variety of engagements at home.



## SECT. III.

*Of Widows.*

1. **T**HE next state which can succeed to that of Marriage, is Widow-hood; which tho' it supersedes those duties which be terminated merely in the person of the Husband, yet it endears those which may be paid to his ashes, *love is strong as death*, *Cant.* 8. 6. and therefore when it is pure and genuine, cannot be extinguish'd by it, but burns like the Funeral Lamps of old even in Vaults and Charnel-houses. The Conjugal love transplanted into the grave, (as into a finer mould) improves into Piety, and lays a kind of sacred Obligation upon the Widow, to perform all Offices of Respect and Kindness which his Remains are capable of.

2. Now those Remains are of three sorts, his Body, his Memory, and his Children. The most proper expression of her Love to the first, is in giving it an Honourable Interment; I mean not such as may vie with the *Poland* Extravagance, (of which 'tis observ'd, that two or three near succeeding Funerals ruin the Family) but prudently proportion'd

tion'd to his Quality and Fortune; so that her zeal to his Corps may not injure a nobler Relick of him, his Children. And this decency is a much better instance of her kindness, than all those Tragical Furies wherewith some Women seem Transported towards their dead Husbands, those Frantick Embraces and Careffes of a Carcass, which betray a little too much the sensuality of their Love. And 'tis something observable, that those vehement Passions quickly exhaust themselves, and by a kind of sympathetick Efficacy, as the Body (on which their Affection was fix'd) moulders, so do's that also; nay, often it attends not those leisurely degrees of Dissolution, but by a more precipitate Motion, seems rather to Vanish than Consume.

3. THE more valuable kindness therefore, is that to his Memory, endeavouring to Embalm that, keep it from perishing; and by this innocent Magick (as the *Egyptians* were wont by a more guilty) she may Converse with the Dead, represent him to her own thoughts; that his Life may still be repeated to her: and as in a broken Mirrour the Refraction multiplies the Images, so by his Dissolution, every hour presents distinct Idea's of him; so that she sees him the oftner, for his being hid from her Eyes. But as they use not to Embalm without Odours, so she is not only  
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to preserve, but perfume his Memory, render it as Fragrant as she can, not only to her self, but others; by reviving the remembrance of whatever was praise-worthy in him, vindicating him from all Calumnies and false Accusations, and stifling (or allaying) even true ones as much as she can. And indeed a Widow can no way better provide for her own Honour, than by this tenderness of her Husband's.

4. YET there is another expression of it, inferiour to none of the former, and that is the setting such a value upon her Relation to him, as to do nothing unworthy of it. 'Twas the dying charge of *Augustus* to his Wife *Livia*, *Behave thy self well, and remember our Marriage*. And she who has been a Wife to a Person of Honour, must so remember it, as not to do any thing below her self, or which he (could he have foreseen it) should justly have been ashamed of.

5. THE last Tribute she can pay him, is in his Children. These he leaves as his Proxies to receive the kindness of which himself is incapable; so that the Children of a Widow may claim a double portion of the Mother's Love; one upon their native right, as hers; the other, as a bequest in right of their dead Father. And indeed, since she is to supply the place of both Parents, 'tis but necessary she should put on the Affections of both, and to

the tenderneſs of a Mother, add the care and conduct of a Father. Firſt, in a ſedulous care of their Education: and next, in a prudent managery of their Fortunes, an order that is ſometimes unhappily inverted, and Mothers are ſo concern'd to have the Eſtate proſper in their Tuition, that the Children cannot; whilſt (by an unſeaſonable Frugality) to ſave a little Expence, they deny them the advantages of an Ingenuous and Gentile Breeding; ſwell their Eſtates perhaps to a vaſt bulk, but ſo contract and narrow their minds, that they know not how to diſpoſe them to any real benefit of themſelves or others. And this is one of the moſt pernicious Parſimonies imaginable. A Mother by this ſeems to adopt the Fortune, and abdicate the Child, who is only made the Beaſt to bear thoſe loads of Wealth ſhe will lay on, and which ſhe evidently owns as the greateſt Treafure, ſince in tenderneſs to that, ſhe neglects him.

6. YET ſometimes the ſame effect ſprings from another cauſe, and Children are ill bred, not becauſe the Mother grudges the charge, but out of a Feminine fondneſs, which permits her not to part with them to the proper places for their Education. Like *Jacob* to *Benjamin*, her Soul is ſo bound up in them, that ſhe cannot lend them a while even to their own moſt neceſſary Concerns. And this tho' not ſo ignoble a motive as the other, is of

of no less mischief, at least to her Sons, who being by it confin'd at home, are consequently condemn'd to be poison'd (if with nothing else, yet) with the flatteries of Servants and Tenants, who think those the best expedient to secure their own station. And with these the young Master or Landlord is so blown up, that, as if his Manours were the Confines of the World, he can look at nothing beyond them: so that when at last he breaks loose from his Mother's Arms and comes abroad, he expects scarce to find his equals, much less his betters; thinks he is still to receive the same fawning adorations which he was us'd to at home: and being possess'd with this insolent expectation, he will scarce be undeceiv'd, but at the price of many affronts: nay, perhaps he may buy his experience with the loss of his Life; by his ill Manners draw on a Quarrel, wherein he finally perishes. That this is no impossible supposition, some unhappy Mothers have found to their unspeakable affliction.

7. 'Tis not to be deny'd, but there are also Dangers consequent to the Breeding Children abroad, Vice having insinuated it self even into the places of Erudition, and having not only as many, but the very same Academies with Virtue and Learning; so that the extreme Depravation of the times new states the Question, and we are not to consider which is best, but which is the least ill

disposure of Children. And in that competition sure the Home-Education will be cast; for there they may suck in all the Venom, and nothing of the Antidote, they will not only be taught base things, but (as I before observ'd) by the basest Tutours, such as will add all the most fordid circumstances to the improving of a Crime. Whereas abroad they are first not like to meet with any whose interest it is so much to make them vicious. And secondly, they may (as ill as the World is) meet with many who may give them both Precepts and Examples of a better kind. Besides the Discipline us'd in those Communities makes them know themselves; and the various sorts of Learning they may acquire, will not only prove useful divertisement (the want of which is the great spring of mischief) but will, if rightly apply'd, furnish them with Ingenuous and Virtuous Principles, such as may set them above all Vile and Ignoble Practices. So that there seems a Conspiracy of Motives to wrest the Child from the reluctant Mother, and to perswade for a while, to deny her self that desire of her Eyes, that so he may at last answer the more rational desire of her Heart.

