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St. Williams April 1852

THE
ADVICE
OF A

Father:

OR,

COUNSEL to a CHILD.

DIRECTING

Him how to demean himself
in the most important passages
of this LIFE.

Malis omnia plena sunt. Ibid.

Tu autem noli vinci à malo. Luth. in Eccl. cap. 7. p. 29.

Crede, stude, vive, pinge æternitati. Cor. A Lapid.

L O N D O N,

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the three Pidgeons against the Royal
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To His
SON.

Dear Child,

Looking back to the perils
that I have passed, in my
passage through the boiste-
rous Sea of a troublesome world ; be-
ing affected with my own folly, and
willing to witness my affection to
thee, I am forced to shame myself,
to shew the course I steered, that
thou mayest steer another course. Let

To his Son.

my experience excuse thine ; by me
take thou warning ; I would not pre-
sage a shipwrack, but prevent it ;
out of doubt there will be stormes at
Sea ; when thou seest the wracks up-
on the Rocks, steer so, as to shun that
which hath split me ; expect to meet
with cross and cruel blasts ; prepare
thy tackling for a tempest, lest the
Ship be over-set, or come to shore too
soon. Man is of few dayes, and
full of trouble ; his stay short, his
sorrows sharp ; he is no other, but
the Channel wherein the waters of
Marah flow ; what a variety of mi-
sery attends him ? still in a state of
sorrow ; one wave comes upon the
neck of another, and threatens to
drown him. It were as needless as
endless, to give thee an account of
the

To his Son.

the cares and crosses he is subject to ; thou wilt know too much of this too soon. It is my design to fit thee for the encounter, that being fore-warned, thou mayest be fore-armed, that no force may foil thee. I would have thee to acquit thee bravely, to scorn either to stagger or startle. Promise not to thy self a happiness that never any had ; the decree is upon record, and there is no exemption, or exception. Look about thee, and tell me, if thou canst, the condition free from trouble ! Roses have their prickles ; there are motes in the Sun ; conveniences, have their inconveniences, and comforts their contraries ; neither is the honey worth the stinging : If thou attainest the thing thou wishedst for, thou wilt want what

A 3 thou

To my Son.

thou didst wish for in it : never any gave chase to the creature, that came not home by Weeping Cross ; yet is it not so much the fate of most, as their fault, that they suffer : a wise man will miss the Mire, and shun the Sloughs wherein I have stuck. Take heed to thy standing ; it is not the unevenness of the way, but carelessness, that commonly occasions falling : I have known some come down on plain ground, that have stood in a rugged place. Let neither hand nor foot stir, but as thine eye directs them ; manage thy affairs with discretion ; if Providence hath dealt thee an ill Game, mend it by thy play ; the best Gamester usually wins. Create not to thy self crosses, and do nothing to deserve them :
Why

To my Son.

Why shouldst thou purchase pain?
or, make any work for Repent-
ance?

When things go cross, make a
vertue of necessity, and be content,
where thou canst not prevent: to sit
down and cry, will neither lighten
thy burden, nor shorten thy journey.
Slight what thou canst not shun;
what must be, why not willingly?
Hast thou Vinegar to drink? make
not thy draughts more tart with thy
tears. Take the sowre with the
sweet; what is not toothsome, may
be wholesome; besides, it becomes a
Child to drink of the cup his Father
gives him; he knows best, what is
best for thee. Why shouldst thou
then

To his Son.

then be troubled at any thing ?
Snarle not at the stone, but learn to
Smart and smile. Every Bird will
sing in the Sun, and the Spring :
Be thou merry in a Winter's day ;
what falls out without thy fault,
concerns not thee to feel. Be still
the same in every State ; imitate the
Cedar, not the Shrub ; move not
with the greatest blasts, and let not
changes change thee.

It will be all alike e're long,
whether thy way hath been up hill or
down, fair or foul, when thou art
at home : The Traveller forgets his
weary Steps, when he hath recovered
his Journey; what though it may blow
hard ? a storm may drive thee to
thy

To his Son.

thy Harbour ; and it matters not how much thou hast been tossed, when thou art landed. The poor Mariner thinks no more of the Sea, when arrived, unless to make the Shore the sweeter ; and O the pleasant prospect on Mount Zion ! Let this bear thee up, it shall be better in a little while ; suffering will not last long ; afflictions will leave thee, or thou them ; it will clear up, or thou get shelter ; storms will be spent, or else be past ; the Furnace is not to consume, but refine ; and after thy tryals comes thy triumph. Have a good heart, Heaven will make amends ; one hours being in glory, will requite all : Suppose sweat, blood, and tears should mix together,

To my Son.

ther, and thou with pain shouldst get the prize, when what is won is worth it ; Can a Crown cost too dear ? look up, and hold out, hoping but a while ; what is in thine eye, shall be in thine hand.

Thus, thou seest what thou mayst expect, and needest not be surprized. I would willingly fit thee for the worst, and leave some token of my love behind me, that thou mayst learn to live, when I am dead. I know not how soon thou mayest be deprived of the counsel of a Father, as thou wert too soon of the care of a most tender Mother. Never man lost better Wife, nor ever had Child greater loss : But she needs not an
Encomium,

To my Son.

Encomium, and is above my praise; I shall shew my love best to her, in my love to him she left me, this put me upon the present, which (by accident) is become publick, I am too conscious of my own weakness, to go about to teach the world wisdom: But as for thee, I am perswaded thou wilt not despise my Affection. Remember what I tell thee, when I am rotten, and forgotten; thou art entering upon the Stage, I am going off; so act thy part, that at thy Exit, the Spectators may clap their hands; do nothing unworthy of them or thy self; In a word, so live, that thou mayest never be ashamed to live, nor afraid to dye; to thee to live, let it be
Christ,

To his Son.

