

Acton. c. 46. 115

THE  
Young Mans  
Monitor.

OR  
A modest Offer toward  
the Pious, and Vertuous  
Composure of Life  
FROM  
*Youth to Riper Years.*

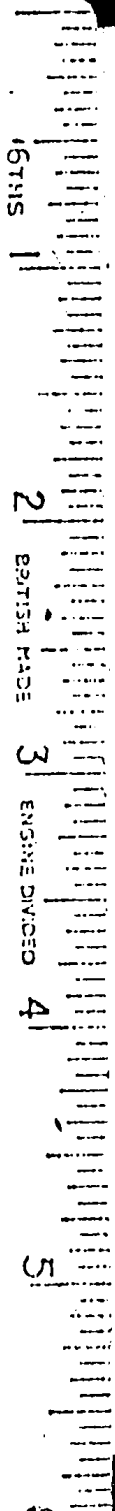
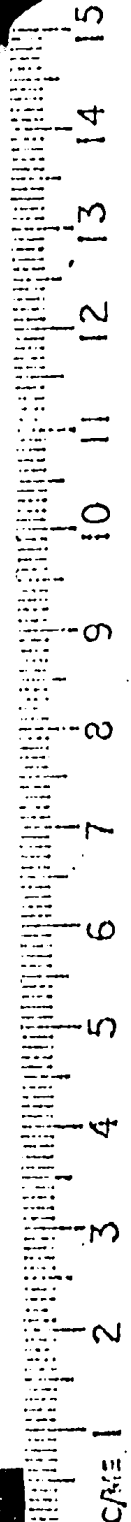
By *Samuel Crossman, B.D.*

*Wherewithal shall a Young man cleanse his  
way? By taking heed thereto according to  
thy Word, Psal. 119 9.*

*Verecundo Adolefcente quid amabilius? Vera.  
Gratum est, quod patriæ civem, populoque  
dedisti;*

*Si facis, ut Patriæ sit idoneus, &c. Juvenal.*

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S. Thompson, at the Bishops head in St. Pauls  
Church-yard, and T. Parkhurst, at the three  
Crowns at the lower end of Cheapfile,  
near the Conduit. 1664.*



11: 3373



# The Epistle to the Reader : More particularly to Parents.

Courteous Reader !

**Y**ou are here presented with these ensuing Pages, intended for the endearing of God, and the bringing up a good report upon Piety, and Vertue, in the hearts, and hearing of Young Persons, if by any means the Generation now rising up might become (what we are all so justly desirous they should be) \* a real blessing to the next Age. † Wisely taken

\* R. ipul-  
lice Seges  
Buling.

† Paucitia citra paucitatem, ad quem is loquitur habitus sequax. Erasim. C. ne. de pu. les.

To the Reader.

off from the Follies, and Vices of Youth; timely and truly perswaded to the love of all goodness; and in conclusion, ( as Origen to his Father ) the dear joy of Parents; \* the happy revival of their fading life; the praise and beauty of the Land.

\* Euz-  
ca &  
felic pro-  
geries, in  
qua Pa-  
rentes reno-  
vati; ut quasi secundo vivere incipiant, qui al-  
oqui statim defecerant. Calvin.

The Paper ( such as it is ) was first sent as a more private Letter to the Children, and Servants of some Friends, for their encouragement and direction in the good waies of God: though since thus far enlarged, as you now receive it.

The truth is, the season under which it was drawn up, both then, and now, was unto flesh and bloud fading enough; and too disadvantageous to the competent rendering a work of this nature ( as the words

To the Reader.

words of the wise had need be ) acceptable, and set in some good order, for the gaining of the shte affections of Youth to any good resentment, or acceptance of their own welfare.

But what God in his high wisdom appoints, we must not sint-  
strously charge with harshness or folly. What he is pleased inwardly to sweeten, we may not ungratefully call bitter, nor unadvisedly open our lips with uncomely complaints thereof. It is of his ( free and dear ) mercies ( must we all say, and that chearfully too ) that we are not consumed.

Lam. 3. 22

Reader! you are not, neither shall you here be challenged into the fields of Contention. Nature indeed is very forward ( as the Disciple in the Gospel ) to draw its Sword: but we scarce any of us well know, ( though we are all too favourable interpreters of our selves )

A 4 what

To the Reader.

what spirits we are of. So easie is it to mistake carnal passion, (for that which is far higher and more divine) a truly gracious compo-  
sure in Religion.

We might all too truly confess with the Father; \* We can easily arm on almost all sides, under those golden names of God, and his Church: and yet as readily turn the Cannons mouths in conclusion against them both.

It may justly become the sore lamentation, which we may all mournfully take up for these last daies; That Peace, the sweetest of mercies, the sum and sealing up of all other blessings (as the \* Jewes so chearfully delight to call it) is through our great unworthiness judiciously taken away from amongst the Sons of men. Love, the rich, and precious perfume of life, the peculiar Character of the true Disciple, the patheticall recommendation of a dying

\* Ecclesie nomine armaniam, & contra E. clesi. am dimicatis. Aug.

\* חתם כל הברכות השלום Pax omnium benedictionum sigillum, & obligatio est. Ahab.

To the Reader.

dying Saviour, how is it (as the beauty of Israel) fallen in the streets! Nobleness, and Sweetness of spirit are put away as strangers, that have no form nor comeliness in them. A common good (the great and just concernment of all) how, oh! how is it unknown, unregarded of most? It may lie (like him in the Gospel) wounded upon the rode, and yet scarce any that turns aside to comfort it, or to shew any friendly kindness to it.

A Catiline (saies the \* Satyrist) a troubler of mankind, grows as the weed, almost every where. But a Brutus, a worthy Patriot, that bears the welfare of others, the true prosperity of his native Land, upon his heart, and sets his eyes perpetually thereon for good, such an one is a rare Jewel; worthy of all honour, and embraces wherever he is found.

Such enobled Spirits (saies the great

\* Catilinam quocumque in populo videtas, quocumque sub axe sed nec Brutus erit, Brutus nec a. n. culus u. p. am. juv.

To the Reader.

great Orator in his affectionate language) they are the dear offspring, the delight and care of God.

A divine race, it is from the \* Heavens they come down to us: and to the Heavens again, when ever they take their leaves of us, shall they triumphantly return.

\* Omnes qui patrimonium conservaverint, et auxerint certus

is in caelo ac definitus locus, ubi beati et o sempiterno fruuntur, hinc profecti, huc revertuntur. Cicero in Soann. Scip.

But oh! that our heads were Fountains, and our eyes Rivers of tears. For amongst all the children that Nature hath brought forth, they are few that take her by the hand, and wisely lead her. Amongst the numerous Family, that are registred unto Religion, few that are willing to be true to God, or kind to each other.

Therefore must the pious mourn, and the lover of his Country go with the Prophet into his secret places, and weep bitterly, crying out

To the Reader.

out with that holy man; \* Who would not be willing with the price of his very life, to redress and heal that endless strife and variance, so unkindly sprung up amongst us.

These are (as the † Poet sadly sung) the wars that can never be crowned with any triumph. The amazing prospect, (our hearts must even tremble at the very uttering of it) where Bibles against Bibles, are the known Ensigns on both sides. As if Religion had sounded a Martial Alarm, calling her Children, (like those Young men before Abner and Joab) to arise, and slay each other.

Thus with the foolish Bees, instead of gathering true honey, we quarrel and sting each other; \* Till death comes in, and parts all, by throwing its dust upon our cold herse. And then shall these combats (will we, will we) break

\* Quis non vita etiam suam redimet sub motum istud infantum discordium? Marr. Buc. † Bella gerunt illi placuit millos habitura triumphos. --Pares aquile scripta mantia patris. Luc.

\* Illi rotas arborum, atque haec certamina, tantae pulveris exigui saltu compressa quiescent. Virg. Georg.

To the Reader.

break up, and be no more.

In the mean time, this Spirit (we must all confess) it is not of God. The banner of Christ is a banner of love. And our best Character will be meekness, and Gentleness, as becomes us in the Lord. It were no betraying of the Sacred Principles of Religion for all the true Professors of it, to conclude, (as Alexander well answered one that importuned him to sharpness;) \* Rigour may please you: but mildness, and sweetness will best become me.

\* Σοφία  
βρί γαίω  
πρόν, γίω  
δε πρὸς  
ἀπο. Ναλ.  
de Alex.

They are indeed daies of great agitation wherein we live. Great thoughts of heart on the right hand, and on the left. And there is doubtless much of the truth of God in Concernment upon the Stage; which in its time shall safely rest, (as the Arke) upon a quiet Mountain. We may adventure it (as David) against the greatest  
Giants,

To the Reader.

Giants, in fighting the Lords Batsels. With its own bare arm (as the \* Ancients are wont proverbially to say) shall it win it self the victory.

But there is withal too much of the wrath and forwardness of man, as dross immixed with this Gold, both Pro, and Con. So that the gracious heart could almost conclude; It is safer being a sorrowful mourner for both: then a fiery party in either.

I confess, I think there is no sober Christian, but is ready in a mixture between joy, and grief to say, (as that great man, great for Piety, great for Learning, a little before his death to his bosome Friend;) † I have known through the grace of God, what it is to have the Word of God for the

\* אמת  
הקפה  
ומת  
נצחת

Veritas  
potens, &  
superabit.

† cognovi  
per gratiam  
D. I,  
quid sit  
habere pro

certâ normâ salutis verbum Dei: & quid sit humana forma, placitaque sequi. Cyrillus nicensis Const. Patriar, vide Hottinger in vita ejus.

sure

To the Reader.

sure and trusty rule of Salvation unto me: and what it is to follow the vain dreams and pleasures of men.

The Concerns of Religion are exceeding great, and ponderous. God and Man will expect, God and Man will allow, that all be cordial and upright in them.

Only the pleasure of our Father still is; that we graciously temper, and carry Moses his meekness, with Moses his zeal. Deporting our selves in the profession of his name, as the Sun in the Spring; which so shines, as not to scorch. Retaining all due candor, as men; while we further profess to honour and serve holiness and peace in a higher capacity, as Christians.

And oh! that we might see those Magnalia Dei; those great things of God, and of Religion, (the very ornaments and beauties of holiness) revived, and espoused amongst

To the Reader.

amongst us. Repentance from dead works to serve the living God. Faith unfained, Faith without Complements; thinking so well of God, as to repose our selves, and dearest Concerns cheerfully upon him, his power, and faithfulness in Christ. An holy care to lead a right godly course of life; placing Religion (where of right it justly, and only centers;) \* not in formal, or contentious words: but in a willing, and faithful practice. Putting off (what none indeed can be very willing to keep on) the old man, with all the odious lusts thereof. Walking (as the ransomed of the Lord) in newness of spirit, newness of life. Pressing heartily after the mark. Rejoycing day by day in all the sweet hopes that are set before us; till the seed time shall reach the harvest, and the sheaf of glory be reapt, and seen with joy in the Believers bosome. This,

\* Οὐ λέγειν λόγον, ἀλλὰ ζῆναι πρὸς τὸν Θεόν.  
Ignat.

To the Reader.

This, oh! this was the Religion, so many righteous men have wished so well unto, and longed so much to see; such Gospel, such gracious daies of the Son of man. Thus might we also honourably answer, (as Nehemiah) we are doing a great work, the work of God, and of our Souls; and have neither desire, nor leave to come down, suffering that to cease, while we wear out our precious time, and gain no more, than (what may well be wept out again) the distemp'ring of our weak, and tender minds into high Feavers, and passions by the angry strife of Tongues.

God Almighty grant, we may at length reach the Apostles great charge; and follow the truth in love. Tender of the truth; that it be not changed into a lye. Cordial toward love; that it sustain no wrong, while we seem in the pursuit

Eph. 4. 15

To the Reader.

pursuit of truth. Remembering with our selves (as the Father) how unnatural, and even Prodigious it would be to have the \* Wolfs savage heart found in the Lambs bosome.

Oh! thou the God of so great forbearance, and tenderness towards us all; give unto us also of that sweet spirit of thine; bowels of mercies, kindness, and humbleness of mind each toward other. Pity thy weak and froward Children. Rowle away our reproach, and let our eyes yet see that dear, and sacred thing; the \* Jewel of Nature, the Honour of Religion, the Promise of God, the great Desire of all gracious hearts, Peace, thy Peace, upon this thine Israel.

Reader!

I had purposed some further instructions here to the Elder. To have intreated you respectfully as  
a Fathers.

Quid  
facit in  
pectore  
Christia-  
norum lu-  
ponumf-  
ritas? Cyp.

\* Pat. or-  
tuman-  
um quas  
nobis na-  
turali  
Sibus.



To the Reader.

\* *Verior  
cujusque  
fama e do-  
mo ema-  
nat. Bacon  
fidel. Ser.*

† *Ego te  
non Cati-  
linagenis  
sed patrie.  
Fulvius  
filio suo.*

Fathers. That you might ( as David ) walk with a perfect heart ( \* where indeed the integrity of the heart is most tried ) in the midst of your house. And with Abraham, bring up your children, ( how mean soever outwardly, yet ) each one as the Child of a Prince; for God, and the praise of his Name. For your † Country, and the welfare thereof; to minister before both, in the lovely services of righteousness all their daies.

But a weighty providence from the Lord interuening takes off my hand for the present. Let it be accepted, oh Lord! that it was in mine heart to have served thee therein.

This only shall I abruptly now say; you have given in your Pledges to Posterity, and are leaving your Children, as Absaloms Pillar in the Valley, to preserve

To the Reader.

preserve your names when you are gone. Oh! let your care be such concerning them, your carriage so Exemplary before them; that your selves may become true Benefactors: and your Children a real Treasure to the next Age; rendering your names thereby, as sweet odours to all.

So might you welcome your death with pleasant smiles when ere it comes. Assuring your dearest Friends ( as that pious Emperour upon his death-bed so chearfully said to his; ) \* I am now willing indeed to die: since I shall leave a living Monument, a Child of mine, to hold up the Lamp in my stead, to serve unto Vertue when I am gone.

So might it be further acknowledged by others at your Funeral, when your dust shall lye silent before them, ( as was said of

\* *Lubens  
jam movi-  
or, quande-  
quidem ta-  
lem reli-  
quero fili-  
m. Anto.  
dict.*

To the Reader.

Theodo-  
sius impe-  
recessit a  
vobis tan-  
tus, sed  
non totus;  
et qui  
cum libe-  
ris suis in  
judicium de-  
mittitur.  
Theod.  
imper.

Theodosius to his just and de-  
served honour;) \* A great  
man, a good man is this day  
taken from us. He is gone,  
but not wholly. He hath left  
( part of himself, ) his hope-  
ful Children, here behind him.  
In them may we see the fair  
Fruits of a pious Education;  
in them we freely acknow-  
ledge much of the Fathers  
worth, and goodness still sur-  
viving. By them ( as Abel )  
though dead, he yet liveth, and  
dayly renews a vertuous exam-  
ple before us.

The Lord thus bleffe the  
arising Generation amongst us;  
vouchsafing this sweet, and  
pleasing mercy, as his choice  
favour; till it become the joy,  
and beauty of our dear, and  
native Land. The Lord thus  
shine ( with his Lamp ) upon  
your Tabernacles, and your Chil-  
drens

To the Reader.

drens Children unto many Ge-  
nerations after you. In the  
affectionate desires whereof I  
rest,

Your Friend, and Servant,

in the just obligations

of Nature, and Grace,

Samuel Crossman.



## Errata.

*Reader!*

**Y**OU are much desired candidly to excuse, and with your Pen to correct the many *Errata's* which in the Authors absence have unawares slip through the Press. Amongst divers others, these at first sight appeared in a Cursory view of some few Pages.

Page 4. in the quot. read *Perlius*. p. 21. r. *μαλόφου* Ⓞ.  
 p. 55. line 5. r. *affliction*. p. 80. l. 19. r. *regret*. p. 142. quot. r. *ουτις*  
 twice. p. 147. quot. r. *humilitas*. p. 155. quot. r. *co rex ique*.  
 p. 184. quot. r. *audidissime*. p. 193. l. 15. r. *conatus*. p. 219. l. 8.  
 r. *ingenious*. p. 221. l. 25. r. *thread*. p. 17. l. 19. in the Poems,  
 for *circ'le*, r. *ceil'st*.

You will easily find several other mistakes of the like nature. As also mispointings, and misspellings. Especially in the Marginal Notes. Wherein the Hebrew, initial Letters are often set for final; and Accents some Omitted, others misplaced in the Greek. But these *Errata's* are far the least; and little danger in them: if we carefully prevent that great, and common one, so incident both to Writer and Reader; *A practical neglect after all, of any good counsel, how usefully soever given, how affectionately soever for present received.*



To the Children,  
 and Servants of my dear  
 Neighbours at, &c. My Christi-  
 an love, with desires of your real  
 welfare in this life, and that  
 which is to come.

*Ingenious Youths!*

**U**pon whom the eyes of all  
 are justly set; observing  
 your present carriage,  
 and further waiting  
 what your following years  
 will prove. Even a Child (though but a  
 child) is known by his doings; whe-  
 ther his work be pure, and whether it  
 be right. So early doth nature put  
 forth its inclinations, and discover it  
 self.

May your youth be as the Spring for  
 loveliness; your riper years as the Sum-  
 mer for real fruitfulness.

B

CHAP.

Pro. 20.  
 11.

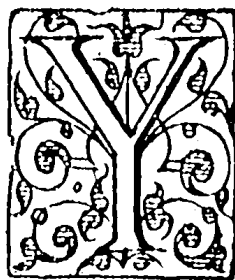
Sit virilis  
 etas iure  
 fructuosi-  
 or: eut  
 tamen ju-  
 venis i-  
 tem i-  
 mabilior.

Chap. I.



CHAPTER I.

The Introduction, or previous Entrance into the ensuing Discourse.



You are now entering a troublesome sinful world; and are therein to be pitied: You are now upon your great preparations for Eternity; and therein had need be seriously counsell'd, and advised. Methinks I see you just setting forth in your great journey, your long journey, whence you shall not return; a journey which will prove either Heaven, or Hell to every one of you in the end. How much depends upon this moment, it may be you scarce believe, you little consider for the present: though afterwards your selves shall plainly

plainly see this Life hath been but a restless Voyage, the World a tempestuous Sea, your Bodies the frail Vessels wherein you sail, and Time the Charon, the Boatman to waite you over these Waters, and set you upon another shore; delivering you up there (as the Souldiers in the Acts presented Paul) before your Judge, the Supreme Judge of all Flesh in order to your final and solemn Trial.

It is on this great Errand of God, and of your Souls that these present Lines are sent unto you. You will, I hope, both willingly, and seriously peruse them. A wise Son heareth Instruction, but the scorner causeth shame. It is a kindness to shew the wandering Child the way to his Fathers house; and truly I have greatly desired amongst many other cares justly incumbent upon me, as I am able to further you heaven-ward, and to prepare your hearts, while you are yet young, as a generation for the Lord. Your natures are too easily disposed to receive evil impressions. Satan sees it; and wiches betimes to forestall your tender minds therewithall. It

Chap. I.

העולם הזה הולך ומועבר לעולם הבא

Mundus hic est via & vadam ad mundum futurum. Majoronides.

Chap. I.

Ubi & mole laturus; nunc, nunc properandis & acri singendis in fine nota. Peritus.

must be our care early to recommend, and your duty readily to comply with better things: that as the yielding wax you may now \* receive those impressions of God, and goodness, upon your spirits; which may become some step toward your happy sealing up to the day of redemption. Accept then, I pray you, of this plain Paper; it is the best Token I have to send: And Oh! that through the blessing of the Lord, it may prove a good Token for you to receive.

It is sadly evident that many, too many, losing their tender, their first years, in conclusion lose their souls also. And it is as undoubtedly certain, that gracious Council (however hardly thought of by most) might be to the young man the best Guide of his Youth, to preserve him from the paths of the Destroyer. Consider what is laid before you, and the Lord give you understanding in all things.

Our own true welfare (we may freely grant) is, and justly ought to be the desire of all: the right way to it is known, or understood of very few. It was the sad observation of the wiser

Chap. I. Sect. 10. 15.

of men; *The \* labour of the foolish wearieth him* (as well it may) *because he knoweth not how to go to the City.* Mercy is not mis'd, because it is not sought: but because men will not be persuaded to seek it, where alone it may be found. Most men spend their choice and precious daies in a vain shadow, and go down in the end thereof to everlasting sorrows. You have the world now before you, your own mercy or misery yet to choose, and be you sure, as you now choose, so shall you speed hereafter. Oh! be your own true friends, and choose ye that which is good, while it may be obtained; and that good part shall never be taken from you.

You are now Flowers in their bloom; *Your Friends delight; your Countries hope.* It lieth very much in your Sphere to be either a crown of rejoicing to them, or to bring down their gray hairs with sorrow to the grave. \* You are those *first Fruits,* those green ears of corn, which should be offered to the Lord. For his sake, for your own sakes, for your Parents and Countries sakes, embrace your

\* Primitie terrae, & primitie fructus Decimae.

Chap. 1. own mercies, your own true good; before your Sun be set, and your hopes cut off for ever.

Others have been sometimes young, as you now are; and cannot be altogether strangers to the young mans heart, the young mans thoughts and waies. It is very likely your vain minds will be easily now taken with vain things. But observe if they be not still secretly afraid, meditating terror, and crying out, *I shall one day be called to a strict account for all this.* In this suspence, it may be, you may stick long; not able to joy much in the waies of sin; nor yet fully willing to leave them, and seek the Lord. Sometimes faintly praying; and yet inwardly shrinking back, and still loth to receive indeed the grace that you seem to pray for. As the Father freely confessed the prayers of his youth had also been. \* *I said indeed with my lips Lord I give: and yet in my heart I was too willing to give longer day, and could have said, Lord! pray, not yet. I was even afraid lest thou shouldst hear me too soon, and too soon heal, and subdue my corruption for me.* Thus is the mind

\* *Disce-  
ram, da  
mihi: sed  
noli modo.  
Tua enim  
enim re  
me cito  
exaudies,  
& cito  
sanabis.  
Aug. Ccn.*

for

Chap. 1. for a time like the wavering scales; rising, and falling; going, and coming ere it can settle with the true poize, and weight.

If *Satan* in this conflict prevails, your slavish fears will wretchedly degenerate, and grow worse, turning into an inward hatred of God, and his good waies; a disdainful loathing of Gods people; a continual backwardness to your own duty. Which God of his mercy prevent.

But if through grace you be enabled to overcome; you will find your fears clearing up unto more kindness, and a willingness on your part to retain them still; you will find gracious desires springing up by them, *Oh! that God would pardon my sin. Lord! give me Christ, or else I dye.* From thence by tender steps (which I have not time now to express) will God lead you, and will not forsake you, or despise the day of your small things. And oh! that you may be thus led by the hand of the Lord, till you both see, and receive the blessed reward of the righteous, the salvation of your souls.

B 4

Think

Chap. I.

† Transibit voluptas, manebit reatus, momentanum quod delictat, eternum quod cruciat.

\* PRO. I. 4. 13.

\* Festinat enim decurrere ceteros flosculus a gustu missive que brevisissima est fortie. Juven.

Think not that your present condition, your present pleasures will last long; No, no; as *Adonijahs* feast, these banquets will soon be broken up in a tragick amazement: \* *The end of that mirth* ( is coming, fast enough, and ) *it will be heaviness*. The fore of your *Conscience* will shortly gangrene, if it be not timely dressed, and bound up in the *Balsom* of Christs blood. The *World* will quickly fail you, and be as worthless dust under your feet. Your *Friends* now so dear to you, and you to them, shall suddenly go their way to their long home, and leave you to follow their cold clay, as Mourners to their Grave: And that which knocks still nearer at your door; *your* \* *life it self* is continually spending upon the quick stock, the oyl hourly consuming in the Lump; and your pleasing guest ( so dearly desired to stay with you ) tied up by an higher hand to a very short space of time; allowed only as a waytiring man to visit you, and must ( be you never so unwilling ) halter on his journey, quit his lodgings, and be gone again from you.

Think not that you shall escape, that you

Chap. I.

you shall be excused because young: the dead shall stand, the small as well as the great, before the Lord. And your death is already upon its march towards you; and shall arrest you, it may be at unawares, telling you, ( ripe or unripe ) the Sickle must now be put in, and you cut up, and carried before the Lord.

Oh Young Man! what wilt thou do in that solemn day? Then will grace be needed, then will the necessity and worth of it be better understood than now it is. Prepare, oh prepare to meet thy God.

Now it may be thy *Conscience* is not yet settled upon its lees, or seared through long custome in sinning, which yet it too soon may be; Thy *Heart* is yet as the heart of *Josiah*, tender and even melting within thee; As yet the *World* with its distracting cares is not crept in to hinder or overcharge thee; Hitherto the *holy Spirit* of grace even striveth with thee. Dost thou know indeed? Or hast thou seriously considered what this season is, what all these things mean, and at what pass thy present condition stands?



Chap. I.

\* *Quic-  
quid mo-  
ves a prin-  
cipio mo-  
ve. Hip.  
† *Agre  
reprehen-  
das quod  
finis coisu-  
escere.  
Hier.**

stands? Oh be periwaded to use means in time before the disease get too strong an head. Physitians tell us on the one hand, \**Of all Physick that is the hopeful Physick that is timely taken.* And experience tells us as sadly on the other hand; it is thard, hard indeed to turn out sin when it hath been once suffered to settle, and strengthen it self by long connivance and entertainment.

Oh! let not time wait all the day long in vain upon thee: oh! let not the Spirit of the Lord, as in the daies of the old world, strive in vain with thee. Whomsoever thou deniest, deny not God any thing that he asks thee; whatsoever thou refuselt, refuse not Heaven. God is graciously willing with it, thy soul may be everlastingly happy by it; *Return, return, and live.*

It is well worthy of observation, that in the *Hebrew*, the same word that signifies a \**Chosen person*, is commonly used throughout the Scripture to signifie also a *Young person*. It seems the Lord would have young people a choice peop'e. Oh! translate you this

*Hebraism*

\* *בחר*  
*juvenis a*  
*בחר se-*  
*legit, quasi*  
*ad omnes*  
*operas se-*  
*lectus.*  
*Buxtorf.*

Chap. I.

*Hebraism* into English, and shew your selves a *chosen generation*, a *peculiar people*, Children (as is said in *Daniel*) that may be able to stand before the Lord and King of the whole earth. Let others, if they needs will, be as dross, worthless dross, which no man values, in which no man takes delight. But as for you aspire after nobler things. Oh! strive for your parts to be as *so many vessels of Gold*, for the praise and service of your Creator.

Where are now those *Isaacks*, that meditate while they are young? Those *Jacobs* that prize and seek the heavenly blessing betimes? Where are now those *Solomons*, that study to know and serve the God of their Fathers? Those *Obadiahs* that fear the Lord from their youth? Where are now those *Hebrew children*, that ask their Parents (as those in the Law) what mean the Sabbath and Ordinances of the Lord, that they may also keep them? Or where shall we now find those *Sons of wisdom*, that being enticed by sinners consent not, but refrain their feet from evil courses, and keep themselves from the paths of the Destroyer?

Me

Chap. I.

Me thinks you should often call to mind the Example of *Samuel*; who ministred and served before the Lord while he was yet but a child. You cannot forget the good carriage of *those children*, which so affectionately sung *Hosannahs* unto Christ. We can truly tell you for your encouragement, the Lord ordaineth, the Lord accepteth praise out of the mouths of babes and children. Whoever quencheth them, God will not despise them.

These are the young mans looking-glasses; the young mans patterns and presidents that he should imitate and copy out. Oh! let not the memory of such die while you live, preserve them alive in your gracious carriage and conversation.

Neither are other Examples wanting. Did you but read the life of that *Josiah* of his age, King *Edward* the sixth; that *Phoenix* of his time, Prince *Henry*; that truly noble Lord, the young Lord *Harrington*; with many others, who blossomed as the *Almond tree* betimes; whose holy and virtuous conversations, whose sweet and gracious expressions should be the  
young

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young mans peculiar study and delight; Did you I say but read these, or wash your morning thoughts in the serious remembrance of them; as that noble *Roman* chose to wash his hands every morning in that Basin wherein he had the Picture of virtuous *Cato* in sight afresh before him for his imitation; It would even provoke you to be in love with all goodness for their sakes. You would even sit down and weep, as the *Emperour* did at the sight of *Alexanders* Tombe, to think how far others have gone in their early years heavenward; and you so backward, so far yet behind. Oh! that you would make it henceforth the real *Motto* of your youth, which was once the Swan-like Song of the dying Martyr, *None but Christ, None but Christ.*

CHAP.

Chap. 2.



## CHAP. II.

*The Young Mans Case, and  
Concernments as they now lie  
before him, stated and offered to  
his consideration.*

**Y**OU have more particularly two great *Concerns* lying now upon your hand which had need both of them be seriously thought upon, and duly provided for before you slip any longer time. The one is the wise ordering and improvement of this present life; which is commonly spoiled in youth, and scarce ever recovered in riper years. The other the religious providing for a better, which no man can be too diligent in. He that is truly faithful in either, will be in some measure conscionable in both. These hath God joyned together; and happy is that man who hath learnt to give each its due, and through a well led

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led life with men on earth, to pass to a better with God himself hereafter in heaven.

It will be your wisdom to understand aright the good consistency of both these together. That so you may neither on the one hand think hardly of religion, as that which quenchech the subordinate sweetness of life; as that which overthrows what were otherwaies lovely in nature: Nor yet on the other hand content your selves with bare nature, without the true grace of God; which is ten thousand times more worth, and better indeed than life it self. Be ye in Gods name frugal of all the just comforts of this life, slight them not, waste them not, they are the dear gifts of God, the God of all our mercies, the portion that is given us outwardly under the Sun. But if the Lord be willing to sanctifie these, and bestow yet greater then them upon us; let us not neglect, let us not despise our own advantages: but accept it with all humble thankfulness, that our water may thus be turned into wine.

Now therefore that you may the more

Chap.2. more understandingly comport with these great *Concerns*, and the better see what lies before you; it will be very necessary for you (what you can) solidly to inform and satisfie your selves very particularly in these three things.

1. The world into which you are now come, and for a time to live; what that is.

2. The great ends for which you are thus set on shore, and now sent hither; what they are.

3. The true way and means whereby these righteous and desirable ends might be at length happily attained.

He that once understands where he is, what he hath indeed to do, and how he may fairly and safely compass his work, needs not stand idle in the Market-place, he hath enough to take up both his hands, and heart withall. God grant that you may go ingenuously into your Lords Vineyard, and willingly work the work for which you were sent into the world.

First, Then be contented to sit down, and consider what kind of world

I The world into which we are come, what that is.

world

Chap.2. world this is into which you are now come. It may avails you in the sequel of your life to have throughly known it, ere you be further involved in it.

It is a world that too much encumbers most: but solidly contenteth none. Our Stage indeed whereon to act: but not our Bed whereon to rest. The Ancients, who observed and enquired very studiously after it, have plainly told us what we shall also find it, *A \* true Enemy in the disguised cloaths and habit of a Friend*. The Young man by mistake fondly calls it *Nomi*, and saies it is pleasant. The Elder by dear-bought experience finds it *Marah*, and cries out, oh! it is bitter. Such is this world as the Tents of *Kedar*, which you are now for a season come to take up your quarters in. It was once indeed a beautiful Palace, the glory of God shining without any clouds in its full brightness upon it. The furniture of it, when God took the first Inventory thereof, all exceeding good. But now sin hath narrowed it like the girdle by the river *Euphrates*, as a Vesture it is changed,

\* אויב  
שלושב  
נסות  
אוהב

*Inimicus*  
*veste ami-*  
*ci testus.*  
Buxtorf.  
Flo. Heb.

C

and

Chap. 2.

\* I Joh.  
2.16.  
Ambitio-  
sus ho:os,  
& opes,  
& seductio-  
luptas,  
Hec tria  
ovo trino  
numme  
mundus  
habet.  
Mantuan.

and its former beauty is departed from it. Satan is now by the permissi-  
on of God become the *Prince and God*  
of this world. The furniture of it now  
joyless enough. \* *All that is in the*  
*world ( and that All both scant and*  
*sad enough ) is the lust of the flesh, the*  
*lust of the eyes, and the pride of life.*  
The Favorites of it Gods Foes; *Whoso-*  
*ever will be the friend of this world ma-*  
*keth himself the enemy of God.* Sweet  
Children I flatter not your selves with  
vain hopes; this is not your resting  
place; arise, it will deceive you, it will  
destroy you.

Here may we too truly see the  
course of nature dayly set on fire. The  
children of men ( whom God hath  
made all of one blood, that we might  
unsainedly seek the good each of  
other ) almost every man breathing †  
strife, hunting his brother with a net,  
lying in wait to revile, to supplant,  
and to destroy. Here may we, as sad  
spectators, behold before our eyes the  
righteous ends of Creation almost  
every where perverted, and the good  
Creatires of God vilely abused, and  
made subject to bondage, to serve the  
lusts,

Quia  
terra potes-  
tate reg-  
nat Ermi-  
nus, in sa-  
cris ju-  
rassit putes.  
Ovid.

lusts, the beastly lusts of sinful men. Chap. 2.  
Such I may once more inform you, is  
the world that you are now as stran-  
gers and pilgrims come into.

If afterwards you meet with rough  
waters, and manifold troubles scarce  
now it may be so much as expected or  
lookt for by you; you must not mar-  
vel, as if some strange thing befell  
you; remember this only word, it is  
the *World* a raging Sea which cannot  
rest whereon you sail.

If temptations hereafter on all  
sides endanger your souls; you are also  
forewarned of it. This is that wilder-  
ness, where so many fiery Serpents  
will be stinging of us. Trust not, oh!  
trust not to that which hath undone  
so many. Though it appear as the  
plains of *Sodom* once to *Lot*, like the  
garden of God for sensual pleasantness,  
choose it not; it must as *Sodom* be de-  
stroyed. This, & no better, is the world  
into which we may now sadly welcom  
you. You may write upon these  
doors, and safely conclude as the *He-*  
*brews* piously do in their familiar Pro-  
verb: \* *One hours sweet refreshment in*  
*that world which is to come, is far to be*

C 2

prefer-

\* יפרא  
שעה  
אחרת  
של  
קורת  
רוח  
בעולם  
הבנה  
מפני  
חיי  
העולם  
חנה

Melior est  
hora una  
refrigerii  
in mundo  
futuro,  
quam tota  
vita mun-  
di hujus.  
Pirke Ab-  
hoth.