8. As to the other part of her Obligation, the managing of their Fortune, there is the same Rule for her as for all other Persons that have a Trust, *viz.* to do as for themselves, that

that is, with the same care and diligence (if not a greater) as in her own peculiar Concern. I do not say that she shall confound the property, and make it indeed her own, by applying it to her peculiar use, a thing I fear which is often done, especially by the gayer sort of Widows, who, to keep up their own Equipage, do sometimes encroach upon their Son's peculiar. And I wish even that (tho' bad enough) were the only case wherein it were done, but 'tis sometimes to make her a better prize to a second Husband. She goes into another Family, and as if she were a Colony sent out by her Son, he must pay for the planting her there: indeed the oft repeating this injury, has advanc'd it now into a custom, and the management of the Minor's Estate is reckon'd on as part of the Widow's Fortune. But, I confess, I see not what there is in the title of a Mother, that can Legitimate her defrauding her Child; it rather Envenoms the Crime, and adds unnaturalness to deceit. Besides, 'tis a preposterous sort of Guilt. Orphans and Widows are in Scripture link'd together as objects of God's and good Men's Pity, and of ill Men's Oppression; and how ill alas! do's Civil War look among Fellow-sufferers? The Widow to injure the Orphan, is like the uncouth Oppression *Solomon* speaks of, *Prov. 28. 3. A poor man that oppresseth the poor, is like a sweeping rain*

*rain which leaveth no food.* Such kind of Rapines are as excessive in their degrees, as prodigious in their kind; and I believe there are many instances of Sons, who have suffer'd more by the Guardian-ship of their Mothers, than they could probably have done by the outrages of strangers.

9. How such Mothers will answer their obligations to their dead Husbands, I must leave it to their own Consciences to discuss; I shall only offer them these steps of gradation by which to proceed. First, that injustice of any sort is a great sin. Secondly, that when 'tis in a matter of Trust, 'tis complicated with Treachery also. Thirdly, that of all Trusts those to the dead have always been esteem'd the most Sacred. If they can find any allay to these by the two remaining circumstances, that 'tis the trust of a Husband, and the interest of a Child, I shall confess them very subtle Casuists.

10. I have hitherto spoke of what the Widow owes to her dead Husband; but there is also somewhat of peculiar Obligation in relation to her self. God who has plac'd us in this World to pursue the interests of a better, directs all the signal Acts of his Providence to that end, and intends we should so interpret them. So that every great change that occurs, is design'd either to recall us from a wrong way, or to quicken our pace  
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in the right; and a Widow may more than conjecture, that when God takes away the Mate of her bosom, reduces her to a solitude, he do's by it found a Retreat from the lighter Jollities and Gayeties of the World. And as in compliance with Civil Custom she immures her self, sits in darkness for a while: so she should put on a more retir'd Temper of Mind, a more strict and severe Behaviour: and that not to be cast off with the Veil, but to be the constant dress of her Widow-hood. Indeed that state as it requires a great Sobriety and Piety, so it affords many advantages towards it. The Apostle tells us, *That she who is married careth for the things of the World, how she may please her Husband, 1 Corinth. 7. 34.* There are many things which are but the due compliances of a Wife, which yet are great Avocations, and Interruptions of a strict Devotion; when she is Manu-mitted from that subjection, when she has less of *Martha's care of serving*, she is then at liberty to chuse *Mary's part*, *Luke 10. 42.* she has her Time and her Fortune at her own command, and consequently may much more abound in the works both of Piety and Charity. We find God himself retrench'd the Wife's power of binding her own Soul. *Numb. 30.* her Vows were totally insignificant without her Husband's Confirmation; but the Widow might devote her self to what degree she

she pleas'd: her Piety has no restraint from any other inconsistent Obligation, but may swell as high as it can. Those hours which were before her Husband's right, seem now to devolve on God the grand Proprietour of our time: that Discourse and free Converse wherewith she entertain'd him, she may now convert into Colloquies and Spiritual intercourse with her Maker; and that Love which was only Human before, by the change of it's Object acquires a sublimity, is exalted into Divine: from Loyal Duty and Conjugal Affection becomes the Eternal work and Happiness of Angels, the Ardour of a Cherubim. Thus may she in a higher sense verify *Samson's Riddle*, *Judg. 14. 14. fetck hony out of a carcass.* make her Husband's ashes (like those of the Heifer under the Law, *Heb. 9. 13.*) her purification: his Corruption may help her to put on Incorruption, and her loss of a Temporary comfort may instate her in an Eternal.

II. AND as her self, so her Fortune may also be Consecrated: and indeed if she be, that will also: if she have made an escape out of *Egypt*; *there shall not an hoof be left behind her*, *Exod. 10. 26.* no part of her possessions will be assign'd to Vanity and Excess. She who hath really devoted her self to Piety, *fasted and prayed with Anna*, *Luke 2. 37.* will also be full of good works and alms-deeds with *Tabitha*, *Acts 9. 36.* Thus she may be  
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a Mother when she ceases to bear; and tho' she no more encrease one Family, she may support many. And certainly the fertility of the Womb is not so valuable as this of the Bowels: Fruitfulness can be but an happiness, Compassion is a Virtue. Nay indeed 'tis a greater and more certain Happiness: a Child is not brought forth but with Pangs and Anguish, but a work of Mercy is produc'd not only with ease but delight. Besides, she that bears a Child, knows not whether it may prove a Blessing or a Curse; but Charity gives a certain title to a Blessing, and engages the most solvent Pay-master, even God himself, who owns all such disbursements, as a loan to him. *He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given will be pay him again, Prov. 19. 17.*

12. THERE was in the primitive times and Ecclesiastical Order of Widows, which Saint Paul mentions, *1 Tim. 5.* whose whole Ministry was devoted to Charity. They were indeed of the poorer sort, fit rather to receive than give Alms; yet the less they could do with their Purse, the more was requir'd of their Persons, the humbler Offices of *washing the Saints Feet*, the careful task of *bringing up Children*, and a diligent *attendance on every good work*. And sure there is parity of reason, that those who upon the score of their Wealth, exempt themselves from those labo-

rious services, should commute for it by more liberal Alms. In the Warmth and Zeal of Christianity, Women of the highest Quality perform'd both sorts of Charity, forgot their greatness in their condescensions, yet assum'd it again in their bounty; founded Hospitals, and yet with a *labour of love*, as the Apostles styles it, *Heb. 6. 10.* disdain'd not sometime to serve in them. But these are examples not like to be transcrib'd in our days; greatness is now grown to such an unwieldiness that it cannot stoop, tho' to the most Christian Offices, and yet can as little soar up in any Munificent Charities: it stands like *Nebuchadnezzar's* Golden Image, a vast bulk only to be ador'd.