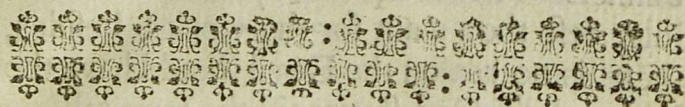
*Christ, and to dye will be gain.
The Lord guide thee with his Coun-
sels, and afterwards receive thee to
Glory.*

So prayes,

Thy truly Affectionate

Father, &c.

THE



THE
ADVICE
OF A
Father.

CENT. I.

I.

Begin to be good betimes, thou canst not be good too soon, nor too good : Set out in the morning, tarry not till noon ; better want way, than want day : Consider what thou hast to do, and which way thou may'st best dispatch it, thy
B business

business will take up all thy time : Be not idle, lest thou want for thy work ; besides, there is no reason the Devil should have the bud, whil'st God staves till the fruit fall.

II.

Be up, and doing early, let not the Sun see thee in Bed ; Turn out when the Cock calls, break off sleeping at break a day, indulge not a drowsie temper : Wherefore should'st thou waste thy time, thou hast not that to spare which thou dost mispend ? And what thou spendest this way, reckon lost : Why shouldest thou live but half thy dayes, in the Grave there will be enough of sleeping.

III.

Let God be the first and last in thy thoughts, close and open thine eyes with him. When thou lye'st down, think that ere long thou shalt be laid lower ; and let thy rising mind thee of a Resurrection : As sleep shews a dying, so waking types out a time when the dead shall wake : It will not be Night alwayes, the Trumpet will sound, and the day break ; methinks I see the Prisoners of
Hope

Hope stir, and jog each other, and hear their bones clatter.

IV.

Do all as for Eternity, and remember there must be an Account given : A little while, and the Judge will sit upon the Bench, and the Books shall be brought forth ; thy present actions will then either acquit or cast thee : So behave thy self, that thou may'st be bold at the Bar, while the condemned Malefactor trembles. Take heed lest thy Conscience come not in as a witness against thee, Live, as if thou wert to merit Heaven, and to save thy self ; yet trust not to thy works, to be justified by them, be sure to make sure of a pardon.

V.

Be diligent in thy Calling, therein thou may'st serve both God, and thy self. Be not sloathful in business, set to whatever thou settest about ; Do what thou dost in as little time as thou canst, and with all thy might, what thy hand finds to do. Mind thy employment, it is not thy pleasure that payes thee ; but before thou settest in any way,

weigh the wages with the work, and see how it will turn to Account ; it is tyresome to toyle for nothing, and he that cannot find any fruit of his labour, will soon faint.

VI.

Let the Intervales of thy time ; be well employed, interline the void spaces with works of piety, and let not thy particular Calling encroach upon thy general ; have some time to spend in Gods service, give to him what is his, and to thy self what is thine ; there is a time for Devotion, and a time for Diverſion : Learn to know the fitteſt ſeaſon for every thing, what is out of time, is out of tune.

VII.

Buſie not thy ſelf about Trifles, like *Domitian*, in catching Flies, or in things that do not concern thee ; as good do nothing, as to no purpoſe ; it is a great purchaſe, where thou haſt but thy labour for thy pains. He is ill employ'd, which grasps the water, or is ſifting ſand, eſpecially when his work wants him ; Thou haſt enough to do, in doing that which muſt be done ; it were im-
pro-

provident to put off an important business, and when thou needst not, to neglect it: Dispatch while it is called to day, to morrow may not be thine.

VIII.

Let thy Recreations be such as suits best with thy condition and employment, and the least expensive either of money, or time: Buy not thy pleasure too dear, the cost will abate the comfort. Be not effeminate in thy sports, those which are most manly, will best become thee; yet let them not be too violent, lest they prejudice thy health, and do thy body harm.

IX.

Make not Recreation thy business: Thou wert not sent into the world, as the *Leviathan* into the Sea, to take thy fill of pleasure: *In the sweat of thy browes thou must eat thy bread, and work out thy salvation with fear and trembling.* Consider, on this moment depends Eternity, and then be idle if thou canst. Thy diligence should be somewhat answerable to the work, and to the wages; be not content to do a little good,

or to glorifie God a little ; besides, Heaven deserves thy pains, and the Race is got by running ; he that wins the Crown, shall wear it.

X.

Be serious in what concerns the welfare of thy soul ; make sure of God and glory, and never be satisfied, till thou canst say, that both are thine. Be not contented to continue in a Christless state, why shouldst thou hang over Hell by a Twine-thred ? Often ask thy self the question, how stands the case between God and thee ? what evidence thou hast for Heaven ? Hazard not a happiness at any rate ; dare not to live, as thou dost not dare to dye.

XI.

Walk according to Rule, and regulate thy actions by right reason. Do nothing unseemly, and what may shame thy profession, or thy self. Shun whatever seems scandalous, and carries with it but the appearance of evil. Set a high value upon thy Reputation, better lose thy life, than have thy Credit lost, Manage thy Affairs
with

with discretion, and take heed thou dost not forfeit thy esteem with wise and good men. Be not only pious, but prudent ; temper thy zeal with judgment.

XII.

Sute thy self to thy state, and buckle to a cross condition ; let not thy mind be higher than thy means, but submit to a mean fortune. Lower thy Sails in a storm, and yield to the time ; make some potent friend thy Harbour, till the Tempest is over. The Shrub may shelter it self behind the Cedar. Go chearfully away with thy burden, and make afflictions no affliction ; slight what thou canst not shun, thou wilt get no good by strugling.