Chap. 2.  
2 The  
ends for  
which,  
what they  
are.  
† *Quid  
sunt &  
quid in  
vobis  
significet.*  
Jerfus.

preserved before an whole life in this.  
2. But now secondly, being come,  
as God once said to *Elijah*, so may I  
to you; *What makes you here?* † What  
have you here to do? Enquire humbly  
at the Word of God, weigh things as  
you are able in your own consciences,  
and judge impartially, what you  
think God sent you into the world  
for.

The end in any action, though it  
be the last thing that is actually at-  
tained and reached unto; yet must it  
be the first thing that is espoused, and  
thought upon. Before we let the Arrow  
go, we had need take heed our eye be  
first upon the *White*. You are as Servants  
going to Market, upon your Masters  
business, Dear Children! be willing  
to take your *Errand* carefully; and  
God Almighty grant, that when you  
go home in the Evening of your Life  
to stand before your Master you may  
be able truly to say, \* *Father I have  
glorified thy name on earth, I have* (tru-  
ly, though but weakly) *finished the  
work thou gavest me to do.*

\* John  
17.4.

You came not hither to trifle away  
your precious hours in vain pastimes;

No,

No, no; time is of it self without  
these too nimble, and hastens too fast  
from us. You came not hither to trea-  
sure up further wrath against the day  
of wrath; our danger is too great al-  
ready. You came not hither upon a sen-  
sual errand, to make provision for the  
lusts of the flesh; as if the Soul had  
nothing to do, but to become (as ma-  
ny would have it) \* a Cook, or Cup-  
bearer, or some Kitchin-servant to  
the body. You came not hither, *Gebazi-  
like*, to run after the Chariot wheel  
of a foolish fickle world, for change of  
Raiment, or peeces of Silver. Take  
heed you embase not your selves to  
any of these things; they are far be-  
low you as Men, much more below  
you as Christians.

† You came hither upon business of  
more consequence. On that great *Er-  
rand* wherein every creature so justly  
oweth it self; to glorifie that God,  
which gave you your life and breath.  
You came hither as the sick man unto  
change of air, for recovery, and cure.  
You came hither to imploy an immor-  
tal soul in the study of Eternity; and  
in a spirit of enlargement and noble-

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\* *Hi qui-  
bus in solo  
ovenu  
causa pa-  
lato h.  
Juv. n. i.*

† *Excit-  
mur ad  
melioris  
magnitu-  
dine re-  
rum. Salut  
Ad v. r. u  
p. p. p. p.  
no. p. p. p.  
civ. u.  
Immorta-  
litate  
animag-  
nitudine  
sp. h.  
Associat.*

C 3

ness

Chap. 2. nels to look after those future things which shortly shall come to pass.

In plainest terms; *You came hither* to settle the great case of your Souls heaven-ward on such solid terms, that neither the troubles of life, nor the very stroke of death should ever hereafter be able to amaze you. *You came hither* to seek the Lord, and his face; reconciliation, and communion with him, whom you must enjoy; or dye, and fall for ever.

Oh dear Youths! these are the great ends of life, if you can apply your tender minds, (too tender I fear to close far with such ponderous matters) yet these and no less than these are the sacred ends of life, and your just duty if you can receive it.

And who indeed can have the heart to refuse or wave the righteous pleasure of the Lord herein? Is it worth the time to design (so earnestly as most do) such inferiour things as Honours, Estates, and Friends here? And shall it not much more become us to rouse up our minds to nobler things, things worth the thoughts, worthy of the cares of an immortal

Soul?

Soul? How we may most filially, and fully serve the glory of our great Creator? How we may most surely escape the snares of death? And in the end inherit the long long'd-for crown of life? If others can find no better employment than with *Claudius* Souldiers to gather Cockles, or with the poysonous Spider to make sorry traps to catch silly worthless Flies in. If they will needs (as too too many daily do) with the Serpent go upon their belly, and lick the dust; † unworthily chaining down an heaven-born spirit to poor unsutable and earthly things: Yet let them be no Presidents unto you. Call you upon your souls (as that holy man did) to remember their Country and Kindred above. \* God hath given you the wings of nobler desires heavenward, oh clip not those golden wings but make your flight as the Dove unto the Arke. Walk you in Gods name in the way that is most excellent, and cover you the best things.

Thirdly, You have now understood both where you are, and what you have to do. It rests still thirdly that

C 4

YOU

Chap. 2.

† *Atque affligit hu- mi diuine particulam auce.*  
Horat.

\* *Πτερί- να ἀρκα- να λυσι- μω αὐτῆ.*  
*Mens ho- minis est ejus ala.*  
Chrysost. 3. The way and means by which to attain those ends

Chap. 2. you carefully consider, by what true means these great ends are to be at length attained and enjoyed. The glory of God, the glory of God it is most mens language: few mens care. The persecutor in *Isaiah* could say, *Let*

\* *Isa. 66.*  
5. \* *God be glorified*, when he for his part went about whatever he could by his bitterness against Gods people to dishonour him. Heaven and happiness are easily pretended to; but not so easily enjoyed. Neglect and slightness in the means of our salvation is the *Epidemical* disease; here we commonly stumble, and fall. Most men could soon be persuaded to like of the end: but they can scarce away with the means.

† *Joh. 14.*  
6. *Ambulare vis? Ego sum via; falli non vis? Ego sum veritas; mori non vis? Ego sum vita.* Aug.

Well, the case is however stated unalterably to our hands; whether we like or like it not. Our way of coming to the blessed favour of God, (and oh that our hearts may be solemn indeed in these solemn things) our way, I say again, is that new and living way by Christ, and the Covenant of free grace. † *He is the way, the truth, and the life: no man cometh to the Father but by him.* Our way unto any sweet com-

munion

munion with the Lord, or consequently glory in the end for our own dear souls, is by the real renewing of our inner man, and sound conversion toward God. \* *For what communion* (thinks any man) *is light likely to have with darkness? Or what fellowship* (if we will needs remain in our sins) *can Christ have with Belial?*

We are now come to the great knot, that sore difficulty, wherein your present thoughts should be so justly taken up; whereupon the *Crisis* and decision of your future state so certainly will depend. Oh! that the Lord may please to bring you under the bond of his Covenant, and make you partakers of this great, this blessed, and honourable change *from nature to grace, from the power of Satan to the Kingdom of God.* Knowledge and education may make an external Professor: But it is only Regeneration that makes a true Christian. Conversion (we may all with blushing confess) with many it is plainly despised: with most it is secretly disregarded, as a matter of great and deep thoughts of heart, and so we set up the exercise of your profession of the

name

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\* 2 Cor. 6.  
14, 15.



Chap.2. name of God without any serious travel in it. But this will serve no mans turn ; it is a truth shall live when we are dead ; No Regeneration, no Salvation. \* *Except a man be born again, he cannot see the Kingdom of God.*

\* Joh.3.  
3.

This is that ingrafting of the wild branch into the good Olive, that it may bring forth better fruit. This is as the first Resurrection unto life, which must forerun any ascension unto glory. This is that fresh and lively drawing of the glorious Image of God upon those dark hearts, which lay before as the Earth in its first *Chaos*, void and without form, or beauty. Oh ! that men would forbear their hard thoughts and censures of God, and the sweet workings of his grace. There may be many weaknesses even in gracious hearts according to the frailty of humane nature while they are under the hand of God in the transacting of this great and unusual work. There may, and will be sore throwes and pangs accompanying of it, wherever it is truly wrought. But still these things need not be matter of reviling, matter of

of distaste, or discouragement unto any. What God himself sowes is here sown in weakness. And as for the thing it self, this new birth, this new life, this renewing of the inward man must indispensably and certainly be if we desire any part. or place in that new *Jerusalem* which is above.

This is the very posture of things before you, these are those ancient *Land-marks* which none may remove. What oh ! what manner of persons then ought you to be ? What continual and serious care are you obliged henceforth to take lest you should do the work of the Lord and your own souls slightly.

CHAP.

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CHAP. III.

Counsel and Advice propounded for the right Guidance and Improvement of the Young Mans present Condition to his Own and Others Solid Comfort.

YOU cannot now account (as too many do) gracious Counsel in the Lord either needless, or burdensom. No, no; it is as an excellent Oyle that needs break no mans head. The needful and happy Clue to carry us through all our present Labyrinths. The true Index of a sweet and hopeful disposition. \* So (saies the Historian) shall any man become surely eminent and prosperous; if he be deliberate, and willing to steer his course by the compass of Good Counsel.

It is the neglect of this that casts so many sad shipwracks upon the shore. Headinels † rusheth on and is confident,

\* Ἄνωγ ἡ τοῦ ἀνδρὸς ἐν βουλευμένοις, &c. Herod. † Vis consilii expers non erit. Suet. Horat

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confident, but never prospereth. There are and will be those heart breaking groans in another world which may justly endear good Counsel to us while we have a day to live. \* How have I (will the poor damned one day say) how have I hated instruction, and my heart despised reproof!

Dear Youths! stop not your ear as the deaf Adder to the instructions of wisdom, let them be unto you as the weights to the Clock, that set it into an orderly motion of going. As the welcome friendly gales of wind, which carry the ship (that might otherwaies have lain becalmed) the fairer, the faster and straiter toward its desired haven.

It is a spur to quicken our pace, a guide to direct our way, which the wise in heart will esteem as the Poet of old: † A sacred thing of great safety and usefulness to all.

The Counsels and requests I have now more particularly to lay before you for the guidance of your youth are of a twofold nature.

- 1. The first relating more immediately to Religion between God and your own souls. 2. The

\* Prov. 5. 12.

† Βαλὴς ὀρθῆ: ἔδεν ἀσφαλῆ-σερον. Ἰερον ἀλιθῶς ἐστὶν ἢ συμβουλίαι. Menander. Counsel propounded twofold: 1 More principal in reference to Religion.

Chap. 3.

2 More subordinate in reference to Civil Conversation.

2. The other to your relative condition, and converse which you are entering into here with men. Though therein also Religion is still greatly concerned. In both I shall endeavour all plainness, and practicalness; and not to cast in matters of doubt and division. Such things are at any time more ready to humour the wrath of man, than to work the righteousness of God. The Temple is then best built when there is the least noise of knocking or hammers heard about it.

It will be your part, and that which God himself will look for at your hands; not barely to read, or to rest your selves in the verbal commendation of pious truths; (which nature is very desirous to sit down upon, as they on this side *Jordan*, and go no farther toward the *Holy Land*;) you are to compose your selves forthwith to enter upon the real practice of the good will of God concerning you. And oh! that the Lord who alone teacheth to profit would please to give these sorry Lines any place of abode in your hearts, to your souls just

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1 General Counsel touching Religion. A right understanding & esteem of it.

just furtherance and edification in the Lord.

In the great Concernments of Religion, as Man is far the noblest Creature in the world: So is Religion still the highest ennoblement that he is possibly capable of. A right understanding in it, a wise and cordial consistency with it, (that we may not in effect dishonour what we seem to respect, by an undue professing of it) these are mercies of an high nature, and come only from *the Father of lights*.

The heart that is thus upright with God carries alwaies a great presence and blessing with it, \* *The eyes of the Lord run to and fro throughout the whole earth, and he will shew himself strong in behalf of those whose hearts are thus perfect toward him.* We may here safely sing with the Psalmist, † *Blessed is every one (be he never so mean otherwaies) that feareth the Lord, and (thus) walketh in his waies.*

The Heathen though wandering in too much darkness, have yet usually had so high a sense of this, as ascribe all their welfare to their fidelity and care in

\* 2 Chro. 16.9.

† Psalm. 128.1.

Chap. 3. in their Religion. Thus the great Orator \* even boasteth of his Romans; that it was neither their Policy, nor their Strength, but their Piety which became the advancement of their Nation. Lo here! how they who had not the Law, became yet a Law to themselves; oh let us be provoked to a better emulation by them.

\* Non caliditate, aut robore; sed pietate, et religione omnes gentes nationes que supererunt. Cicero.

2 Particular Counsels, 1 A due reverence and knowledge of God. † Optime de Deo existimate pietatis exordium. August. † Heb. 11. 6.

But I shall endeavour to be yet more particular with you, that you may not on either hand (as too many in these perillous daies are sadly found to do) miscarry in these tremendous matters of Religion.

First then, Entertain from your youth up † pious and reverent thoughts of God; live in the constant acknowledgement of him in all your waies; let your hearts dwell in the religious sense of his Deity; his Holiness, and Omniscieny, and they shall lay a divine weight upon both heart and life. It is a fundamental principle which God himself stands much upon. \* He that cometh to God must believe that God is, and that he is a rewarder of them that diligently seek him.

In

In the Old Testament we read, Chap. 3. \* The fool (and never any but the fool) hath said in heart there is no God. And in the New Testament † the Apostle tells us of some that were without God in the world. Not that God intends to let them so escape and pass away: No, no; though they would have nothing to do with God, God hath yet something to do with them, but the Scripture thus records them for practical Atheists against God, because they care not to know, or interest themselves by true grace in him.

But as for you see that you set the Lord alwaies at your right hand lest at any time you offend against him. \* Live continually as in his sight; for the truth is, you, and all your waies are naked and open before him. Harbour not that thought in your mind, venture not upon that action though never so seemingly secret in your life; which you would be ashamed to own, or avouch as yours before the Lord. Still meditate the Omniscieny and greatness of the presence in which we alwaies all of us are, and how all our present waies, will we, will we; D mult

Chap. 3. נבל \* stultus a נבל cecidit. Cui ratio & mens concidit ut stulte ac turpiter sentiat, & agat. † Eph. 2. 12.

\* Quicquid agis memento sursum parare memento, Inspectorum semper alicui Deum. Prud. Hymn.

Chap. 3. Must one day abide the touchstone of a publick trial at the Bar of God. Choose him in your Youth; and he shall be a God ill-sufficient unto you through your whole life.

Exod. 33. 18.

Yet rest not your selves too much on this general reverence toward God: but modestly press after the most particular and filial knowledge of him. You may freely say as *Moses* without offence; *I beseech thee shew me thy glory.* He is that God in whom you live, and have your being; the God of all your mercies and good things; with whom (if ever you become happy) you are to live to all eternity. You cannot, sure you cannot but holily desire the utmost acquaintance before hand with him.

Omnia sapientia hominum non habentur nisi a deo cognoscantur & colantur. Hoc nostrum dogma, hęc scientia, &c. Quia ita ita se voce possunt testificari, proclama. d. m. d. c. 10. Hoc quod Philosophi omnes quęsierunt, nec unquam invenirent, si quę ualderunt. Lactant. lib. 3.

How earnestly, how affectionately was this pious study recommended in the Primitive times! Their Language me thinks might even enflame us. *I testify (saies Lactantius) I proclaim it as far as ever I can make this*

voice

Chap. 3. *voice of mine to be heard, I declare to all the world; that this is our great Maxime, and Principle, the true Knowledge and Worship of God, it is the just sum of all Wisdom. This, this is that the Philosophers so anxiously sought after: but poor men they groped in the dark, and could never find it.*

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Dear Youths! you are willing to learn and gain acquaintance with men: Oh! be ye not strangers unto God. I commend, and leave it with you under this great assurance; It would most certainly become *life eternal* (to any of you thus) *to know the only true God, and him whom he hath sent Jesus Christ.*

Joh. 17. 3. 2. A pious recourse to the Scriptures for attaining this knowledge

Secondly, Let your fear and profession of him and his name be alwaies guided by his pure Word. It is your *Chard and Compass*; your *Pole and Star*; in Gods name sail by it.

כל \* חפצו וחקצו לה ישו כה

Whatever other desirable enjoyments God hath given you, this without an *Hyperbole* far exceeds them all: we may safely conclude with the Ancients, The *whole World* hath no Jewel like to this.

Omnia christiana mea & tua non equantur ei. Bux. Flo. Hebr.

Read dayly, meditate reverently in

D 2

those

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those holy Scriptures. They are the Christians *Treasury*; the field where the heavenly *Pearl* must be fought, may be found.

There shall you meet with *History* none so sacred, none so ancient; *Promises* none so heavenly, none so cordial; \* *Precepts* none so righteous, none so holy. † *For what nation is there so great, that hath Ordinances and Laws so righteous, as all this Law which the Lord your God setteth before you.* Let these Scriptures be ever more your *Songs in the house of your pilgrimage.*

Men may fondly magnifie profane and Philosophical Writings; as somewhat of inferiour usefulness many of them have: and we both may and should freely and honourably acknowledge the common gifts of our *Creator* wherever we find them. But still in all things that concern our conversation, and souls comfort, *to the Law and to the Testimony*, as the standing and unalterable manifestation which God hath been pleased to leave extant of his Will unto the ends of the World.

*In your reading*, begin alwaies with Prayer; humbly intreating the Lord, that

\* Quicquid docetur est certitas, quicquid promittitur felicitas, Hugo. † Deut. 4. 8.

Chap. 3.

that he would shew you the wonders of his *Law*. *In your hearing* attend with the greatest reverence; still remembering the Ordinance is high, though the Instrument may be mean; the *Treasure* heavenly, though the *Vessel* be but earthy. *In your applying*, force not the Scripture from its native intendment and meaning to the humour of times; the bias or interest of your own opinions or affections whatsoever. Let all your \* converse therewith be in all chastity and pureness of mind, take Gods Word as God gives it, and resign your selves into a pious obedience to it.

Remember *Timothy*, and be ye provoked to an holy emulation, he had known the Scriptures from a *Child*; it is they which under God are able to make you wise unto salvation. Your knowledge in other things may be as

Brass: your knowledge in these will be as Gold; † greater riches, and of greater worth. Happy is that man that is an *Ezra*, a ready *Scribe* graciously versed and acquainted in the Law of his God.

It is too likely you may live to

D 3

hear

\* Sint castae deliciae mea, Scripturae tuae, nec fallax in eis, nec fallax ex eis, Aug. Confel.

† Praestat paucula ex meliore scientia degustasse, quam de ignobiliore multa. Cal. Rod.

Chap. 3. hear and see great contentions in the World about Religion; *Lo here is Christ, and lo there!* but go not you forth after them; be not led by the insinuations of men, whereby they cunningly lie in waite on almost all hands to deceive.

I have often been ready to say within my self, Lord! give me a Religion according to thy holy Scriptures, truly built upon the foundation of the Prophets and Apostles: or I have no great desire to any at all. *Here* our foot standeth upon firm ground; *Here* we may safely repose our wearied hearts; *Here* we may confidently adventure the great concerns of our dear immortal souls; *Here* have we the faith of God himself, the true and faithful God, solemnly plighted unto us, that we shall not be deceived in our way, that we shall not be disappointed in the end. Oh! stir not from the horns of this Altar, from this *City of Refuge* lest you die. Be you, I pray you, guided by the good Word of God; the Heavens and the Earth shall pass away, and the boisterous wills of men shall come to nought:

nought: *but the Word of the Lord shall endure for ever.* Chap. 3

Thirdly, Next after this general fidelity to the Scriptures draw nearer home, and let them more particularly inform you in the true knowledge of your selves. This is that *Terrain-cognita*, that unknown Land, which so few make any discovery of.

Many are great Travellers, ready Historians; scarce any Age, any Country, or City, but they are familiarly acquainted with it. The Seas, and utmost Isles; the very Desarts, and remotest Mountains they can discourse particularly of them \*. But still are too great strangers at home, there is one Cabinet scarce yet ever unlocked, one book scarce ever yet opened, they are little read in their own hearts. May be it is because the reckoning is long, and we but little provided to clear it; The Leaf where we should read is much blotted, and we take little delight to look into these things.

But Dear Children! say not you so. Neglect will scarce pay that debt which grows of it self dayly greater;

D 1

or

3 A real study in the knowledge of our selves and our present misery.

\* *Peregrinatus in sua terra, magis in sua natura, in sua anima, quam in Indicis scriptis, & notis terrarum.* Morn.

Chap. 3. or pacifie that Creditor who takes the contempt worse than the debt it self. Know therefore ( and you cannot indeed but know ) that you, even you, have gone astray from the womb ; and are, though but *young people, yet old sinners, \* great sinners, Gospel-sinners* ; and that God expects true repentance, true faith at your hands, as well as any, if you desire any part in the Kingdom of God.

\* Tantillus puer, tantus peccator.

\* Pars divina in homine mercia. Sen

The story is sad ; but true, and we may relate it. Man enters into the World at *traitors gate* ; born in sin, and conceived in iniquity. *His body* frail and mean as the dust ; a common *Hospital* for almost all diseases, which successively one after another come and take up their quarters perforce there. \* *His mind, as Nebuchadnezers,* degraded, and cast down from its former excellency among the beasts of the field ; and there it now walks. *His understanding,* that bright and precious Lamp, is gone out, nor does he now lift up his eyes any longer to know the Lord. But sinks down in great stupidity of spirit, as one regardless which way Eternity goes, as one

utter-

utterly alienated from the life of God through the ignorance that is in him. *His Conscience* that noble watch, and under God the very \* *Life-guard* of his soul, stands no longer upon its watch Tower : but lyeth as one that fainteth ; spreading its hands, bleeding, and dying at the Gates. The inferior servants, *the affections,* all in an uproar and confusion, *Judas-like* betraying their Master ; rending themselves from their just service, and hasting to ingratiate and let out themselves to a foolish treacherous World.

He that might have been sometime saluted, and that truly too, *Jedidiah* the beloved of the Lord, the Son of God, and Heir of glory : His blood is now stained, the entail justly cut off, and he must be arraigned under that joyless title *Loanmi,* none of Gods, but *a child of wrath, a stranger from the Covenant of promise.* Under the guilt of sin, and he knows it not. Under the power of sin, and he feels it not. Responsible to God for all he now does, and yet regards it not. Within a daies march ( for ought he knows )

Chap. 3.

\* Corrector affectionum, anima paedagogus. Origen.

of



Chap. 3. of death and judgement, and yet lies it not to heart. *His eyes hath he closed, and he knows not the things of his own peace.*

Imbecillitatis exemplum, temporis spatium, fortune latus, inconstitio inigo; putredo in exordio, bellum in omni vita, est verum in morte, Sec. Selon.

These things, Sirs, are no hidden secrets; The Heathen though at a great distance, yet they easily saw Mans misery, and frequently made both affectionate and voluminous lamentations over him. He that converses but the least with their Writings, will soon understand what sorry titles of honour, what mean and sad descriptions they bestowed upon their own nature, and its present condition in the World. *The pattern of frailty, the spoile of time, the sport of fortune, the very picture of sicklaues; siltiness from the birth, too too much a leest all his life, no better than a feast for worms in death.* This was the Language they generally gave of Man, and they thought they miscalled him not.

Poor men! they were eye witnesses indeed of the sickness: they saw things were ill, but they scarce understood the rise and cause of the disease. They could only cry out in the general,

rall, (as one of them bitterly did: ) *Woe, woe is me, and yet what is it that I cry out so mournfully of? Oh! it is the manifold miseries we lie exposed unto.*

Dear Youths, you must be persuaded to sit down and apply the Story. The case is naturally yours, the case is too truly every mans. Oh! smite upon your \*breasts in a due sense of these things, and say with *David, I, Lord! I am the man.* It is I who have thus sinned against heaven, and am no more worthy to be called thy Son.

Fourthly, This being your wound, where shall we now find any balm or healing for it? We are not likely you see to stay long here on earth: and without pardon of sin we can never expect to come at heaven. The love, the dear love of God through sin is already lost; the life of grace extinguished; a debt and guilt the saddest, the greatest that ever were, contracted; the comforts of this present life decayed; the strength and sting of death exceedingly increased. We may now too truly name our selves

Chap. 2.

Οἱμοι, οἱμοι; τίς βίμοι; πένθημασιν. Euripid.

\* Sensus miserie, approximatio misericordie.

4 An unfained seeking after our recovery by Christ.

Chap.3

selves *Magor-Missabib*, fear and terrour round about. Yet be not too much dismayed, there is hope in *Israel* concerning our case. And I may and must (though not without much trembling) invite you this day to *Jesus Christ*. Oh! hunger and thirst after him and his righteousness; that in him your sins may be covered, and your souls clothed with the garments of salvation. It is not *Musick*, it is not *Wine* that a condemned person desires: but a *Pardon*. Go you and do likewise.

I told you even now a saddening story: I may now bring you tidings of a more welcome one. Oh! receive it as becomes you in the Lord.

The Father of mercies hath from his Sanctuary looked down upon our low estate. He saw we were sold for bond-men, and for bond-women; falling into the hands of Satan, and misery for ever; There was no eye to pity us; Our own strength and righteousness departed from us; The redemption of our souls likely to cease for ever.

In these great streights his bowels were

Chap.3.

were moved to have compassion on us. His own arm undeserved, undesired brought salvation to us. The work was great, and he trusts no meaner Person than his own Son with it. Him the Father sends and seals; Him he gives to death, and raises up to life; and † all for this sweet end, that he might be a \* *Prince* and a *Saviour* to give repentance and forgiveness of sins to such poor Creatures as You and I are. Behold the love wherewith the Father hath loved us.

The Son accepts it. As it was written in the Volume of Gods Book, he is content to come. If his Death will procure our Life he goes willingly to it. He submiteth himself by imputation to be made sin, \* who yet actually knew no sin; that we, worthless we, might be made the righteousness of God in him.

In pursuance of this unsearchable and unutterable love it is that the Spirit of God so often knocks at our hearts; That the Ambassadors of Christ are sent in such earnestness unto us, to beseech us to be reconciled unto God; That the Word of the Lord

† *Nostri causa summius nati, sepelivi, &c.* Bern.  
\* Act. 5.

31.

\* *Qui in se longe sanctissimus, imputatione tamen sinitur peccatorum maximus.*

Chap. 3. Lord is left, as his Agent, alwaies *Resident* in our houses, to treat with us, that we might receive the pardon of sin, and live.

This is that rich grace which the *Prophets* so long ago enquired after, and prophesied of. And this in the Lords name I humbly encourage and exhort you in. Pardon of sin may verily be had; only seek it aight. Turn not the grace of God, I charge you, into wantonness. Boast not you, as if your condition were therefore out of danger, because there are it may be some sovereign *Amidotes* in the shop, or a rich *Cordial* in the glafs: The sick man may nevertheless languish, and die if he makes not a real use of them.

Oh! go humbly to the Lord, go by Prayer, go by Faith, go with a full purpose of heart, that if the Lord shall please to speak peace, you will no more return to folly. Prostrate yourselves, spread your case before him, tell him, it is not Corn, or Wine, or Oyl that you come for: but the light of his Countenance. Tell him, oh tell him it is the pardon of your sins, and justification in the blood of his Son, that

Chap. 3. that is to you the mercy of all mercies, which you above all things stand in most need of; and that (if he would please to give you leave) this is all your desire and humble boldness; by the hand of faith to touch his golden Scepter, to take hold of his tender mercies in Christ, and live.

It may be he will say, as in the Gospel, *Son! arise; Daughter! arise; be of good cheer, thy sins are forgiven thee.*

I could even bitterly mourn, that this sacred mercy, this fundamental mercy is no more in all our thoughts. Men may weary themselves in wide discourses to find out wherein their chief happiness consists, and who is at length the happy man: But alas! the wise man needs not glory in his wisdom, the rich man may forbear boasting in his riches. We may once for all, once for ever conclude with *David*, *It is he, and none but he, whose sins are pardoned, whose iniquities in Christ are covered, who is the truly blessed man before the Lord.*

Fifthly, If God shall shew this great mercy, in the fifth place be you care-

Psal. 32. 1.  
5 An holy care to walk worthy of Christ in all our waies.

Chap. 3.

ful to return the answer of a good conscience; and give up your selves intirely and unfinedly to the Lord in a truly gracious life. Therefore indeed hath the dear grace of God appeared in the world, to enoble our conversations above the principles or course of nature to an higher life, the life of grace. And if any shall ask more narrowly, what Christianity means: We may answer in the language of that holy \* man, *This is the sum of the Christians Religion, to live free from sin and wickedness in the world.*

\*Christi-  
anorum  
religio  
sine sceler-  
e, & sine  
macula vi-  
vere. Lact.  
† Non  
magna lo-  
quimur:  
sed magna  
vivimus.  
Mimat.  
Felix.

\*Christi-  
anus nemo  
recte dic-  
tur; nisi  
qui Christo  
inobis  
prout val t  
coepu-  
tur. Cyp.

It is manifestly the highest testimo-ny and commendation that we poor creatures are ever able to give to Religion; when we do not barely comple-ment it, *Ephraim-like*, with † goodly words: but practically offer our selves (such as we are) to the service of it; endeavouring to acquit our selves in the just performance of great and gracious things.

*The Christian* (saies the \* Father) *then, and then only shews himself worthy of his Christian name when he walks in his Conversation Christianly.* By this shall men know that we like our Religion

ligion

ligion indeed, that we account the Lord faithful, and his righteous waies worth our careful walking in. The Gospel deserves it, men expect it, we should fulfil it. *All people* (are ready enough and) *will walk every one in the name of his God: and let us also* (though upon better grounds) *walk in the name of the Lord our God for ever and ever.*

Chap. 3.

Mic. 4. 5.

But alas! herein Christianity covers its face, sits down with tears upon its cheeks, and bewailes it self as one neglected, too much neglected on all hands. Me thinks I hear its groanes as in the *Lamentations*, *Is it nothing to you, oh! all you that pass by? You that are called Christians, and which is yet more, you that have come forth as Protestants from the Corruptions of former Ages, that ye might (as Israel going out of the Land of Egypt) the better serve the Lord; when, oh when shall wisdom be practically justified of these her children?*

The profane man doth the Devils work with all his might; he runs violently to the utmost excess of riot. The worldly man his heart taketh not

E its

Chap. 3. its rest in the night; he is drudge enough, and enough to the world for the recompence he is ever like to have from it. These spare no pains: but act like themselves, too true to their principles (such as they are) wherever they come. But oh! the professors of the everlasting Gospel, how do they faint in the head of the Streets! How cold and weak are they! How sparing and slow to adorn the Doctrine of God and our Saviour! With *Ananias* and *Saphira* we keep back part of the price. We offer the form, but too often withhold the power. Oh *Sirs!* if we have judged Religion worth professing: let us also judge it worth the practizing. It may be our care and labour of love may one day be found as a sweet memorial before the Lord.

\* Omnes dispartire malum, quod est in ore. Sen.

Dear *Youths!* You will meet with many (it may be) posting a *Jehus's* pace in the \* Opinions and Traditions of men, (for indeed a carnal forwardness in such things, whether on the right hand, or on the left, costs us not much, it is self-grown, nature can afford it.) But *oh Lord!* how rare a thing doth

doth it still remain! to find an *Hezechiah*, that can testify upon his death-bed in what uprightness he hath walked before the Lord all his life. *Israel* may be as the sand by the Sea-shore for common profession: but these will still be too near the Lords reckoning, *One of a City, and two of a Tribe*, that is very few.

Wherefore I will even entreat you to revive that sweet Inscription which was once engraven upon *Aarons* breast-plate, oh! Copy it out fair in your lives, and be ye *Holiness to the Lord*. Let this be your kindness to that sacred Name of God by which you are called; not to leave it (as too many do) subject to everyones \* reproach by the carelessness of your carriage: but by the cleanness and vertuousness of your deportment whatever you can to make it a praise in the Earth.

Sixthly, When at any time your tender hearts shall be desirous to refresh and ease themselves from the sorrows of this life: Evermore go to God and the sweet comforts of Religion.

E 2 This

Chap. 3.  
\* In nobis Christus patitur opprobrium; in nobis lex Christiana patitur maledictum. Salvia. 6 A recourse in all our sorrows to the Comforts of Religion as our best Cordials.

Chap. 2.

מנוחמו

מן

השמיים

Consolatio-  
nem coe-  
lestis  
Optamus.  
Majem.

This was the solemn counsel and farewel the Jews were wont to leave with their dearest Friends when most overwhelmed with sadness, *We wish you (as the best Cordial) the comforts of heaven.*

We might herein not without just indignation say (as *Elijah* once did) *Is it because there is no God in Israel, that men send to Baal-Zebub the God of Ekron?* Is it because the All-sufficient God is become as an empty Vine, that there is such hurrying after the world and its fading comforts? The provocation and indignity that is herein offered to the Lord is exceeding high; it is in effect a denying of that God that is above. Oh that men would not deal so dishonourably by Religion. That whereunto we appeal for our future *salvation*: in the name of God let us therewith consist for our present *consolation*.

It was from hence the *Martyrs* drew all their joys. They justly might, and did thank the Lord for it, that their Prisons were to them as Palaces; their chains as so many bracelets of Gold. It was Religion that

Chap. 3.

that feasted them in their dungeons; that enabled them to write so cheerfully to their Friends; (as many of them did) *I am in the esteem of men in hell for outward misery: But I am in my own sense as in heaven for all inward comfort in the Lord.*

And it is from hence that we also (if we be not wanting to our selves) may as well draw waters of joy for our souls out of the Wells of salvation. Dear Children I be perswaded whenever you have occasion in the day of your sadness to make use of Religion, it may be you may find it your best comforter in the whole world.

Cheerfulness is indeed that *Man-  
nah* which nature is so desirous as oft as may be to taste of: and God is as freely willing that we should have it. He hath provided that for us; *Joy is sown for the righteous.* And he hath invited us to that, *Rejoyce in the Lord ye righteous, and shout for joy all ye that are upright in heart.*

You may soon find in the Lord all apposite and suitable comforts for every condition. There is an estate for

Psal. 72.  
11.

Psal. 32.  
11.