13. Now certainly, if any Woman be qualify'd to avert this Reproach, it must be the Dowagers of great Families and Fortunes: they have none to Controul their Visits to the Sick and Afflicted, or to resent a disparagement from their Humility, neither have they an account to give of their possessions to any but God and themselves: to him sure they can bring none so like to procure them the Eulogy of *well done thou good and faithful servant*, *Matth. 25. 21.* as a Catalogue of their Alms. Nor indeed can they any other way dispose their Fortune so much to their own Contentment; they may possibly Cloy and Satiare their Senses, make provision for the Flesh; but that

that no way satisfies their Reason, much less their Conscience. The Soul, which is the superiour part, is quite left out in that distribution; nothing is Communicated to it but the guilt of those dear bought Excesses. The only way it has to be sharer in their Wealth, is by a Charitable dispensing. The poor are it's Proxies as well as God's, and tho' in all other respects we may say to the Soul, as the *Psalmist* do's to God, *Psal. 16. 2. my goods extend not to thee*: yet by this way, it becomes not only a partaker, but the chief proprietour, and all is laid out for it's use. The harbouring an out-cast, builds it *an everlasting habitation*, *Luke 16. 9.* the clothing the naked, arrays it in *pure white linnen*, *Rev. 19. 8.* and the feeding the Hungry, makes it a guest *at the supper of the Lamb*, *v. 9.* Nay, it gains not only an indefeisible title to these happy Reversions, but it has a great deal in present Possession, a huge Rational complacency in the right applying of Wealth, and doing that with it, for which 'twas design'd. Yet more, it gives a sensitive delight, nothing being more agreeable to Human nature, than the doing good to it's own kind. A seasonable Alms leaves a greater exultation and transport in the giver, than it can ordinarily raise in the receiver; so exemplifying the maxim of our blessed Lord, that it is a *more blessed thing to give than to receive*, *Acts 20. 35.* This indeed is a way

to elude the severe denunciation of the Apostle, 1 *Tim.* 5. 6. *A Widow that liveth in this pleasure, is not dead whilst she liveth, but on the contrary, shall live when she dies; when she resigns her breath, shall improve her being: the Prayers of the poor, like a benign gale, shall assist her flight to the Region of Bliss; and she who has here cherish'd the afflicted Members, shall there be indissolubly united to their glorious Head.*

14. AND now methinks Widow-hood, under this aspect, is quite transform'd, is not so forlorn, so desolate an estate as it is usually esteem'd. And would all Widows use but this expedient, thus devote themselves to Piety and Charity, it would, like the healing Tree, *Exod.* 15. 25. sweeten these waters of *Marah*, render the Condition not only supportable, but pleasant; and they would not need to make such affrighted, such disadvantageous escapes, as many do, from it. 'Tis true, the Apostle's affirmation is unquestionable, that *the wife, when her husband is dead, is at liberty to be married to whom she will,* 1 *Cor.* 7. 39. But the advice he subjoyns is authentick too, *she is happier if she so abide.* She that may solace her self in the Society, in the Love of her God, makes an ignoble descent to Human Embraces; she that may purchase Heaven with her Wealth, buys a very dear bargain of the best Husband on Earth.

Earth. Nay indeed upon a mere secular account, it seems not very prudent to relinquish both Liberty and Property, to Espouse at the best a Subjection, but perhaps a Slavery; it a little resembles the mad frolicks of free'd Gally-slaves, who play away their liberty as soon as they regain it.

15. MARRIAGE is so great an adventure, that once seems enough for the whole Life: for whether they have been prosperous or adverse in the first, it do's almost discourage a second Attempt. She that has had a good Husband, may be suppos'd to have his Idea so fix'd in her Heart, that it will be hard to introduce any new Form: nay, farther, she may very reasonably doubt, that in this common dearth of Virtue, two good Husbands will scarce fall to one Woman's share, and one will become more intolerable to her, by the reflections she will be apt to make on the better. On the other side, if she have had a bad, the smart sure cannot but remain after the rod is taken off; the memory of what she has suffer'd should, methinks, be a competent Caution against new Adventures. Yet experience shews us, that Women (tho' the weaker Sex) have commonly fortitude enough to Encounter and Baffle all these Considerations. It is not therefore to be expected that many will by any thing that hath or can be said, be diverted from Re-marrying: and  
indeed

indeed she that do's not preserve her Widowhood upon the accounts fore-mention'd, may perhaps better relinquish it. *St. Paul* we see advises that those *Widows* who found no better employment *than going from house to house,* that grew by their vacancy to *be tattlers and busie bodies,* 1 *Tim. 5. 13.* should Marry again, it being the best way to fix these wandring Planets, to find them business of their own at home, that so they may not ramble abroad to intermeddle with that of others. And the truth is, they that cannot brook the retiredness and gravity which becomes a Widow, had better put themselves in a state that less requires it, and if they resolve not to conform their Minds to their Condition, to bring their Condition to their Minds. But in the doing that there will be some cautions very necessary to be observ'd. I shall reduce them to two, the one relating to the Time, the other to the Equality of the Match.

16. FIRST in respect of Time, common decency requires that there be a considerable interval between the parting with one Husband, and the choosing another. This has been so much observ'd by Nations that were at all Civiliz'd, that we find *Numa* made it a Law, that no Widow should Marry under ten months, and if any did, she was to sacrifice, as for the Expiation of a Crime. And this continu'd in force many Ages after, inso-

much



much that when upon Reasons of State, *Augustus* found it useful to Marry his Sister *Octavia* to *Antonius*, nothing less than a Decree of the Senate could licence the anticipating the time; so jealous observers were they of this point of Civility, that they thought the whole state was concern'd in the Violation. 'Tis true we have no Law in the case, but we have somewhat of Custom: I know not how long we shall have, since the frequent breaches of it threaten quite to Cancel it: yet a Woman that is tender of her Honour will scarce give her example towards the rescinding it. The wounds of grief are seldom heal'd by any hand but that of Time, and therefore too sudden a cure shews the hurt pierc'd not deep; and she that can make her Mourning-veil an optick to draw a new Lover nearer to her sight, gives cause to suspect the Sables were all without.