XIII.

Be reserved, yet courteous in thy carriage ; let not all that see, know thee. Be civil to every body, but familiar with a few, all are not fit for friends. Discover not thy self, till thou hast discovered what others are ; and try, before thou trust. Seem strange in strange company ; freedom is a folly, and incurs a censure. Say little, let

others speak, the least harm comes by silence ; Thou may'st take an advantage by their words, which thou givest them by thine.

XIV.

Let thy Garb be grave ; rather rich, than gaudy ; yet not so costly, as comely ; be neither the first nor the last in a fashion, none but a conceited fool will be singular. Conform in thy Cloaths to the custom of the place wherever thou art ; Why shouldest thou be wondred at ? Be not profuse in thy Apparel, but cut thy Coat according to thy Cloth ; it becomes a Gentleman to have more in his pocket, than upon his back ; yet till thy deserts make thee known, the outside will set thee forth, and thy Cloaths gain thee credit in the worlds eye ; but be sure think not the better of thy self for thy fine feathers ; thou hast reason to think the worse, if thy worth be in thy wear ; it is much more for thy honour that thou didst grace them, than they thee.

XV.

Be moderate in thy expences, yet be not base ; know when to spare, and when to spend.

spend. Be generous upon a good occasion ; but be sure to see whether your Accounts will bear it. What thou dost, do upon design, unless they be Acts of charity, or courtesie, then hate the thoughts of requital. Waste nothing, lest thou want ; profuseness hath made many poor, and poverty is worse than death to an ingenuous spirit. Live within thy self, it is sad to live upon others. Let thy layings out be less than thy comings in, that thou mayst lay up for a rainy day ; a good Estate is the best shelter.

XVI.

Look not upon Wine when it sparkles in the Cup, drink not for delight ; of all Vices, take heed of Drunkenness, there is no sin so shameful, and so much unmans a man. This not only disorders, but banisheth reason. A Drunkard is metamorphized into a Beast, uncapable of counsel, and only fit for evil ; other Vices come alone, but Drunkenness is ever attended with other Vices.

XVII.

Set a Knife to thy Appetite, and make not thy belly thy god. Be not delicate in thy

Diet, let thy stomach be thy fauce. Mind more what is wholsom, than what is tooth-som; it is a poor pleasure to please the palate. Desire not many Dishes, Enough is as good as a Feast; and why should thy eye be bigger than thy belly? A little suffices nature, to satisfy hunger is the end of eating.

XVIII.

Desire rather to be accounted a good Christian, than a good Companion; and let not the persuasions of any person tempt thee beyond thy temper. Humor no man to thy own prejudice; consult with conveniency in complying with thy company; rather displease them, than do any thing to displease God. Delight not in drinking Healths, not that it is not lawful to remember a friend, but the consequent is usually ill; it is better for both, to pray for his health, and to drink for thy own.

XIX.

Be sober thy self, and frequent such Society; shun the company of intemperate persons, least thou beest drawn in. If by
accident

accident thou art amongst them, discover a dislike of their proceedings, and make not their practice thine. Disengage thy self with what expedition possible, and come no more amongst them; thy company offends them, and theirs thee.

XX.

Go not into suspected places, and be not found upon the Devils ground. The best way to secure thy self, is to keep out of harms way. Keep thy station, if thou wouldst keep thy standing, tempt not the Tempter to tempt thee. Perchance thy Conscience can dispense with more than thy Credit can; avoid the scandal, as thou wouldst avoid the sin; and remember, thy Reputation is easier lost, than recovered.

XXI.

Delight not in seeing others distemper'd; it is a mad kind of mirth that mad men make, and why shouldst thou love that in any, which thou wouldst not in thy self? Force no man beyond sobriety, or his own desire; act not the Devils part, tempt not to intemperance, prevent it what thou canst.

I wonder that any should make themselves sport in making another stagger, it is a sad sight to me ; theirs is the sin, whilst his is the shame. I will not glory that others have drunk too much, or that I can drink more ; this were to endeavour to damn them or my self : What joy can I take in that Victory, where the Devil wears the Garland, and the reward is Hell.

XXII.

Use all things with a moderation and indifferency, and be not brought under the power of any thing ; let all be (in a manner) alike to thee. Do not love so, as to long ; be as well content to want, as to enjoy ; know how to be without what thou hast, and live above what thou livest upon ; let not thine heart be in thine eye, or in thine hand.

XXIII.

Keep thy body under, if pampered, it will be unruly ; it needs a bridle rather than a spur : Hold the Reins in thine own hand. Deny thy self in what thou dost desire, that thou may'st learn to desire but what thou dost enjoy ; sometimes stop where thou
may'st

may'st go further ; what is lawful to use, may be expedient to refuse ; it is better to take up of thy self by degrees, than to be forced to a stand upon a full career.

XXIV.

Be thankful for what thou hast, and he that gave thee that, will give thee more ; if thou hast less than others, perchance thou wantest less. He that made the Vessel, knows how to trim her, and to fute her ballast to her burden. Whatever thou hast, make it not too much by ingratitude ; if it be beneath thy desire, yet it being above thy desert, thou hast reason to be thankful, and there is no such way of begging.

XXV.

Study others, but first and most thy self ; travel not so far abroad, as to neglect home ; be not a stranger to thy own breast : If thou art not made to thy mind, endeavour to mend one ; where Nature is defective, let it be thy care to supply nature ; something may be done to set thy self streight ; if thou wert born bad, be new born.

XXVI.

XXVI.

Render to every man his due, whether it be respect, or reward. Deny none what he deserves, lest he complain, and be heard; if thou hast wronged any, repent, and restore; quiet thy Conscience, and content him. Take up the controversie whilest thou art in the way, let not the Judge decide it; God takes part with the injured person, and such a one pleads hard.