Chap. 3. the poor, strength for the weak, a Father for the Fatherless, pardon for the bleeding sinner, healing for the broken in heart, a better world for those that are graciously weary of this, immortality and blessedness for all that choose and love it. Heaven and happiness so transcendent, so glorious, that we may modestly say, the \* heavens which we here behold are but as earth, without form and beauty, in comparison of that Heaven of heavens which God hath appointed for the everlasting rest, the true home and habitation of his people. Such a God and such comforts are enough, when ever we are to walk through the valley of the shadow of death we need fear no evil, these joyes of the Lord may be an everlasting strength unto us.

\* Ad illud  
caelum coeli,  
etiam terra  
non est.  
Aug.

There can be no affliction so sad, but you may arise and lead your captivity captive. You may make the proudest of them, as *Adonibezek*, serve under your Table.

Or as *Tamberlane* did by his conquered foes, make them draw at your Chariot wheels, and serve to the increase of your triumph. Let the fiercest

Lion

Lion come against you when it will, you, as *Sampson*, may overcome it, and may propose it as your Christian Riddle, that *out of the eater* (the most devouring affliction) *can you fetch meat*. Religion allows all its true followers to rejoyce in the very face of tribulations, knowing that they (how unlikely soever) yet *work for us a far more exceeding eternal weight of glory*.

There can no outward enjoyment whatsoever come to your hand, but it might be hereby refined and improved seven-fold unto you. Your bad things might be made good: and your good things better. This, this is that true *Philosophers stone*, that turns all into Gold, all into Mercy. *We know* (saies the Apostle, and it is no dubious conjecture: but a truth may be safely built upon) *all things work together for good to them that love God*.

Once more then sweet Children! let me commend you to God and the comforts of his grace. Be not your own foes. Seek not the living among the dead; \* look not for comfort where it is not: neglect it not where

E 4

it

Chap. 3.

Judg. 14.  
14.

\* Quere  
quod que-  
ritis, sed  
non in  
queritis.  
Aug.

Chap.3. it is to be had. But humbly say unto God, *Thou oh Lord! shalt be my hope: Thy Word and thy Promises my Soules Comforters in the land of the living.*

CHAP.

Chap.4.



CHAP. IV.

*More subordinate Advice in reference to the right ordering of our Civil Conversation and Concerns in the World.*

I Have now laid before you some of those more ponderous points of your concernment and duty between God and your own souls. I shall at present add no further therein. The Lord himself by his own good Spirit supply and suggest the things of your everlasting peace yet more particularly and distinctly unto you.

It remains now ( according to the method I formerly mentioned and proposed ) that I should leave with you some ( though more inferiour ) advice touching your *Civill Converse* with men, and *good management of your outward conviction* here in the world; That you may behave your selves wisely,



Chap.4. wisely, sociably, and vertuously in all.

\* ἡ δὲ  
αὐτῆς πο-  
τῆς αὐ-  
τῆς ἁλθω-  
σι πρὸς τὴν  
βίον. Ce-  
betis Tab.

The Philosophers had a great apprehension of a good *Genius* standing at the door to \* *inform the green minds of Youth what they should do, and how they might most vertuously enter the stage of life.* They might cloudily mistake the name, (as in most things they darkly did,) but both they and we must all acknowledge the ponderous necessity of the thing it self; *That there be all timely care for the due Conduct and Culture of life.*

You are now going into *Civill Society* amongst men, where very much of the comfort and sweetness of life depends upon our mutual acquitting our selves each to other in the good offices of *Vertue and Humanity.* These are in their place as the true current lawful *Coin,* which should pass freely to and fro for the upholding all sweet and desirable intercourse and commerce each with other, without which we should be but as so many angry wasps, though shut up together in the same nest. Or as wild Bears, grumbling savagely one by another

Chap.4. ther in the same common Den.

It was the glory of the *Gospel,* that it did not make void, but establish the *Law.* And it is our comfort before the Lord, that we need not, neither are we called so to profess \* *Christianity* as to put off *Humanity.* If any shall frowardly so do, he erreth exceedingly from the Faith, and brings up an evil and unjust report upon the good name of God and his righteous waies.

The care which in this respect lies before you, and cannot but be exceeding dear unto you is briefly this: To consider how you may go in and out through the great hurry and tumult of vicissitudes and various troubles continually rattling about us here; so as to be neither burdensom to your selves, nor others: but cheerfully composed and settled in your minds; sweetly useful and serviceable unto all. Such an one we may honourably Enroll and Sirname, a true *Citizen* and *Denizon* amongst mankind, *made free,* and meet for converse with a civill world.

This is in a great measure that good which

Chap.4.

\* Homo  
supponitur  
in Christi-  
ano.

Chap.4. which God hath laid out for the Sons of men. Very desirable with all, but rarely attained by any. *The labour of the foolish* (experience sadly shews us) *wearieth him, for he knoweth not the way unto the City.*

Ecl. 10.  
15.

General Advice, A cordial imbrace-ment of Vertue and declining of all Vice.

\* *Semita tranquille per virtutum patet gnica vite*  
Juvenal.

In your pressing after these things, the most comprehensive and general rule that I can safely and heartily commend unto you, is plainly this. A rule worthy to be transmitted as a Treasure from the Father to the Son, and his Childs Child after him. \* *Cordially espouse all Vertue: Constantly hate and decline all Vice.* Never was Vertue any mans real hinderance in ought that is desirable: nor Vice a true means of good to any. But as the daughters of *Heth* to *Rebeccah*, that which will make our very life a burden, and wearisome to us if our Soules shall match themselves unto it.

Vertue, we are usually told, if we could behold it with the eyes of our bodies, it would attract all affections to it; it would draw all men into an extacy and admiration of it.

*Seneca* goes yet further, telling us,  
(and

(and that truly) in this vailed condition, wherein it goes up and down almost *incognito* in the world; \* *It yet darteth some raies upon all mens minds, insomuch that they who embrace it not cannot but see it, and highly respect it.*

But Vice whatever interest it hath unduly gained in most mens affections, soon hastens in all mens experience to this joyless upshot. It † disturbs and clouds us with guilt and fears within our selves. It renders us odious and unfavory, slighted and rejected with others. It wasts Estates. It blasts Reputation. It embaseth the Mind. It corrupteth the Life. It drags down the whole man to shame and misery. It is the Philosophers *Sphinx*, which however it may seem to propound toys, yet devoureth all (as that did) who fall unwisely into its Imbraces. It is a deceitful *Labal* that changeth our wages. We may go out after it with the *Prodigal*, pleasant and full of hopes, but shall too soon return like him with rags and hunger.

This is the general Rule which cannot, which will not fail any that  
are

Chap.4.

\* *In omnium animos lumen suum immittit, etiam qui non sequuntur eam vident, &c.*  
*Seneca.*  
† *Nocte dieque suum gestabit pectore testem.*  
*Juvenal.*

Chap.4. are true to it. The Lord give you hearts to put it upon trial, and to abide all your daies by it. And it shall assuredly keep you in your goings out and comings in from those manifold evils which most men by their own wretchedness pull down upon themselves.

<sup>2</sup>Particular Advice threefold.

For more particular directions; It were improper for me to expatiate too far, or to turn a *Letter* into a *Treatise*. Amongst many other things of great weight it shall suffice at present to tell you, you will have exceeding much need of these three in your pursuance of such a comfortable life here on earth.

1. You will have great need of a *rare government over your selves*; that there be no disorders within doores at home.

2. You will have great need of the *utmost prudence* for the dexterous disposal of all your affairs, that there be no miscarriage in the practical part of your life abroad.

3. You will have great need of *much humanity* for your better converse with all persons, that there be

no

no violating of the Laws of civil Society, the dear and common interest of mankind.

Upon these few hinges the chief *Concerns* of this present life do very much turn. Where these are safely settled, *Virtue* hath its triumph, *We* the tranquillity of our minds, *Our Conversation* its just composure, and all the blasts of adversity shall be no more able to do any prejudice, than the clouds which are so far inferiour can do unto the Sun, whose Orb and motion are both exceeding high above them.

First, You will have great need of a *rare Government over your selves*, a *choice poize continually upon your own spirits*; keeping your affections, as the *Centurions Servants*, in all subjection, meekly to go or come, as the occasion and matter shall require.

This is that noble conquest which *Solomon* in the wisdom of God so highly commends. Stronger is *he that ruleth his own spirit than he that taketh a City*. This is that desirable Kingdom, that the meanest Subject without the least disturbance of the Government

Chap.4.

<sup>1</sup>Particular Advice. A due poize and Government over our selves, and affections.

Prov. 16. 32.

Chap. 4. vernment under which he lives may happily attain. \* *Are you desirous* (saies the Philosopher) *of a Kingdom? I can presently shew you one; rule wisely over your own self.*

\* *Si vis esse rex, ostendam tibi regnum, vege teipsum.*

\* *Fussisti Domine! et sic est, ut omnis inordinatus affectus sit sibi pœna.* Aug. † *Pro. 25. 28.*

A profuse and impotent letting out of the heart upon these inferiour things betraies us too surely to every emergent temptation, and proves usually in a short time (like *Sampsons* fond love) \* our enthrallment, our shame, and death. † *A City broken down, and without walls* (so sad a prospect the Holy Ghost tells us) *is that man that hath no rule over his own spirit.*

Man is the noblest Creature in the whole World, and his Government of highest moment. To see him sit clothed, and in his right mind; every thought, every affection, as so many wheels in their proper place, at their true motion, oh! it is the honourablest sight amongst all the manifold works of God upon the face of the Earth.

Dear Children! Beg and strive that this may be your happy lot. Every one of you in your several times another

Chap. 4. ther *Socrates*; that it may be said of you as of him, whoever observes you, *That you are still walking in\* one and the same vertuous frame of mind, one and the same cheersful complexion of countenance.*

\* *Eodem semp. r. r. cedi. bat vultu, de Soc. dict.*

You will see some, *Heraclitus-like*, bitterly passionate almost to death for every light trivial cross. Others again, *Democritus-like*, as wide on the other hand, ever frothy, ready to laugh at their own shadow. But you will still find it, in the sequel of your life, your honour as to men, and your great comfort as to your selves; to keep a juster reine over your affections. We may say of our affections, as we use to say of fire, and water, *They are good Servants, but bad Masters.* You may safely take it as your *vade mecum* along with you, in reference to the things of this life, † Desire not any thing immoderately, fear not any thing too anxiously. Delight not in any thing too excessively. Lament not any thing too bitterly. All these are but as so many several sorts of moral drunkenness. We may be affectionate: we must not be immoderate. The enjoyment of

† *Fortem posse animi qui ferre quærat quos ferre que libores, refert irasit, curat nil.* Juvenal.

our selves, and the serenity of our minds is still more than all.

It is time, it is high time for you to be previously considering with your selves ; it may be the Lord hath laid out for some of you a tempestuous voyage upon these Seas. More indignities, more repulses from the world ; More unkindnesses, more revilings from men ; More chattenings under his own hand ; More sickness, more poverty ; More of trials every way than you are yet aware of. Are you strengthening your selves in your patience to possess your souls, and in all sweet composure to bear them when they shall indeed come ? That you may say as Job, It is but the thing that I have prepared and looked for, that is come upon me ; I will with patience accept it, and will not charge God foolishly.

It may be on the other hand some of you the Lord may enlarge your border ; and bring you forth as Vessels unto some service and honour in your Generation. Are you now timously instructing your selves in the vanity, the dangers, and continual restlessness

of high enjoyments ; the manifold temptations that attend them ; the strict accounts that must be given of them ; \* that so you may pass (as becomes the wise) with a due modesty of spirit into them ?

This, Dear Children, is that sobriety of mind that I have desired to set before you. Oh that you may be able when it comes to your trial to consist with it, and to know † how to abound or want ; how to live in honour or obscurity, entertaining with sweetness whatsoever condition the All-wise Disposer of all things shall order for you.

Secondly, You will have as great need of the utmost Prudence for the dexterous disposal of all your affairs without doors, that there be no Miscarriage in the practical part of your life abroad. The natural Eye may direct the body : but it is \* Prudence only that can inform and conduct the life. The understanding of the Prudent (we are told from the Lord himself) it is that which directs his way. This is that wise Pilot that best steers the Ship, and preserves it from all the

Chap. 4

\* Sapientis viro incessus modestior. Sen.

† Alteram sortem bene preparatum petens. Hor.

2 Particular Advice.

Much true prudence for the dexterous disposal of all affairs.

\* ἡ φρόνησις μόνον ἡγεῖται τὸ ὁρθῶς πλεῖν. Plato.

Chap. 4. rocks of danger that lie in our way. The *Physician of life* that preserves the Conversation in health, and upon its feet. *Wisdom is the principal thing; above all getting let us labour to get understanding.*

Foolishness it is the Souls *Apo-plexy*, wherein all the noble faculties of the mind are cast into a dead sleep. The Souls *Dream*, wherein mee-phanfies swim up and down, but little true reason. It is a *Sampson*, whose eyes are out, the scorn and derision of all. It is the *unskilful hand* that mars that brings to dishonour every action, every vessel that comes under the wheel. It is the *blind Traveller*, that continually stumbles wherever he goes, and still knoweth not whereat. It is the *dead Fly*, that corrupts the whole boxe of Oyntment. The least mixture of it immediately stains and overcasts many vertuous actions.

Take heed Dear Children! that you become not such unfavory salt, that such folly cause not you to go astray in the progress of your life. Let *Solomons Prayer* in his Youth be your daily entreaty unto God. *Give thy*

SERVANT

*Servant of Lord!* an understanding heart, that I may know how to go out and come in, discerning between good and evil.

Life is a *Theater* full of action, the *Scenes* thick and various; a multitude of fresh occasions continually crowding in upon us; our *Time* short, the *Opportunities* of actions seldom seen till they be slip't by and gone. These things will call for a world of wisdom to contrive and order all for the best.

Well in this great and difficult case, let *Prudence* be the Sollicitour to attend and look after it. As the hand-maid of the mind, that may go to the door when these occasions shall thus earnestly knock; that may take their Errand distinctly, give them their Answer fully; treating every *Occurrence of life* fairly, without precipitancy, without delay.

It is the great honour of *Prudence* that it is (as *Ezechiels* vision) full of eyes; able to look upon \* time past, time present, and time to come: making all these several winds to fill her sails, to serve her in her voyage,

F 3

for

Chap. 4.  
1 King. 3.  
7, 9.

\* Presentia ordinat, futura providet, preterita recordatur.

Chap. 4.

for the dispatch of her work,

1. It will be the work and care of true *Prudence* to look back upon time past by way of reflection, that the former *Errata's* and miscarriages of life may be henceforth corrected, prevented, and seen no more. Who so is wise his own failings shall become his teachers, and charge him that he return no more to folly.

2. It will be the further task of *Prudence* to look circumspectly to the present. It is all the time we have any certain hold of, we may well be choice of it.

*Prudence* is herein very solicitous.

1. *That nothing be now done in vain*, \* but for good and weighty ends. Ends *so righteous*, that they may be fairly vindicated; *So lovely*, that they may be worthy to be embraced; *So useful*, that they cannot be refused. The wise man is able at any time to answer in all his actions as once *David* to his brethren, *There is just cause for what I have done.*

2. *That nothing be done by uncomly means*: but such as may be truly *righteous* in their nature, best *serviceable* to the

\* Omnis labor aliquo referatur, aliquo respiciat. Sen.

1 Sam. 17. 29.

Chap. 4.

the end, and *honourable* for us to make use of. *Alexander* (how desirable soever it might have been unto him) would by no means unhandlously steal a victory; and the vertuous heart scorns and refuses to debase it self to do evil that good may come of it.

3. *That nothing be done \* rashly*: but upon well digested thoughts, concocted by just deliberation. The understanding (as the living Spirit in the *Prophets vision*) moves the wheels; whither that is to go the wheels go, and without that they stir not.

4. *That nothing be done boisterously*: † but calmly, not with much noise: but rather with good effect. Our minds may run much upon the thunder and earthquake: but the *Prophet* tells us, it was in the *still small voice* that the presence of God was rather found. Soft words and hard arguments we usually say make the best disputation: and we may as safely conclude, *meekly, but surely*, is the honourablest character in almost any prosecution.

5. *That nothing be done unseasonably*, but

\* Scedera impetu; bona consilia nona valent. Tacitus.

† Omnis ex insimilitate fit. Seneca.

Chap. 4. but as Apples of Gold in Pictures of Silver: being humbly studious to approve our selves in this, followers of God; that our works might also for their measure have somewhat of beauty in their season.

6. *That nothing be done excentrically*, which lies not so properly within our sphere: but a studious adorning of our own Province, a careful attending to that which is incumbent upon us. The Creatures beneath us are not so senseless but they hearken to God in this; and strictly confine themselves to their peculiar task. It shall be our honour also before the Lord, to preserve our selves from that arraignment, *Who required these things at your hands? Duely to watch our own vineyard, and to make our station a praise to all that shall behold it.*

7. And lastly, *That nothing be done negligently*: but with a due strength and industry. Faint offers of action are but poor insignificant Ciphers with Prudence; she allows them no place in her *Ethicks*. She is very desirous fairly to finish whatever she undertakes. And wishes that all would take it

it as their memorial sentence, *Whatsoever their hand findeth to do, that they would do it with all their strength, since there is no work, nor invention in the grave, whither we shortly are going.*

3. The work of Prudence is not yet finished; in the last place it openeth its eye also upon time to come. Folly indeed scarce stirs much out of its own doors; takes no great delight in going much forth. But it is the proper nature of an enlarged mind,\* to make, as the Eagle, toward Heaven, to desire, as it can, to look over the wall and see toward Eternity. To go out, as Isaac, into the fields, and meet with its future condition by previous meditation.

Herein it is still the task and office of Prudence to stand in the watch-tower, and sound the Trumpet: *To foresee the evil, and hide it self, and* (as those that feared the Lord amongst Pharaohs servants) to get out of the way of harm and danger against the hail and storm comes.

Thus doth it belong to Prudence to espy opportunity while it is yet at a distance, and to get it self in a posture before-

Chap. 4.  
Ecl. 9. 10

\* *As it is  
in resp.  
latis, A-  
quila in  
nubibus.*

Pro. 22. 3.



Chap. 4. before-hand: whether it be for avoiding of misery, or for the attaining of mercy; that it be not taken as the foolish Virgins, slumbering, and un-awares.

\* Falli non potest: salvere non vult. Auct. lib. 4. de Viet.

These are the cares that *Prudence* takes, in this wariness doth she proceed in all her waies. So \* circum-spect, that she cannot be deceived by others; and yet still so vertuous that she scorns to have any deceived by her. Her whole carriage is full of beauty, and her works shall soon praise her in the gates.

It is true, such *Wisdom* is high, and very few attain it; but it is nevertheless our standing duty, and could we reach it, our conversations would be no longer like the ordinary rate of the *ex tempore* every-day carriage of the world, without form or comeliness: but like *Moses* in the Mount, shining with the very raies of the glory of *God* upon it.

Dear Youths! be you willing to apply your hearts to all this wisdom, and to endeavour henceforth to begin to walk thus wisely in a perfect way. Light cannot more excell Dark-ness

ness than *Wisdom* excelleth *Folly*. The Lord grant, whatever others do, that *Wisdom* may be practically thus justified in you as her children.

This is the second thing so importantly needful for you, a spirit of wisdom (as eyes in the wilderness) to guide you in all your way.

Thirdly, You will have great need of much *Humanity* for your better converse with all persons: that there may be no violating of the laws of *Civil Society*, the dear and common Interest of Mankind.

\* We are none of us born to live *Stoically*, in a *Cell*, alone by our selves: but in a more open air, converse with others, useful to many, loving and just to all.

*Prudence* without this degenerates into a vicious *subtily* and *craftiness*. *Fortitude* without this into a savage *cruelty* and *violence*. *Diligence* without this may fill its barns with *Dives*, but it hides its eyes from its own flesh, and starves the poor *Lazarus* at the door. And at length *Nature* it self without this becomes like *Nebuchadnezzar*, fit to be driven from among men,

Chap. 4.

3 Particular Advice. Sweetness and humanity for our better Converse with all men. \* Scisum a celestium demissum traximus arce, nutius ut nos affectus petere auxilium & prestare suberet. Juvenal.

Chap.4.

men, remaining a stupid barbarous thing, its heart as the heart of a beast, too brutish within it.

Civil and loving Society it is the great *Exchange* of Nature: where we should all meet, not for ostentation and complements, but for real mutual \* accommodation. It is *Natures Table of Ordinary*: where the several Lodgers may come and take their diet with the greater refreshment together. It is its *Country-feast*: where Strangers become fairly acquainted, and readily imbrace each other upon the welcome account of a common relation. It is the *universal Character*, intelligible with all. It is the *traveling Language*, which alone frees us from being *Barbarians* to others, and they to us.

This is its short *Description*. An *Apelles* if he were to draw it in its most lively complexion before us, must present it (as that neat Orator) *with its \* face serene and clear as the sky, having no clouds to disgrace or obscure it.*

Its carriage is every way answerable. It behaves not it self unseemly.

It

\* *Proprium hoc statuo est virtutis, conciliare animas hominum & ad usus suos adungere.* Cicer.

\* *Nec alia ejus facies, quam sereni caeli ac nitentis.* Sen.

Chap.4.

It is not austere and froward: but exceeding mild, and very taking. Not subject to the least exception, but highly dear to all.

As to its deportment, it is not nicely artificial or affected: neither is it willing to be sordid or neglected. It tempers its carriage as its cloaths, (such as it may best dispatch its business in) for decency, and for service.

It is burdensome to none by unreasonable visits, by idle interruptions, by wearisome detainments, by fruitless discourses, by importunate or unbecomming requests. It hath not so learnt the *Laws of converse*. These *Solacisms* in conversation were not to offer good company: but to commit a violent and forcible assault upon civill Society.

It cordially honours and affects a publike and common good. Reckoning that its private *Cabbin* shares with the common condition of the Ship; and that the best way to secure that is to help what we can in the preserving of the Vessel. He that truly seeks the good of others, doth therein ultimately, a kindness also to himself.

It

Chap. 4.

It sometimes allows it self a little to study the dispositions of others. Not as a *Fluterer*, that it might see how to insinuate it self, or humour them in evil. Not as a *Pyrate*, to find where nature is weakest, and might be easiest boarded by some crafty design: but as the *Physitian* studies his *Patient*, for the more dexterous and friendly application of it self.

It readily respects and values endowments and gifts in others. It acknowledges them precious Jewels from the Father of Lights, and heartily wishes much good and honour may they do to those on whom they are bestowed.

It buries also with as much modesty their weaknesses, saying, The Lord in Christ may have forgiven them. I may and will humbly pray for them: and if I have opportunity, will endeavor in a spirit of meeknes to heal them, but it would by no means become me unkindly to grate or rake in them.

It hath a very happy disposition as to the easie forgetting of injuries: And it is likewise as happy in the constant, the ready, and grateful remembrance

Chap. 4.

membrance of kindneses. It takes little delight in burdening its memory with the evils of others; there is no such desirableness in them, they are *Errata's* the sooner expunged the better. It rather stores its mind with the candid thoughts of its own duty, as the better and more becoming treasure. It striveth cordially to overcome evil with good, and abhors as much where it receiveth good to render evil.

It cheerfully rejoyces with them that rejoyce, feasting it self with the good of others, as if they were so many dishes at its own table.

It condoles likewise as affectionately with the afflicted, and freely puts it self in mourning at its own charge; as being one nearly related, of the same kindred and family of mankind.

Thus is it both able and ready to serve in any capacity, to accommodate its self to every office, for the repairing of the breaches too too open every where. To the weak it makes it self weak, to the strong it becomes strong; it stoops and becomes all things

Chap.4. things ( still vertuously ) unto all, that so by any means it might serve some.

To its *Superiours* it is respectful, To its *Equals* it is loving. To its *Inferiours* it is courteous. To *All* it is truly candid. Affable and temperate in speech. Clean and modest in behaviour. Pleasant and ingenuous in countenance. And above all kindly affectionate and gentle in heart. Thus doth it shew forth it self with a constellation of many verrues united and shining together.

This was above all his other conquests *Cyrus* his most renowned Victory ( as *Xenophon* tells us ) without wounds or scars to himself: without grievance or regret to others. \* *The places that were impregnable by strength of arms, he overcame and took them by his rare and unparalleled humanity.*

\* Ταυ κτι ηεσ το αιε λαπον \* τειχεων τα φιλανθρωπια του χερεσ υποϊστω. Xenophon Orat. de Ages. Reg.

Many Daughters have done vertuously, but this for sweetness in an an-

gry world seems greatly to excell them all.

\* Such love shall justly deserve, and easily procure love back again; love free from envy, respect without constraint. Oh! that you dear Children! may walk with so happy, so even a foot in all your waies.

Chap.4.

\* Ita facilitate sine invidia invenias laudem, & amicos pareres. Teren.

G CHAP.

Chap. 5.



## CHAP. V.

*Instruction in respect of relation,  
and a right deportment there-  
in.*

**B**Ut this precedent Subject being exceeding large, even as large as life it self with all the various occurrences and passages of it; I must forbear the further unfolding of it; it is more than this present Paper is able to admit. I shall only now request you

1. As Children, to an obediential carriage toward your Parents.
2. As Servants, to a due subjection toward your Masters.

1. A Child-  
ren to-  
ward Pa-  
rents.

First, *As Children in relation to your Parents*; Let it not seem a burden to you to honour them as becomes you in the Lord. God doth not so much urge your duty upon you by force of bare command: but fatherly sweetens

it

it with a very welcome and grateful promise. *Honour thy Father and thy Mother; which is the first Commandment with promise.* Be you truly dutiful to those from whom, under God, your life came: and God shall poure forth his dear blessing upon you, and your whole life, all your daies in the Land of the living. Sow not sparingly, if you desire to reap plentifully.

Writers have been on all hands voluminous in this righteous and lovely subject, and have frequently told us \* *There is no equal requital can be made to God, or Parents.* So great is your debt, so great is your duty to both. The † Heavens have been very full and express in it; professing that it is no waies enough that we barely refrain such evil courses as would become a positive grief and sorrow to Parents; which yet too many will not forbear: but it will be further expected that we do not privatively detain from them that joy and comfort which is their just due: but endeavour in the most filial deportment to lay before them all sweet matter of gladness and of rejoicing.

Chap. 5  
Eph. 6. 2.

\* Deo &  
parentibus  
non possumus  
reddere equalia.  
Cajetan.  
† Plst. arch  
de amore  
fraterno.

G 2

Ho-

Chip. 5.

Luk. 2. 51.

Honour them, and obey them. It was no meaner Person than our Saviour himself, of whom we read, that he went down with *Joseph* and *Mary* his Mother, and *came to Nazareth*, and *was subject to them*. Lo! here an example indeed; *Be ye followers of Christ as dear Children*.

*Accept their Counsels with thankfulness*; They are the counsels of their long-drawn experience, and may be of great use, faithful guides through your following life. *Bear their rebukes with meekness*; they are the rebukes of Parents, that have authority over you; they are the fruits of tenderest love, which your selves know they so affectionately bear unto you.

*Despise not their age though frail*; *sight not their persons though mean*. Divulge not their infirmities, though many; lest the Curse of *Cham* overtake you, for adding to their weakness your wickedness.

These things it may be the Lord may thus order for your trial, for the more kindly and genuine expression of your duty. *Hearken unto thy Father that begat thee, and despise not thy Mother* when

Pic. 23.  
22.

Chip. 5.

when she is old. Where the hedge is lowest God repairs it strongest; that our duty might still remain inviolable.

If they be, as *Jacob*, in any Straights; be you, as *Joseph*, their staff; or like the pious *Stork*, \* the nourisher of their Age. If God shall hereafter shine upon you, and raise your future condition to an honour amongst men; *Hide not your eyes from your meaner Parents*. Acknowledge them cheerfully, Honour them willingly. Behave your selves in their presence very respectfully. Say still as that † King of *France*; *Though I be now Superiour to many others, I am still Inferiour to my Parents*.

The glory of the Aged is their experience and their wisdom. The glory of the young man is his modesty and submission. And we may truly say, as the Apostle in a case not altogether unlike, *He that honoureth not his natural Parents whom he hath seen; how shall he honour his heavenly Father whom he hath not seen?*

Your Parents have hitherto cared for you with an exceeding great care;

G 3

and

חסירה

a benefi-  
centia,  
nam gene-  
ticum se-  
nectam  
educit,  
&c. Bux.

† Lewis  
the 13th.

Chap. 5.

\* A se mi-  
grat, &  
ab homine  
totus tran-  
sit in belli-  
am, pater-  
ne pietatis  
immemor,  
gratie ge-  
nitoris ob-  
litus.

2 As Ser-  
vants to-  
ward Ma-  
sters.

Gen. 24.

and what shall now be done for them?

Oh! requite their affectionate tenderness toward you with a filial Ingenuity and Respectfulness toward them. \* *He were hard-hearted indeed, and unnatural beyond expression, who could requite his Parents evil for all their good.*

Secondly, *As Servants in relation to your Masters.* Be ye indeed their Servants to whom you yield your selves to obey. Your very relation speaks you not your own: but theirs. If you receive their wages, do not your own, much less Satans work.

Be you to your several Masters as *Eleazar once to Abrahams*, religious, prudent, industrious, and faithful in all your Masters business. Interest the Lord (as he) by humble prayer in all your undertakings. Careful (as he also was) though at the greatest distance from your Masters eye. Speaking (as he likewise did) becomingly of the Family in the hearing of strangers; and very desirous (as he still shewed himself) that your Masters affairs might prosper under your hands.

Such

Chap. 5.

Col. 3. 24

Such a Servant the heart of his Master shall rejoyce, and easily trust in him: Such a Servant we may truly say, is already preferred to an higher place. The Apostle plainly tells us, that *such serve the Lord Christ, and shall of him receive the reward of inheritance.* Faithful Servants (whatever others do) God will take a particular care of them, and will see that their wages shall not be abridged or detained from them. Their Masters may account with them for their outward service: but when they have so done, God will assuredly yet further requite them an hundred fold, because they have done this thing in the singleness of their hearts, serving their Masters as in the sight of God, and for his sake.

You are ready it may be sometimes too dejectedly to sit down and complain, That the Orbe and Sphere in which you are placed is low and mean; (and so indeed comparatively it is) but still it is such that the Lord reckons his very Gospel stands capable of receiving great lustre, much honour from you and your gracious carriage. It is you that in so particular a

G 4

manner

Chap. 5. Tit. 2. 10. manner may *adorn the doctrine of God and our Saviour*. To be saved by the Gospel is much: but to be an ornament to the Gospel seems more; yet this may the meanest, the poorest Servant be. And oh what praise (like the widows mite above the stately gifts of richer ones) doth it offer to the name of the Lord! when a Child of God intituled to heaven, can bring down his heart willingly to stoop and serve him in the meanest capacity which he shall please to set him in here on earth. *Blessed are those Servants whom the Lord when he cometh shall find so doing.*

Be ye then satisfied, rest your selves contented in the condition wherein the Lord hath called you.

Service may seem some *Eclipse*: but still (as the *Eclipse*) it needs not be total. Your \*nobler part, your soul, (without the least injury to your service) may nevertheless fairly enjoy a divine liberty.

Service and freedom the Lord himself tells us, are sweetly compatible. You may be servants to others according to the flesh: and yet as truly the

\* Si quis existimat servitutem in totum hominem de se deesse, pars eius melior est excepta. Servus est, sed fortassis liber. Seneca.

Lord

Chap. 5. Lords freemen walking in much liberty of Spirit.

Cast not away your encouragements. Let not the comforts that are so peculiarly suited to your condition seem mean in your eyes. A virtuous *Epictetus* may at any time live far better, and more honourably upon his poor service, than a vicious *Nero* upon a whole Empire.

Your service in your several places for the present, it is not your Masters advantage only, but your own also; it is your preparation and making ready for your selves against the future, wherein we may all too truly conclude; Evil courses under anothers roof are rarely mended, very seldom redressed when we come to live under our own. Be careful to serve the Families wherein you for present are; diligently, cheerfully, and unfeignedly now, and in that sweet habit of disposition you shall grow up and become a blessing to yours, whenever God shall make you families by your selves.

CHAP.



Chap.6.



## CHAP. VI.

*Characters of the truly vertuous  
Young Man.*

*First Negative.*

I Have thus far exhorted you. I shall now endeavour once more to write the Vision before you; and make it what I can (as in the Prophet) plain upon the Tables, that you may see, as in a glass, what manner of *young persons* I have been recommending, and am still setting before you for your imitation.

Negative.

1. I shall first describe them by their *negative* Characters, what they are not; That you may therein understand what you also ought to keep your selves free from.

Affirma-  
tive.

2. I shall describe them by their *affirmative* Characters what they plainly are; That you may therein see what you likewise ought to be.

First, *Negatively* the Young Person

Person of vertue or hopefulness, he is

1. *Not one that ever reviles Religion or religious people.* Oh! no; Though as yet he hath not much understanding in these things: yet he sees Religion it is \* sacred. The preserver of a most divine Correspondency between Heaven and Earth. Our Prerogative above the Beasts; The sweet means of our Converse with the Lord; The greatest appeal that can be made; The highest claim that man can possibly lay toward Eternity. Contempt herein he finds it so odious † that all Ages have even trembled at it; and the very Heathen would never bear it against their sorry Idols: much less dares he contumeliously offer it against the true God.

This is *Crimen laesae Majestatis*; High Treason against the throne and dignity of Heaven. Vengeance in these cases is very particularly the Lords: And he will \* surely and soon enough see to the repaying of it. Which made the Prophet cry out so earnestly to some insolent and over-daring

Chap.6.

1 Negative, what he is not.

\* Nihil in rebus humanis religione prestantius, &c. Lactant.

† Quod in religioem diuinam committitur, is omnium scilicet iniquissimum. Liv.

\* Violatum religionum alicubi, atque alicubi deus est pona: sed ubique alicubi. Sen.

Chap.6. | daring spirits in his time, *Now there-*  
 11a.28.22. | *fore be ye not mockers, lest your bonds be*  
*made strong.* He that hath not so  
 much *Reverence* as to spare Religion  
 from reproaching that; nor *Humanity*  
 as to forbear godly persons from de-  
 riding them: let him yet have so  
 much *Wisdom*, so much *Pity*, as to spare  
 himself.