17. THE next thing considerable is the Equality of the Match. Marriage is so close a link, that to have it easy, 'tis good to have the parties as even proportion'd as may be. And first, in respect of Quality and Fortune, 'tis to be wish'd there should be no eminent dis-proportion. Those that meet most upon a level, are least subject to those upbraidings that often attend a great Descent of either party. It is therefore no prudent motive, by which some Widows are sway'd who Marry  
only

only for a great Title; who often do not meet with so much Obeisance from strangers, as they do with Contempt from their Husbands and his Relations. There have been examples of Lords, who have us'd Rich, but inferiour Widows like sponges, squeez'd them to fill themselves with their Wealth, and them only with the Air of a big Name. On the other side, for a Woman to Marry very meanly, and too much below her self, is rather worse; those kind of Matches are ordinarily made in a Transport of Passion, and when that abates and leaves her to sober Reflections, she will probably be so angry with her self, that she will scarce be well pleas'd with her Husband. A state of Subjection is a little sweetn'd by the Worth and Dignity of a Ruler: for as it is more Honourable, so 'tis also more easy, the serviler Spirits being of all others the most Imperious in Command. And sure 'twill not a little grate a Women of Honour, to think she has made such a one her Master, who perhaps would before have thought it a preferment to have been her Servant. Nay farther, such Marriages have commonly an ill reflection on the Modesty of the Woman, it being usually presum'd that where the distance was so great, as to discourage such an Attempt on his part, there was some invitation on hers. So that upon all accounts she is very forlorn who thus disposes of her self.

self. Yet 'tis too well known such Matches have oft been made, and the same levity and inconsideration may betray others to it; and therefore 'tis their concern well to ballast their Minds, and to provide that their Passion never get the ascendant over their Reason.

18. ANOTHER very necessary Equality is that of their judgement as to Religion. I do not mean that they are to Catechize each other, as to every minute speculative point: but that they be of the same Profession, so as to joyn together in the Worship of God. It is sure very uncomfortable that those who have so closely Combined all their other interests, should be dis-united in the greatest: that one Church cannot hold them, whom one House, one Bed do's; and that Religion, which is in it self the most uniting thing, should be the only disagreement between them. I know 'tis oft made a Compact in such Matches, that neither shall impose their Opinion upon the other: yet I doubt 'tis seldom kept, unless it be by those whose carelesness of all Religion abates their zeal to any one. But where they have any earnestness in their way; especially where the one party thinks the other in a damnable Error, 'twill scarce be possible to refrain endeavouring to reduce them; and that endeavour begets disputes, those disputes heats, those heats disgusts, and those disgusts perhaps end in averision; so that at last their Affections grow

as irreconcilable as their Opinions, and their Religious jars draw on Domestick. Besides if none of these personal Debates happen, yet the Education of the Children will be matter of dispute; the one Parent will still be counterming the other, each seeking to recover the other's Profelytes. Nay, it introduces faction into the inferior parts of the Family too; their Servants according to their different persuasions bandy into Leagues and Parties; so that it endangers, if not utterly destroy's all Concord in Families: and all this train of mischiefs should methinks be a competent prejudice against such Matches.

19. THERE is yet a third particular wherein any great dis-proportion is much to be avoided, and that is in years. The humours of Youth and Age differ so widely, that there had need be a great deal of skill to compose the discord into a harmony. When a young Woman marries an old Man, there are commonly jealousies on the one part, and loathings on the other, and if there be not an eminent degree of discretion in one or both, there will be perpetual disagreements. But this is a case that do's not often happen among those I now speak to; for tho' the avarice of Parents sometimes forces Maids upon such Matches, yet Widows who are their own choosers, seldom make such Elections. The inequality among them commonly falls on the other side, and old

old Women marry young Men. Indeed any marriage is in such, a folly and dotage. They who suddenly must make their beds in the dust, what should they think of a Nuptial Couch? And to such the answer of the Philosopher is apposite, who being demanded what was the fittest time for marrying, replied, for the young not yet, for the old not at all.

20. BUT this dotage becomes a perfect frenzy and madness, when they choose young Husbands: this is an accumulation of absurdities and contradictions. The Husband and the Wife are but one Person; and yet at once young and old, fresh and wither'd. 'Tis a reversing the decrees of nature: and therefore 'twas no ill answer which *Dionysius* the Tyrant gave to his Mother, who in her age design'd such a match, that, tho' by his Regal Power he could dispense with positive Laws, yet he could not abrogate those of nature, or make it fit for her an old Woman to marry a young Man. 'Tis indeed an inversion of Seasons, a confounding the Kalendar, making a mongrel Month of *May* and *December*: and the Conjunction proves as fatal as it is prodigious; it being scarce ever seen that such a match proves tolerably happy. And indeed 'tis not imaginable how it should; for first 'tis to be presum'd, that she that marries so must marry meanly. No young Man who do's not

need her Fortune will take her Person. For tho' some have the humour to give great rates for inanimate Antiquities, yet none will take the living *gratis*. Next she never misses to be hated by him she marries: he looks on her as his rack and torment, thinks himself under the lingring torture devised by *Mezentius*, a living body ty'd to a dead. Nor must she think to cure this by any the little adulteries of art: she may buy beauty, and yet can never make it her own; nay Paint, yet never be fair. 'Tis like Enameling a mud-wall, the courtness of the ground will spoil the Varnish; and the greatest exquisiteness of dress serves but to illustrate her native blemishes. So that all she gains by this is to make him scorn as well as abhor her.

21. INDEED there is nothing can be more ridiculous, than an old Woman gaily set out; and it was not unaptly said of *Diogenes* to such a one, if this decking be for the living, you are deceiv'd; if for the dead, make haste to them: and I doubt many young Husbands will be ready to say as much. Nay, because death comes not quick enough to part them, there are few have patience to attend its loytering pace: the Man bids adieu to the Wife tho' not to her Fortune, takes that to maintain his luxuries else-where, allows her some little Annuity, and makes her a Pensioner to her own Estate. So that he has his design, but she

she none of hers; he married for her Fortune, and he has it; she for his Person, and has it not: and which is worse, buys her defeat with the loss of all, he commonly leaving her as empty of Money as he found her of Wit.

22. AND truly this is a condition deplorable enough, and yet usually fails even of that comfort which is the last reserve of the miserable, I mean pity. 'Tis the Wise Man's question, *Ecclesiast.* 12. 13. *Who will pity a Charmer that is bitten with a Serpent?* He might have presum'd less on his skill, and kept himself at a safer distance: and sure the like may be said of her. Alas! what are her feeble Charms, that she should expect by them to fix the giddy appetites of youth? And since she could so presume without sense, none will regret that she should be convinced by smart. Besides, this is a case wherein there have been a multitude of unhappy precedents which might have caution'd her. He that accidentally falls down an un-discovered precipice is compassionated for his disaster; but he that stands a great while on the brink of it, looks down and sees the bottom strew'd with the mangled Carcasses of many that have thence fallen; if he shall deliberately cast himself into their company, the blame quite extinguishes the pity; he may astonish, but not melt the beholders. And truly she who casts her self away in such a Match, betrays  
not

not less, but more wilfulness. How many ruins of unhappy Women present themselves to her, like the wrecks of old Vessels, all split upon this Rock? And if she will needs steer her course purposely to the same, none ought to grudge her the Shipwrack she so Courts.