XXVII.

Proportion thy Charity to the necessity of others, and thy own ability. Reckon what thou givest to be lent, not lost; thou hast good security, God is become thy Debtor; the Beggars purse is his Treasury, the poor man is his Receiver, and he security for the poor man. If the person be wicked, and really want, give for Gods sake, and pity him as a man; where the object is doubtful, rather relieve a Droan, than let a Bee perish; better give to mistaken want, than that any want thorough thy mistake.

XXVIII.

XXVIII.

Be oftner in propounding questions, than in deciding them ; ask rather, than answer. Why should not the gain be thine, this is the way to better thy knowledge ? thy ears teach thee, not thy tongue. Be inquisitive, and enquire till thou knowst no more to know ; so long as thou art ignorant, be not ashamed to be instructed ; it is never too late to learn. If thou canst not satisfy thy self, seek satisfaction elsewhere ; all know not alike, nor none all things ; thou may'st help another, and he thee.

XXIX.

Have a high esteem of Learning, this will make thee a Gentleman without help of Heraldry ; consult with thy fancy, thereunto suite thy study ; where pain is a pleasure, profit may be expected. If thy Genius aim at gain, bend thy endeavours either to the Law or Physick, from both thou wilt find a double advantage. The first shews thee the way to get, and keep an Estate ; by the other thou may'st both enrich and cure thy self. I know no Professions like these, that
are

are so surely profitable ; you hazard not what you have, and what you get is clear gain.

XXX.

Let not thy Books be many, but of the best. Thou art never the worse Scholar, if thy Library lay in thy head. Thou hast no more Learning than what thou carriest about thee, that which lies by, is the Authors, not thine. If Books would make a Scholar, the Book-feller might bear the Bell. Let thy choice be answerable to the profession thou intendest, and value not the Treatise by its Volume ; such have more of paper, than of pith ; and more reading, than reason. The soul is usually too scanty for such vast bodies.

XXXI.

Read men as well as Books, both will make thee compleat, and accomplished. Follow the best, not the most, nor them in all things neither, but as they follow the grand Exemplar. Let other mens harms secure thee, thou may'st learn wisdom by their folly, by shunning the Rock on which they

they split. This is the advantage of him that follows, he sees with more eyes than his own, and cannot be surprized.

XXXII.

Be not so Bookish, as to neglect thy Estate; he is an ill Geometrician, that overlooks his own spot, this were to study to shew thy self a fool; what greater weakness than to be wiser abroad than at home? And how many have I known thus Book-learned, whose Wealth hath wasted with their Lamp, and have parted with possession for an empty notion? Better burn thy Books, than be thus abused; but why may not a Scholar be more than a meer Scholar?

XXXIII.

Set bounds to thy desire of knowledge. There is no less wisdom in leaving, than wit in learning. Know where to stop, when thou must not know; let thy study be with safety and security. Come not too near to *Aetna*, lest it burn thee; be not over-curious in searching into hidden things; secrets are to be secret, touch not forbidden fruit, the Tree of Knowledge is deny'd thee. Thou
canst

canst not forget the sad effect which did arise from tasting, let ignorance sometimes content thee; he knows enough, that knows all but what will hurt him.

XXXIV.

Be not conceited of thy Parts or Learning. Think meaner of thy self, than others think; modesty will make thee the more admired. Humility passes the strictest Critick without suspect or searching. Pride puts a low esteem of what is most deserving, and makes liable either to contempt or censure, the proud person. Let not the apprehension of your own worth, place you on the Pinnacle from whence so many are fallen. This sin of Angels (or rather Devilish sin) I find the most Seraphick Spirits subject to; yet see no reason that men of reading should pride themselves with anothers plumes, having nothing they can lay claim to, but what they have stoll'n, beg'd, or borrowed.

XXXV.

If thou hast a mind to add the Practick to the Theorick, and dost intend to Travel, take some counsel for thy companion, lest all
thy

thy Traffick be but Trifles, and thou makest no better an improvement of thy stock, than the adding of affectation to thy folly; and shew thy self one of *Solomons* Factors, to bring back Apes and Peacocks, or at best but a little gold, the product of dear-bought Experience.

XXXVI.

It being supposed thou art no stranger at home, steer thy Course to those Parts where thy projects are most probably to be accomplished; what may best suite with thy pleasure, may not suite so well with thy profit; yet he that travels in the capacity of a Merchant, is usually sure, though slow, and hath a double advantage, and improves both mind and Estate at once, with the same expence, hazard and trouble.

XXXVII.

Wherever you come, seem not much concerned with the Customs of the Countrey, lest dislike occasion dispute, and dispute danger in matters of Religion. Be very modest; when thou canst not wave thy turn to speak, frame thy discourse rather by way of Question,

stion, than Answer ; as one whose business is to learn, not to teach. Comply with the Ceremonies of each place, so far as thou may'st with Conscience, which in a Traveller had not need to be very tender, who ought to be rather a Sceptick, than a Zealot.

XXXVIII.

Keep still the mean between Superstition and Prophaneness, and let not the place prejudice thee ; the sins most proper to it, see and shun ; be sure thou beest neither surprized, nor scared into sin ; as a preservative against a forreign infection, keep close to duty ; constantly in the morning ask advice what to do, and at night call thy self to account for what thou hast done ; be the same abroad, as at home ; though thou change the Climate, thou needst not change thy self.

XXXIX.