It was the settled and unalterable  
 description which *David* long ago  
 gave of a godly man, a man likely to  
 dwell in the Tabernacle of the Lord,  
 Psa.154. | *In whose eyes a vile person is con-*  
*temned: but he honoureth them that fear*  
*the Lord.* The Image of God should  
 be exceeding lovely, his grace highly  
 honourable wherever we find it,  
 though but in the meanest of his peo-  
 ple. What we discern of weakness  
 not yet removed, nor yet healed, may  
 be pitied, but must not be scorned.  
*Where Religion is wantonly scoffed at*  
*without doors in others; It is to be feared,*  
*and more than feared, it is neglected*  
*enough, and wretchedly trodden under foot*  
*at home.*

2. *Not one given to foolish gaming.*  
 Oh! no; It is not for him that comes  
 into

Chap.6. | into the world a Child of wrath, born  
 in sin; it is not for him whose very  
 Condition and Religion (if he seri-  
 ously bethinks himself of either) call  
 aloud unto him for tears, and dayly  
 repentance; *It is not for him* who hath  
 no more but these few and frail daies  
 wherein to provide for that solemn  
 thing Eternity, or else lie down with  
 everlasting burnings; *It is not for such*  
*an one* to become a vain gamester. He  
 hath other things, matters of greater  
 weight and moment which will call  
 for his time and utmost care, he is  
 scarce at leisure to trifle with unman-  
 ly games.

Ingenuous diversions where they  
 are \* wisely chosen, harmlesly and  
 † seldom used, timely and willingly  
 parted with, might possibly be win-  
 ked at. Both body and mind may  
 sometimes modestly beg their reme-  
 dy. And let them have it, so they take  
 it but as a remedy; and make it not  
 worse than the disease.

† *Voluptates commendat rarior usus.* Juvenal.

\* *Cum*  
*animos*  
*relaxare*  
*Juvenes*  
*velint, ca-*  
*peant in-*  
*temperan-*  
*tiam, me-*  
*mereint*  
*verecun-*  
*di.* Cice.

Generous

Chap.6.

Phil.4.8.

Generous actions Religion is not so *Stoical* as to condemn them. They are commended, they shall be commended. *Whatsoever things are honest, whatsoever things are just, whatsoever things are lovely; if there be any vertue, if there be any praise; we have free leave, and are invited to address our selves unto them. And happy is that young man whose hopeful disposition presseth early, as David, into the Camp, and even longeth to employ it self in such noble undertakings. He that passeth by shall bless him in the name of the Lord, and say, Go on and prosper.*

But effeminate games can claim no kindred, neither can they expect that they should ever be recorded in Letters of Gold, or mentioned in the Congregation of the Lord, like *Mordecai's* good services unto honour. No, no; *They are* (as *Alexander* wittily said in *Plutarch*) *neither true Jest: nor good Earnest.* Neither fair Play: nor sober Work. But of a far sadder nature; when such serious things, as Estates, and the welfare of whole Families are unnaturally thrown away

Chap.6.

away upon idle and foolish Dice.

They are too commonly seeming sports, real vexations; *Actions* hounds kept for pleasure: but in a short space devour their Matter; the desflouring of the mind; the gratifying of Satan; the unbinging of the whole man from things of nobler worth toward God, or toward our Country. Experience hath too often stood with tears in her eyes, and even wept in the sight of all men over these things; complaining, what you account the pastime of particular persons, I must lament as the danger of thousands, as that sore evil which unworthily softens and corrupts the Spirit of Nations into degeneracy and sloath; \* opening the gates to any enemies, inviting and letting in the *Trojan horse* of all calamity. Thus with the *Roman Emperour* we greedily take the Cup because it is pleasant; but it proves poyson, and in conclusion our death. These things please not so much one way, but they wound as much another. Whosoever seems here to win, all are sure to go away great losers. The Gamester alwaies rashly stakes, and

\* *Non est tantum ab hostibus armatis etati nosse periculum quantum a circumfusis undique voluptatibus.* Liv.

Chap.6 too commonly plaies away his dear immortal soul in his games.

3. Not a Sabbath breaker. Oh no; He that dares be so bold on the Lords day will not stick to be fir worse upon another. Where a Sabbath of so few hours becomes wearisome to us on Earth; Good Lord! what would that man do with an everlasting Sabbath in Heaven?

It becomes the true Disciple to awake, and arise early that morning. To awake (as the Apostle saies) out of sin unto righteousness; and to put himselfe in remembrance, that this is the day of his Saviours Resurrection; the flower of time, a Princess amongst all other daies; the day for his solemn avouching of his Religion in the sight of God, Angels, and Men; that this is the day wherein the Lord hath appointed to speak with him, and hear from him; wherein to give him a meeting about the great affairs of his Soul. He dares not neglect so blessed an opportunity, he knows not whether he shall ever live till another Sabbath comes about. He saies within himself as in the Primitive times,

Εὐφρο-  
ζηνος  
ἀλλ' ἄριστος  
ἦν κούριος  
κὴν, ἰδὸν  
σὺν ἡμῶν,  
βασιλεὺς  
ἡμῶν καὶ  
ἡμῶν.  
Ignat.

\* I

\* I am a Christian, and dare not omit the due observing of this day.

Oh the sad ruins of thousands for the controversie of violated Sabbaths! Persons, Families, Countries have died under it. For Gods sake, even for Gods sake let the terrour of the Lord in the remembrance of such sad Judgements perswade you. And charge your selves afresh every Sabbath morning, with what solemnity you possibly can, not to speak your own words, not to think your own thoughts: but thoughts meet for a Sabbath, and settle your selves heartily to sanctifie this day of the Lord. Where the religious care of these choice Seasons dies, it is too too commonly and sadly seen, little goodnes, little loveliness, little of the true fear of God there lives.

4. Not one given to vain speech. Oh! no; The sober Young Man finds a field large enough to walk in to refresh himself and others with harmless discourse: he desires not to break the hedge, or run over to speak with sin.

He understand; those words which are

H

are

Chap.6.

\* Christianus sum; diem Dominicum congrua devotione observare, omittere non possum. Acta Mar. apud Bar.

4 Neg. Char.

Chap. 6. are but *Cyphers* as to sense, may be *Figures* of too great number as to sin. He hears there may be, and often are whole floods of words in bulk, where there are scarce the least drops of good reason or wisdom to be found in them. And it makes him still the more cautious that he opens not his lips at any time foolishly.

\* Ολο-  
 γοφία  
 κατὰ χάριτος  
 ἁμαρτίας  
 Sermo de manibus inanis erit.  
 Arist. Phy. de vacuo.  
 † Sermo oritur non de viliis domibus: ut alienis, et male necesse.  
 Lepos saltet: sed quod magis ad nos pertinet, & nefine malitiam, agitantis autem, de viliis homines, et sit virtute beati.  
 Herat.

He judges speech should be a *Le-cture* of wisdom to the hearers. The matter alwaies weighty; the manner of expression ingenuous and comely: without which he concludes with the great Philosopher, \* *Speech about vain things, when all is done, will be but vain and worthless.*

He chooseth to have his discourse rather of † things than of persons. Sometimes of *Virtue*, and the amiableness of that. Sometimes of the *great Works and Providence of God*, and the rare glory that is visible and transparent in them. At other times of *History*, and the pleasing Records so serviceable to the enlarging and feeling of wisdom, that are found therein. But above all he delights to fix most upon *his own duty, and the Lords mercies*

*mercies in Christ*, that he may be a frequent remembrancer to himself in them.

He hath heard, that *his speech* it is his peculiar Excellency above the beasts of the field, and he dares not imbase it to things so unbecoming, so far below him. He is modestly silent while the Ancient are before him; waiting for their words, as for the dew. And when at any time he hath just occasion to speak, his *Motto* and *Maxime* is, \* *Not how much, but how well.*

Chap. 6.

\* Certe ordati brevi loquentia nihil possit esse divinius. In tanta verborum passimonia quanta secunditas. Erasm.

His words are alwaies free from *Affentation*; he flatters no man. Free from *Moroseness*; he causelessly offendeth no man. Free from *Affectation*; he brings them not forth for vain glory: but for use.

The care that he bestows upon his speech is plainly this. That it may be truly accented with *Discretion*, uttered with *Modesty*, seasoned with *Grace*, continually shedding and sending forth

Chap 6. forth a sweet odour wherever he becomes. He easily perswades himself, That Tongue would scarce be fit to praise God in heaven, which hath been used to filthy and light words here on earth.

5 Neg.  
Char.

5. *Not one that is ever found in a lie.* Oh! no; Truth is alwaies lovely, falsehood odious. Where the tongue is false to the heart; the heart is surely false to it selfe, false to God. The Lord accepts it as a letter in that sacred name whereby he is pleased to be known to the Sons of men; That he is *A God of Truth*. And a Lie whatever excuses and pretensions it may have, (as it is never wanting that way) yet we know its kindred, and whence it comes. It is the base horn of *Satan*. *He is a Lyar, and the Father of it.* Oh! that we may all take heed, how we nurse his brats in our bosomes.

Deut. 32.  
4.

Joh. 8. 44

שקר

אין לו

רגלי

medici-

um non

habet pe-

des, quibus

co-sulat.

Talm.

The way of lying, It is a short-lived cheat, where the deceit (when all is done) will quickly put forth its blushing face, and to our shame appear. *The Liar* (say the Learned among the Jews) *he may vapour a while:*

*while: but he hath no legs whereon to travel long.* Chap. 6

It is a very low kind of policy; when to save our selves we stab the truth. When to gain a little repute (which yet is never solidly got by lying) we hazard our very souls. When we are so desirous of some shelter for sin; that rather than fail, we make up an hedge for it (as the Prophet saies) of *briars and thorns set up against the Lord*. In this case the Lyar too truly fulfils the old Proverb. And shews himself, by his pleading *not guilty*, fearful of men: but by his inward falseness, a wretched contemner of the all-seeing, the heart-searching God.

Isa. 27. 4.

Erga ho-  
mines ti-  
midi: erga  
Deum au-  
daces.

In lower things, the Clock is prized by its true going. The Money is valued when it is no Counterfeit. And that *Young Man* shall be accounted a branch of hope indeed, whose tongue is as choice Silver, and his words, words of ingenuity and truth. The fault that is yet but one, he will not make it two by denial. He may have many weaknesses: but still takes care, that he may be believed in

H 3

what

Chap. 6. what he speaketh; and therefore resolves the whole world shall not justly charge him with a lye.

6 Neg. Char.

6. *Not one that takes the name of God in vain.* Oh! no; he knows God over-hears, and will not hold him guiltless that dares do it. He is thankful that he may have leave to use it in Prayer; he delights to meet with it in reading the Scriptures: but he loves it too well, to abuse it irreverently in his lips.

K. James to P. Hen. 16. 5. 8. 9.

It was a good Counsel, once well given by a Royal Parent to his Son; *Let the name of God be more sparingly in your mouth: but more abundantly in your heart.*

Buxt. lex.

The Jews of old accounted the name *Jehovah* so sacred, that they durst not utter it. The High Priest alone, and that in the Temple only, but once in the year, at their solemn Feast, while he blessed the people, might have leave to mention it: For others, it was death. And I have read of a poor begging Jew, in these later and modern times, that had a great Alms offered him on these terms, but to pronounce that Word, who yet

Leuf. Phil. 1. 1. Hebr.

yet refused it. They wound up the string too high, and became superstitious. The Christian abates that, but continues truly reverent, and willingly fears this glorious and fearful name, *The Lord his God.*

Chap. 6.

Deut. 28. 58.

*Dear Children!* be you admonished in this weighty matter; and I hope you will take great heed that you offend not with your tongue.

He that must needs at almost every word cry *oh Lord!* doth not so much say, *oh Lord! help;* but rather, *oh Lord! come and punish my sin.*

7. *Not one that profanes that sacred name of God by wretched swearing, by horrid Oaths.* Oh! no; an Oath was never allowed, but in ponderous and weighty Cases. And the *holy Language* still tells us, by the Conjugation wherein the word is only used, we should be rather \* *passive* than *active*. No further acquainted with an Oath, than when we are solemnly called upon by Authority not to be denied.

7 Neg. Char.

There is a curse from God, a *flying Rowl*, which, how unwelcome soever, shall yet enter into the house of the sweaver.

נשבע  
v. emphat.  
absque parente Kal.  
quia nemo jurare nisi jure ad-  
flus debet.  
Zech. 5.  
3:4.

Chap.6. *swearer, and shall remain there,* though fore against his will, till it hath recovered the glory of Gods name which he had wronged. There is but little gained by sin; men do but provoke the Lord to their own confusion.

The nations which knew not God; were yet a Law to themselves, and a great example to all Posterity in the condemning of this odious sin. With the *Scythians* the Swearers punishment was loss of his Estate. With the *Persians* servitude and bondage. With the *Grecians* the cutting off their ears, as those that had infected the ears of others. With the *Romans* it was throwing down from a steep high Rock. Thus have they born their testimony before us, that we might receive instruction from a foolish people, and learn in them our own duty.

Me thinks *Dear Children!* you should be every one saying to yourselves, I see now indeed the Lord hath severely charged me (as once the Emperour *Augustus* to the *Prators of Rome,*) that his name should not be vilely trodden under foot, or abused

Suet. in  
vit. &c.

fed by wretched Oaths in my lips.

He that will not so much as forbear these for Gods sake, bears but very little respect to God or his commands. Other sins have their several excuses, such as they are, though but sorry ones. This is that hath nothing to say for it self. No cause for it; no sweetness, no pleasure, no profit in it; no credit, no advantage by it; \* neither believed nor trusted, one grain the more for it. Others are weary of it, the Offender himself hath not the face to plead for it. Of all men the Swearer sins upon the hardest terms. And he † that ventures upon so hairnious a sin while he is young; oh what a monster may he become ere he die!

8. *Not one that abuses himself or the good Creatures of God unto drunkenness.* Oh! no, It is not for young men to drink wine, nor for the lovers of vertue to mingle strong drink. He hath heard, the most holy men in Religion, the most renowned amongst the Nations, the most Honourable in their several Ages, were all of them men of great abstinence. He fears sacrific

Chap.6.

\* *Licentia  
jurandi  
facit ut si-  
des rara  
sit. Gualt.*

† *Qui ju-  
rat cum  
repiit, quid  
non adul-  
tus faciet?  
Quintil.  
8 Neg.  
Char.*

cing



Chap.6.

Eecl.10.  
17.\* Plures  
gila, quam  
gladius.Μὴν ἡ-  
Αὐτὸν ἰα-  
υδὲ τὸ π-  
αὐτὸν ποτ.  
Plutarch.

cing to *Bacchus* would be a breaking off with *Apollo*; and falling into drunkenness a drowning of (those rare jewels) Understanding, Memory, and Senses. And therefore for their sakes, whether he eats or drinks, that Golden Rule of *Solomons* is still his memorial, *In due season; for strength, and not for drunkenness.*

The Grave (that undesired thing) how is it visited by thousands, and ten thousands before its time! and what Bill of mortality can be made of it, but only this? It was \* their cups which were the bearers, and brought the dropsie corpse so soon thither. Oh! what mean we to complain so unkindly of the shortness of life; when it is our own hand, our own intemperance that cuts the thread and hastens death.

But thus (as a great Writer observes,) *The Drunkard will needs have his lust, though it costs him his very life.*

Men may through softness flatter, and with words too smooth tell us, the drunkard is no mans foe but his own: but the Lord hath other Lan-

guage

Chap.6.  
Ila.28.1.

guage wherewith to salute him, *Woe to the drunkards of Ephraim. Woe to him that dares thus deface the Image of God upon him; that being born a man, yet chooses to make himself a beast. Woe to him that saies to Conscience, \* bow thou down and Sense shall stamp upon thee; † that plucks reason from the chair, and sets up a Phaeton there; \* madness and fury to overthrow the Chariot, and proclaim his own shame before all. Woe to him that fills every Table with vomits, that selleth his heart to work wickedness, and becomes the Devils *Deignoy* to draw others to all excess of riot, and at last to drown them with himself in perdition. Woe to him that by one sin makes way for others, for legions to follow; that by Drunkenness makes way for Contentions, for Murders, and for Uncleanness. Woe to him that hath forsaken the Lord, the Fountain of living waters, and makes his belly his God: that mans end will be destruction. Yea lastly, *Woe once more to him that makes so many weeping eyes, so many aking hearts in his sad Family at home. The Children**

\* Ancillam  
dominavi,  
& domi-  
nam ancil-  
lari sum-  
ma abuso.  
Bern.† Ebriosus  
confundit  
naturam,  
amittit  
gratiam,  
perdit glo-  
riam. Amb.\* Ebrietas  
animos  
in furorem  
adducunt.  
Seneca.

Chap. 6.

Children cry, there is no bread; The dear Mother sighs, and replies; Whence my Babes! can I satisfie you? My Husband alas! is no longer my praise in the gates, but goes from me to sit with vain persons, till the wine and strong drink inflame him; foolishly talking all the day there as the Sons of *Belial*, of matters not convenient for them: while we, poor we, are left to naked walls, to raggs, and hunger at home.

Oh *Drunkard*, *Drunkard*! What hast thou done? Thou hast even consulted shame to thine House, reproach to Religion, poverty to thy Estate, diseases to thy Body, everlasting danger to thy precious Soul, infection to all that shall ever keep thy company, sorrow of heart to thy tender Family, which thou oughtest to have been a crown of rejoycing unto. Therefore hear thou the Word of the Lord, thou that hast so often enlarged thy desires as hell after other cups: Thus saith the Lord, Thou shalt surely drink of a cup of bitterness and trembling from the fury of the Lord. Thou shalt be drunk, but not with wine; thou shalt be

Chap. 6.

be overcome, but not with strong drink. Then mayest thou fall, and rise no more. Thus, even thus shall *Adonijahs* feasts break up with amazement, and *Belshazzars* cups with trembling.

You are, it may be, almost wearied with this long Relation: but from such considerations should we gather up instruction and warning for our own Souls. The *Spartans* were wont, when at any time their Servants were drunk, to bring them in presence before their Children, that the odioufness of their carriage might breed the deeper hatred of the vice. You have also now seen the *Drunkard* in some part of his vileness: though in modesty much hath been forbore of that filch and leudness wherewith he might too truly be charged. Oh that you may never commit such folly in *Israel*. Let who will live in revelings and excess; drown not you a noble mind in fouds of drunkennes. Let the counsel which *Cyrus* once gave his Souldiers be your measure; what is truly convenient for you; and not what would

\* overcharge nature into drowziness;

nor

\* Περὶ τὸ  
μὴ εἶναι  
νεμεῖν  
ἀφ' ἑσῶ-  
νις ἐμ-  
πιπλάσσει  
Xenoph.  
de Instit.  
Cyri.

Chap.6. *nor inflame it unto madness.* The drunkard may jovially call for much now: but this he may and cannot but know the score runs dayly on, and his reckoning will be very sore in the great day.

9 Neg. Char.

9. *Not one that is profuse or riotous in any of his expences.* Oh! no; where *Fragality* is not our *Steward* and *Treasurer*; we shall have but little employment for *Liberality*, as our *Almoner*. He that will needs be lavish in his *superfluities*, will soon find himself (though but little to his own comfort) unavoidably straightened in his very *necessities*.

It was the sharp, yet just observation of the \* *Satyrist*, when *Rome* had once parted with their former virtuous *Fragality*: they became forthwith a sad spectacle of all manner of vice and debauchery. Their fall must be our *Young Mans*, and indeed all mens caution and warning.

It may be thought too inferiour for a virtuous mind, an heart aiming at heaven, to stoop so low as the regard and looking after these pecuniary matters. † But it is no dishonour to be faithful

\* Nullum crimen abest facinus que libidinis, ex quo paupertas Romana perit. Juv. † Deus est ita Artifex magnus in magnis, ut non sit minor in parvis. Aug.

Chap.6. faithful and wise in that which is least, as well as that which is greatest. The Sun takes care to cherish the sorry *Hyssop* by the wall, as well as the lofty *Cedar* in *Lebanon*. And he that hath an earthly indigent Body ( as his Souls poor kindred ) lying upon his hand to be dayly provided for, must not disdain to take some thoughts for those due accommodations that are fit for it.

The evils are very sore which are under the Sun on both sides. There is that neither regards what he hath, nor what he needeth: but sensually, *Epicurus-like*, rusheth forth into all excess. There is also that possesseth much, and yet, \* *Tantalus-like*, he even famisheth in the midst of his abundance, and hath not an heart to allow himself to taste in the least measure of the good thereof. So rare is the true use of present things.

It is left to our care and wisdom to sail warily between both these rocks. The truly prudent and gracious person takes himself allowed on the one hand, to eat his bread with gladness, and to rejoyce before the Lord

\* Manifesta phrenesis; ut locuples moriens, egenus vivere sato. Juv.

in

Chap. 6. *in all that he putteth his hand unto*  
 What God hath given him he wisely partakes of it, and keeps his enjoyments from rust by a temperate use. But he is still as cautious on the other hand, that he run not himself upon any exorbitant excess, or *Dives*-like deliciousness of life; to consume a fair estate (which might be his dear Childrens comfort when he is gone) upon his present foolish lusts.

*In necessariis est solus, in superfluis latet.* Sal.

He looks first at what he needs; and saies, that is but little, and may suffice him; more were useles, and would ensnare him.

He looks next at what he hath, and saies; it is that measure which a higher wisdom than his own hath laid out for him, and it becomes him that his mind inwardly, and expences outwardly be both willingly suted thereunto.

The riotous fails by a far other Compass. Poor man! It is a title of generousness, an umbrage of honour that he affects: and it is a cloud of disgrace and general slighting that in the end he reaps. He hastens with the *Prodigal* to a luxurious life: and

still

Chap. 6. still with the *Prodigal* he hastens as fast to disappointments, to husks, to hunger and want. He may be progressive for a while: but no man can ever be truly succesful in waies of evil.

We may write him down (as in the Prophet) *A man that shall not prosper in any of his waies.*

1. *His Estate* left him by the care and affection of his dear Friends (which he ought for their sakes to preserve as a Jewel and memorial of their Parental love) by this usage is soon forced away, and takes its leave of him.

Neither doth that go altogether alone.

2. *His Credit*, which was sometimes as so much current Coin, of great value; *His respect*, which formerly waited so fresh and so acceptably upon him; the *Golden Sun* being gone, these pleasant rays, of courie withdraw themselves, and shine no longer.

3. *His costly pleasures*, which were so lately his too too improper pleasures, these also come no more to

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make

Chap. 6. make merry with him. The guett grows low, and these dishes are set no longer for his Mefs, or within his reach. Hardly so much as any memorial left of them, save only a bitter taste upon the poor Conscience, scarce ever it may be to be washt down. One only undesirable associate left to bear him company, that \* same luxurious disposition, which brought him to all this, will still hang about him to continue his reproach, and to make him yet more miserable.

\* *Ead m illa que erat in abundantia, libido manet.* Cic. de Catelin.

4. The greatest sufferer is yet behind. The next thing that is trodden down under his luxurious excess, is nature it self, and his own conversation. Good Lord! what dishonest and dishonourable courses are they enforced to comply withall, for the gratifying of a voluptuous mind! Righteousness it self shall now be ravished, rather than reduce his extravagancies, or any thing of his former riotousness should be abated. The *Historians* observation is too readily drunk down as his *Maxime*; \* *The estate is exhausted by ambition, and must be recruited, though by the greatest wickedness.* He

\* *Si avaritiam ambitione exhiberimus, per scelera supplicium.* Tacit.

He is now ready to do his devotions in the cut-throat Chappel \* *Pausanias* tells us of in *Acrocorinth*, dedicated to *Necessity* and *Violence*. He becomes henceforth a man of rapine and wretchedness. *His feet* (as the Apostle informs us) *are swift to shed blood; Destruction and misery are truly found* in all his waies.

Chap. 6. *Calvus Rhodig.*

Rom. 3. 15, 16.

By this time he may spare himself the labour of making a Will, or choosing Executors: the male administration of his own life prevents them both, and he lives the rest of his daies an eclipsed man, in great obscurity.

He is at length sensible in what great ingratitude to the providence of God, in what great unnaturalness to his own Family, he hath sued a dishonourable fine, and cut off the entail and inheritance from his poor Children: leaving them nothing to inherit but their Fathers shame. He sees likewise his Esteem withering before his face as the Figtree at the root. And being † now no more what sometimes he was, he hath no longer any desire to be at all. He is ashamed

† *Cum non amplius sit, quod fuerit, non ultra erit quod esse videtur.*

Chap. 6. of himself, weary of life, and yet poor man, no way fit for death.

Such in conclusion is the spend-thrifts race; no way desirable for any man to run it after him. Oh! that all would be truly wise, and forbear bringing upon themselves (what they are to loath withall) *sorrows and streights in their later end.*

Dear Children! Affect not you *too tender an education.* It will but enfeeble Nature from vertuous Actions: and you know not what hardship God may expose any of you unto yet ere you die.

Affect not *too costly an education:* he, and he only is fit to enjoy much, that knows how to live with little.

Deal by the Estates which God in his providence shall please to give you, as *Cicero* once ingeniously and prudently advised, \* Let them not be so close lockt up, but that *Wisdom* and *Liberality* may have the Key, and at any time come freely to them: neither let them lie so loose and open, that *Prodigality* should at her pleasure abuse and waste them.

10. *Not one (lastly) that idly or sloath-*

\* *Non ita claudenda sunt ut famulans, ut canibus, ut asinis, ut porcis, ut vestimentis, ut ceteris. Cicero de Off. lib. 1. c. 12.*

*sloathfully wastes his precious time.* Oh! no; He looks upon his time as his choicest treasure; a price put into his hands by the Lord for sacred ends, a price greater than all his Friends here can ever leave him, and therefore studies above all things how to make the most of it.

\* Time is usually a commodity exceeding variously prized in the world. *Some* scarce know what to do with it; it is to them a waste and wearisome thing. The Lord Fatherly gives a *space for repentance*; and yet it cannot enter into our minds, that this is that day of grace. *Others* again find every minute of great worth, they could put the most refuse and spare hours to a good use; to Prayer, Reading, Meditation, or some great employment Heaven-ward. What their Earthly Calling can spare, their Heavenly hath full occasion for. So that between both we have as much as we can well attend to, though we had (as in the Fable) *Argus* hundred Eyes, and *Briareus* hundred Hands. Oh! that we were wise, to gather up these filings of Gold, and to redeem our time

Chap. 6

\* *Nil preciosius tempore, & hic! nihil bodie coactius: transient dies salutis & memorat. Bern.*

Chap. 6. as becometh us in the Lord.

† Non au-  
di, sed ho-  
re jallu-  
ram desleo  
Cicero.

† It was indeed an ingenuous, and yet a sad sigh, which one once fetcht, when he told his Friend; It was not for the loss of an Estate, it was not for the loss of Relations, it was not for the loss of Honours, or any such things that he wept: but for (that dear thing) *Time*, which had been too quick for him, and was now slipt by, but not improved. *Time* fruitlessly passed will easily make an aking heart.

The ingenuous Young Man listens, and hears all this; he laies it up amongst his Treasures, saying privately to himself, Take heed oh my soul! that thou provest not a foolish *Phrygian*, beginning then to become wise, when it will be too late.

It is recorded of *Julius Caesar* to his great honour, That in all his affairs, he was never known to omit any opportunity, nor to refuse any pains; by which means he became so great. I will not say, Be ye ambitious of his Honour: but I must say, Be ye imitators of his Industry. Accounting with your selves (as the Father piously

cl

of old) that *labour is the honourable Schoole of Vertue*; wherein your proficiency would soon appear to all. Such an one, *Solomon* at a great distance, foresees what advancement he would soon come to, *See'st thou a man diligent in his business? he shall stand before Kings, he shall not stand before mean persons.*

These things are, and most justly may be the Young Mans Lecture, they walk with him, they talk with him. Wherever he goes he is still pondering of them.

He considers his outward man, and observes godly diligence, inherits a blessing, while negligence goes clothed in rags. He considers his inward man, and fears (if time be carelessly lost here,) Eternity of happiness, will very hardly be found hereafter. He that labours not painfully in his Calling, both Spiritual and Civil here on Earth, his heart is not right in the sight of God; his own Conscience will tell him, he hath no lot nor part in that rest, which remains for the people of God in Heaven.

I 4

CHAP.

Chap. 6.

Οὐκ ἐπι-  
πείθει  
τὸν ἄνθρωπον  
τὸ πλεονέκτημα  
τῆς σοφίας.  
Λαοῦ. Λα-  
βορῶσα  
ἀρετὴν  
κατα-  
τίθησθε-  
τε. Chryl.

Pro. 22. 29

Chap.7.



## CHAP. VII.

*Affirmative Characters what the  
vertuous Young Man is and  
ought to be.*

**Y**OU have now received some Negative Characters, and description of the *Young Person* that is worthy of commendation and love indeed. That we might plainly understand what he is not, what he ought not to be. And oh that you likewise may cordially hate the work of them that thus turn aside, and for your parts unfainedly meditate a better course of life.

We will now look to the right hand, Affirmatively, and consider what the *vertuous Young Person* is, and ought to be, in whose heart are the waies of God. We might almost make our booke here, and say, in some measure as in the Psalms, *Grace is*  
*poura*

*powred into his lips, and he is much  
fairer than the common Race of the Chil-  
dren of men.* Chap.7.

He is one whose mind is richly in-  
laid, like the Kings Daughter all  
glorious within; curiously wrought  
by the hand of the Spirit. There  
may you find the Prophets Vision,  
*Jerusalem pourtraied upon a tyle.* Much  
of the very glory of Heaven it self  
drawn upon his tender soul: His heart  
is as a living Temple for the Holy  
Ghost. \* His thoughts and affections  
as perfumed Odours, aspiring and  
ascending continually as pillars of In-  
cense heaven-ward. He cometh forth  
out of the purple morning of his  
youth, as the Bridegroom out of his  
Chamber, as the Sun out of the  
dawning East, and rejoyceth to run  
the Godly Race. More particu-  
larly.

1. *He is one that chooseth the fear  
of the Lord with his whole heart:* For  
he knoweth it is to God he stands, or  
it is to God he falls. Others are vain,  
others are profane: but so dares  
not he, because of the fear of the  
Lord.

He

\* *Anima  
amans ser-  
tur volis,  
trahitur  
desiderus;  
raptur,  
atque cla-  
bitur a se-  
ipfa, ut  
Deo fru-  
tur. Manu-  
al. Aug.  
i Afflic-  
Char.*



Chap.7.

Iſa. 33. 6.

Gen. 20.  
11.Pſal. 111.  
10.

*Noveris  
teipſum, ut  
Deum ti-  
meas; no-  
veris De-  
um, ut ip-  
ſum dili-  
gas. It. al-  
tero ad ſa-  
pientiam  
mutaris,  
in altero  
conſum-  
maris.  
Bern. ſu-  
per Cant.*

He believes the Scripture, and accounts it no burden, no ſadning: but a Jewel well worth his carefullſt preſerving and laying up, *The fear of the Lord is his treaſure.* Wherever this is wanting he reckons that place an habitation of Dragons; undeſirable, unſafe for any man to live in. And *Abraham* ſaid, *Surely the fear of God is not in this place, and they will ſlay me.*

He hath heard, all true wiſdome, wherever it is, may be found out and known by this; This is its firſt and great principle, *The fear of the Lord is the beginning of wiſdom.* This is to him as the due ballaſt to the Ship, which makes the Veſſel indeed loome ſomewhat deeper: but keeps it from toſſing too lightly upon the uncertain waters. It compoſeth his whole Converſation to great ſobriety and ſtedfaſtneſs.

There is a ſleighty ſort of profeſſion, too frequently up and down the world in theſe laſt daies, without much mixture of this weighty grace in it. But he eaſily concludes, that mans Religion, will ſoon prove as ſalt that hath loſt its ſavour, and quickly go out into  
ſome

Chap.7.

ſome ſtinch. Oh! what ſhipwrack of faith, and all good conſcience, muſt needs follow there, where the heart ſtands in no awe of God. \* *The Father* long ago gave over that man as an hopeleſs Patient: *He will ſoon be out of his way in point of converſation: that ſets light by the true fear of God in point of affection.*

It is a ſad note, but it is a true one, That man that will not fear God willingly; ſhall be made ( though little to his comfort ) to do it by force. What moſt would ſeem to reſuſe, none ſhall be able to exclude. That dread of God which they flee from, ſhall purſue them, and overtake them between the ſtraits. God will ( be we never ſo loath ) be feared of all. But woe be to that man, who having reſuſed filial feare, as a grace, is conſtrained to lie under the ſcourgings of a judicial trembling, as his torment for ever and ever. The Lord preſerve you from it.

But now it is ſtill a note as comfortable on the other hand, to every true Child of God, that accepts his gracious fear chearfully; the Lord will

\* *Facile  
deviat a  
juſtitia,  
qui timo-  
rem dei  
excuffit.*

Chap.7. will himself become their shelter, and City of refuge, that their hearts may quietly return to their rest, and need no more be amazed at any terrour outwardly. God would not have his dear people, fear the fears of others. Only let us sanctifie the Lord of Hosts in our hearts, and he shall be for a Sanctu-  
 Ma.8.14. ry unto us.

The case is truly weighty on both sides. The serious Young Person takes it up, goes with it into the Sanctuary, and there weighs it before the Lord, and at length comes forth cordially contented, that the just fear of God, should be to him (as to the Patriarks of old) the great Badge and Cognizance of his Religion.

2 Affirm. Char.

2. He is one to whom the Lord Jesus Christ is exceeding precious. He loves his Father, he loves his Mother: but still saies, Jesus Christ alone, he, and none but he can be my Saviour.

He could herein even break forth into an holy triumph, and begin (with \* the Father) to sing the Songs of the Lamb;

\* γενοσθε ψαλλοντες

τῷ κυριῳ ἐπι ψαλλοντες, ὑψαλιωτα. γενοσθε, ὡς ἑρωιδ, μεγαλυνατες. Δρατε τῷ κυριῳ πᾶσα ἡ γη. Greg. Naz.