23. NOR has she only this negative discomfort, to be deprived of pity, but she is loaded with censures and reproaches. The world is apt enough to malicious errors, to fix blame where there is none, but 'tis seldom guilty of the Charitative, do's not overlook the smallest appearance of evil, but generally puts the worst construction on any act, that it will with any probability bear; and according to that measure, Women in this condition can expect no very mild descants on them. Indeed such Matches are so destitute of any rational plea, that 'tis hard to derive them from any other motive than the sensitive. What the common conjectures are in that case, is as needless as it is unhandsome to declare: I will not say how true they are; but if they be, it adds another reason to the former, why such marriages are so improsperous. All Distortions in nature are usually ominous; and sure such preternatural heats in Age, may very well be reckon'd as dismal Presages, and very certain ones too, since they create the ruin they fore-tell. And truly 'tis not only just,  
but



but convenient, that such motives should be attended with such consequences; that the bitterness of the one, may occasion some reflexion on the fordidness of the other. 'Tis but kindly, that such an *All-hallon-tide* spring should meet with frosts, and the unpleasantness of the event chastise the ugliness of the design; and therefore I think those that are conscious of the one, should be so far from murmuring, that they should be very thankful for the other, think it God's discipline to bring them again to their wits; and not repine at that smart which themselves have made necessary.

24. AND now I wish all the Ancienter Widows could seriously weigh how much 'tis their interest not to sever those two Epithets; that of Ancient they cannot put off, it daily grows upon them; and that of Widow is sure a more proportionable adjunct to it, than that of Wife; especially when it is to one to whom her age might have made her Mother. There is a veneration due to age, if it be such as disowns not it self; *The hoary head, says Solomon, is a crown of glory, if it be found in the way of righteousness*, Prov. 16. 31. but when it will mix it self with youth, it is disclaim'd by both, becomes the shame of the Old, and the scorn of the Young. What a strange fury is it then which possesses such Women, that when they may dispose their Fortunes

tunes to those advantageous designs before mentioned, they should only buy with them, so undecent, so ridiculous a slavery? that when they may keep up the reputation of Modesty and Prudence, they should expose themselves to an universal contempt for the want of both? and that they who might have had a Reverence, put themselves even out of the capacity of bare Compassion?

25. THIS is so high a frenzy, as sure cannot happen in an instant; it must have some preparatory degrees, some rooting in the constitution and habit of the Mind. Such Widows have sure some lightness of humour, before they can be so giddy in their Brains, and therefore those that will secure themselves from the effect, must subtract the cause; if they will be wishing themselves young, 'tis odds but within a while they will persuade themselves they are so. Let them therefore content themselves to be old, and as Fashions are varied with Times, so let them put on the Ornaments proper to their season, which are Piety, Gravity, and Prudence. These will not only be their Ornament, but their Armour too; this will gain them such a Reverence, that will make it as improbable they should be assaulted, as impossible they should assault. For I think one may safely say, it is the want of one or all of those, which betrays Women to such Marriages.

26. AND indeed it may be a matter of caution, even to the younger Widows, not to let themselves too much loose to a light frolick humour, which perhaps they will not be able to put off, when it is most necessary they should. It will not much invite a sober Man to marry them while they are young; and if it continue with them till they are old, it may (as natural motions use) grow more violent towards its end: precipitate them into that ruinous folly we have before consider'd. Yet, should they happen to escape that, should it not force them from their Widow-hood, it will sure very ill agree with it: for how preposterous is it for an old Woman to delight in Gauds and Trifles, such as were fitter to entertain her Grand-children? to read Romances with Spectacles, and be at Masks and Dancings, when she is fit only to act the Anticks? These are contradictions to nature, the tearing of her marks; and where she has writ fifty or sixty, to lessen (beyond the proportion of the unjust Steward) and write Sixteen. And those who thus manage their Widow-hood, have more reason to bewail it at last than at first, as having more experimentally found the mischief of being left to their own guidance. It will therefore concern them all to put themselves under a safer Conduct, by an assiduous Devotion to render themselves up to the leading of the one infallible guide;

who if he be not a *covering of the eyes*, Gen. 20. 16. to preclude all second choices, may yet be a *light to them* for discerning who are fit to be chosen; that if they see fit to use their liberty and Marry, they may yet take the Apostle's restriction with it, 1 Cor. 7. 39. that *it be only in the Lord*, upon such sober motives, and with such due circumstances as may approve it to him, and render it capable of his benediction.

### *The Close.*

I. I HAVE now gone through both parts of the propos'd method. The former has presented those qualifications which are equally necessary to every Woman. These, as a Root, send sap and Vigour to the distinct Branches, animate and impregnate the several successive states through which she is to pass. He that hath pure Ore or Bullion, may cast it into what Form best fits his use; nay, may translate it from one to another; and she who has that Mine of Virtues, may furnish out any condition; her being good in an absolute consideration, will certainly make her so in a relative. On the other side, she who has not such a stock, cannot keep up the honour of any state; like corrupted Liquor, empty  
it

it from one vessel to another, it still infects and contaminates all. And this is the cause that Women are alike complain'd of under all Forms, because so many want this Fundamental Virtue. Were there more good Women, there would be more modest Virgins, Loyal and Obedient Wives, and sober Widows.

2. I must therefore intreat those who will look on this Tract, not only to single out that part which bears their own Inscription, but that they would think themselves no less concern'd in that which relates indefinitely to their Sex; endeavour to possess themselves of those excellencies, which should be as Universal as their kind: and when they are so stored with matter, they may leave Providence to diversify the shape, and to assign them their scene of action.

3. AND now, would God it were as easie to perswade, as it is to propose; and that this discourse may not be taken only as a *Gazette*, for its newness, and discarded as soon as read; but that it may at least advance to the honour of an Almanack, be allowed one year e're it be out of date: and in that time, if frequently and seriously consulted, it may perhaps awaken some Ladies from their stupid Dreams, convince them that they were sent into the World for nobler purposes, than only to make a little glittering in it; like a Comet,

to give a Blaze, and then disappear. And truly, if it may operate but so far as to give them an affective sense of that, I shall think it has done them a considerable service. They may, I am sure, from that Principle deduce all necessary consequences; and I wish they would but take the pains to draw the Corollaries; for those inductions they make to themselves, would be much more efficacious than those which are drawn to their hands. Propriety is a great endearment: we love to be Profelytes to our selves; and people oft resist others reasons, who would upon mere partiality pay reverence to their own.