Be courteous in thy carriage, and as liberal as thou canst. Conform to the custom of the Country, and the humors of the Company ; let not thy behaviour be either light or lofty. They that cannot understand thee by thy Language, may know thee by thy Carriage.
Be

Be neither captious, nor cenforious; condemn none, and compare nothing. If thou must give thy judgment, and find it doth displease, rather cry *peccavi*, than stand it out; it is ill coping with Cocks on their own Dunghill.

XL.

Look upon Wine and Women to be the *Scylla* and *Charybdis* whereon most Travelers split; keep thy head, and heart whole, and thou needst not fear any thing. Comfort but little with your own Countrey-men, lest you lose one part of your errand, Language. Take heed of play, which usually causeth passion, and ends in earnest. Make no shew of any sums of money you carry about you; the best way to bear your charges is by Exchange, the luggage is less, and the loss can be but single. Inn in the chief Inn, if thou mindest either thy credit or security; keep thy self reserved, it is dangerous to discover thy designs; know as much of others as thou canst, but let others know as little as thou canst of thee.

XLI.

In Reproving, mind the person, and the time; nothing requires more prudence, than

a right Reproof ; if he be above thee, let it be with the more meekness, and in much humility ; with thy equal thou may'st be the more bold, and bolder with thy inferior, Be sure to take the fittest season ; without great reason reprove none, but when alone ; a man may be willing to hear of that, which he would not have another hear of.

XLII.

Be not guilty of the Crime thou reprovest another for. How canst thou blame any, if thou thy self beest blame-worthy ? This were to discover a detestation to the person, rather than to the fault ; and such a Reproof can never be well-given, nor well-taken. Reform thy self before thou rebukest them, lest the stone flie back, and thou beest thine own accuser.

XLIII.

If thou wouldst have another do as thou say'st, say but as thou dost ; the best Arguments are drawn from Example ; this argues thou art in earnest when thy life leads the way. Words are but Wind, but seeing is believing ; Example works more than Precept.

cept. How can I follow his Counsel, whom I know to be bound to the same place, yet steers another course? I shall sooner suspect he will deceive me, than himself.

XLIV.

Launch first forth with a low Sail, hoise by degrees; to strike were a shame, and better to go slow, than to over-set. Be not lavish, though it blows fair, the wind may vary. Husband thy stock discreetly, spend not too fast of the store, lest thy provision be dispatched before thy Voyage; there is no necessity that thou shouldest either starve or surfeit.

XLV.

Do not precipitate thy Revenge; flight, or at least dissemble an injury, till thou canst either forgive, or requite it. Be not captious, things are as they are taken; make the best construction of what is doubtful, perchance the injury was not intended, and is by chance, not choice; in such a case never hurt him willingly, who did thee harm against his will. Indeed if the affront were designed, it may be convenient to call the
person

person to account, though seldom at the same time. Let Prudence provide an opportunity, then shew thy self a Man, but withall a Christian.

XLVI.

Contend not with those that are much below thee, it is a discredit to dispute with an inferiour; what canst thou expect to get worth thy while, or worthy of thy self? Sue a Beggar, and thou know'st what follows; the best is but thy labour lost, and oftentimes the loss proves greater; he had better have forgiven the debt, that cannot recover his charges.

XLVII.

Let thy Recreation be a servant to thy business, lest thou become a slave to thy Recreation; enjoy thy pleasure, but let not thy pleasure enjoy thee. Dispatch thy work, and do not loyter; resting is after labour, and thereunto tending; unbending of the Bow is in order to a bending.

XLVIII.

XLVIII.

Contemn not the most contemptible enemy ; it is dangerous to despise the vilest or the weakest. Give not thy Adversary any advantage ; why should'st thou disarm thyself, to arm him ? Necessity and opportunity may make a Coward valiant ; if he flies, follow not the Chase too fast, neither break the Bridge behind him ; thou gettest no less glory by his flying, than thou would'st do by his falling ; be not fool-hardy ; I have known some by jesting, have lost their lives in earnest.

XLIX.

Be not engaged for any thou canst not be surety with security. The Borrower is a servant to the Lender, and thou to both. Thou to ease them, takest the Burden upon thy own back ; which while it lies on thee, they look and laugh ; this thou dost deserve, by making anothers debt thine, which if possibly thou may'st not pay, yet to lose thy liberty is too much ; who would be under the lash of the Law, that may be free ?

L.

Prize neither men, or things, by what they seem, but by what they are. A *Bristol* stone looks like a Diamond, and may be as well set. Value not the Jewel by her frame, nor any thing by its cover : The Book is not the better for its Clasps, nor doth an Estate make a man the better ; though the Coat be never so costly that a Fool wears, yet it is but a Fools Coat ; and what more common, than to see a Ring in a Swines Snout ?

LI.

Have low thoughts of thy self. He is the most holy, that is the most humble ; and though it be impossible that a wise man should not know himself, yet it is no small part of Prudence to seem not to see it ; affectation is the greatest folly ; there is nothing so much doth prejudice thy Reputation, and take off the praise due to thy parts.

LII.

LII.

Be not puffed up with the report of a Parasite ; it is natural for a Sycophant to dissemble ; thou canst not know thy Complexion by a false Glass ; think not thy face is as it flatters thee. I know too well what I am, to believe them that speak well of me ; none loves a friend more, nor more abhors falshood ; they deceive themselves, that go about to deceive me : In this sense to deceive the deceiver is no deceit.

LIII.

Be not prodigal to praise or dispraise either things or persons, what needest thou discover thy opinion ; to be over-busie, is a badge of folly ; who can tell the inconvenience it may occasion, if another take up the Cudgels, and engage thee into a dispute or quarrel ? What did not concern thee to meddle, will concern thee to maintain.

LIV.