The

Chap.7. The Saviour is born; oh! glorifie the Lord. He hath appeared on Earth; be ye henceforth lift up ye everlasting Gates. The Bridegroom is shortly returning again; oh light your Lamps, and go out to meet him. Sing to the Lord in the joy of this salvation; Oh! let all the earth praise the Lord.

The Iron, though senseless, willingly moves toward the Loadstone, and is loth to part any more from it. Christ is his Load-stone, and his heart is even constrained and drawn out with great affection after him. If the presence of the Sun, be that which alone makes day to the dark world: The enjoyment of Christ is more to him; the light of life, that makes a day of grace; the chief of his comforts, \* his heaven, his all.

He could say with pious Suenes, in the midst of the greatest discouragements, I will follow my Saviour in liberty, and bondage; in prosperity, and adversity; in life, and death. Whilst the smallest thread of life remains in my heart, or the least measure of warm breath shall sit upon my trembling lips. Him will I love, and combat for him against the gates of hell. All

\* Ουδὲ θεοῦ, κειναλὸ καρδιῆ. Chryl.

Chap.7.

All in Christ is exceeding dear to him. His Offices, his Ordinances, his Person. He pleaseth himself, to be often piously thinking, what Christ hath done for him; but above all, in the thoughts of what glory he shall shortly have with him.

Such a Saviour he cannot but dearly love, the desire of his soul is toward him; and having heard by the hearing of the ear a report so sweet, and so comfortable concerning him, he henceforth even longeth till he may come where he may see him. In the mean time he waits with patience, and saies with Peter, though trembling, yet truly, Lord! thou knowest all things: thou knowest that I love thee.

3. He is one that greatly reverenceth, and desireth much enjoyment of the Spirit of God. What others either carelessly know not, or carnally speak evil of, he hath set his heart much upon.

He sees the Spirit of this world, and what that is; a foolish, low, worthless, and froward thing. It is to him, as Saul in his fury; and he desires it should sway no Scepter in his bosome.

Joh. 21.

17.

3 Affirm. Char.

The

Chap.7.

The Spirit of God, he understands it is far nobler; a Spirit of power: and yet so of power, as it is withal, a Spirit of much sweetness and love. A Spirit indeed of many excellencies, rarely contempered together. A Spirit of power, of love, and of a sound mind, which makes him still cry, as David, Lord! uphold me with thy free Spirit: Which is as the pleasant \* Emphasis of the radical word imports, Thy Princely, generous, ingenuous, and noble Spirit. A Spirit of Divine Conduct, a Spirit of Sovereign Command. So fit to guide, so able in the greatest Straights to order, to govern, and lead the whole man.

The Spirit of God, may be unworthily blasphemed by some, and falsely pretended to by others: but it carries its own testimony with it; bright rayes of divine luster and beauty will quickly appear, quickly shine forth, and shew themselves, wherever it truly comes.

He understands (as indeed the poor Heathen likewise did) in the affairs of this life, there is nothing of worth to be performed, without the common

2 Tim. 1. 7.

Psal. 51.

12.

נְרוּחַ

נְרוּחַ

πνεύματι

ἡγεμονικῶ

Ver. Sept.

Ex utris-

que, spiri-

tu libera-

li, & im-

peratoris,

me susten-

ta.

Chap. 7.

\* Nemo unquam sine afluat aliquo divino, uere magnus euasit. Cicero. † Missus est Spiritus Sanctus, quo uasa cordium preparantur, & uinum nouum in utres nouos infundatur. Man. Aug. \* 1 Cor. 12. 3.

common gifts of it. No \* man (said the great Orator) ever became eminent, without some peculiar breathings of a diuine spirit upon him.

And in the concernments of grace, he sees yet more plainly; † it is by this good Spirit of God, that we poor earthen Vessels, are prepared to receive any heavenly treasures.

This is as *Zerubbabel*, without which, the work of the *Temple* goes not on. No praying, no hearing, no duty, no service, no true professing of Christ, without this Spirit. \* *No man can say* (in language acceptable to God) *that Jesus is the Lord but by the Holy Ghost.*

This is *that blessed Guide*, which should lead him into all truth; *the Comforter* he so much longs for, which should relieve his soul; *the Spirit of Witness*, which is to seal him up to safety, and keep him alwaies ready, to the great day of Redemption.

He humbly purposeth, through grace never to grieve, never to quench, this Spirit. He esteems it as the Sun to the Day, as the Soul to the Body; and begs of God, *that he may all his daies*

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*daies live in it, and in all his waies be led by it.*

4. *He is one that desires and labours to acquit himself Christianly toward his Conscience.* This is that *Theam*, so slightly talked of almost every where. He is willing to sit down, and study it more seriously before the Lord.

He takes notice, it is set as Gods Vicegerent for the government of all his waies, and under him to be his greatest comforter or tormentor; which may \* not be despised, neither can it with all our frowardness be deposed.

This is that faithful *Register*, that (against the wills of many) so † carefully transcribes, and preserves forthcoming, upon indeleble Characters, whatever is put into its hands, whether good or evil.

*scientia mea mecum est; portans secum quicquid in ea posui, siue bonum, siue malum.* Bern. Med.

He is loth it should slumber in his bosome, as those *Idols* in the Psalmist, which *have eyes, and see not; ears, and hear not; neither do they understand.*

K

And

\* Assum. Char.

\* Conscientiam accepimus que diuelli a nobis non potest. Cicero. pro Clu. † Quocumque iudo, co-

Psal. 115. 5, 6.

Chap. 7. And he is as cautious, that it be not causelessly frighted, or superstitiously put in fear where no fear is. That usually proves (as the \* Historian easily saw) a *deifying* indeed of our own Idols: but an *open neglect of the true God*, and in conclusion, a *carnal treading down all good Religion*.

\* Gens superstitionis obnoxii, religioni adversus, Tacit.

He therefore takes great heed, that his conscience be not over-ruled, and brought in bondage by Customes, Times, Interetts, Examples, or whatever is not of God. He brings it frequently to God, and his word; he dares not perplex it with perverse disputings, or endless intricacies: but leaves this one great charge instead of many with it; *Know thou* (oh my conscience!) *The voice of the shepheard*: but trouble not thy self whatever strangers shall buz in thine ear, or say unto thee. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Mat. 4. 10.

Thus to treat our Conscience were honourable indeed. It might put some period to our wearisom strifes, and would certainly become the praise of profession, and our great rejoycing before

before the Lord. Conscience though it riots not: yet it feastereth, and being duly respected, is truly pleasant, ever cheartful. And happy is that Young Man, who reflecting upon his former waies, can in his riper years, truly read those great words of the *Apostle*, and say, *Herein have I exercised my self, to have alwaies a Conscience void of offence toward God, and toward man.*

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Acts 24. 16.

5. *He is one that loves and delights indeed in his Bible.* It is to him the Oracle of God; and he is willing it should be the *man of his Counsel*.

5 Affirm. Char.

It is no offence to him that he finds it (as the *Father*) in its phrase so \* familiar and open; he finds it nevertheless in its success exceeding powerful, filled every where with the deep mysteries of God. And he accounts it a sin of a very high nature for any to neglect or esteem lightly of it.

\* Infirmi a. d. m. intendere in scripturas facit. U. veni illas in cessu habent. s. facit. s. uche-

cessu excelsas, velat as mysticis, & ad hoc menter. Aug. Confes. lib. 3. & lib. 12.

He could heartily write upon it, as once that noble *Lady*, the night before

Lady Jane Grey in Fox.



Chap.7.

The Lord hath committed to all some Talents for improvement, though with great variety. To some more eminently, those of the inward man, for counsel and direction. To others more manifestly those of the outward man, for labour and exercise. It will be expected at all our hands, that we bind not up our Lords Talent in a *Napkin*: but as we are individually qualified, we should address ourselves, and cheerfully attend our measure of service to the good of the whole.

We are all of us Gods witnesses, that throughout the whole Creation, from the Angel in heaven, to the Hyllop by the wall; from the Sun in the Firmament, to the waters in the hidden veins of the Earth, all of them labour to perform those good offices, which God in his wisdom hath created them unto. Thus is uselessness to all these a thing unknown.

The industrious Young Man is willing to take example from them: and desires not to stand idle in the Market place; while all other Creatures are thus diligently at work in the Lords Vineyard. His

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His first care is in the choice of his Calling. Wherein he observes too many miscarry. Some by unadvisedness therein, bind themselves (as it were) Apprentices to continual temptations; and in effect, necessitate themselves to the promoting and service of (what no man should abet or shelter) sin and vanity in the World. Others again, match themselves to employments, which their dispositions can never affect; and so \* toil in them (as the Slave in the *Turks Gallies*) heavily and unwillingly, all their daies.

*dam est; & cito ac levi occasione corrumpit.* Aug.

These Rocks, he endeavours wisely to shun. And therefore aims that his Calling, may be *in its nature*, just and lawful. *In its discharge*, comports with a publick good, and serviceable to his private support. *In its kind*, he remembers the *Lacedemonians* wisdom, and seeks to have it in some measure suited to his own \* abilities and inclinations. And because in these things he is young, unexperien-

K 4

ced.

\* *Consuetudo, contra naturam tyrannus quae-*

\* *Versate dix quid serve recusat; quid calidat bene-*  
*n. Horat.*

Chap.7. ced, and very subject to mistake: he refers himself very far, to the ripper judgement, and disposal of his Friends.

\* *Suum singulis vivendi genus, est quasi status.* Calv. Institut.

His next care is, concerning his due carriage in his Calling. Having thus chosen, he now settles his mind, \* reckons his Calling, the Sphere, and Station which God hath set him in, and studies henceforth how to adorn his Province. A homely Cottage well kept may yield a delightful abode. And the meanest Calling may be highly beautified by a wise carriage in it.

Gen. 4. 22

He is very desirous to be truly dexterous, and skilful in it. His affections are even enflamed, having observed the Scripture to take such an honourable notice of *Tubal Cain*, as being an *Instructor of Artificers*. So lovely is ingeniousness, even in these lower things, before the Lord. For the encouragement whereof he is pleased to record it as proceeding from his own Spirit; That *Bezaliel* was so skilful about the work of the Tabernacle. See, saies God (and let no man slight it) *I have called Bezaliel by name, and have filled him with the*

Exod. 31. 2. 3.

the Spirit of God in wisdom, and all manner of workmanship. It is his God that teacheth, even the Plowman his discretion.

Chap.7. Isa. 28. 26

He is further willing to be heartily painful. Cheerfully submitting himself to that great Law, which is now unalterably imposed on all flesh; *In the sweat of our brows to eat our bread.*

He flatters not himself with great expectations of building his nest on high. Duty is his; the Lord hath left that with him. Disposal is the Lords; and he is contented it should rest there. A blessing from God, that indeed he counts much upon, and joyes greatly in it: but as concerning the World, he easily sees, all things are, and will be here, full of disappointments, vanity, and vexation of spirit.

He takes himself concerned, be his Calling never so plain, to commend his endeavours, and all their success by prayer to the Lord; in the Language of the Psalmist, *Let the beauty of the Lord my God be upon me; establish thou the work of my hands, yea, the*

Psal. 90. 17.

work



Chap.7. *work of my hands establish thou it.*

Thus our Young Man chooseth, and thus he travelleth in his Calling. He that passeth by may justly break forth, and say, *The Lord be with you, we bless you in the name of the Lord.*

7 Affirm. Char.

7. *He is one that is easily contented with almost any food and raiment.* He sees the time of his life, in the whole of it, is like to be but short: and he concludes with himself, it were very preposterous, very unbecoming, if our thoughts about such inferiour things as these should be very long.

Fond cares about the body, prove commonly, as *Abfalom*, that stole away the hearts of *Israel* from one more righteous than himself; from *David*, his Father. These also too frequently entice away the strength of the mind after them; they love to hunt abroad: but they even \*starve the precious soul, and leave that neglected, and disrespected enough at home.

He therefore shares the dividend, as equally as he can, between them both. Somewhat (he is sensible) he owes to both; and is willing to wrong neither.

\*Nōt uti-  
to care-  
lay corpo-  
at calus,  
ali pars  
neglecta  
falsit  
nere  
cū  
Bem.

neither. His †soul shall have the first fruits, as an offering due to that. The remains and gleanings he thinks will be enough, and may well serve for the body.

Πεδ τῶν γυμνῶν ἢ πικρὸν ἔστιν ἐπιπορῆ. *Habetis ingenii signum est, in rebus corporis inmorari. Cura omnis ad animum est transferenda. Epictet. Enchir.*

In his diet, he bears plainness and temperance, breed the kindest health and constitution of body; the freshest agility and liveliness of mind; preserving life (so dearly desired of all) with much sweetness, and freedom from diseases, through the blessing of the Lord, unto gray hairs. Such are the fruits of *Temperance*; it makes a fair amends in the end: whether it pleaseth or no for the present.

These things, the sober Young Man accounts matters of weight, too great to be hazarded, *Vitelliu-like*, for the humouring of an irrational appetite, and therefore resolves to be justly tender of them.

\*The

Chap.7. † Ἄφους σμικρον το εινδ τριβειν τοις αδε το σμου.

V. Plus ra-  
tio, quo  
simplicior  
eo melior.  
Aphorif.  
Med.

Chap. 7.

\* Comeditur quantum ad famem; bibit quantum satis pudicis & castis. Sunt omnia quasi comedit & bibit disciplinam. Tertul. Apol.

\* The ancient care, and carriage of the Primitive Christians is highly honourable in this respect, and he is willing to take it for his Golden Rule. He eats what may temperately allay his hunger, he drinks what may equally quench his thirst. Such a proportion in both, as may become the modest and chaste to allow themselves. His whole deportment shews, while his Religion is the *Theory*, his Conversation is the *Praxis*. He so eats, and so drinks, as one that receives Instruction as well as food, as one that is ever mindful of the righteous Laws of Christian Discipline; and doth all (that he doth) to the glory of God.

It is to him a *maxime* not altogether contemptible, *To rise up from Table, as well as sit down with some stomach*. The *Italian Proverb* frequently whispers him in the care as he sits at meals, *If you would eat much, eat little*. Oppress not nature, quench not the fire by casting too much fuel upon it.

*His health*, it is to him as the salt and sauce; which give the relish to every dish upon the Table. It is his  
best

Chap. 7.

best bed-maker, that makes his bed so easie to rest on, and his sleep so refreshing to him. It is his taster to all the comforts of life; without which nothing savours, nothing pleases. And therefore he bids farewell to those sursetting dishes, which would otherwise banish, and force away so sweet, so pleasant a Companion from him.

*The endowments of his mind*, and their exercise are to him still far dearer. It is by them that the Soul looks forth out of her *Mansion* of the body; appears at the *Casement* of the Senses; and shews her self fair as the *Morning*, clear as the *Sun*; a *Princess* indeed, the Daughter of the great King.

He would not for a world, that the least indignity should be offered to so Noble a Guest, or any obstruction put upon those honourable operations, it is so divinely employed in. That the motion of those *Golden Wheels* should be clogged by any Kitchen duff, or filth getting within them.

He allows his body very much respect; as remembering it shall be one  
day

Chap.7. day Copartner with him in glory. But desires it still to rest satisfied with what is fit for it in its place; that as  
 \* a Servant it may be alwaies ready at the Soules beck; a weapon of righteousness to serve the glory of the Lord.

\* Servi tu ei, qui fecit te; ut tibi ser. i. at quod factum est propter tu. Tibi Caro. Tu D. o. Aug. † Hinc om's olim gestavit nec aliud interim quam obis fat. Mor. Utop. \* Ου γαρ εστιν ομοιωσις ομοιωσις Xen. Lac. Resp.

In his habit, his cloaths are to him the sad memorial of his sin, the covering of his shame; taken up at the second hand, having been either † the Lodging of Worms, or the every-day Coats of Beasts, before ever they were his. He remembers, and thinks on these things; and sits down, finding but cold encouragement to be proud of his Cloaths.

The utmost that he henceforth aims at is a clean and decent plainness. Concluding \* (as *Lycurgus* amongst his *Lacedamonians*) that it is he, the endawments of his mind, the comelines of his body, which must rather be an ornament to his cloaths, than they to him. He is willing with that Ambassador, to wear his Doublet of Cloath of Gold, with a plainer baize Coat over it without. Any Garments satisfie him outwardly; so he may but

but have (his Cloath of Gold underneath) an enlarged heart toward God and goodness inwardly.

It is enough to him if he hath, with *Jacob*, any convenient rayment to put on. He \* troubles not himself with a restless affectation and niceness about trifles; what trimming or what Lace, he knows Wisdom and Vertue are far the best. The *Peacock* may be the gayer, but the *Eagle* is still the far nobler bird. † And indeed cloaths with any, are but like the Sign over the door, which tell all men what kind of shop and mind there is within.

† Vestitus insignis, ac mollis, superbie vexillum; nidus luxurie. Aug. Caesar. dict.

8. He is one of great modesty, and chastity in all his carriage. This he reckons his *Shibboleth*, his nearest trial; wherein nature must, and soon will discover it self, whether filthiness, or holiness; the righteous commands of God, or the wretched lusts of the flesh be dearest to it.

This is indeed the dangerous \* season of his life. The Archers begin now

Chap.7.

\* Adhibenda est munditia, non odiosa, neque exquisita nimis; tantum que fugiat agram & inhumanam negligentiam. Cicero.

8 Affirm. Char.

\* A labore proclivis ad lacedonem.

Chap. 7. now to shoot fore temptations, and enticing thoughts rush in thick upon him. But he goes to *Gods Armory*, he takes up his *Bible*, and often reads the *Fathers* conversion-Scripture, praying the Lord that it may prove his also, and a preservative to him from the power of evil; *Not in chambering, and wantonness: but in putting on the Lord Christ.* We may I see in a few words understand all of us, what our life and great care should be.

Rom. 13.  
13.

\**Noni se-  
calum hoc,  
quibus  
moribus  
fit; malus,  
bonum ma-  
lum esse  
vult, ut fit  
sui similis,  
---hiulca  
gens, Plau.  
in Trin.*

These last daies of the World are greatly sunk from a generous nobleness, and man-like delight in heroical achievements, to a Spirit of \*effeminacy and softness. It is not desirable, nor indeed altogether convenient to lay before the chaste Reader much description of it. Let it be thrown amongst the works of darkness, to be brought to light no more, let it so die, the sooner the better. Only we cannot be ignorant, we are born to far higher things; toward God, toward our native Country, and toward our own Souls: than wanton Compliments, and dalliances of the Flesh. And oh that all would know, a *Sard-*  
*napalus*

*napalus* life, seldom but meets with a *Sardanapalus's* death. *Babylon* shall one day receive for all her luxury wherein she hath been so profuse; measure for measure, from the avenging hand of God. *How much she hath lived deliciously, so much sorrow and torment give her.* Such is the sad Exit of a loose and vicious life; he dieth, and is numbered for ever amongst the unclean.

Chap. 7.

Rev. 18. 7

These things are the Young Mans warning pieces; and for their sakes he is resolved to stand upon his guard, and to abstain from all appearance of evil. Wantonness in Gestures, obscenity in Speeches, lasciviousness in Actions, (however too much favoured by others) are to him as the sulphurous sparks of *Aetna*, as so many flames breaking forth from the bottomless pit; the shame of the Actor, the danger of the Spectator; an immodest abusing of nature, an open defiance to all Vertue, and which is yet far more, an high contempt poured forth in the face of Religion it self. His Soul, as the righteous soul of *Lot*, is grieved,

L

and

Chap 7. and he turneth away from them.

\* *Ubi De-*  
*us, ubi pu-*  
*ditia.*  
Hieron.

\* Chastness is still exceeding dear and honourable in his eyes. As the cleanness of the vessel, where the heavenly Treasures should be put, the cleanness of the Paper, whereon the words of life should be written; the Souls fidelity to God under all allurements to the contrary, its victorious triumph and conquest over the snares of Satan. He willingly cuts off all occasions, which might in the least endanger or stain the purity of his mind, and watcheth to the utmost, that he may keep himself unspotted of these pollutions of the flesh.

† *Time si-*  
*dera, unde*  
*possis cade-*  
*re.* Aug.  
2 Pet. 3 u  
14.

He first maketh a Covenant with his eye † that it should not rove after vanity. He knows the heart is weak and too prone to be drawn away by it. He hears of some that have eyes full of adultery, that cannot cease from sin, (the sad character of too many) but he desires to feast his on the good Word of God; and then without rowling to or fro, to look straight forward, and to ponder the path of his feet.

Prov. 4.  
25, 26.

He sets the like guard upon all his other Senses, remembering the sage

(though

(though almost Paradoxal) counsel of the \* Ancients, *Shut up those five windows, that the house may shine the clearer, and the noble Inhabitant (the soul) may rest the safer.*

He then wisely withholdeth making provision for the flesh: Lest † giving lust its baits, it should become as the Sons of Zervia, too hard for him. Fulness of bread and idleness were Sodoms sins: and all unnatural leudness, was by and by Sodoms shame.

*humilitas in divitiis, veritas in multiloquio, hoc æquum seculo. Bern.*

Strange and light attire, it is to him a thing needless to provide it; burdensome to mind it, and when all this is done, disgraceful to wear it. He hath heard the Ancients much condemn it, and he doth not desire it.

But above all, he chargeth his heart, that it should not dare to dally with any lustful thoughts, though never so secretly. \* Sin is sin in the root, as

*\* Vos secula ad-*  
*missa punitis: ad nos & ipsum cogitare, est peccare.*  
Minut. Felix.

Chap. 7

\* *Obstine*  
*quinque*  
*fenestras;*  
*ut luceat*  
*domus, &*  
*habitans*  
*in illa.*  
Erpen. in  
Proverb.  
Arab.  
† *Periculi-*  
*tatur ca-*  
*stitas in*  
*delitiis,*

*charitas in*

Chap. 7. well as in the fruit; in the thoughts as truly as in the actions; and Satan will soon grow bolder. If he once gets footing so far as the heart, he will scarce be so modest as to stay long there. The fire once kindled there, will quickly break out further; *Out of the abundance of the heart the mouth will speak, the hands will act, and will not be restrained.*

Or however his danger is still the same; where sin seeks most for shelter in the secret chambers of the heart: there, even there Gods searchers come most. God will have the secretest Cabinet opened. Where his sins burn most, the eye of God shall find him out. The unclean person may take it as a *Mene Tekel* written upon the wall for him. *I the Lord search the heart, and try the reins to give unto every man according to his waies, and according to the fruit of his doings.*

Finally, He concludes, as we all likewise justly may, that our bodies ought to be the *Temples of the Holy Ghost*: If he could break away from other considerations, and set light by

Jer. 17.  
10.

them:

them: yet the dread of God comes in, and curbs him, with this tremendous warning in his ear, *If any man shall defile the Temple of God, that man shall God destroy.* Oh Sirs! it is no deceiving our selves, or dallying with sin; God cannot be mocked.

9. *One that wisely laies up all the memorable experiences and observations of his Youth for the better instruction of his riper years.* These are that good Treasure so well worth our gathering; the safest and trusty guides of life. The *Eleazars*, the faithful servants with which the most tender mind, as *Rebecca*, is very inclinable to go along.

\* It is by them that so many Arts and honourable Attainments have been hatched up, and brought by degrees to any maturity. Books and bare reading may render us nicely witty and ingenuous for airy discourse: but it is still left to further experience to settle and furnish us out more solidly for real affairs. We may reckon, and not misreckon neither, as † *Affranicus* the old Poet, in his famous Inscription upon the doors where the

L 3

Roman

Chap. 7.

1 Cor. 3.  
17.

9 Assum.  
Char.

\* Per varios usus  
artem experientia  
fecit,  
Exemplo  
monstrante  
viam. —  
Manil.  
† ressus ma-  
ter pepervit  
memoria.  
Sophiam  
me Graii  
vocant,  
: os sapi-  
entiam.  
Assran.

Chap. 7. Roman Senators so frequently met. If Wisdom be the Child, Experience seems the Parent that brought it forth; and Memory the Mother in whose bosom it rests and still lies.

\* Nihil est in intellectu quod non prius fuit in sensu.

It runs much in all our minds naturally to say, (as he in the Gospel,) Except I see I will not believe. \* Knowledge it seems must come in by the broad gates of the Senses, ere it can have its access to the mind, or any private audience in those inward Chambers.

The ingenuous Young Man hears all this. And what *Historians* tell us was engraven of old upon *Plato's* Seal, he is freely willing it should be the sententious *Motto* of his Arms:

† Experience (when all is done) is the great Governess, that beareth the best rule in all things.

And therefore that he might not lose the surest means for his good information, or live upon trembling uncertainties all his daies; he agrees heartily with himself, to get the best and fullest satisfaction that he can, as an eye-witness in all things. And therein resolves more particularly,

1. To

הקדמה  
על כל  
דבר  
שלטון

ut in  
omnibus  
domina-  
tur. Buxt.  
Flo. Hebr.

1. To keep a *Diary* and just account of all the fore judgments of God upon wicked men in his time. For they are indeed as the severity of God upon *Shiloe*; as devouring flames upon our neighbours house, and may well be a near warning to us. They are as the stroke upon the two first Captains and their Fifties; that we might fall upon our faces, and say, Oh my Lord! let my life be precious in thy sight, I will henceforth fear, and not dare to do thus presumptuously.

2. Of all the Lords tender mercies toward his faithful servants. The hidden *Mannah* wherewith he inwardly so often feeds them. The manifold sweet outward deliverances, wherein he so remarkably in their greatest straits owns them. Which makes him cry out as the *Queen of Sheba*, Blessed are these thy servants; Oh Lord! Happy are they that are in such a case, whose God is the Lord. Oh! that I may be also as one of those, upon whom thine eyes are thus for good continually.

3. He is as desirous to preserve the *Register* of all the Lords dealings by

L 4

him

Chap. 7.

2 Kings  
1. 14.

1 Kings  
10. 8.

Chap. 7. him in particular, and whatever befalls him from his Youth. Herein the Lord plainly chargeth him, (as Moses of old adjured the Israelites, ) *Thou shalt well consider in thine heart, and remember all the way that I have hitherto led thee; to try thee, and to prove thee, that thou mightst in the following part of thy life, know and acknowledge the God of all thy mercies.*

Deut. 8.  
2, 5.

Dear Children! these things I commend unto you with the utmost Cordialness, that I am able. He is a Schölar indeed, that is Gods Schölar; and he learns indeed, that meditates in the *Works*, as well as in the *Word* of God.

Here you may see all things, as in a glass before you. Here you may gather every one of you, a little History of your own, with great delight and profit.

Be oh! I pray, be you truly careful hereib, and it shall be a sweet means to make you wise in your Generation, as men; to establish you in a great composure of Spirit in all your profession, as Christians.

to Affirm.  
Char.

10. One that willingly bears in mind that

that great Memento, which the Lord hath so particularly given in charge to Young People: *Rejoyce oh Young Man!* ( if so thou darest, and thine heart can serve thee to sport securely in thine own ruine ) *but know that for all these things God will bring thee into judgement.*

This is that day, that shall come as a snare and destruction from the Almighty upon the Children of Men. A day that all are enough warned of; a day that few duly provide for. This is that day that shall decide that great Case, which hath so long depended; that shall resolve that Question of all Questions, which to this hour hovers, and passes to and fro so thoughtfully in all mens minds: *Then shall the Lord shew who is holy, and who are his.*

This is that day wherein the World to its utter astonishment ( as Josephs Brethren, troubled at the unexpected sight of one so little looked for, so little delighted in ) shall yet once again hear and see more of Christ: That the residue of the great work of Redemption might be finished, and the Kingdom delivered up according

Chap. 7.

Ecc. 11.  
9.

Num. 16.  
5.

to



Chap.7. to the earnest longing of the whole Creation, in the fulness of its glory to the Father.

\* Veniet dies illa, in qua plus valebunt pura corda, quam astuta verba. Judex nec fallitur verbis, nec st. Electur donis. Bern.

Jude ver. 14.

This is once more that day, wherein grace, and \* grace alone shall find favour in the eyes of God. Hypocrisie shall then shelter none; Estates shall then buy off none; It is the just Judge of the whole Earth, who siteth then upon our trials, and a righteous judgement, according as every mans Case shall then be found, he will impartially pass.

None can here plead ignorance, or say, they heard not of it. Enoch the seventh from Adam (so long ago prophesied of this (so openly, that who would might understand it) Behold: he cometh with ten thousand of his Saints.

We cannot make our selves strangers to it. The blind and the deaf both heard and saw it. The poor Heathen awaked as amazed men, and said one to another; *This World will one day have a tragick end, and we shall all be certainly judged for what we now do.*

\* Their

\* Their Philosophers they freely yielded it. Their † Sybils and Poets dayly sung of it. And all flesh may now without further thought or doubt sit down and confess with the Apostle, We know we must all (none excepted) appear before the judgement seat of Christ (in the soleinnest case that ever was tried) to receive of him according to the things done in the body; whether they be good, or whether they be evil, 2 Cor. 5.10.

cum fata supremum, Judicium ætherius pater excercebit in omnes; judicium humano generi imperiumque reverendum. Sybil. apud Lactant.

Communis mundo suberest vagus. Lucan.

Esse quoque in satis remissetur affore tempus;

Quo mare, quo tellus, convexaque regia cæli Ardeat, & mundi moles operosa laboriet. Ovid. Metam

Oh Young Man! Young Man! how often hast thou seriously thought of this day? A day wherein these eyes of thine shall see Christ himself coming in the clouds, with great power and glory: from the brightness of whose presence, Heaven and Earth shall be ready to flee away.

Then shall thou see these Royal Officers

Chap.7.

\* Que quidem & Philosophorum mundi opinio est, omnia que cœcimus igne peritura. Hieron. † Huic licet imponet

Chap.7. Officers of State, the Angels of Heaven, so numerously up and down amongst us, attending their Masters business, summoning the Graves of the Earth, calling to the Waters of the Sea, to deliver up their dead (almost now forgotten) that have been so long since committed to them.

*Then shalt thou hear* the shrill voice of the last Trumpet, sounding that solemn Call to all Flesh; *Arise ye dead! and come unto judgement.* Oh how loth will the Sinner be, to rise at the ringing of this Watch-bell! How little heart will he have to put on his old cloaths of sinful Flesh, and appear in them before the Lord! How loth to meet with his body in so sad a place, upon so sad an occasion; \* that they may now together as joyless Companions, receive the bitter wages of all their former sins.

*Then shall you see* the Prophets Vision, *dry bones live indeed*; then shall the dead awake from their Long sleep: the Father with the Son, the Poor with the Rich, and go to receive every one their several Sentence from the Lord.

Then

\* Infelici Collegio colligandi, sempiternis involventur incendiis, qui socii fuerunt in vitis.  
Ber.M ed.

Then must the Sun be content to be darkned, and the Moon (to the amazement of all beholders) shall become as bloud. Then must the Stars, like withered leaves, fall from their places. The Floods roaring, the Earth flaming, the Elements melting, the Heavens, like a Scroll of Parchment, passing away; and almost all Flesh shrieking, and crying out, In vain have we flattered our selves, in vain have we put far from us the evil day. Notwithstanding all our lothness it is come; even *the day of his wrath, and who can stand before him?*

Then comes forth the definitive Sentence from the Judge's own lips, to the godly on the right hand, *Come ye blessed of my Father, inherit the Kingdom prepared* (so long by me, desired so affectionately by you) *Enter ye (now at length once for ever) into the joy of your Lord.*

Then also comes forth that heart-wounding Condemnation on the left hand, *Depart from me ye Cursed* (go, go, cursed ye are, and shall now to your own everlasting smart feel it, far from any rayes of blessedness shining upon

Mat. 25.  
34.

Mat. 25.  
41.

Chap.7. upon you shall your place henceforth be, and your condition as far from rest or ease ) *Depart from me ye Cursed into everlasting fire prepared for the Devil and his Angels.*

\* *Eternitas efficit bonum in-finite melius ; & malum in-finite pejus.*  
Lestius.

Then shall that slighted word *Eternity*, trampled so much under foot now, be found, and felt a ponderous thing indeed. \* This oh ! this shall make the night of Sinners sorrow so doleful to him ; there shall never, never, never, more arise or shine any day upon him.

Never so many aking hearts, never so many pale faces seen together since the World began. Then shall the stout hearted be spoiled, and he that knew not how to brook the fear of the *Almighty* here on earth, his spirits shall then fail him apace, his heart shall thenceforth meditate terror, and his own tongue confesse, his punishment is now become greater than he knows either how to † avoid, or how possibly to bear.

This great day is to the pious young man, the Memorial of all Memorials ; a cogent, and constraining argument to bring him into Gods Vineyard.

As

† *Hæu miser peccator ! quo fugias ? latere erit impossibile, apparere intolerabile.* Ansel.

As the *Apostle* calls it, *the terror of the Lord*, and he is willing it should persuade him.

He goes up to his Watch-tower, he concludes with himself ; what ever lies neglected, this day must be timely provided for : and he prepareth unfainedly ( as he is able ) for it.

1. He first spreadeth his hands toward heaven, and draweth with much humility toward God. Having been so exceeding sinful hitherto ; he is loth to be false, or further disingenuous now. He freely confesses *guilty*. And what could easily enough be proved against him, if he should go about to deny it, he filially acknowledgeth ; passing sentence upon himself, as one whom God for his manifold and hainous sins, most righteously might condemn. Yet still hoping the Lord will give him the benefit of his reading, and the blessed favour of that sweet Scripture. *He that judgeth himself, shall not be judged of the Lord.*

2. He then beforehand entreats the Judge himself ( for the Lord in his

Chap.7.  
2 Cor.5.  
11.

1 Cor.11.  
31.

Chap.7.

his stupendious mercy allows it) to become his Advocate. He dares not indeed trust his Case in any meaner hands. He now putteth the very hopes of his life in his Saviours righteousness; saying, *That, and that alone is the righteousness, that can answer for him in times to come.*

3. He lastly resolves to set the straightest steps, to take the greatest heed to his whole Conversation: doing those things only now, which may be fairly responsible, and abound to his good account then. And so he waits till the Lord shall please to call for him.