4. BUT besides this, there would be another advantage, if they could be but got to a custom of considering; by it they might insensibly undermine the grand Instrument of their Ruine. That careless incogitancy, so remarkably frequent among all, and not least among Persons of Quality, is the source of innumerable mischiefs, 'tis the *Delilah*, that at once lulls and betrays them; it keeps them in a perpetual sleep, binds up their faculties, so that tho' they are not extinct, yet they become useless. *Plato* used to say, *That a Man asleep was good for nothing*: and 'tis certainly no less true of this Moral drowsiness than the Natural. And as in sleep the fancy only is in motion, so these inconsiderate persons do rather dream than discourse,

course, entertain little trifling Images of things which are presented by their sense, but know not how to converse with their reason. So that in this drousy state, all Temptations come on them with the same advantage, with that of a *Thief in the night*; a phrase by which the Scripture expresses the most inevitable unforeseen Danger, *1 Thes-salon. 5. 2.* We read in *Judges*, how easily *Laiſh* became a prey to a handful of Men, merely because of this supine negligent Humour of the Inhabitants, which had cut them off from all intercourse with any who might have succour'd them, *Judges 18. 27, 28.* And certainly it gives no less opportunity to our Spiritual Assailants, leaves us naked and unguarded to receive all their impressions. How prodigious a thing is it then, that this state of dulness and danger should be affectedly chosen? Yet we see it too often is; even by those whose Qualities and Education fit them for more ingenuous Elections; nay, which is yet more a Riddle, that very aptness disenable, sets them above what it prepares them for. Labour is lookt on as utterly incompatible with greatness, and consideration is lookt on as labour of the Mind; and there are some Ladies who seem to reckon it as their prerogative, to be exempted from both; will no more apply their understandings to any serious discussion, than their hands to the Spindle

Spindle and Distaff; the one they think Pedantick, as the other is mean. In the meantime, by what strange measures do they proceed? they look on Idiots as the most deplorable of Creatures, because they want Reason; and yet make it their own excellence and preeminence, to want the use of it; which is indeed so much worse than to want the thing, as sloth is worse than poverty, a Moral defect than a Natural. But we may see by this, how much Civil and Sacred estimates differ: for we find the *Bereans* commended, not only as more diligent, but as *more noble* too, *Acts* 17. 11. because they attentively *consider'd*, and strictly examin'd the *Doctrine preached to them*. By which they may discern, that in God's Court of Honour, a stupid oscitancy is no ennobling Quality, however it comes to be thought so in theirs.

5. AND if this one point might be gain'd, if they would but so far actuate their reason, as deliberately and duly to weigh their interest, they would find that so strictly engaging them to all that is Virtuous, that they must have a very invincible Resolution for ruin, if that cannot persuade them. And I hope all Women are not *Medea's*, whom the Poet brings avowing the horridness of the fact, which yet she resolv'd to execute. They are generally rather timorous, and apt to start at the apprehension of danger; let them but see  
a Ser-



a Serpent tho' at a great distance, they will need no Homilies or Lectures to be perswaded to fly from it. And sure did they but clearly discern what a sting there is in those vicious follies they embrace, their fear would make them quit their hold, put them in such a trembling, as would like that of *Belshazzar's*, slacken their joints, and make those things drop from them, which before they most tenaciously grasped. For indeed, in sin there is a conspiracy of all that can be dreadful to a rational being, so that one may give its compendium by the very reverse of that which the Apostle gives of Godliness, *1 Tim. 4. 8.* for as the one *has the promises*, so the other has the curses of *this life, and of that to come.*

6. IN this life every deprav'd Act (much more Habit) has a black shadow attending it: it casts one inward upon the Conscience in uncomfortable upbraidings and regrets. 'Tis true indeed, some have the art to disguise that to themselves by casting a yet darker over it, suppressing all those reluctings by an industrious stupefaction, making their Souls perfect night, that they cannot see those black Images their Consciences represent. But as this renders their condition but the more wretched, so neither can they blind others tho' they do themselves. Vice casts a dark shadow outwards too, not such as may conceal but betray it self: and as the Evening shadows increase

increase in dimension, grow to a monstrosity and dis-proportion, so the longer any ill habit is continued, the more visible, the more deform'd it appears, draws more observation and more censure.

7. 'TWERE indeed endless to reckon up the Temporal evils to which it exposes its Votaries. Immodesty destroys their Fame, a vain prodigality their Fortune, Anger makes them mad, Pride hateful, Levity renders them despis'd, Obstinacy desperate, and Irreligion is a complication of all these, fills up their measure both of guilt and wretchedness. So that had Virtue no other advocate, her very Antagonist would plead for her: the miserable consequences of Vice, would like the flames of *Sodom*, send all considering persons to that little *Zoar*, which how despicable so ever it may have appear'd before, cannot but look invitingly, when safety is inscrib'd on its gates.

8. BUT it must infinitely more do so, if they please to open a *Visto* into the other World, make use of Divine perspectives to discern those distant objects which their grosser Senses do here intercept. There they may see the dismal Catastrophe of their Comedies, the miserable inversion of all unlawful or unbounded pleasures: there that Prophe-tick Menace concerning *Babylon* which we find, *Revelat.* 18. 7. will be literally verified upon

upon every unhappy Soul, *According as she exalted her self and lived delicately, so much the more tribulation give her*; the Torment of that life will bear proportion to the Pride and Luxuries of this. It will therefore be necessary for those who here wallow in pleasures, to confront to them the remembrance of those Rivers of Brimstone, and ask themselves the Prophet's question, *who can dwell with everlasting burnings?* We find *Esay*, when he denounces but Temporal Judgements against the Daughters of *Zion*, exactly pursues the Antithesis, and to every part of their Effeminate delicacy he opposes the direct contrary hardship, instead of *sweet smells, there shall be a stink; instead of a girdle, a rent; instead of well set hair, baldness; instead of a stomacher, a girding with sackcloth; and burning instead of beauty.* *Esay* 3. 24.