Laugh not at thy own Jests, lest others laugh at thee ; it loseth much of its briskness,

ness, if it be not sudden ; why should it be seen, before it be spoken, or heard. Thou speakest to the ear, not to the eye ; and he that would strike to purpose, must not discover when the blow is coming.

LV.

Let not thy Jest be too smart ; thou hadst better lose a Jest, than a Friend. Touch not at all, at least but gently, the galled place ; few men love true Jest ; these often breed bad blood, and sometimes turn to earnest ; rub not too hard, take away thy hand when it does any more than tickle.

LVI.

Be content to be paid in thine own Coyn ; what thou wilt give, take ; there were no sport if it be not banded ; do as thou wouldst be done to, another may expect the like liberty without distasting. Thou hast made a Rod for thine own back, though it smart, thou mayst the better bear it ; he that gives the first blow, hath little reason to be angry, though he be struck again.

LVII.

LVII.

As thou lovest thy liberty, be not entangled in the Labyrinth of Love; to be a slave to a Woman, is the basest Bondage; thou canst not more unman thy self; why shouldst thou part with thy Prerogative? I have read of some, whose heads stand in their breasts; make thou the moral, and let every part keep its proper place; there is no necessity thou shouldst be a mad man, or a monster.

LVIII.

If thy veins swell, and thy blood boil, perchance *Galen* can cool, or cure thee; try all waies before a woman, lest the Remedy prove worse than the Distemper. Besides, to gratifie thy appetite, is like drink in a burning feaver, which doth encrease thy thirst, and thy longing. To tame the flesh, there is nothing like to Physick, and to fasting; if thou dost not indulge the humour, the swelling will go down of it self.

LIX.

When the spirit moves, consider the mis-
chief

chief of Marriage, and the sin and shame to meddle with a Strumpet ; if this will not conjure down the Devil, thou art in danger: If the storm continues, thou hast thy choice, either to sink at Sea, or to be ship-wrackt in the Harbor ; and the case may be so, that thou hadst better cast thy self into the arms of the Ocean, than the embraces of a wife.

LX.

Marriage, though the most serious transaction of our lives, and a matter of the greatest concern and moment, yet is the most governed by chance, and its comfort the most uncertain ; it being impossible to perceive the imperfections of either person, till experience hath made way for a bitter Repentance ; in other things we try before we buy, but here we are forced to take all on trust, and run a *Risco*, which if considered, none would be so hardy to hazard a happiness at hand, for a hope at such an adventure ; neither is the yoke to be shifted, be it never so strait and uneasie ; nay, though thine might fit anothers neck, and anothers thine ; it is hard that what is in choice an act of the Will, should be continued rather by constraint, than consent.

LXI.

LXI.

If my perswasion cannot prevail to hinder thee from dashing upon this Rock ; let thy fancy sleep while thy judgment chooseth ; for though do what thou canst, thou may'st be cheated, soon prudence may in part prevent. Choose rather by the ear, than by the eye, that may dazle and deceive thee ; a good fame, is better than a good face ; besides the danger of doting upon an adored Beauty, it being a question not yet decided, whether she can be fair, and honest too ; she had need be more than a Woman that can resist the temptations of Opportunity, and Importunity ; yea, though Grace should guard the Fort, and proffers should not prevail, it may be assailed by force, or taken by treachery and surprize ; he that cannot get the Key, may pick the lock ; yet if a wife be wise, she will rather conceal the Cuckold, than produce his Horns by her carriage or confession ; it is a comfort in such a case, that sometimes he knows not himself, nor the world him.

LXII.

Let thy chief aim be at goodness, mind not her Person so much, as her Principles, and her Practice. A bad Woman can never make a good wife; there is little hopes that she that is not holy, will be honest; and she that knows not her duty to God, will not know her duty to her Husband. The English Laws are too far in womens favour, to force Obedience.

LXIII.

Look not only after grace, but good nature; see to the disposition, most of the comfort of a married condition consists therein; mind thy own peace, more than the piety of an ill humoured person. I have known a Diamond ill set, and grace grafted upon a Crab-stock; where there is a Pearl, there may be poyson. I like not the conjunction of Heaven and Hell, neither would I have thee Marry in hopes to mend; this were to purchase pains or Repentance.

LXIV.

LXIV.

It is not enough the disposition be good, unless it suite with thine; likeness is the ground of love; propriety without proportion, gives little satisfaction; it is the right mixture of humors that makes the Harmony; if the temper be not tuned, the Musick's marred; what is good in its self, and for another, may not be so for thee.

LXV.

Marry not one too much above thee in birth, lest she prove thy Mistress, or at least expect it. Great inconveniences many times arise from matching into great Families, to whom you become a Servant, if not a Slave; neither will subjection serve without your substance; Honour will devour you by putting you upon immoderate expences, to maintain a port like your self; of this it may be said, as of the Grand Seniors Horse, wherever it comes, no Grass will grow.

LXVI.

Thou may'st give a shrewd guess at the
C 5 com-

comfort of a married condition by the portion ; when-ever thou partest with thy liberty, let thy fetters be of Gold ; set not too low a price upon thy freedom ; if thou must be a drudge, let thy wages be worth it ; why shouldst thou thrash for nothing ? Be sure to make sure of what she hath ; trust not the common report ; fame is a friend to the female sex ; expect the money fall short, and allow accordingly. Remember this, when thorough a restless humor being discontented with thy condition, thou desirest change, that a fat sorrow is better than a lean one.

LXVII.