In this posture he watches day and night; lest the spirit of slumber (which is fallen upon these last daies) should at any time overtake him. And wishes that all men had also the ear of the Learned, to hear (as the Father of old) the voice of the last Trumpet sounding continually from heaven unto them.

† Sen virgilo intentis studiis, seu dormio severi. *Judicis ætherei nostras tuba perfonat aures.* Schoon. ex Heron.

He

Chap.7.

He sadly sees indeed, what is doing, or rather every where misdoing in the World. Some contending too unkindly, too unnaturally, too unbecoming Christians each with other; as if *Christ* were now divided, and Religion, contrary to its own sweet nature, setting up a fiery standard; and the Professors of it (to the amazement of all beholders) transported into a spirit of inhumane fury, every man against his Neighbour. Which makes him cry out with the Poet; *Oh Friends! is it possible, that heavenly minds should harbour such earthly passions?*

He sees others, panting as eagerly after the very dust of the earth, to the apparent hazard of what is infinitely more worth, Heaven, and Everlasting happiness. So that the very Child might too justly upbraid them in the words of the † Philosopher, *See, see, how they grasp after Earth: to the loss, the utter loss of Heaven it self.*

He sees in conclusion almost all men too near the words of the Psalmist, *Walking in a vain shadow.*

But he for his part thinks himself

M highly

\* *Tantene animis cælestibus ire? Virg. Ænead.*

† *Vide, virgile, dum terram descendit; ut cælum amittit.* Demad.

Chap 7. highly called of God to another temper of heart, a far better course of life. And therefore pitcheth upon this one request, as that which of all other most concerns him, *Oh let me be found of thee my Lord! at that day in peace.*

II Affirm.  
Char.

II. *He is one that aims to make his every-day Conversation a just Copy, and Pattern of his whole life.* He considers how fitly the day resembles life: seeming indeed but an *Epitomy*, or *Abridgement*, and lesser *Map* of it. And therefore he awakes in the Morning with the cheartful remembrance of God.

He delights also to rise as early: that he might gain some fresh, perfumed, and previous thoughts before other affairs crowd in upon him; accounting it very \*unbecoming, and the open Symptom of an ignoble hopeles disposition; To fold the arms to any longer sleep, when God brings in so fair, so bright a Lamp, as the rayes of the Sun, for us to rise by.

He enters the day with Prayer, and Reading: seeking to interest the Lord,

anc

\* *Tarpis qui alto sole semisomnis tacet, cujus vigilia medio die incipit.*  
Sen. Trag.

and take fresh counsel from his Word. *Chap. 7*  
for all the following occasions of the day. He goes forth from thence to his Calling, endeavouring painfully, and patiently to undergo the service, and evils of the day, with an unbroken mind. \* He sets down in the Evening, and, *Pythagoras-like*, makes up the accounts of the day now past; He commends his Soul to God at night, as one ready to take his leave of the World, to whom it would be no surprize, though his bidding good night, should be his parting with his Friends indeed; his undressing, his putting off all things here; his Bed, his Grave; & his sleep, a sleeping with his Fathers, till the sweet Morning of the Resurrection, when he might awake, satisfied in Gods likeness, and see the Sun of righteousness shining upon him indeed.

Thus with the *Rose* he lifts up his face toward the Sun in the Morning, perfumes the ambient air with a fragrant odour all the day. And still with the *Rose*, vails up his head at night, with a fresh dew from heaven, resting, and lodging upon him.

M 2

\* *Anima mea quid fecisti hodie? &c. quod malum sanasti? Seneca de ira.*

Chap. 7.

So sweet a life, so dayly a death : oh ! how familiar, how welcome, and easie would they make death it self (as a friend of long acquaintance, and before-hand provided for ) when ever it comes indeed.

12 Affi. m. Char.

12. Lastly, and more comprehensively. *He is one whose growth is an intire growth ; of the mind within, as well as of the body without. In Vertue, as well as in Stature. It is his dayly cure, and prayer that he may grow in wisdom, and favour with God, and Man.*

\* Cred-  
bant hoc  
grande de-  
us, &  
nocte pi-  
andam, si  
juvenis vo-  
tulo vor  
affixere-  
rat. Juv.  
I Lev. 19.  
32.

He esteems it the beauty of his Youth, to be truly respectful to the Aged. \* Nature presented it as a matter of high concern to the blind Heathens : and the Lord himself hath more expressly required it at our hands. † *Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. I am the Lord.* God scarce takes himself to be duly feared : where this is neglected.

He is one who foresees his Parents shortly giving up their places, and leaving him, as the branch of their hope

Chap. 7.

hope to succeed therein. He takes it to be his just debt, both to them, and to himself ; to be ( what his Name in the holy Language well suggesteth to him, ) † *The wise builder up of the Family when they are gone. The strength, the stay, and ornament of it ; that it may live, and become a Family of some praise and honour amongst the thousands of Israel.*

He is one that takes care to naturalize himself betimes to vertuous habits of diligence and goodness ; watching, and declining the very occasions, and first entertainments of Vice ; \* *Least Nature should be wooed, and too easily carried away by such bad Suiters ; and evil courses ( like the Sons of Zervia ) in a little process of time \* become too hard for him.*

He is one that walketh cheerfully in his station ; is merry and sinne- not : pleasant, but not frothy : Serious, but not melancholy. One that by sweetness of nature and disposition ; one that by meekness of carriage and conversation renders himself lovely to all.

His Parents shall look upon him  
M 3 with

כנן  
1  
filii  
a  
בנה  
aedificavit,  
quasi in  
quo domus  
de futuro  
fit aedifi-  
canda.

\* Pavis  
malis af-  
fuisse  
magnam  
est malum.  
Erasim. de  
pueris lib.  
Instic.  
\* Sero re-  
cusat ser-  
re, quod  
semel  
subit ju-  
gum. Sen.

Chap. 7. with comfort, and say, *My Child ! my heart rejoyceth, even mine ; because thou hast chosen the waies of Wisdom.* His Neighbours shall enquire after him, and propounding him as an example to their own Families, shall even bless the breasts which gave him suck, and account that Parent happy, who hath such Arrows in his Quiver, *he may speak with his adversary in the gate.*

And now such, oh ! such for Piety, and Vertue are you desired to be. Whom all that know you may esteem, and Sirname according to that old, yet honourable phrase, *The love and delight of mankind.*

*Amor, & deliciae generis humani. de Tito dict.*

CHAP.

Chap. 8.



CHAP. VIII.

*The Necessity, and great Advantage of true Grace in any Condition whatsoever.*

**P**Ut the Case as impartially as you can yet nearer your selves, and see what great, what real advantages the grace of God might yield unto you, in whatever capacity or condition God shall set you.

First, *If you be born of mean Parents, and poor.* The meannets of your condition will plainly need, and the grace of God will readily yield you much refreshment. The \* Ancients have long ago justly concluded, whatever verdict men may pass ; *There is no man properly poor, dishonourably poor ; but he that is poor in Grace and Knowledge.*

You have, it may be, no *house on Earth* : You have the more need of a

M 4

*Murison*

Case 1.

אין ענין  
אלה  
ברעת

*Non est pauper nisi qui scientia pauper est.*  
Nedar.

Chap.8. *Mansion in Heaven.* Scarce so much as *Cloaths for your tender body*: the more necessity of *Garments of salvation for your soul.* Few *Friends, and no Inheritance* that you are ever like to possess on Earth. Oh! what cause have you to entreat the *Lord to be your God,* and to give you an *inheritance amongst his Saints in light.* Little or no *Education* here for accomplishing, or polishing of nature: How great an *Enoblement* would it now be unto you, to be made partakers of that Spirit, and Grace of God; which makes the *righteous more excellent than his Neighbour!*

Such grace will be truly more to you than all riches. It will preserve you from contempt; for who dares despise him whose goings are with God? It will make you welcome to all good men; for *the grace of your lips every man shall be a friend unto you.* It will procure you an high testimonial of honour from the Lord. *I know thy poverty: but thou art rich.* It will truly prefer you before those, who upon all other accounts are far your Superiours. The odds indeed is great: but

the decision, and determination of the case, God hath for your encouragement made it very clear, *Better is a poor, and wise Child; than an old, and foolish King who will be no more admnished.* In a word, it will cause your faces to shine; it will fill your hearts with comfort; it will be the forerunner of endless glory.

You may here modestly smile, and tell any man, as once *Antisthenes* answered *Socrates*, when *Socrates* asked him, *What makes thee, oh Antisthenes! so chearful, when it is known thou hast so little?* He candidly replies, *Because I plainly see true riches, and poverty lodge not in our houses, and coffers: but in our souls, and minds.* There he enjoyed inwardly, what men had thought he wanted outwardly.

*The destruction of the poor* (*Solomon* tells us) *is their poverty.* And so indeed too commonly it proves. But it needs not be so with you. See dear Children! oh! see, what a sweet relief you might have to your mean Condition. Accept it, I pray you, and seek it carefully; that in the day of your accounts, it may be said to your honour,

Chap.8.

Eccl.4.13

\* Νομίζω, ἀ ἀδύνατος, τὸς ἀνθρώπους ἐκ ἐν τῷ οἴκῳ τῷ πλούτου, καὶ τῆς πτωχείας ἐν ἡμῶν χερσίν. Xen.Con.



Chap.8. honour, *This is that poor child, that in much poverty, and affliction received the Gospel. Let him now enter into the joy of his Lord.*

Case 2. Secondly, *Hath the Lord by your Friends provided for you a larger measure, in the good things of this life? You had need now take all care, that your mind for its part be as rich as your Estate. You are like to inherit Israels blessing, Houses that you builded not, and Vineyards that you planted not. You cannot now refuse Israels duty, Now therefore fear the Lord, and serve him in sincerity, and truth.*

Josh. 24.  
13, 14.

You can do no less in thankfulness to him from whom you have received all. You can do no less in the sense of your own accounts; whose reckoning will be not like the poor mans for one Talent: but for ten. Where much is given, it is but righteous, and we must not take it ill, if much be required.

Riches without Grace, Estate without Wisdom, alas! what are they? As the *Indians* Gold, which they know not what use or improvement to make of it. You might say as he, *Here is the*

ore, and here is the wood: but where is the Sacrifice for the Lord? \* An house full of these (as the *Oration* wittily said) will never make a rich man.

It is the prefixing of the *Figure*, that makes the following *Ciphers* significant. It is the stamp upon the *Silver*, that makes it current *Coin*. And we may more truly say, It is the grace of God that is the figure of account; it is the Image of God that is this royal stamp, whereby our enjoyments become so valuable, and blessings unto us.

Without this they will be but as Jewel to our lusts; and as the glass of seeming honey, wherein the wasp dies. To the ungracious, his Estate is a curse, his enjoyments a snare, like *Dives* his barns, where their Master; he, and his heart too lodge day and night. *A price is put into his hand, and he hath no heart to make use thereof.* No understanding to dispose, and order it to the praise of God.

It is Grace when all is done, that is as salt, and keeps these things from putrifying. Oh! for your very Estates sake, be ye gracious. And while the

Lord

Chap.8.

\* *Quamvis illa sit plena; dum te in anem video, divitem non putabo.*  
Cicero.  
Paradox.

Chap.8. Lord in much goodness thus brings, and leaves them with you; Say you as *Manoah* once did, *Oh! let my Lord come again, and shew me how I shall order them, and make friends for my sou out of the Mammon of this world.*

Case 3. Thirdly, *Haith the Lord given you comeliness of person?* Should you now harbour a profane ungodly heart under that fair and amiable complexion; it were as rotten bones under a fair Tomb; or as the Apples of *Sodom*, beautiful; and fresh afar off: but nothing save dust, and smok neater hand, too like *Apelles* his rare Picture of Cherries, so curiously drawn that (Historians tell us) the Birds came flying to it: but returned empty: they quickly found it was no Cherries; but a sorry painted cloath. And such will your beauty be, if it be but an outward one, whose verdure (be we never so loath) must soon decay. *All*

Isa. 40. 6. *flesh is grass, and the goodliness thereof, (be it never so lovely) as the flower of the field: which may blow pleasantly with the morning, but must as certainly to its funeral, and with the Evening hang down its head, and die.*

The

Chap.8. The Lord make you comely with a truer, and more lasting comeliness; the *beamies of holiness*, which abide for ever.

We read of one *Alcibiades*, *Socrates* his Schollar, that he was the beauty of all *Athens*, another *Absalom*, for comeliness of person outwardly: but the reproach of mankind, another *Nero* for all viciousness, and odiousness of nature inwardly. Oh! take heed, a second *Alcibiades* be found in none of you. Play not the hypocrite; if thy body which is but the *Cabinet*, be so richly enamelled, so curiously wrought by the hand of the Lord: Oh! beg of God, that thy soul, the jewel within, may be somewhat \* suitable, adorned with the blessed graces of his spirit.

Fourthly, *Is thy body, as course clay walls; but plain, and homely to look upon?* Yet be not discouraged. It is no dishonour to be as the *Tents of Kedar* outwardly: so thou beest as the *Curtains of Solomon* inwardly.

*Cesars* Garland of Laurel was erough to compensate the blemish of his baldness. *Crates* his learning rendered

Plutarch  
in vita  
Alcibiad.

\* *Gratior  
est pulchro  
veniens e  
corpore  
virtus.*

Case 4.

Chap.8.

1 Pet. 3.4

\* Potest ex  
casa viri  
magnus  
exire, &  
ex deformi  
humili que  
corpufculo  
formofus  
animus.  
Sen.

Phil. 3. 21.

desired him dear, and honourable to all notwithstanding the crookedness of his back. And you may reckon beyond them both, and say; The ornaments of grace, it is they, that are of greatest price in the sight of God. And these may lodge as the Pearl in a \* forry shell.

A withered arm, a lame leg, a crooked body, no form, no comeliness that thou shouldst be desired; What then? Hath God given thee a wife and understanding mind to know him? A faithful, and willing heart to walk uprightly before him? The amends is made, a thousand times over. Thy crazy body now so frail, now so shapeless, shall be one day fashioned like unto the glorious body of Christ himself: and all thy present deformities shall then be done away. In the meantime thy soul is as a Diamond, though in a craggy shapeless rock. Thou hast wherein humbly to rejoyce. Satisfie thy self, though thou hast not the beauty of the Lilly: thou art inwardly adorned, and hast that which is far greater: the beauty of a Child of God. Thus might grace supply the heart-

Chap.8.

Case 5.

heart-sadning defects of nature. Seek you the Lord, and all these comforts shall be yours.

Fifthly, Some of you it may be God hath endued with much sweetness of natural disposition. He that looks upon you, is ready to love you, and say ( as Christ in the Gospel ) Thou art not far from the Kingdom of God. You are already as the Ring of Gold for choiceness of temper, and metal. Oh! that God would now set his grace, which is the Jewel of all Jewels, as the Diamond in this Ring, and you are then happy for ever.

This is that orient Pearl, that Cyrus in his time so highly delighted in; professing to his Friend Gobrias, \*That he thought it rather became him, and he was sure far more pleased him, to attend the study of a due Philanthropia ( for that was his own very word ) toward all, then to gird up his mind to the conquest of Nations, and discipline of War.

\* Kai ωρ  
δν, xg  
επιδει-  
κνται τα  
εργα πολυ  
υδρον φι-  
λανθρωπι-  
ας, η στρα-  
τηγια.  
Mxl'o

mibi jucundius humanitatis, quam militaris scientie opera deliquit. Xenoph. de Institut. Cyri.

Cyrus

Chap. 8.

*Cyrus* his candor in this may we be ours. And methinks the verdant of good nature deserves to find much favour in all mens hearts. Let us in Gods name, dearly cherish it. Let it be as *Abigail* once modelled offered, *An handmaid to wash the feet of the Servants of our Lord.*

1 Sam. 25. 41.

But still we must freely say; *Tob* loving to men, and stubborn to God; of a sweet nature toward them, and hard hearted against him; kind to others, and unkind to our own souls; this is an hard character; oh! that may be none of yours. We may say to such a one as *Christ*; *One thing yet lacking*; and it is ten thousand graces thou shouldst go to thy grave without it. Oh! make thy peace with God in the blood of *Christ*, and all is well.

Case 6.

Sixthly, and lastly, *To others of you it may be God hath given choice parts, enlarged capacities, a measure of understanding above many.* Oh! be not now like that Image in *Daniel*, having your head an head of Gold, for knowledge; but your heart of courser metal; and your feet, feet of clay and earth, as to your conversation.

Chap. 8.

It was said of *Galba* in respect of his crooked body; his rare wit took up very inferiour \* Lodgings, and resided far beneath it self in an exceeding mean Cottage. But the Story is far sadder, where a good head hath the ill neighbourhood of a bad heart; where understanding is called for as an *Achitophel*, to contrive evil, and becomes a *Pander* to all wickedness.

\* Ingenium Galbae male habitat.

If God hath given such intellectual endowments to any of you; canst thou satisfie thy self to debase these sweet parts; to serve sin with them? Shall they be put to grind in that Mill? How is the beauty of *Israel* sold? And the light within thee led captive to the works of darkness? Canst thou find in thine heart to carry these golden Vessels of the Temple down to *Babylon*, to profane them there? Oh! no; they are for an higher, and more honourable use, to minister before the Lord of the whole earth in them. He that is wise, let him be wise for God: and not like that sad character (too often verified) *Wise to do evil, but having no knowledge to do good.*

N

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Chap. 8.

If thou beest, as *Daniel*, skillful in all the learning, and knowledge of the *Chaldeans*: be also as he, of an excellent spirit, that it may be said of thee as of him, *The spirit of wisdom, and knowledge, even the spirit of God above is found in thee.*

If thou beest, as *Moses*, learned in all the wisdom of the *Egyptians*: What thinkest thou in the most serious thoughts of thine heart, Canst thou look with much affection toward the *Israel* of God? Canst thou esteem reproach with them greater riches than all the treasures of *Egypt*? Canst thou, deal freely, canst thou look away from the things that are seen, to an invisible God, and the recompence of a future reward? It was not *Moses* his *Egyptian* learning; it was not *Daniel's* *Chaldean* knowledge: but the grace of God which made them both so justly renowned to Posterity. Here may we piously say with that *holy man*, a few grains of this Gold, how doth it excell many pounds of Lead! the least measure of sanctified knowledge, oh Lord! how unspeakably to be preferred before our

Sapit qui  
Christum  
sapit.

Chap. 8.

Joh. 17.3

our supercilious pride in other things? *This* (oh that we could heartily read those words after God) *this is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent.*

It is a fore lamentation, and sigh sad enough, (and yet oh Lord! too common in *Israel*) to see choice parts spending their strength, as some rich soil, in nursing hone, but noisome weeds.

Oh let not the complaint of former Ages be revived in any of you; *The illiterate arise, and press apace in at the Kingdom of Heaven: while we with all our unsanctified Learning, are thrust down to hell.*

The strength of your judgement is able in some measure to present unto you the waies of God in their true amiableness; it is able to rescue you from the follies, and mistakes that the weaker are intangled in. Your discerning is clearer and more piercing, able to see the shortness, and emptiness of what others in their ignorance so highly admire; it is able in some measure to determine your will,

N 2

(which

Surgunt  
indo:Ti &  
rapinat  
caelum;  
dkm nos  
cum de-  
ctinis no-  
stis detru-  
dimus in  
Gehennam.

Chap. 8. (which in the foolish is more stubborn) it is able to perswade and bear some sway with the affections, which are all inclinable to be ruled by it.

I even entreat and beseech you for the Lords sake; you that have known thus distinctly to do well: do not you dare, do not you adventure to do ill. Offer your selves, and your parts such as they are, *Araunah*-like, cheerfully, faithfully, and ingenuously to the Lord, and his service in your generation.

None so well deserves them; it was he that gave them, who can also at his pleasure take them away again at any time, and turn your wisdom into foolishness, if you be found abusing of it, as *a weapon unto unrighteousness*. Be you then of all men; you, and your hopeful parts, *for God, and not for another*.

I am, I confess, very desirous to perswade you in the Lord. Oh! that I could more affectionately travel with you, till Christ be formed in you.

To me the strife of men is wearisome; their threatnings, their flatteries, their applause, their revilings, are all of them wisely, meekly, and

silently

silently to be over-looked, by him that truly meaneth peace on earth, or glory in heaven. He were yet to seek (saies a \* worthy man) how to live; that knows not how to digest and put up such trials as these.

Contend who will; let me serve the Lord in the Converting of any lost soul from the error, of its evil wares to the Kingdom of our God.

Fulfil ye, I pray you, my joy; both mine, and yours. So shall this present Letter in future times become a comfortable *Memorial* to me, a comfortable *Memorial* to you.

Chap. 8.

\* Qui nescit ferre calumnias, convicia, injurias, nescit vivere.  
Melch. Adam in vita Chytraei.

Chap.9.



CHAP. IX.

*Caveats against several more ob-  
vious dangers, whereat so many  
Young Persons stumble, and fall  
for ever.*

I Have still some serious *Caveats* of  
great concernment unto you, which  
I must needs desire you to take careful  
notice of, \* without which my writ-  
ting, and your reading would both be  
in vain.

\* Nihil  
proderit  
dare pre-  
cepta, nisi  
in operibus  
obstantia  
præceptis.  
Seneca.

My Pen I perceive hastily out-runs  
the measure of a Letter: but I will  
say, as sometimes the *Apostle* did, *To  
me thus to write is not grievous: but for  
you it may be profitable.*

As ever therefore you desire to be  
your own true Friends,

Caveat 1.

First, *Take Heed of yielding to the  
least known sin.* By lesser sins at first  
doth the Devil draw to the greatest  
wickedness at last. *Is thy Servant a  
dog*

2 Kings  
8.13.

Chap.9

*dog* (saies he, and it may be he spake  
as he then thought) *that I should do  
this thing?* But in process of time, we  
find for all that, he did it.

Evil hath too much of a cursed  
fruitfulness going along with it. This  
† *Serpent*, if suttered, will soon en-  
crease to a great brood. The *Poet*  
could even challenge the World up-  
on this score; \* *Tell me the man* (if  
you can any where find such a one)  
*that was ever content with one single sin?*  
Our promises may be (as usually they  
are in such cases) *is shall be but once:*  
but these promises will soon lie bro-  
ken at our feet; and the sin iterated,  
it may be, an hundred times over. So  
hard is it to recover out of Satans  
snares, or to make any retreat when  
once engaged in evil.

† Pecca-  
tum sem-  
per prog-  
nans, aliud  
ex alio  
gignit.  
\* Quisquam  
hominum  
est, quem in  
contentum  
videris uno  
Flagitio.  
Juvenal.

He that hateth sin, as sin, hath *Jo-  
sephs* ingenuous answer in readiness,  
against every temptation, *How shall I  
commit this great wickedness, and sin  
against God?* Conscience once embra-  
sed, the heart once prostituted to vi-  
cious courses, is not easily recovered  
to the true fear of the Lord.

Gen. 39.9

Afflictions may seem as *Gall* for  
bitte:

Chap. 9. bitternels: but sin is alwaies as Poison for real danger, and deadliness. Oh! pledge not the Devil in this Cup; oh! take not the least drop of it at his hands. There is no sin so small, but it is able to weigh down the soul for ever into Hell.

Caveat 2. Secondly, *Take heed likewise, oh! take great heed of falling into bad Company.*

\* Solitudo melior cetera malo. Erpen. pro Arab.

\* Better by far (saies the Proverb of the Ancients) to be altogether alone, than (troubled with what is much worse) bad Company.

Malignus comes caritissime spiritusque doli in-bignem in an fa- r' in e afficit. Seneca.

With such you expose your tender natures, your most hopeful dispositions to be easily corrupted; with such the filth of your company, how odious soever, secretly cleaverh unto you, and will insensibly become yours.

Gen. 49. 6. He that goeth in, and fitteth with them, seems as it were offering to take, and desirous to get acquaintance with Hell before his time. Say you as Jacob. *Oh my soul, come not thou into their secret; unto their assembly mine honour be not thou united.*

These are seeming Friends: but real Foes. To whom we might too justly

justly say, (as he) *Is this your kindness to your Friend, to become my snares, and enticements unto evil?* Or with the Philosopher, \* *Oh Friends! amongst hundreds of such companions, scarce one real vertuous Friend is to be found.*

Thousands have died, and perished for ever of the infection they have catcht from sinful company. Leaving this sad Epitaph upon their Grave stone, for the warning of others after them; *Bad Company in life, is too ready a way to worse Company in death.*

The honest Traveller will scarce willingly ride much in the Thieves Company, if he can avoid it. And we may all say of the profane Companion; he steals at least our good name, and time; if not all vertuous inclinations also from us. Men that see not your hearts inwardly, will not stick to esteem, and judge both of you, and them according, to the company you keep outwardly. It became even proverbial with the Jews; *If you can first tell me, what kind of Company he keeps; I can then safely tell you, such he also is himself.*

Despise

Chap. 9.

\* Ω φίλος φίλος. Arist.

שאל מי רעהו

Inquire scilicet, & intelliges vivum. Mibhch. Happen.



Chap. 9.

Despise none; you may, and should shew your selves meek, and truly courteous toward all: but still choose the ingenuous only, the vertuous and the harmless for your companions.

Psal. 119.  
63.

Pro. 2. 20.

\* Facillime in optimam partem dignoscuntur

adulescentes, qui se ad claros, & sapientes viros, bene reipublice consulentes contulerunt. Cicero.

Do you indeed love your heavenly Father? You cannot then consort with those who tear and blaspheme that worthy name of his by profane oaths. Is Jesus Christ truly precious to you? You cannot then possibly delight your selves in them who tread under foot the Son of God, and

account

Chap. 9.

account the blood of the Covenant an unholy thing. Oh I deliver your own souls; Pray them to leave their sinning, or tell them plainly, you must for the future leave their Company.

Thirdly, Take heed in the next place of the sins of youth. Satan fishes with one bait for the Old man; with another for the Young: but death is still in both.

Present vanities will soon grow stale, and unpleasing. Satan will be forced to change these for other; that the mind may be carried on, and delayed with foolish hopes of better contentment in them. The delightful pleasures of Youth will give way to the \* anxious cares of riper years. Thus Sin runs its round: but still retains its interest; suiting it self with much variety to our several Ages, and tempers as we pass through them.

But in the mean time we may truly enough observe; as Youth hath its peculiar diseases, its violent burning Feavers, to which it is naturally subject: So hath it, its peculiar corruptions; levity, wantonness, and

headiness

Caveat 3.

\* --Etas animus que virilis Querit opus, & amicitias in sevit honori, &c

Chap. 9.

headiness whereto it is spiritually  
much exposed. These are the Young  
mans dangers, which need, ( as the  
\* Father well observed ) the straight  
rein and bridle.

\* χαλε-  
πεν η νεο-  
της, ευει-  
πιστον, ευεξαπατητον, υ, σφοδροτερον χαλεπον δειται. Chry

Oh keep your selves, as David  
from your iniquity, and lye not down  
in the dust with your bones full of the  
sins of your Youth.

There are many sins, it is no thank  
to us we commit them not ; we are  
scarce so much as tempted to them.  
To refuse a dear, a pleasing sin, whe-  
it is fairly offered ; † this, oh ! this  
shews the uprightnes and nobleness  
of the heart.

† Possit &  
nolle nobi-  
le.

He that can find in his heart to  
deny his own longing nature ; he that  
in the fear of the Lord restrains his  
own disposition, that he might not  
offend ; he that in a spirit of Christian  
resolution, and nobleness cuts off his  
\* right hand, and plucks out his right

\* Pluri-  
mum pro-  
fecit, qui sibi plurimum displicere didicit. Calv. Instit.

eye for Christs sake, this, oh ! this is

the true Disciple indeed. Chap. 9.

We may say here ( as God once  
said of Abraham ) By this we know that  
he feareth God, seeing he hath not with-  
held his dearest, his darling Isaac from  
him. Oh ! be you perswaded to turn  
away your eyes from bosome vanities.

Set your greatest watch, where you  
lie in greatest danger. Flee youthful  
lusts : but follow after righteousness.

2 Tim. 2.  
22.

Fourthly, Take heed yet further  
that you neglect not your day of grace.  
Let Esaus los be your warning. Time  
was when he carelessly slighted, that  
which afterwards he sought with tears,  
with bitter tears ; but found no place  
for repentance. Such tears you will  
see dropping from many eyes another  
day.

Caveat 4.

There are two Rocks, whereto most  
miscarry in this matter.

1. By slumbering, and taking no  
notice of Gods call.

2. By faint promises, which never  
ripen to performance.

Take you great heed of both.  
Concerning the first ; There are  
those golden opportunities of mercy,  
wherein

Chap.9.  
Rev.2.21.

wherein the Lord seeks to save that which is lost. *I gave her* (saies God) *a space to repent.* This great gift it may be the Lord in much mercy sets before you. And your selves are be-privy to those choice seasons, wherein the Lord comes upon this great occasion and knocks at your door. Sometimes by *Sickness*, sometimes by *Parental Counsel*, sometimes by more *publick Ordinances*, sometimes by his more *remarkable divine judgments upon sinners.* While the Lord is thus speaking to you, your hearts (as those Disciples) even burn within you; your very Souls telling you it is the voice of Christ, graciously calling you to repentance. *Oh! seek the Lord while he may be found.*

עבר  
ומן  
בשל  
קרבו

Cum pre-  
terit tem-  
pus cessat  
ulterior  
oblationi  
locus.  
Buxtorf.  
Flo. Hebr.

True opportunity in most cases is a rare thing, and comes but seldom: but had need be imbraced with both hands when it comes. *It will be too late* (said the \* Ancients) *to tender our Sacrifice, when the appointed time is past, and gone.*

Behold this is the day of your visitation; oh! that it may prove the day of your regeneration, and true acquaintance with the things of your everlasting peace. Your

Chap.9.

Your Father, your Master calls you in the Morning; and you arise, and go about his work. Well Sirs! let me also counsel you, as *Eli* once counselled *Samuel*; listen diligently, and it shall come to pass if the Lord thy God shall thus call thee, thou shalt answer, *Speak Lord, for thy servant heareth.*

Concerning the second, our evasions, and procrastinations with the Lord; we must all freely confess; *de- laies* and faint promises for the future, they are but the artificial excuses of an unwilling mind for the present. Like the goodly words of the Son in the *Parable*, that saies, but never goes into the Fathers Vineyard.

How piously did *St. Austine* bemoan the treachery of his own heart, for a due warning to all posterity in this matter! \* *I begged* (saies he) *longer day, promising, presently Lord! By and by; have but a little patience with me, and I will come. But oh!* (saies he) *that Presently I ingred beyond all bounds of modesty, and this By and by proved a long day, and loth to come.*

Dear Youths! if these vows of the Lord

\* *Modo, ecce modo; sine paululum. Sed modo & modo, non habebant modum: Et sine paululum in longum*  
\* *at. Aug. Confel.*

Chap.9. Lord be upon you, defer not to pay them. And call not your selves by delaiies upon that sad *Dilemma*; That your own Promises should be as your hand-writing to the *Obligation*: and yet your Conversation render you guilty of *non-payment*.

Caveat 5. Fifthly, *Take heed*, yet again, of the *sins of the Times wherein you live*. All Ages, all Places have their peculiar reigning sins. And most men will needs vainly follow the present fashion in sins, as well as cloaths; though they lose their very souls by it.

These last daies are the sad receptacle of almost all precedent corruptions. The Lord himself hath told us, they are and will be very *perillous daies*. Daies wherein that undesirable thing *Sin* will every where too much abound. Nature (the † *Sayrist* could long ago observe) grows now in its old age very degenerous; we had need watch to the utmost, and keep our garments.

The Boat usually goes full of Passengers, and carries multitudes down the stream with it. And who so in the

† *Terra malos homines nunc educat, atque pusillos. Juven.*

the fear of God, or love of righteousness, departeth from the iniquity of the times; that man maketh himself a prey in the gate. *Aristides* his justice costs him his life; and *Socrates* his fidelity to one only, as the true and living God, in the rage of a giddy multitude, procured his death. So dangerous alwaies is it, to dissent from present times, be they never so vicious.

But as for you, my Friends; be ye careful indeed you oppose no man wilfully: but be ye still as careful, that you follow no man in evil courses wickedly.

It was not without cause told us; *The whole world* (as now it is) *lieth in wickedness*. And if any man will be the friend of this world, (he enters that friendship upon very hard terms) he must thereupon become the enemy of God. So difficult, and even impossible is it, for any man to serve two Masters.

In these sore straights, Young Man! what wilt thou do? Before thou resolvesst to sin with the world now; seriously ask thine heart this one question,

O

question,

Chap.9.

1 John. 5.  
19.  
Jam 4.4.

Chap.9.

\* Ezei Cor-  
na. Obsta-  
pescunt, ut  
ad rei in-  
sueta spe-  
ctaculum.  
Beza.  
Jam. 4. 4.

question, *Canst thou be content to fare as the world fares, to be condemned, and suffer with it hereafter?*

Ungodly men will \* wonder (it will be a piece of strange, and amazing news) that others run not with them to the same excess of riot; that others are not vile, and vain as well as they: but you are Travellers, whatever others do, on the right hand, or on the left; you must not turn aside, but mind your journey.

The Nations might do as they would by their *Idolls*: but *Moses* plainly tells *Israel*, *The Lord their God had not suffered them to deal so by him*. Nor durst *Joshuah* soon after, judge the *Jews* (strange uncertainty, his sufficient excuse or security. *If* (saies he) *it seems evil in your eyes*, (and the case is there hard indeed, where the righteous service of the Lord seems evil to any) yet (saies *Joshuah* however) *I and mine are bound to serve the Lord*.

*Noah* had perished in the waters, if times had carried him. *Lot* had burnt in *Sodom*, if the Multitude had swayed with him. The sins of times

Gods

Deut. 18.  
14.Joshi. 24.  
15.

Chap.9.

Gods people may alwaies be pious mourners for them; but never profane practicers of them. Be ye (whatever others are) *righteous in your generation before the Lord*.

Sixthly, *Take heed yet further, that you enter not upon Religion at first, superficially, slightly, or carnally*. Religion is solemn; and had need be solemnly, and reverently approached unto.