9. IT were well the Daughters of our *Zion* would copy out this Lecture, and prudently fore-see how every particular Sin or Vanity of theirs, will have its adapted punishment in another World. And sure this consideration well digested, must needs be a forcible expedient to cleanse them from all *filthiness of flesh and spirit*, as the Apostle speaks, *2 Cor. 7. 1.* For is it possible for her to cherish and blow up her libidinous flames here, who considers them but as the first kindlings of those inextinguishable ones hereafter? Can she make it her study to please her Appetite, that remem-

bers that *Dives's* unintermitted feast ends in as unallayed a thirst? Or can she deny the crumbs of her Table to that *Lazarus*, to whom she fore-sees she shall then supplicate for a drop of water? In fine can she lay out her whole Industry, her Fortune, nay her Ingenuity too, in making provision for the flesh, who considers that that flesh will more corrupt by pampering, and breed the worm that never dyes? Certainly no Woman can be so desperately daring, as thus to attaque damnation, resist her Reason and her Sense, only that she may ruin her Soul; and unless she can do all this, her fore-sight will prove her escape, and her viewing the bottomless pit in Landskip and Picture, will secure her from a real descent into it.

10. BUT now that this Tract may not make its *Exit* in the shape of a Fury, bring the meditations to Hell and there leave them, it must now at last shift the scene, and as it has shew'd the blackness of Vice by that outer darkness to which it leads, we also will let in a beam of the Celestial light to discover the beauty of Virtue; remind the Reader that there is a Region of Joy as well as a place of Torment, and Piety and Virtue is that milky way that leads to it; a state, compar'd to which the *Elysium* of the Heathen is as inconsiderable as it is fictitious, the *Mahometan Paradise* as flat and insipid as it is gross and brutish; where

where the undertaking of the Psalmist shall be completely answer'd, those *that fear the Lord shall want no manner of thing that is good, Psalm 34. 10.* And this happy state is as accessible as excellent. God is not un sincere in his proposals, offers not these Glories only to tantalize and abuse us, but to animate and encourage Mankind. He sets up an inviting prize; and not only marks out, but levels the way to it; makes that our duty which is also our pleasure, yea and our honour too. So has he contriv'd for our ease, that knowing how hardly we can divest our voluptuousness and ambition, he puts us not to it: all he demands is but that he may choose the object. And in that he is yet more obliging, for by that at once he refines and satisfies the desires. He takes us off indeed from the fulsome pleasures of sense, which by their grossness may cloy, yet by reason of their emptiness can never fill us; and brings us to taste the more pure Spiritual delights which are the true Elixirs of pleasures, in comparison whereof all the sensual are but as the dregs or *faeces* in an extraction, after the spirits are drawn off. In like manner he calls us from an aspiring to those pinacles of Honour, where we always sit tottering and often fall down, but yet invites us to soar higher, where we shall have the *Moon* with all her vicissitudes, and changes *under our feet, Revel. 12. 1.* and

enjoy a Grandeur as irreverfible as fplendid.

II. THUS do's he fhew us a way to hallow our moft unfanctified affections; thus, according to the prophesie of *Zechariah*, *may holinefs be writ even upon the bells of the horfes*, *Zechar. 14. 20.* upon our moft brutal inclinations; and thus may all thofe Feminine paffions which now feducer Women from Virtue, advance them in it. Let her that is amorous, place her love upon him who is (as the Spoufe tells us, *Cantic. 5. 10.*) *the chiefest among ten thousand*; ſhe that is angry, turn her edge againſt her fins; ſhe that is haughty, diſdain the Devil's drudgery; ſhe that is fearful, dread him who *can deſtroy both body and ſoul in hell*, *Matt. 10. 28.* and ſhe that is ſad, reſerve her tears for her penitential Offices. Thus may they conſecrate even their infirmities, and tho' they cannot Deify, or erect Temples to them, as the Romans did to their paffions, nay their diſeaſes; yet after they are thus cleanſed, they may ſacrifice them as the Jews did the clean beaſts in the Tabernacle. Only Irreligion and Profaneneſs is exempt from this privilege, no water of Purification can cleanſe it, or make it ſerviceable in the Temple; that like the ſpoils of *Jericho*, is ſo execrable, that it muſt be devoted to deſtruction, as *an accuſed thing*, *Joſh. 6. 17.* For tho' God do's not deſpiſe the work of his own hands, hath ſo much kindneſs to his Creatures, that he endeavours  
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to reduce all our native inclinations to their primitive rectitude; and therefore do's not aboliſh, but purify them, yet Atheiſm is none of thoſe; 'tis a counter-blaſt from hell, in oppoſition to that mighty wind in which the Holy Spirit deſcended. Tho' the ſubject in which it ſubſiſts may be reform'd, the Perſon may turn Chriſtian, and the wit that maintain'd its Blaſphemous paradoxes, may be converted to Holier uſes: yet the quality it ſelf is capable of no ſuch happy Metamorphoſis; that muſt be extirpated, for it cannot be made tributary. Which ſhews how tranſcendent an ill that is which cannot be converted to good: even that Omnipotence which can out of the very ſtones raiſe Children to *Abraham*, attempts not any tranſmutation of this; which ought therefore to poſſeſs all hearts with a deteſtation of it, and advance them in an earneſt purſuit of all the parts of Piety.

12. AND that is it which I would now once more (as a fare-well exhortation) commend to my Female Readers, as that which virtually contains all other accompliſhments. 'Tis that Pearl in the Goſpel for which they may part with all, and make a good bargain too. *The fear of the Lord is the beginning of wiſdom*, ſays the Wiſeſt of Men, *Prov. 1. 7.* and by his experience he ſhews, that it is the completing end of it too; for he no ſooner declin'd from that, but he grew to dotage and  
and

and dishonour. Let all those therefore to whom God has dispens'd an outward affluence, given them a visible splendor in the eyes of the world, be careful to secure to themselves *that honour which comes from God only, John 5. 44.* unite their Souls to that Supreme Majesty, who is the fountain of true Honour: who in his bestowing the Crown of Righteousness proceeds by the same measures by which he disposed the Crown of *Israel*, when he avow'd to *Samuel* that he *lookt not on the outward appearance but beheld the heart, 1 Sam. 16. 7.* If God see not his own Image there, all the beauty and gayety of the outward form is despicable in his eyes, like the Apples of *Sodom* only a kind of painted dust. But if Piety be firmly rooted there, they then become like the King's daughter, *all glorious within too; a much more valuable bravery than the garment of needle work and vesture of gold, Psalm 45. 14.* And this is it that must enter them into the King's *Palace*, into that *New Jerusalem*, where they shall not wear, but inhabit *Pearls and Gems, Rev. 21. 19.* be beautiful without the help of Art or Nature, by the mere reflection of the Divine Brightness; be all that their then enlarg'd comprehensions can wish, and infinitely more than they can here imagine.