If thou art provided of a person thus accomplished, yet do not promise thy self too great a satisfaction ; why should thy hopes deceive and befool thee ? Ask thy self when ever didst thou give chase to any creature, and camest not home by weeping crosses ; hath the fruition at any time answered the expectation ? was the fruit according to the flower ? but supposing thou shouldst have a happiness that never any had, yet time makes all things tiresome, if not loathsome ; the most honey-sweet enjoyment sours
with

with standing ; comforts cease to be comforts by continuance ; when as a few cold Winters have snowed upon your head, and your blood grows chill, and begins to retire, you will then conclude my Counsel to be Canonical,

LXVIII.

If thou art so tame to permit thy neck to be put into a noose, draw even in the same yoke ; let love sweeten the service ; what thou must do, do willingly ; stand not too much upon Superiority, as thou prizest thy peace and quiet ; beside, what difference can there be, where two persons are made one ? There is no distinction of mine, and thine, at least in the use ; thank thy self, if (with thy liberty) thou hast lost thy propriety, thou wert born free, and made to govern ; if thou hast forfeited thy Supremacy, it is thy own fault, and what is more obliging than a free act ? it were now a folly to complain ; make thy condition as comfortable as thou canst, having chose one thou lovest, love thy choice.

LXIX.

Reckon not the want of Issue any great want :

want : Children are certain cares, and uncertain comforts ; a wise man may beget a fool ; the child is not alwayes like the father ; how many Monsters have I seen produced of judicious Parents, who have been like Vipers to those that begot and bred them ? some have been both their sorrow and their shame ; what though thou hast none to hand thy name to Posterity ? many Kings and Emperours have died childless ; if thou wantest an Heir, there are enow that want an inheritance.

LXX.

If thou art a father, let not a fond affection destroy thy Child ; bend the Twig betimes, while it will bend ; delay too long, and it will grow too strong. Season his younger years ; the Vessel favours as it is seasoned ; let him suck pious and prudent Principles with his Milk, that he may be habitually good ; this will make him learn his duty with less difficulty, and do it with more delight.

LXXI.

Be thy self a good guide to thy son : Parents

rents are patterns; if thou would'st have him write fair, set him a fair Copy; the child cannot be blamed, if he be like the father, at least by him; lead the way that he should go; Example does more than Precept; the eye directs better than the ear; and it is usually seen, like father, like son.

LXXII.

Know when to cherish, as when to correct, and steer thy course according to the nature and temper of thy child; if fair means will do, never use foul; insinuate into his mind goodness by degrees; this will make him in love with virtue; for which let him see thou art more willing to reward him, than to reprove and punish Vice; he that commends his Child when he does well, teaches him to do better.

LXXIII.

Bring not thy son up in idleness; why should a Droan consume thy labour? Study his Genius before thou disposest of him in a Profession; never force his fancy; no good will be done against the hair; improve his natural parts what's possible by Art and Industry:

dustry : Knowledge is the Diamond in the Ring, and makes the man a Gentleman. Let not thy Child know, especially him thou hast placed in a Calling, what thou hast to leave him, lest depending upon the one, he neglect the other, and both strings fail him ; neither let thy provision hinder his employment ; two getters is little enough for one spender ; besides, 'tis good to walk with a Horse in ones hand ; and he stands surest, that hath something to uphold him.

LXXIV.

Behave thy self so in thy Family, that those below thee may both love and fear thee ; be not too familiar with thy servants, neither let them be privy to thy secrets. This were to change the Relation, and make thy self the servant ; and those whom thou dardest not displease, will dare to displease thee. Keep a distance with discretion ; that others may know their places, do thou know thine.

LXXV.

Be not imperious, yet keep the staffe in thy own hand ; let them rather see thy power, than feel it ; least while they fear it,
they

they hate thee ; such will never do thy work well, unless when thy eye is upon them ; and who would be such a slave to servants ? Choose those that will be careful without chiding ; and delight to see them chearful in their business, and to do it with delight.

LXXVI.

Provide for their support and maintenance ; let them not want in their work, be punctual likewise in their pay ; their wages is their due, when their work is done ; the Labourer is worthy of his hire ; if he deserve better, encourage thy servant in well-doing ; this will engage him for the future to do well ; in thy contract leave something to thy choice ; the advantage is double, in what thou givest above the bargain.

LXXVII.

Let not their business be a Bondage ; their restraints ought to be reasonable ; allow some time to unbend the Bow ; there is a time to labour, and a time to loyter ; be not unmerciful to thy Beast, much less to thy Servant ; consider him as a Man, and more as a Christian ; allow him Rest and
Recre-

Recreation proportionable to his employment.

LXXVIII.

As thou art accountable, be careful of thy charge ; thou hast a double trust, of Soul and Body both ; if either miscarry, a reason will be required, and thou must answer it. The great Master minds his meanest servant ; all stand in a like capacity to him ; he hath no respect of persons ; thou and those below thee now, will soon stand upon even ground.

LXXIX.

Reckon thy Servants among thy Children, the difference is only in degrees ; both make up the œconomy ; thou art the father of the Family : A wise Servant is better than a foolish Child ; cast him not off in old Age, when he hath spent himself in thy service ; a faithful Servant does well deserve to be accounted amongst thy Friends.

LXXX.

Rebuke in private ; publick Reproof hardens ; and he is most prone to offend,
who

who is past shame ; rather than to be always chiding, rid thy hands of such a Servant ; better do thy work thy self, than to have such ado to have it done ; if he be at mans Estate, strike him not ; blows become neither thee nor him.

LXXXI.

Keep no more servants than needs must ; many by their Footmen have been unhorsed. Let thy Revenue exceed thy Retinue ; why should others consume thee ? look upon thy servants as sharers with thy prosperity ; if thy condition be clouded, and a storm threatened, they will soon leave thee for shelter. I have read of an extravagant respect of some ; but a Swallow or two does not make a Summer ; fewer servants have died for their Masters, than there have been Masters by their servants undone.