Mistakes here are very easily run into: but more hardly redressed; the forest mistakes in the whole world. And yet (saies the \* Father) *there is scarce any thing more common, then for men to deceive their own souls*; and go (as the Prophet expresseth it) with a lie in their right hand all their daies. Their Religion they judge is good, and they are willing (as others also are) to be of it, and so they conclude without further troubling themselves, that all will be well.

I write not this to upbraid any; but may, and must freely say thus much to all, The truest Religion falsely taken up, will be but as the *Arke* to the *Philistims*: it may encrease our torments, but will never save our souls.

Caveat 6.

\* Nihil est  
facilius  
quam seip-  
sum fallere,  
quisque  
sibi iustus  
index est be-  
nevolus.  
Basil.

C 2

If

Chap. 9.

If we shall climb up to Religion some other way, and not by the true door; if we shall crowd into profession, without a wedding garment, the time is coming we shall be found out; and our own consciences which have thus lied to the Holy Ghost, shall even fail within us, and leave us speechless at the Bar of God, as those that have not the least excuse for themselves.

There is a time, Dear Youths! (your own consciences cannot but tell you so) wherein Religion must be first embraced on Earth: if ever you desire glory or happiness in Heaven. *Now he that begins amiss, is like to make but very bad work ever after.* Things once mislearned are exceeding hardly unlearned. And truly where one takes up the profession of the Name of God sincerely, and upon Gospel terms: it may be feared there are too many who receive it unworthily, and to their own condemnation.

*Some lose their souls while they seek (with the blinded Jews) to establish their own righteousness. Others hearing Religion much commended*

an.

Chap. 9.

and seeing somewhat of amiableness, and beauty in it; they hastily catch up some flashy, heady, ceremonial, or remote opinion, as best pleaseth them, and think they have enough; and so never regard to know what sound confession, and true communion with God meaneth all their daies. *Others again,* (and herein I am more particularly speaking to your case, the Lord grant you may truly lay it to heart) others I say, as Children, and Servants to satisfie the desires, and counsel of their religious Parents and Friends, yield, and do those things outwardly, which they bear no true affection unto inwardly. Oh wretched hypocritie! at the same time seemingly to stand in some fear of Man: but none of God.

Well, whosoever can deceive men, no man can mock the Lord. His eyes are eyes of fire, and all men shall know, that he searcheth the heart, and trieth the reins.

Where *Spiritual* things are *Carnally* undertaken, the evils that too necessarily ensue thereupon, are exceeding many. *The fruit of the whole un-*

O 3      dettacking

Chap. 9. Undertaking is inevitably lost; *The Duty* that seems offered, is not at all discharged; *The Comforts*, the dear comforts of Godliness are all locked up, as mercies peculiarly reserved for sincere, and better hearts; *The Profession* that is thus made will quickly decay, and die in disgrace. The heart \* can never hold out long in that which is but personated, and so little delighted in. *Only the evil and guile* of the miscarriage, that will still remain, and must be elsewhere answered for. So little shall any man gain that goes to build upon the sands.

\* Nemo potest personam suam diu servare.

The further he goes, the more he wanders, and will sadly find at last; He that begins not duly with Christ as the *Author*, can scarce expect to find him in the end the *Finisher*, or Crown of his faith.

Yet notwithstanding all this, what just cause of sorrow may it be to all sober hearts, to consider, *what hard and unkind usage*, *what disingenuous and careless handling*, that sacred thing *Religion* in most Ages meets withall from the hands of a forward carnal World?

We

Well, take you this *Item* with you all your daies; whatever you do in the matters of Religion, do it heartily, reverently, Gospelly, and humbly; as in the sight of God, the all-seeing, the jealous God.

Where God sees he cannot be cordially believed, or feared; take outward shews who will, they are of little value in the account of God.

*These* (saies the \* Father) *are but worthless leaves: we must still demand, and call for real Fruits.* If the Lord asks or accepts any thing, it must justly be the best we have, *Give me thine heart my Son!*

Now the Lord himself direct you, and give you a right entrance into his right waies; with that kindliness of Repentance, that truth of Faith, that soundness of Conversation, that you may not run in vain, losing the things you seem to have wrought; but may in the end happily obtain the crown of life.

Happy is that man that can truly say, the *Foundation Stone* is thus laid; the *Top Stone* shall also in Gods good time be as certainly vouchsafed with

O 4

those

Chap. 9.

\* Hec folia sunt, nos fructus querimus. Aug. Pro. 23. 26

Chap. 9.

those glad some shoutings to the God of such great and unexpected mercies, *Grace, Grace.*

Caveat 7.

Seventhly, *Take heed* yet once more in the last place, if God hath enkindled any heavenly affections in you now; that you lose not your first love afterward.

The kindness of your youth, it is dear, it is lovely in the sight of God. *Christ looked upon the young man in the Gospel, and loved him.* God sees, and takes it well; that it is in your hearts while you are young to enquire after him. These first ripe grapes (I might reverently say as in the Prophet) they are the fruits, that his righteous soul desireth.

Oh! let not your present convictions, your present willingness, your present delight in the good Word of God, in the sweet Sabbaths of God, in the dear people of God: Oh! let not all this verdant hopesfulness of your youth vanish as a morning cloud, or like the early dew.

I give you this particular warning, because \* miserrriages are so sadly frequent in all Ages of this nature.

Anc

\* *Sabbath  
Journals,  
Satanica  
fac. ad  
Proverb.  
vs. 11.*

Chap. 9.

And because I further know Satan will come to winnow you. With this temptation if you live, you may assure your selves he will assault you with it. *I have been too forward, too zealous, too careful for Religion while I was young; I will even spare my self now.* Thus are the first dates of many Professors, sadly clouded with lukewarmness, formality, worldly policy, and earthly mindedness ere they die.

But I hope you will not dare so to do. True motion is alwaies most intense, the nearer it comes unto its Center. And if you be truly aiming for Heaven, you will dayly renew your strength, and be loth to slacken your pace, when it groweth nearest night.

Relapses in nature (Physitians tell us) are very sore: Relapses in Profession are still far sorer. How oh! how shall such be ever renewed again unto repentance!

Dear Youths! your thoughts are yet green, your years hitherto but little experienced. You have scarce yet known how bitter and evil a thing it is to forsake the fountain of living

waters



Chap. 9. waters, and God grant you never may. But are you willing to believe what God shall testifie in this matter? Then may you soon understand; the Backslider (though but in heart) shall quickly have gall, and worm-wood enough in his Cup, *He shall be filled (saies the Lord) with his own waies.*

Pro. 14. 14

Or are you further desirous to hear what Experience hath also to testifie in this weighry case? Then may the horrour of *Judas*, the despairing groans of *Spirs*, become your warning. They wretchedly departed from the Profession they had sometimes made in their former yeares; and poor men, never joyed good hour after.

\* Commi-  
seratione  
miserans  
super pre-  
mita tua  
& ne fias  
cibus igni.  
Eipen.  
proverb.  
Arab.

I cannot but even beseech you in the Language of the Ancients. \* *Oh I spare, for Gods sake, spare your sweet Youth, take some pity upon it, and give not that lovely flesh of yours for food to everlasting burnings.*

Gods Children should be as those *Hebrew Servants*, staying with him for the love they bear unto him. He hath the words of Eternal life, and whether else can they find in their hearts

to go? *If any man draw back*, this is the sad message must be sent after him, *the Lord shall have no pleasure in him.* Men shall also scorn him, and say; this is salt which hath lost its favour; tread it henceforth under foot.

Ah poor man! it had been better for him, *(saith Better God knows, but) it had been better for him (saies the Apottle) never to have known the way of righteousness: than after he hath known it to turn from the holy Commandment delivered unto him.*

Be you then, as *Josiah*, gracious in your Youth: but be ye also even to Gray-hairs as aged *Israel*; waiting for the salvation of God, when you come to dye.

Chap. 9.  
Heb. 10.  
38.

2 Pet. 2.  
21.

Cha. 10.



## CHAP. X.

*The Objections that usually ensnare, and detain young people, answered.*

I Have now counselled you, but shall I say, I have also perswaded you? It is likely you have your discouragements. I know you cannot be without some recoylings of nature. Trifles and vanities will hang (it may be) about your mind, as being loth to be now shaken off. An holy man found it so, which made him complain as we also, too truly may; \* *My former customes, though worse, were plainly too strong, and trod down things far better; because they had been, as yet, but little used.*

\* Detinebant me iuge nugationis, & vanitates vanitatum.  
Plusque in me valebat deterius insolitum; quam melius insolitum. Aug.

The

Cha. 10.

The most righteous waies of God, they are indeed blessed, they are safe, they are honourable: but still they are scarce pleasing to flesh, and blood. Our wretched hearts are too like distempered stomacks, that are easily distasted; and find no relish in the most wholesome food.

I am sensible also how busie Satan stands at your right hand, ready to resist you; continually incensing, and prejudicing your thoughts all that ever he can against your own mercies. He that makes it his wicked trade, to pervert the right waies of God, will be forward enough to tell you, as once he did *Eve*; *You may eat of the forbidden fruit, and yet not die.* You may forbear this serious care, and yet speed well at last. But oh! believe him not; his *Crocodile* flatteries have undone thousands at his feet. *He that was a liar, and a murderer from the beginning, will scarce be either true, or kind to you.*

He may seem now a smooth and pleasing Tempter: but he will soon become as open, and forward an \* *Accuser.* Those very sins he now enti-

cerh

\* השטן  
מקטר  
בשערה  
: סנה

Satan hora periculi certissime accusabit.  
Buxtorf.  
Flo. Hebr.

Cha. 10. ceth to, when time shall serve, in the presence of *God*, of *Angels*, and of *Men*, will he be ready with all their aggravations to charge you with. As you love your souls resist him; and account it an essential *Principle* in true Religion, to give a constant *Nay* to all his temptations.

\* Parva, inquis, ves est: at qui magna culpa. Cicer.

† Omne peccatum (in quantum possit) est homicidium.

Let Men and Devils say what they will, sin is sin still. An evil (saies the very \* *Heathen*,) that must not be pleaded for, that cannot be excused. An unexcusable breach of a righteous Law; the utmost endangering of a precious and immortal soul; † a wretched, and ungrateful flying in the face of a most tender, and loving Father. This is that *Rabshekah*, that blasphemes the God of Heaven; that *Achan* that troubles the whole Creation; this oh! this is that *Accursed thing*, that brings evil upon our selves; that *Needle*, that too surely draws a thread of divine vengeance after it.

Let Men, and Devils say what they will, there must be sowing to the Spirit here; if we expect to reap a blessed harvest hereafter. *Nature* tells us

so;

so; *Experience* tells us so; all the *World* knows it is so. *No running the Race now*, (saies the \* *Father*) and there can be no *Crown* in the end; *No fighting the good fight in the Valley*, and there can be no triumph of victory, or honour upon the *Everlasting Hills*. There must be striving to the utmost, if we desire to enter in at the straight *Gate*. The *Kingdom of Heaven* should even suffer violence, and the violent are to take it by an holy force.

Up then, in the name of God, and be a doing; let nothing hinder you, Consider, call your thoughts to a solemn, and impartial debate; lay your case in the ballances of the Sanctuary. See, oh! see how *Eternity* lies at stake; your *Candle* is shortly going out; to morrow, it may be, will not serve for that which may be done to day.

You have had your time of *Childhood*; wherein according to the infant feebleness of your minds, *You spake as Children, you understood as Children, you thought as Children*: but now it is time, it is high time to outgrow those daies of *Vanity*. What the

Cha. 10.

\* Έαδ μη παλαισματα, δε βεβηα, εαδ μη σκαμματα, δε πια, &c. Chryso.

1 Cor. 13. II.

Cha. 10.

\* Idem manebat, sed non idem decebat. Cicero. † Hæc etas aliam vitam adfert, alios moves postulat. Terent. Object. x.

the Lord in much mercy winckt at then; would very ill \* become you now. As you become men, it will be expected, and it will be your honour, to put away *Childish things*. These Years, and this Age † call upon you to converse with more serious things; the things that belong to your souls everlasting peace.

First, Say not any of you within your selves, in way of objection, *I am too young for these things*. He that is old enough to sin, cannot think himself too young to repent. Doth God say, *To day, while it is called to day*, and darest thou speak of to *Morrow*? Thou wouldst not adventure to answer thy Natural Parents with such delaties; how can God take them well at thine hands?

Let the pious expostulation of the \* *Father* with his soul, be rather the language of thine heart also within thee. *How long, oh my Soul! how long must this be all thy note, to Morrow, to Morrow? And why not now? Why not this very hour, a period to all thy former filthiness?*

For how indeed canst thou content

\* *Quamdiu, oh anima mea! Cras, Cras? Cui non? Hodie? Cui non? hec hora, finis turpitudinis tue.* Aug.

thy

Cha. 10.

thy selfe, to venture so much as a day longer in thy present condition; without the pardon of sin, without the favour of God, without any solid provisions for another world? The hazard is verily great, that thou art running. Oh! consider seriously what thou dost. If thy soul, and the saving of it be unto thee, (as certainly it is) more than all the world besides; take thy best time for thy best work. Arise as *Abraham*, while it is yet early in the morning of thy life, and go about it. Fear not, it shall be no injury to thy following life, that thou hast acquainted thy self with God, that thou hast imbraced his good waies, while thou art young. The Sun in the Spring when it ariseth soonest, all men observe; the daies are then, far the sweetest, far the chearliest.

Secondly, Say not, *Such a strict religious care, I see but few of my equalls that undertake it*. It hath been indeed the sad complaint of all Ages, that goodness is too rare; and vertuous men \* exceeding few. But it shall be the more lovely, the more honourable, that *good things are found in joy*,

P

(as

Object 2.  
\* *Rari quippe boni; numero vix sunt totidem, quot, Trobarum portæ, vel divitis postia Nilii.* Juvenal.

Ch. 10. (as in that *Child of Jeroboam*) toward the Lord God of Israel.

The disobedience of others (how evil soever in them) may serve the more highly to commend your obedience in the sight of God, and men. It is praise-worthy indeed to shine as the Lilly among the Thornes, to be found \* (as the Proverb of the Ancient adviseth) *like the fruitful Olive in the midst of Thistles.*

\* *E. flo cum paluro oli. a. E. pen. in Proverb. Arab.*

Be you an example in Gods good waies unto all: let none be snares in evil unto you. Corrupt examples may away with weak minds: but the wise in heart will rather regard, and consider what is their duty.

If most shall vilely cast away their dear immortal souls, as if no mercy, no salvation were rendred unto them; be you so much the more careful to save yours. Though you should travel somewhat solitary here on Earth: yet comfort your selves, you shall meet with good company in Heaven.

What *Themistocles* once wrote, setting up a Bill upon an house he had to be lett, adding for encouragement sake to them that should hire it, this

commen-

commendation; *There are good neighbours about it.* This, oh! this is indeed the happiness of heaven. \* The *Saints*, and *Angels* of God, the *Prophets*, the *Apostles*, and blessed *Martyrs*, with all your godly friends are all there.

Ch. 10.

\* *Conso- cians cho- ris Ange- lorum; in- tueri Pa- triarchas,*

*& Prophetas; videre Apostolos, atque omnes sanctos; vi- dere etiam Parentes nostros, Oh quam gloriosa sunt hec.* Manual. Aug.

There may you meet with *Daniel*, who purposed while he was young, that he would not defile himself. There may you see the *three Children*, whom the very flames could not affright, from choosing to trust, and serve the Lord in their tender years.

Be you also (whatever others are,) like the vision of the *Almond-tree*, holily ambitious to blossom with the first.

Thirdly, *Say not, it is hard; and truly though I dare not altogether deny it: yet I scarce know how to like, or love it.* Canst thou love sin, and canst thou not love grace? Is it an easie thing to serve Satan, and hard to serve the Lord? These are strange objections

Object. 3

P 2

we

Cha. 10.

\* *Illud  
grave quod  
in aeternum  
jugulabit.*  
Salvian.

we never thus learned Christ. It hath been wont to be said by holy men that were before us; \* *Those are of all other to be reckoned the hard things, which injure the precious soul, and hazard Eternity.*

But canst thou be indeed against the true fear of God, and the making of thine own Calling, and Election sure? Oh! tremble, and know; it is hard entering such unrighteous dissent, and standing out with God, we are not any of us stronger than he.

† *Ego con-  
suevi  
colere  
etiam  
con-  
suevi  
Ego, ego  
eram; nec  
plene no-  
lens; nec  
plene vo-  
lens. Ideo  
necum  
contende-  
bam, &c.*  
Aug. Con.

It was once indeed the Fathers case; † *I was (saies he) both willing, and unwilling; my Conscience freely gave its Yea: but my Affections were so shameless, as to return their Nay. But I arose, and contended with my self; till my backward heart became at length better perswaded.* Dear Youths! you are (it seems) too far involved in the same conflict; oh! come forth, as honourably in the like gracious resolution.

Our stubborn, and humorous wills left careless to themselves, Lord! what utter woe, and distress will they soon

Cha. 10.

soon bring upon the whole man? Thou that canst not fare with thy duty, how wilt thou ever be able to fare with thy misery, and that for ever? If duty may be disingenuously put off now: yet will not that be so answered, or sent away then.

And should there be any neglect, or miscarrying in this great matter; it is thy self, thy dear self, that is like to be the sufferer, and bear the smart of it.

Come, come, be not unwilling with thine own duty, be not averte toward that which would in conclusion prove thy greatest mercy. The painful Countryman is never more in his Element, never better pleased; then when he is laboriously at work in his Calling. And if we be indeed the Servants and Children of the Lord, it must, and well may be our *meat, and drink, to do the will of our heavenly Father.*

Fourthly, Say not, *The pleasures of sin are sweet, and I would fain have my time, and share in them.* God grant you better Sweets than they will ever prove. More lawful, more real. Of these

Cha. 10.

† Plus a-  
loes, quam  
mellis ha-  
bent. Juv.

† --Virgo  
formosa  
sperne  
Desuit in  
turpem pis-  
cem male-  
suada voluptas.  
\* Quas a-  
mittere  
voluptates  
meus fuit;  
ja n ai nu-  
tere gar-  
diam erat.  
Aug.

these we must all say with the Poet,  
\* *They have more of the Aloes, than of the Honey in them.*

Young Palates indeed are usually taken with any green raw fruits: but their end is bitter. Satan hath learnt how to bait the sharp hook, how to guild the bitter pill artificially enough. He easily over-reaches our credulous minds, but his deceit, and our † disappointment will too soon appear.

What *Nature* is now so fond of, *Grace* would even in an holy scorn trample under its feet, saying as once *St. Austine*; \* *The pleasures I was sometimes afraid to part with, it is now my greatest joy to be clearest from them.*

There are those at this day in Hell; that are sick enough, sick at heart, of those very pleasures which they themselves (when time was) so violently lusted after; and could now wish they had never known, or tasted of them.

Oh! that you would tender your souls health, and be persuaded to forbear them. Pleasures you may have; only forbear sinful ones. God would have none be dail; though he bids all  
be

be innocent. Heaven it self shall be a *Paradise* of divine delights for the People of God. A vertuous heart me thinks should scorn *Sin* for its *pastime*: and should not \* think so well of *transgression*; as to dare to take it for its *recreation*: but modestly chooses things harmeless, and ingenuous, and gracious, and therein only takes delight.

There are more noble, and peculiar entertainments for the mind: as well as carnal surfettings for the body. The soul hath also its delights, more divine, more enduring. And oh! how well would it become us, to bethink our selves, and choose (as the Angels) to feast on such heavenly food: rather than with bruit beasts to immerse our selves in the sordid lusts of the flesh.

Oh! how did the *Heaven* both chide, and grieve to see *Nature* abused, under sensual pleasures! † *Canst thou* (saies one of them) *after God hath gives thee a mind, then which*

*animus, quo nihil est pretiosius neque dignius; sic te, ipse abjecit a quo profertur; ac nihil inter te, atque quod duperdum potes interesse? Cicero.*

Cha. 10.

\* Nihil  
liberale,  
quod non  
idem, &  
justum.  
Cicero.

† Tu, cum  
tibi, Deus  
dederit

Ch. 10. *there is nothing in the whole world more noble, or divine: Canst thou so prostitute, and debase thy self, that there shall scarce remain any longer difference between thee and the sorry beasts?*

Let us take the words, as spoken to our selves; and lift up your inclinations, Dear Youths! toward those cleaner pleasures; which may best answer their own name, which may best become you, and your nature.

If others shall please themselves in wanton plaies; the whole Creation may be your Theater, where you may dayly see a lively Scene, all variety upon the Stage, every Creature acting its part, and the Glory of God to the just admiration of all Spectators circled in the whole. If others delight themselves in idle books; you may rejoyce in the Law of the Lord, and say with David; *My meditation of him shall be sweet unto me.* Religion wants not its true delights; let it not want its due professors.

Psal. 104.  
34.

Object. 5.

Fitchly, Say not, *Alas! I know not what to do, far wiser than I, the prudent, the ancient are at great controversy about Religion, who can tell where to pitch?*

1

It is true, \* it is too sadly true. There are many pious men, that may, and doubtless have much sweet communion with the Lord; who yet through the straightness, and frowardness of their own hearts, will have but little each with other. Thus men wrangle themselves into a life, too joyless to themselves, too dishonourable to the Lord.

*Cadmus* Teeth of strife seem every where sown, and coming up very thick. We might justly renew *Erasmus* his sad complaint of the former Age; † *Contention lives, while love, and sweetness dies. Tenets of faith are usually multiplied, while sincerity goes as palpably down the wind.* Such is our wound; oh! that God would drop into it the balsom of love, oh! that he would bind it up, and become our healer.

But because men can, (or rather will,) agree no better; refer thy self, and thy thoughtful heart to God and his Word. Give credence in the strength of his grace to what he is there pleased to express, or promise to thee. Depend upon him according,

to

Ch. 10.

\* *Vetus atque antiqua similitas immortale odium, & nunquam finabile vulnus ardet adhuc.* Juvenal.

† *Essebit contentio, r'fixit charitas. Creverunt vituli, decrevit sinceritas.* Erasms.



Cha. 10. *there is nothing in the whole world more noble, or divine: Canst thou so prostitute, and debase thy self, that there shall scarce remain any longer difference between thee and the sorry beasts?*

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Psal. 104.  
34.

Object. 5.

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Cha. 10.

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Juvenal.

† *Esserbit contentio, refrixit charitas. Creverunt articuli, decrevit sinceritas.*  
Erasm.

Cha. 10.

to all that he hath there allowed thee. And compose thy self to be intirely at his command. Aiming that when ever thou comest to die, thou mayett resign thy self to God with these few words unfainedly breathed forth; *I have in my weak measure kept the word of thy patience on earth: And now oh Lord! be thou pleased to remember thy Servant according to this word of thine, wherein thou hast caused me, and I upon thy invitation, have taken boldness, for to hopes*

*Religion* ( however pulled several waies ) is of it self a quiet, and strifeless thing. Holy indeed; but harmless. Divine; but still shining forth in much plainness, and simplicity. And be you, as near as you can of that Religion, which gives *Glory to God on high, on earth peace, and good will toward men.* Oh! that the Lord would hasten such sweet times of refreshment from his own presence amongst us.

In the mean season, if you see somewhat of inferiour diversity in gracious hearts, a peculiar feature ( as it were ) upon several faces, who have yet somewhat of true life, and beauty shining

Luk. 2. 14.

Cha. 10.

shining in each; be not too much amazed. Remember *Solymans* great delight, at the variety of flowers in his Garden, professing himself highly pleased in this; *Though they were various, they were still sweet, and comely flowers.* Or rather call to remembrance the *Fathers* pious, and ingenious Allusion; \* *Josephs Coat may be of several colours: so it be without a rent.*

\* *Tunica Christi inconsuti-*

*lis fuit: at vestis Ecclesie versicolor. It veste varietas fit: at scissura non fit. Vide Bac. de unitate Eccl.*

If you also see uncomely contentions even unto *Paroxysm's*, and the utmost bitterness; ( as once between the *Apostles* themselves it sadly was ) step in, and tell them they are brethren; desire them to be kinder to each other; *The Master is at hand.*

If you shall litle see, and hear great controversies, and little agreement; yet know, there is a true, and plain way that leadeth unto life. The wayfaring man, though a fool, needs not erre therein.

Go hunt unto God, and he will shew thee, the way, and living way, which,

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which conducteth unto himself. There are many (oh that they were not so many) that quarrel themselves carnally to Hell: be thou cordial with God, laborious in the profession of his name; so shall hearty Faith, and unfained obedience become thy safe and honourable *convoy* unto Heaven.

Whoever quarrel in other things; no man shall blame thee, no man shall charge thee with folly for these.

Object. 6.

Sixthly, Say not, lastly, *I have a greater discouragement yet behind, then I almost dare make known; some of my Friends are not so willing to have me mind such things, or meddle much with Religion.* It is a sore temptation where the Complaint is true. What shall that poor Child do, whom God hath spoken to (as once to the children of Israel in the Land of Egypt) and his very heart even melts within him, opening it self day and night, as Daniels window, toward Jerusalem; and yet all the countenance he hath from the Family, is like that churlish speech of Pharaoh. *He is idle, he is idle, encrease his burden, and let him not go to*

serve

Cha. 10.

serve the Lord? This is indeed the trial of all trials, wherever it falls. A sad straight which needs tears, rather than words.

Oh that none would lay this stone of stumbling before young people! It unhappily revives that undesired sigh, used by some in the Primitive times; *Our Parents are become unto us, as the Ostrich in the wilderness; and almost the murderers of our souls.* It is hard for any to be an hindrance, where they ought rather to be a furtherance. To be found a real offence, is discouragement to the least of Christs little ones:

Here have we cause to renew the lamentation in the Prophet, and say; *When the children are once more come to the birth; and there wants strength to bring forth.*

Here will be need of much wisdom, and choiceness of spirit; more than such tender years commonly attain unto: to cut the tread aright, so to obey the Lord, as to shew the utmost tenderness of disobeying or displeasing Friends: † and yet so to fulfil our respect to them, as not to forget

\* Parentes nostros sensimus parricidas. Cyprian. Peremptores, potius quam Parentes. Bern. Isa. 37. 3.

† Post Deum diligere, & honorare Parentes, est pietatis: plusquam Deum, est impietatis.

Cha. 10.

\* Debeo  
affectum  
parenti;  
sed majus  
obsequium  
debeo salu-  
tis auctori.  
Ambros.

forget we still owe (as the \* *Father* well states it) a far greater unto God.

The Lord himself put the everlasting arms underneath, and bear up those discouraged children whose hard lot this is, till he hath brought them with joy to his own bosome.

But this case blessed be God, is rare; the case of very few, and I hope, none of yours. Be you modest, I charge you; Cast not the blame upon others, to excuse your selves. God easily sees through such pretences, and understands right well where the fault still chiefly lies.

You know not the heart of a Parent. It is natural to them (though evil, and too regardless of themselves) to desire the welfare of their Children. Your Parents have been often instilling good things, have been prevailingly laying in ponderous memorials upon your tender minds. They have with much care brought you up to reading. They have procured you that treasure of all treasures, the *Bible*; they have recommended it to you, as, your *Saviours Legacy*, where you

Cha. 10.

you may find the words of eternal life; your safest guide, your best Friend when they are gone.

So that you may justly confess, (as \* *St. Anstine* concerning his Mother *Monica*) with how great sollicitousness of heart they have often admonished you in the Lord. Whose Counsels you ought to receive (as *Junius* the instructions of his *Father*,) † Scarce ever without tears. So greatly might the weight of the Argument, so greatly might the authority of the Speaker affect, and move you.

\* Memini,  
ut illa cum  
solicitudi-  
ne in-  
genti mo-  
nerit.

Aug. Con.  
† Vix un-  
quam sine  
lachrimis  
audiebam:  
ita me ve-  
hementer

afficiebat rei argumentum, & dicentis auctoritas. Junius de se in vita sua.

And must it now be objected, or dare you now say, your *Friends* are unwilling with your souls good? It is likely they would not have you pretend Religion, to be stubborn against them. It is very likely, they would not have you *Factions*; they are (it may be) loth you should be *Superstitious*: but still they would have you *Pious*.

See then, Sweet Youths I how little of

Cha. 10.

Ezra. 1. 3.

of real discouragement lies before you. Your neirest Friends are ready to say unto you, as once *Cyrus*, to the trembling, and willing *Jews*; *Go up, and the Lord your God be with you.* Be ye then, I pray you, toward God, Children of great willingness; toward your Parents blameless, and without rebuke; drawing the love of all unto you, in the Families wherein you dwell.

CHAP.

Cha. 11.



## CHAP. XI.

*The Conclusion of the whole by way of Exhortation.*

AND now what hinders, but that all this might be willingly embraced, faithfully practised, the life of grace cordially espoused, and your Souls for ever saved? Your Friends they desire it. Your own everlasting welfare is bound up in it. And God himself from Heaven calls unto you for it. What answer can you now render; but as Christ in the Psalms? *Loe I come to do thy will oh God!* Concluding with the Father; \* *He were justly worthy to be cut off by death; that should refuse, on such sweet terms to close with a gracious life.*

Oh! requite not the Lord, and your own Souls, so unkindly. Give not your years to vanity, nor your precious time to that which will not

Q comfort

\* *Dignus  
placere est  
morte, qui  
tibi Chri-  
ste! recu-  
sat vivere.*  
Bern.

CH. II. comfort in the end. Sins in *Youth*, will most certainly become sorrows in *Age*. It is usually said; \* *Youth laies in, and Age lives upon it. The one sows, the other reaps.* Oh! sow that now, which may be worth the reaping afterwards.

\* *Juveni parandum; seni utendum. Sen.*

How loth would you be to have your own life now, become your death hereafter? To have the foolish sins of your *Youth*, to stand between you, and your everlasting real happiness? Your present vain pleasures made your arraignment, your condemnation, your utter undoing in the day of Judgment? This would prove like the *Roman Soldiers Grapes*; short pleasures, sorry pleasures, joyless pleasures; dearly bought, and dearly paid for.

Thus might you feather the Arrow that wounds you from your own wing; and in the end sit down with that sad number, who all the year long sigh over this doleful note; † *For a few short pleasures have we purchased to our selves, innumerable, and everlasting torments.*

† *Δία βραχυότατον ἰσθμῶν, πρὸς τὴν ὑπερβολὴν τῆς ἐπιθυμίας. Chry.*

Well; however, I pray know you cannot

cannot be so slighty, so careles now: CH. II. but you shall be as solemn, and perplexed then. \* Sin cannot please so much in the commission: but it will torment far more, when it comes to be suffered for, and the Sinner to be brought forth to execution.

\* *Oh peccata, peccata! dum suadetis uigitis; cum sustistis pungitis. Aug.*

Go Christless before the Lord, and there shall be no Parent there able, or willing to countenance you; no excuse there to be made for you; no hope, no comfort left in your own consciences to relieve you. Oh! treasure not up to your selves wrath, against that day, that dreadful day of wrath.

How tremendous, and heart-piercing are the *Examples* which God hath set as so many flaming swords before you; that you might take timely warning, and not rush upon your own destruction? *Ishmael* scoffs at Religion, and is cast out of his Fathers house, and the house of God for ever. *Absalom* proves rebellious against his Parents, and shortens his own life untimely by it. *The Children* mock the *Prophet*, and die under the fierce anger of the Lord, while they are doing of it.

Cha. 11.

I tell you Sirs, God will be avenged of Children, as well as Elder people; of poor, of rich, of any, if they shall dare to sin against him. Let not the Devil deceive you, oh! flatter not your selves. These things hath God written for the particular admonition of young people, and will expect that you should bear them in mind. Oh! lay such memorials upon your hearts, and receive instruction from them.

But if after all, any of you should be secretly unwilling; and all this counsel from the Lord, should be a burden, and weariness unto you: you must then once more go with me to the door of the *Tabernacle*, that I may there reason further with you before the Lord.

And truly I must now even heartily chide with you. Oh Sirs! do but consider what you do. How unreasonable, how unrighteous it is. How unanswerable, how unsafe it is like to prove.

Will you have Bibles, and will you not believe them? Will you be called Christians, and will you live like Heathens? Have you immortal souls.

\* shining

\* shining with such bright raies of the sacred Image of God upon them; and will you needs wilfully damn them? Hath God given you religious Parents, tender of you, as of the apple of their own eye; and will you not be counselled by them? Are you resolved to be a shame to your Friends in Life, and a terrour to your selves in Death? Can it possibly enter into your minds, to think, that ever any good will come of sinful courses? Or that ever you should have cause to repent your selves of any thing heartily done in obedience to the Commands of God, for the good of your Souls? Hath God solemnly sworn, *The soul that sinneth, (be he who he will) that soul shall die;* and can you suppose, he will break his word for you? Can you so much as imagine, that the most holy God, who is a God of pure eyes, and hateth iniquity; can you any way encourage your selves to hope, that he will open Heaven Gates at the last day, to the impenitent, to the ungodly, who scorn their duty, who slight their mercy? Do you expect a new day of Grace, when

Q 3

this

Cha. 11.

\* *Anima  
iniquis  
Dei ima-  
gine, illu-  
stris simi-  
litudine,  
habet in  
se quo  
admonea-  
tur, &c.  
Aug. Med.*

Cha. II. this is gone; that you make such waste of your present time? Do you think everlasting burnings are so easily undergone, that you make such slow haste to flee from the wrath that is to come? Is it not enough, that you were born in iniquity; but you will stubbornly die in your sins also?

כחלבי \*

Ausque jugo; qui jugum salutavis do-  
ebriam, &  
discipline  
excussit.  
Gloss.

Homo ne-  
quus; ne-  
que rei, ne-  
que frugis  
bonae. Dru-  
sius, &c.  
† Non tuus  
est servus,  
oh Iesu!  
sed meus;  
que me a-  
sunt, cogi-  
tat, agit. at.  
Ambrosio

Nay then, *Ichabod, Ichabod*; your glory, and our hopes are both departed. Sons of *Belial* (against all the sweet counsels of God to the contrary), will you needs wretchedly make yourselves? *Children* (as the \* word too sadly imports) that have broken the yoke, becoming henceforth altogether unprofitable, both to your selves, and others; never likely to emerge, or rise more to any glory.