F I N I S



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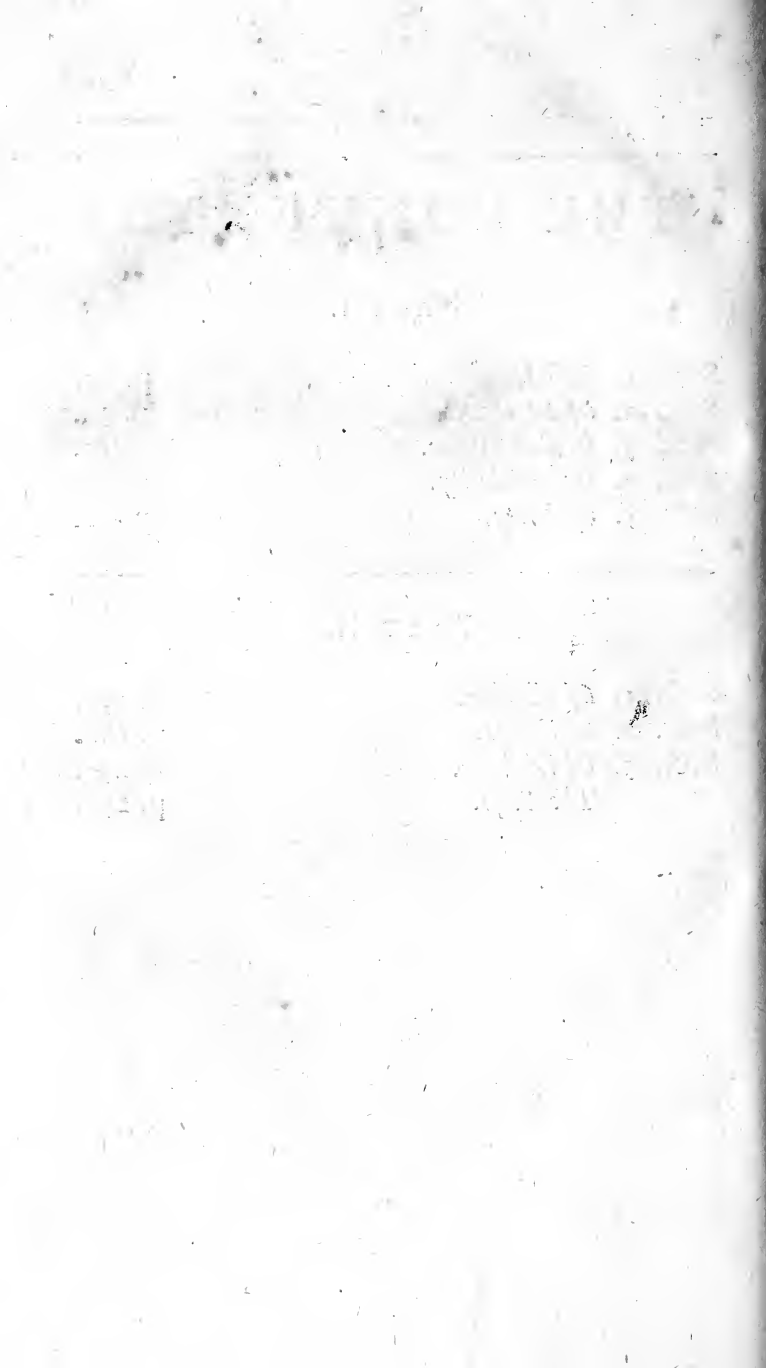
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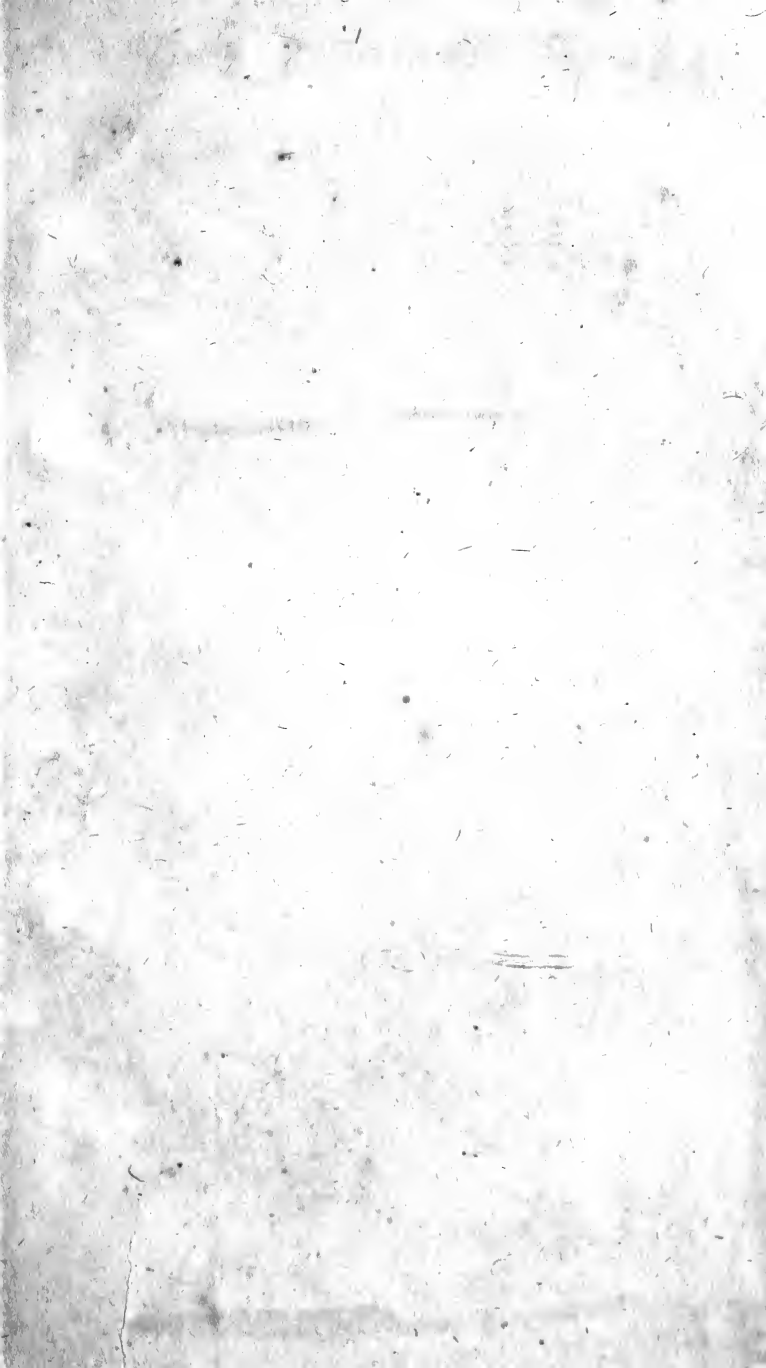
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