Then may *Satan* justly enough take up his taunt, and triumph; (as the *Father* represents it) † *He a Servant of thine? No, Lord! It is my work, that he all the day does; it is my sinful motions, he chiefly delights in. There can be no plea made for him. He is (whatever he may vainly think of himself) not thine, but mine.*

Yea, then your Parents (though

loth

loth such words should ever come from them) will be enforced to cry out; *How have we brought forth to the grave, and our breasts given suck to the Destroyer?* Then may *Dauids* mourning be heard again in their Tents; *Oh Absalom! my Son, my Son! how art thou fallen, and dying, as the sinful dieth; in the crimson guilt, the bloody gore of all thy sins!* At these sad rates are the righteous counsels of the Lord rejected, and set at nought.

But ere we thus part, I pray know, It is no less than *Life*, or *Death*, that now stands before you, waiting for your *Yea*, or *Nay*. It is no small, or inferiour matter, of little moment, of light consequence, that you are now to give your answer in. It is Heaven, it is Eternal life; I need say no more, it is your own happiness for ever, and ever; how can you turn your backs upon it?

Yea, further know, there have been those among the poor *Heathens*, that never durst think thus lightly of sin, as you do. They alwaies held it the greatest evil, and \*the sorrows of it the heaviest sorrows in the whole world.

Q 4

There

Chi. II

\* Peccati  
dolor, &  
maximus,  
& eternus  
q. Cicero.



Cha. II. There have been tender hearted *Ninevites*, that have come to God at one call, and gladly closed with their own mercy. And there yet are at this day (how backward soever you may be) thousands filially returning as the *Prodigal*, with tears of joy to their Fathers house; longing for him, and welcome to him; going where there is (what they, and you likewise want) *Bread of life, and change of Rayment, that you might be cloathed.* Oh why should you stand out against such sweet mercy, and harden your selves so unnaturally, to your own destruction?

You might yet further know, (though it will be sad enough to know it) there is never a Companion of yours, with whom you have now sinned; but shall be ready to witness against you. Never a leaf in all your Bible; but shall be enough to condemn you. \* Ministers, Parents, Friends, and Foes shall all come forth against you. And oh! how cutting will it be, to be made a spectacle of scorn to God, to Angels, and to Men? How wounding to thy astonished heart to become an everlasting *By*

\* To: con-  
tingit te-  
stibus, quot  
m: inquam  
monu-  
rent. Au-  
selm. Med.

word

word, upbraided of all, pitied of none. *It is the condition* (will they say) *that he hath long ago deserved; and let him bear it.* This (as \* an holy man rightly observed,) will make thy load, and burden heavy indeed.

Yea, God himself, who here hath wooed, and so often, so long, even waited to be gracious, shall then † set every sin in order before you, and make your guilty Consciences with everlasting blushings to own them.

*luisi, patiens, fuisi. Va mihi, denum loqueris, quasi partu-  
riens.* Aug. Med.

Then (saies the Father) shall it be said in the audience of Heaven and Earth; \* *Behold the man, and all that ever he did;* let it be had in everlasting remembrance, whether it be good, or whether it be evil.

Then shall your selves also look back upon that dear Salvation that you have negligently lost; that wretched misery that you have wilfully brought upon your selves, and sinke down with heart-breaking sighs, and horroure at the Bar of Christ. Then may

Cha. II.

\* Βρεύτε-  
ρον ἐμοί  
τῶν ἐν  
τῇ γέννησιν  
καλοσένν.  
Basil.  
† Tu ju-  
stus Ju-  
dex sig-  
nans pec-  
cata; si-

\* Ecce ho-  
mo, &  
opera ejus.  
Bern.

Cha. II. may you be ready to take your last leave of all comfort, and say; *Farewell my day of Grace, which is now gone, and never more to shine upon such a wretch as I am.* Come in all ye my hainous sins, and the bitter remembrance of you. \* The Lord hath sent you to stand as adversaries of terrour round about me. Sting, as so many fiery Serpents in this bosome of mine, and spare not. Oh! that you might have leave to make an utter end, and rid me out of all my pain.

\* --Affi-  
dus cir-  
cumvolat  
alis  
Sæva dies  
animi, sec-  
lerumque  
in pectore  
Diræ Stat.

Oh how will the tears trickle down, to see the Lord so gracious, so loving to others; and yet so justly severe, and full of indignation towards you! To see those that prayed, while you slept; that so willingly kept the Lords Sabbaths, while you as constantly profaned them; to see those that bravely redeemed that time, which you so lavishly wasted; to see those very persons, so well known to you, (it may be your near acquaintance,) in the Kingdom of God, and your selves shut out.

Then, though never till then, will the heart that hath held out as long

as

as ever it could, begin to falter and fail. Then shall the lips break forth with that righteous acknowledgment, *I am undone, undone for ever; and my destruction is of my self.* Cha. II.

Oh my dear Friends? my bowels even yearn for you. Hast thou but one blessing? oh my Father! bless our Young People, even them also, that they may turn to thee, and live.

But I cannot thus leave you. My Errand, I confess, is now even done: but your duty henceforth to be taken up, and still carefully carried on. I may justly say of this whole Letter, (as once the \* Roman Oratour well said to his Son,) *It will be of more, or less service to you, as you make it truly practicable in the sequel of your life.*

Counsel stored by us in Books, and neglected in life; it is like the covetous mans bags of Gold, which lie wholly dead, and no good use made of them.

Suffer me then once more, for greater sureness sake, to rehearse my Message again unto you.

It is you, Dear Youths! to whom

\* Habes a  
patre mu-  
nus, marce  
fili! quod  
perinde  
erit, ut ac-  
ceperis.  
Cicer.

Cha. 11.

\* *Ad vos,*  
*mens ser-*  
*uio, oh Ju-*  
*venes! flos*  
*etatis, &c.*  
Aug.

I am (as the \* *Father* affectionately said) in this Paper to apply my self: It is you who have yet seen but the third hour of the day, with whom the Message (whether it lives, or whether it dies) must now be finally left.

*You are desired* in the highest Name that can be used, in the Name of the great and most glorious God, who made the Heavens, and the Earth, and gave you that breath, you breathe between your Nostrils; *You are desired* in the Name of the Lord Jesus Christ, who freely shed his precious blood in a readines to redeem, and cleanse you from all your sins; *You are desired* in this great and dreadful Name, and by all the respect you bear unto it, to remember your Creator in the daies of your Youth. *You are desired* to strive to enter in at the straight Gate. *You are desired* to accept the richest, the greatest gift, that God himself ever bestows upon any, his own dear Son. *You are desired* to be kind to your own Souls, and to lay up a good foundation against times to come. *You are desired* to come and live with God for ever.

Dear

Cha. 11.

Dear Youths! what do you purpose to do in this great matter? These are not Requests to be slighted, these are not Requests to be denied. Such a capacity for mercy, how would the damped prize it! oh! let not the living set light by it. This short moment (how meanly soever you may think of it) once wretchedly lost, and an Age will not recover, Eternity it self (as long as it is) will never restore the like advantages to your souls again.

And now are you, oh I are you at length willing to go about this blessed work, and become happy for ever, if there may be yet any hope in *Israel* concerning your case?

Behold! the arms of Mercy are open ready to imbrace you, whatever is past; how unkind, how hainous soever, God is ready to forgive, willing to forget it. He calls Heaven, and Earth to record, if you miscarry, let the blame lie where it ought, it shall not be his. *As I live, saith the Lord, I have no pleasure in the death of the wicked; but that he turn from his wicked way and live. Turn ye, (oh! now un-* weariedly

*Quod in*  
*nno hoc*  
*amittitur*  
*momento,*  
*non poterit*  
*reparari in*  
*omni secul-*  
*lo. Gerh.*  
Medicat.

Ezek. 33.  
11.

Cha. 11. weariedly doth the Lord renew his call ) *turn ye from your evil waies ; for why ( why indeed ) will ye die oh house of Israel ?* Such are the Fathers bowels toward us, too too regardless of our selves.

\* *Revocas errantem, invitans repugnantem, amplexaris rediuntem.*

*Ecce Domine Deus salutis mee ! quid opponam nescio ; quomodo respondeam ignoro.*  
Anselm. Med.

What answer ( as the \* Father pitouly said ) can ever be solidly made, if such bowels of love, such dear, such free salvation as this, should be ungratefully slighted ?

Oh let your hearts even melt, and your very souls be dissolved within you. If the Lord be willing, be not you unwilling, neither let these tender arms of mercy be spread forth all the day long in vain.

Behold ! the Lord Jesus Christ, at the Fathers right hand, making continual intercession ; and the poor of the flock are his care, the weary, and broken in spirit the Objects of his pity. It is their names he bears on his *breast-plate*, and commends with such endearing arguments unto the Father. Suppose your selves hearing him, calling to you, and arguing with your trembling thoughtful hearts on this wise : *Wherefore thinkest thou poor*  
soul !

*soul ! was I numbred amongst the transgressors, and made a man of sorrows ? Wherefore was my Side pierced with the Spear, my Head with Thorns, and my dearest Bloud poured forth ? What dost thou conceive should move me, to take upon me Humane Nature, and become so near akin unto thee, if it had not been to perform the office of a \* Kinsman, and take the rights of thy Redemption upon me ? What could have persuaded me to sustain the bitter, the accursed death of the Cross, if it had not been to save such as thou art from thy sins ? Hast thou no need of my Righteousness ? What shall I do for thee ? What dost thou want ? What is it thy thirsty affections most pant after, for thy souls good ? Speak freely, and forbear not, I am now ascended, to my Fathers right hand, and able to relieve thee. Where are thy Prayers, and I, my Self, will present them to my Father as from me ; perfumed with the sweet incense of my righteousness, and he will shew favour unto thee.*

Oh blessed encouragement ! here is the Golden Scepter held forth indeed. What answer wilt thou now  
return

Cha. 11.

*¶ Vindex, qui sine consanguinitatis motu, causam propinqui sui intersecti afficit.*  
Glossus. Such, oh ! such is Christ to us.

Cha. 11.

\* Medita-  
tio quid  
desit, do-  
cet: Ora-  
tio ne de-  
sit, obinet.  
Bern.

return to all this such overflowing love of so dear a Saviour? Sit down with thy self poor Heart! \* Advise by meditation what to aske; and then send forth Faith, and Prayer as the trusty, and successful Messengers to fetch in supply.

Go thy waies, take thy life in thy hands as once *Hester* did, present thy Petition, and say, as she still did; *If I have found favour in thine eyes, oh Lord! let my life, (the life of my soul) be given me at my request.* Do thou cry, and he will hear. He will graciously wash thy leprous soul in his own blood, and send his blessed Spirit, as the *Chariots*, and *Horsemen of Israel* to prepare, and bring thee safely to glory.

† Gaudet  
cum bene  
agimus; et  
quoties a  
bono devi-  
amus, An-  
gelos suo  
g. u. lio d.  
fr. aud. mus.  
Solil. Aug.

Behold! also the holy Angels of God waiting, † ready to rejoyce in your, even in your Conversion. There is not the meanest, the poorest of you; but your Repentance might become an occasion of much joy in Heaven. It is a fresh feast to those noble Creatures to see the least encrease of the Kingdom of God. To see though but one single sheep added to the flock of Christ. So precious is Grace,

fo

Cha. 11.

so dearly is the recovery of a lost soul esteemed on high.

I might further tell you, the damned themselves even groan unto you: saying (as in the Parable) *Oh! take warning by us, and come not into this place of torments.* There is not one, no, throughout the whole Creation, there is not so much as one, that can heartily say unto you; *Go on in evil waies, and prosper.* I charge you before the elect Angels, and as you tender their \* comfort; I charge you by the flaming pains, and cries of the damned, and as you would be loath to share with them in all their Miseries; take heed, take serious heed to the saving of your souls.

All the divine threatnings of God stand naked, and open before you, as the *hand-writing upon the wall*, that stand not there for nought. They sound as so many shrill Trumpets from *Mount Ebal*; and they also charge you to break off your sins by repentance. Or else, as sure as God is in Heaven; *iniquity will one day become your ruine.*

All the sweet Promises are lastly

R appointed

\* Nolite  
contristare  
spiritum,  
nolite An-  
gelos San-  
ctos in cae-  
lo, gaudiis  
spoliare.  
Luther.

Ch. I. I.

\* christi  
promissio-  
nes, Chri-  
stianorum  
dapes.† Verax in  
promissio-  
ne, patens  
in exhibi-  
tione. Ber.

appointed to attend your encourage-  
ment, and furtherance in your Salva-  
tion. They are sent forth in Gods  
name to invite you to his blessed king-  
dom; and to assure you from him,  
whatever pains you faithfully take  
heavenward, your labour shall not be  
in vain in the Lord. These are the  
Christians choice Feast; and \* Ban-  
quet; the Promises that you so joy-  
fully should study; that speak so com-  
fortable, and withall as truly to the  
wearie soul. God himself hath made  
them, and † he will fulfil them. It is  
the Concern of his glorie to make  
good the word, that is gone out of his  
lips: his faithfulness lies at stake  
therein. *Whosoever cometh unto him,*  
(thus filiallie quoting, and relying up-  
on his Fathers word) *he will in no wise  
cast him out.* Come you, and wel-  
come.

Your work is good, your wages will  
be great; your fellow Servants, the  
*Excellent of the Earth*; your Master  
you are to go unto, the lovingest, the  
ablest, the faithfulest, the justest, the  
kindest that ever was ierved. What  
can you possibly scruple? Or where  
can

can you mend your selves? Speak your  
hearts, and spare not. What danger  
think you can come of being safely  
reconciled unto the Lord? What hin-  
derance shall this be to any to be  
made an Heir of the Crown of life?  
What wrong to others, to save our  
selves? What discredit to become a  
Child of the most High? What Em-  
basement of spirit, to be renewed in  
our minds to the blessed Image of  
God? Or what sadness can this ever  
occasion to be intituled to everlasting  
joyes.

We must even blush, and holily  
fall out with our selves in the language  
of the Father, saying as he; \* *Whence,*  
*oh my soul! whence is this horrid, this*  
*strange, and unreasonable thing; that*  
*thou wilt be under no Command, except*  
*of no mercy heavenward?*

Men may revile, and our own  
wretched hearts may suspect the holy  
Counsels of God: but the waies of  
the Lord are right, and happy is that  
man that chooseth to walk therein.  
He shall be able to lift up his face  
with Comfort, not ashamed of his  
God, nor disappointed of his hope.

R 2

when

\* unde hoc  
monstrum,  
& quare  
istud? Un-  
perat ani-  
mus corpo-  
ri, & pa-  
retur sta-  
tim: impe-  
rat sibi, &  
resistitur.  
Aug.

Ch. I. I.

Cha. x. i. when the greatest part of the World in the very depths of all distress, and horrow shall call, (but alas in vain) O Rocks and Mountains to fall upon them.

Awake then I beseech you, for the Lords sake; while it is yet the morning of your life, the flower of your years. Let your life be (what indeed all our lives ought to be) a *living Epistle*, a fair exemplification of the Gospel; that men may see in you, what in Primitive times the very *Heathen* saw, so legible in Christians then.

\* Vide Christianos, quid agunt; & evidentior de ipse Christo sciri potest, quid doceat. Salvian.

\* The true portraiture of your Saviours life, the just account of his Doctrine in the answerableness of your deportment, and conversation.

Awake, and arise, shake your selves from the dust, and vanities of Youth; Bring a blessing with you into your Generation; the World in these last declining Times greatly needs it. Carry a blessing hence with you, when ere you die, your selves shall reap the sweet, and everlasting comfort of it.

Your work is great, your day is short; the Master importunate, and your promise is already passed.

To

To recoile now were (as the \* Father well said) to keep back part of the price, and even to lie to the Holy Ghost; To make our selves guiltie of the greatest † perjury before the Lord. Oh I hasten, and put on the garments of your Elder Brother. Gird up the loyns of your mind, and run your Race. Hasten, and linger not; lest night overtake you, and you sit for ever mourning under the region, and shadow of death. See that ye cover earnestly the best things. Set your hearts unmoveable upon heaven, and all the glorie of it. Say humble to the Lord, as *Luther*; \* You neither saw, nor dare take these sorry earthly things for your portion.

Strive, as *Jonathan* to climbe up the Rock. Love, and Fear the Lord. Honour and obey your Parents. Be careful, and redeem your own time. Design, as becomes you, an ingenuous life on Earth. Design, above all, a glorious life in heaven; and God, your God shall be with you.

I might now leave your Parents, and nearest Friends to plead this righteous cause of the Lord, yet further

R 3

Cha. x. i.

\* Deum in sollicitatione salvere. Aug. † Vivens, & non solvens, quid nisi peccato. Bern.

\* Valde precor, ut sum me velle ita satiare. Luth.

Cha. II.

ther with you. You cannot be strangers to all their affectionate, and daily prayers on your behalf; their ardent, and even restless desires of your welfare.

\*Omnis in Afcario chavi stat cura Parentis. Virgil.

2 Joh.v.4.

You are to them their dear *Afcarius*'s; on whom their \* hearts so much are set; in whom (as *Jacob* in *Benjamin*) their life is almost bound up, and their Parental cares, night and day, longing and waiting, scarce desirous of any greater joy than this; To see their Children walking (wisely) in the truth: as we have (all) received a Commandment from the Father.

†Tibi persuade, te mihi quidem esse longe charissimum: sed multo fore chariorem, si talibus monumentis præceptis que letabere. Cicero.

Me thinks both I, and you, cannot but hear them, speaking to you, in the very language of their hearts, (as once † *Cicero*, so Father-like to his Son;) Know, my Child! thou art already exceeding dear unto me: but shalt yet become far dearer, if thou shalt hearken to wise Counsel, and thine own welfare.

What words can I further use? I charge you by all the sparks of filial good

Cha. II.

good nature that are yet alive in any of your bosoms; oh I quench not these affections. Oh I frustrate not these so righteous expectations of your indulgent Parents. Let me, oh! let me persuade you, and rely upon you; that you will not be wanting to yourselves, whatever in you lieth, to greater their dearest love, and affection toward you.

In which hopes, I take my leave, and part at present with you. Oh! let me rejoice in the day of Christ, that this Letter hath not been in vain unto you. Let no man *Wise your Youth*, though young in years, be ye (as the \* *Jews* were wont proverbially to say) as the Aged in all gravity and wisdom of carriage. Fare ye well. The Lord himself make you branches of righteousness; bringing forth every one of you, fruits unto holiness, that God the Lord, may be glorified. Amen, Amen.

My Son! be wise, and make my heart glad: that I may answer him that reproacheth me, Pro.27.11.

FINIS.

\*אכ  
בכמה  
ךך  
כשנים  
Sapientia  
patris licet  
amistetur.  
Bux.



THE  
Young Mans  
MEDITATION,  
OR  
Some few Sacred  
POEMS  
UPON

Select Subjects, and Scriptures.

By *Samuel Crossman*, B.D.

*Non modo divina contemplatur, sed & Cantica, & Hymnos ad Deum Sacratioribus omnis generis metrorum, & carminum rhythmis pariter conuul-t. Philo de Religios. in Aegypt. apud Euseb.*

A Verse may find him whom a Sermon flies,  
And turn delight into a Sacrifice.

*Mr. Herberts Temple.*

London, Printed by J.H. and are to be sold by  
S. T. omson, at the Bishops head in St. Pauls  
Church-yard, and T. Parkhurst, at the three  
Crowns at the lower end of Cheapside,  
near the Conduit. 1664.



## The Gift.

*If thou knowest the gift of God, &c. Joh. 4. 10.*

1.  
**T**his is the Gift, thy Gift oh Lord !  
 The token of thy dearest love :  
 The orient jewel of thy word ;  
 Sent down my thankfulness to prove.

2.  
 Great is his gift in all mens eyes,  
 Who gives himself, his Friend to save.  
 My Lord does more, for Foes he dies.  
 This Gift no parallel may have.

3.  
 Great is the Gift, the Giver great ;  
 Both justly to a wonder rise.  
 Thou giv'st thy Lamb to thine for meat :  
 And for their Sins a Sacrifice.

4.  
 But Lord ! whil'st thou thus giv'st to thine,  
 Others arose to vie with thee.  
 The World, and Satan did combine,  
 And they would needs a giving be.

▶ Satan

( 2 )

5.  
Satan, sins pleasures offered,  
And almost forc'd them upon me.  
But while they bloom'd, they withered.  
And Lord ! thy Gift my choice shall be.

6.  
Then did the World its gayes present,  
And still alluring cri'd, see, see ;  
Here's that may rather give content.  
But Lord ! thy Gift my choice shall be.

7.  
These cannot give, they'd steal away  
From me my Heav'n, my heart from thee.  
What e'er they offer, I'll say nay.  
Still Lord ! thy Gift my choice shall be.



*All flesh is grass, and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth, but the Word of our God shall stand for ever, Isa. 40 6, 8.*

1.  
**W**elcom sweet words ; 'tis not meet,  
We will you in our bosomes hide.  
Sweet words for present ; but most sweet,  
Because for ever you abide.

2. All

( 3 )

2.  
All flesh is as the fading grass,  
The voice from Heav'n to Earth thus cri'd.  
The whole Worlds glory away doth pass ;  
But Lord ! thy words they still abide.

3.  
Man speaks, but all his words are wind ;  
They ebb, and flow with time, and tide :  
Fit Emblems of his fickle mind.  
But Lord ! thy words they still abide.

4.  
Our selves somerimes stand promising  
Great things, while we by thee are tri'd.  
Our blossoms fall, no fruit they bring.  
But Lord thy words they still abide.

5.  
Bless'd words, Dear Lord ! no words like thine ;  
In darknes, light through them is spi'd.  
Till death, and after death they shine ;  
Then Lord ! even then thy words abide.

6.  
These words the Lamb's sweet writings be  
Of love, and dowry to his Bride.  
Here may his Saints their portions see,  
Portions which ever shall abide.

7.  
Welcome sweet words ! sweet words indeed ;  
Heaven's Agent here, to Heav'n our Guide.  
What e'er is needless, these we need.  
Lord let these words with us abide.

Upon

(4)



Upon the Fifth of *November*.

*The Archers have sorely grieved him, and shot at him, and hated him. But his Bow abode in strength, Gen.49. 23,24.*

1.

**T**He day allows thy praises Lord I  
Our grateful hearts to thee shall sing;  
Our thankful lips they shall record  
Thine ancient loves Eternal King!

2.

Our Land shall boast, the holy One  
My great preserver is become:  
My Friend, my Foes hath overthrown,  
And made the pit they digg'd their toome.

3.

With Parthian bows the Archers came,  
*Romes* poisonous oyl on the Arrows shone;  
Thy Turtle was the Archers aime.  
Shoot, shoot, saies Satan, all's our owne.

4.

Fond foolish *Rome*, how dar't oppose  
Whom God in his safe bosome laies?  
Thy malice may it self disclose;  
But frustrate still shall turn to praise.

5. Thy

(5)

5.

The Crozier staff, thy Triple Crown,  
Those ensigns of deceit, and pride,  
Thy Purple Robe, thy blaz'd Renown  
The dust shall ever, ever hide.

6.

Thy Merchants shall thy fall lament;  
Thy Lovers all in sackcloth mourn:  
While Heav'n, and Earth in one consent  
Shall sing Amen, let *Babylon* burn.

7.

Then Lord I thy Spouse whose dropping eyes,  
Whose sighs, whose sufferings prove her thine;  
Shall from her pensive sorrows rise,  
And as the Lamb's fair Bride shall shine.

8.

Sweet day! sweet day when shall it be?  
Why staies my Lord? Dear Saviour come.  
Thy mourning Spouse cries after thee,  
Stay with me here, or take me home.

He

(6)



*He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed, Isa. 53.5.*

1.

**T**Hus died the Prince of life, thus he  
That could not die, even died for me.  
My thoughtful heart, Lord! shall arise,  
And ponder these deep mysteries.

2.

What means his death, who knew no sin?  
Or what my life, who live therein?  
Mine was the debt, and death my due,  
Though thou wast pleas'd thy Son to sue.

3.

Thou Lord I wast pleas'd on him to lay  
The debt, and he the price to pay.  
Thy Gospell seals, though sweet to me,  
Are th' Emblems of his Agony.

4.

And oh I how great his sufferings were;  
Who th' wrath of God, and man did bear.  
The Father then forsakes the Son;  
And Creatures 'gainst their Maker run.

5. Judas

(7)

5.

Judas betraies, Disciples flee;  
Whil't Jews, and Romans crucifie.  
Hereat the Sun furls up his light,  
And cloaths the Earth in sable night.

6.

The joyless Stars even seem'd to say,  
Israel had quench'd the Lamp of day.  
The stubborn Mountains they lament,  
The Rocks they are asunder rent,

7.

The Graves their sealed doors unclose,  
The Dead awakened also rose.  
Th' amaz'd Centurion mourning cries,  
Oh I 'tis the Son of God, that dies.

8.

Thus these all labour to confess  
Thy Deity, thy righteousness.  
Enough dear Lord I these offer me  
Supports for th' utmost faith in thee.

S

God



*God forbid that I should glory save in the Cross of  
our Lord Jesus Christ, Gal. 6. 14.*

1.  
**M**Y Song is love unknown ;  
My Saviours love to me.  
Love to the loveless shown,  
That they might lovely be.  
Oh who am I,  
That for my sake  
My Lord should take  
Frail flesh, and die.

2.  
He came from his blest'd Throne,  
Salvation to bestow :  
But men made strange, and none  
The long'd-for Christ would know.  
But oh ! my Friend ;  
My Friend indeed,  
Who at my need  
His life did spend.

3. Sometimes

3.  
Sometimes they strow his way,  
And his sweet praises sing ;  
Resounding all the day,  
*Hosannah's* to their King.  
Then Crucifie  
Is all their breath,  
And for his death  
They thirst, and erie.

4.  
Why, what hath my Lord done ?  
What makes this rage, and spite ?  
He made the Lame to run,  
He gave the Blind their sight.  
Sweet injuries !  
Yet they at these  
Themselves displeas,  
And 'gainst him rise.

5.  
They rise, and needs will have  
My dear Lord made away,  
A Murderer they save :  
The Prince of life they slay.  
Yet cheerful he  
To suff'ring goes,  
That he his Foes  
From thence might free.

5 2

6. In

6.

In life no house, no home,  
My Lord on earth might have:  
In death no friendly tombe,  
But what a Stranger gave.

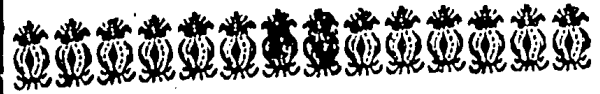
What may I say?  
Heav'n was his home;  
But mine the tombe  
Wherein he lay.

7.

Here might I stay, and sing;  
No story so divine.  
Never was love, dear King!  
Never was grief like thine.

This is my Friend,  
In whose sweet praise  
I all my daies  
Could gladly spend.

The



The Pilgrims Farewel to the World.

*For we have here no continuing City, but we seek  
one to come, Heb. 13.14.*

1.

**F**arewel poor World! I must be gone,  
Thou art no home, no rest for me:  
I'll take my staff, and travel on,  
Till I a better World may see.

2.

Why art thou loth my heart! oh! why  
Do'tt thus recoil within my breast?  
Grieve not, but say farewel, and fly  
Unto the Arke, my Dove! there's rest.

3.

I come, my Lord! a Pilgrims pace,  
Weary, and weak, I slowly move;  
Longing, but can't yet reach the place,  
The gladfom place of rest above.

4.

I come, my Lord! the flouds here rise,  
These troubled Seas foam nought but mire:  
My Dove back to my bosom Flies.  
Farewel, poor World! Heav'n's my desire.

S 3

S. 3

5.  
Stay, stay, said Earth, whicher fond one ?  
Here's a fair World, what wouldst thou have ?  
Fair World ? oh ! no ; thy beautie's gone,  
An heav'nly *Canaan* Lord ! I crave.

6.  
Thus th' ancient Travellers, thus they  
Weary of Earth, sigh'd after thee.  
They are gone before ; I may not stay,  
Till I both thee, and them may see.

7.  
Put on my Soul I put on with speed ;  
Though th' way be long, the end is sweet.  
Once more, poor World ! Farewel indeed ;  
In leaving thee, my Lord I meet.



Christ's future coming to Judgment, the  
Christians present Meditation.

*Behold he cometh with clouds, and every eye shall  
see him, Rev. 1. 7.*

1.  
**B**Ehold ! he comes, comes from on high ;  
Like lightning through the flaming skie.  
The Saint's desire, the Sinner's fear,  
Behold ! that solemn day draws near.

2. He

2.  
He comes, who unto Judgment shall  
All flesh to his Tribunal call.  
Me thinks I see the burnish'd Throne  
Whereon my Saviour sits alone.

3.  
Me thinks I see at his right hand  
His smiling Saints in triumph stand.  
Me thinks I hear condemned ones  
Howling their never-dying groans.

4.  
Me thinks I see even Time expire,  
The Heav'ns, and Earth on flaming fire.  
Think not, my Soul ! thy self to hide ;  
Thou canst not 'scape, but shalt be tri'd.

5.  
Loe ! here the Book whence Justice reads  
Sentence on Sinners sinful deeds.  
Loe ! here the Mercy Psalm, wherein  
My Judge speaks pardon to my sin.

6.  
I tremble Lord ! yet must I say,  
This is my long'd-for wedding day.  
My Bridegroom is my Sovereign Lord,  
My Joynture drawn in his fair Word.

S 4

M



( 14 )

7.  
My Mansion built by him on High ;  
Where I may rest eternally.  
Then come, my Lord I dear Saviour I come,  
And when thou pleasest take me home.

*Amen. Even so come Lord Jesu. I  
come quickly.*



### The Resurrection.

*Though after my skin worms destroy this body : yet  
in my flesh shall I see God, Job 19.26.*

1.  
**M**Y Life's a shade, my daies  
Apace to death decline :  
My Lord is life, he'l raise  
My dust again, even mine.  
Sweet truth to me I  
I shall arise,  
And with these eyes  
My Saviour see.

2. My

( 15 )

2.  
My peaceful grave shall keep  
My bones till that sweet day,  
I wake from my long sleep,  
And leave my bed of Clay.  
Sweet truth to me !  
I shall arise,  
And with these eyes  
My Saviour see.

3.  
My Lord his Angels shall  
Their Golden Trumpets sound ;  
At whose most welcome call  
My grave shall be unbound.  
Sweet truth to me ! &c.

4.  
I said sometimes with tears,  
Ah me ! I'm loth to die.  
Lord ! silence thou those fears ;  
My life's with thee on high.  
Sweet truth to me ! &c.

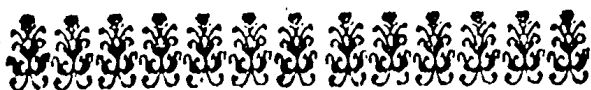
5.  
What means my trembling heart  
To be thus shie of death ?  
My life, and I sha'nt part,  
Though I resign my breath.  
Sweet truth to me ! &c.

6. Then

(16)

6.  
Then welcome harmless grave;  
By thee to Heaven I'll go;  
My Lord his Death shall save  
Me from the flames below.

Sweet truth to me!  
I shall arise,  
And with these eyes  
My Saviour see.



Heaven.

*When shall I come, and appear before God?*  
Psalm 42.2.

First Part.

1.  
Sweet place! sweet place alone!  
The Court of God Most High,  
The Heav'n of Heav'ns, the Throne  
Of spotless Majesty!

Oh happy place!  
When shall I be  
My God I with thee  
To see thy face?

2. The

(17)

2.  
The stranger homeward bends,  
And sigheth for his rest:  
Heav'n is my home, my Friends  
Lodge there in *Abraham's* breast.

Oh happy place!  
When shall I be,  
My God I with thee  
To see thy face?

3.  
Earth's but a sorry Tent,  
Pitch'd for a few frail daies;  
A short-leas'd Tenement.  
Heav'n's still my song, my praise,  
Oh happy place! &c.

4.  
These lower rooms, these here  
Thou dost with Roses pave,  
And ~~with~~ with Chrystal clear: *with*.  
But Heav'n, oh! Heav'n I crave.  
Oh happy place! &c.

5.  
No tears from any eyes  
Drop in that holy Quire:  
But death it self there dies,  
And sighs themselves expire.  
Oh happy place! &c.

6. There

( 18 )

6.  
There should temptations cease,  
My frailties there should end ;  
There should I rest in peace  
In th' arms of my best Friend.  
Oh happy place !  
When shall I be,  
My God ! with thee  
To see thy face ?

Second Part.

1.  
*Jerusalem* on high  
My Song, and City is :  
My home when ere I die,  
The Center of my bliss.  
Oh happy place ! &c.

2.  
Thy Walls sweet City ! thine  
With Pearls are garnished ;  
Thy Gates with praises shine ;  
Thy Streets with Gold are spread.  
Oh happy place ! &c.

3.  
No Sun by day thines there ;  
Nor Moon by silent night.  
Oh ! no ; these needles are ;  
The Lamb's the Cities light.  
Oh happy place ! &c.

4. There

( 19 )

4.  
There dwels my Lord, my King,  
Judg'd here unfit to live.  
There Angels to him sing,  
And lowly homage give.  
Oh happy place !  
When shall I be,  
My God ! with thee  
To see thy face ?

5.  
The Patriarchs of old  
There from their travels' cease :  
The Prophets there behold  
Their long'd-for Prince of peace.  
Oh happy place ! &c.

6.  
The Lamb's Apostles there  
I might with joy behold :  
The Harpers I might hear  
Harping on Harps of Gold.  
Oh happy place ! &c.

7.  
The bleeding Martyrs they  
Within those Courts are found ;  
Cloathed in pure array,  
Their scars with glory crown'd.  
Oh happy place ! &c.

8. Ab

( 20 )

8.

Ah me ! ah me ! that I  
In *Kedars* Tents here stay !  
No place like this on high ;  
Thither, Lord I guide my way.  
    Oh happy place !  
    When shall I be,  
    My God ! with thee  
    To see thy face ?

FINIS.