LXXXII.

Be not hasty in the choice of a Friend, but slower in the changing ; fix not thy Affections suddenly ; but where thou dost fix, fasten : Constancy is the unseparable companion of Friendship, whereas to waver is a crime

crime unpardonable ; try before thou trust, and never question after Trial ; thou canst not wrong thy friend more than to suspect him.

LXXXIII.

Do nothing to displease God, and let nothing he does displease thee ; let there be but one will between him and thee, and his thine ; behave thy self as in his Eye, and in his Audience ; he is Witness, and he is Judge ; if thou hast offended, punishment is thy due ; thou hast no reason to repine, when justly beaten ; whatever the Sentence is, it is no less just than severe ; if thou wouldst escape the stroak, shun the sin.

LXXXIV.

Read thy own mortality in the monuments of dead men ; as they are, thou must be ; they are gone, and thou art going ; their Bell is rung out, and thine is tolling ; a little while, and thy place shall know thee no more ; the Grave is ready for thee, and Death stands at the door ; he is knocking now, and ere long will force his entrance. Do what thou hast to do, that before thou
dieſt

dieſt, thou may'ſt have done. Diſpatch, leſt thou be'eſt prevented ; live to dye, that thou may'ſt but dye to live.

LXXXV.

Compare what thou haſt received with what thou haſt deſerved, and thou wilt ſee thy ſorrows have been fewer than thy ſins ; it might have been worſe, if not here, yet in Hell ; a living man hath no reaſon to complain ; it is mercy thou art capable of mercy ; that Judgment is not pronounced, a Reprieve is more than thou deſerveſt ; what then is a Pardon ! Afflictions are but Flea-bites ; it is a favour to be burnt in the Hand, when the crime merits a Halter.

LXXXVI.

Intend a Publick good, rather than a Private ; the Gain on every ſide will be greater, and the greateſt thine : Thou canſt not effect a general good without doing thy ſelf good ; that which is beneficial to the whole, cannot be prejudicial to any part. Be not of a ſcanty Spirit, thou art not born for thy ſelf ; the whole Creation claims a ſhare ; it
were

were monstrous a particular Interest should outweigh the World.

LXXXVII.

Think not thy friends departed to be lost, they are only sent before ; they have dispatched their Journey whilst thou art jogging on ; the Storm still beats on thee, but they are housed ; what thou hast in thine Eye, they have in their hand ; they have got the Crown, and thou art yet to conquer ; thy Robes are red, but theirs white ; they have finished their Voyage, and are landed, but thou must keep the Sea. All tears are wiped from their Eyes, while thy Cheeks are bedewed with Tears ; mourn not for them, but for thy self ; they are so much the more happy as the sooner.

LXXXVIII.

If thou wouldst avoid sin, avoid the occasion ; it is easier to shun the Temptation, than to resist it ; come not near the pitch, lest thou be defiled ; keep out of harms way ; it is no discretion to dally with danger ; the Fly singes her wings by playing with the Flame. Depend not upon thy own strength,
many

many have lost their power by their presumption; better be careful than confident; it is hard standing in a slippery place, and a rare thing not to deny Christ in the High Priests Hall. Take heed of nibbling at the Bait, lest the Hook catch thee. Shut thine Eyes till the Temptation is past; it is not enough to be fortified with a resolution; so was *Alipius*, yet when he looked he liked. Thou hast to do with a subtle Tempter; what he cannot do by strength, he does by flight; though as a Lion he could not pull the Apple, yet as a Serpent he could climb the Tree.

LXXXIX.

Look upon thy life as a Stream that runs and returns not; every day thou art dying, and to yesterday thou art dead; thy house of Clay is continually undermining, and will fall; every Sickness makes it shake, and stagger, and who can tell but the next Disease may destroy it? I cannot think to live long; Lord, let me live well; it matters not how soon I die, when I have done; I cannot be too soon with thee, nor happy too soon.

XC.

Is thy condition clouded ? it will clear up, and the Sun shine ; give not way to sorrow, but bid thy Grievs be gone ; consider to what thou art design'd, and let thy hopes cheer thee ; it were a shame for a Saint to look sad ; What Melancholy, and going to Glory ? will not Heaven make amends ? thou art yet under Age, have patience but a-while, and the Heir enters upon his Inheritance ; the Prince may pass disguised in a strange Land, but take state upon him in his own Territories. I value not what my way is, when it leads home ; I mind not my Journey, but my Journeys end.

XCI.

Create not to thy self Crosses ; why shouldst thou seek for a knot in a Bullrush ? Be not solicitous for to morrow ; thou canst not tell whether to morrow may be thine ; sufficient for the day, is the evil thereof ; perchance what thou fearest may not befall thee, and then thy trouble is for nothing ; however, it will be time enough when it comes. I will enjoy what I have, let what
will

will come ; why should I refuse to quench my thirst, for fear I want drink the next day ?

XCII.

Expect not a Heaven upon Earth ; few meet with two Heavens ; one is enough, two too much ; the portion cannot be in expectation and possession both. Wouldst thou eat thy bread, and have it ? Think not thy way should be strowed with Roses ; Working preceeds a Reward, a Crown implies a Conquest ; Suffering is proper to thy present state ; wouldst thou have thy Inn like thy dwelling place ?

XCIII.

Consider what hath befallen others, and thou wilt not wonder whatever befalls thee. Do things go bad, it goes worse with better men. Art thou poor ? it hath been still the fate of the bravest persons ; some have been so by Choice, but most by Chance ; wealth is but vanity, and usually vexation ; like a Garment too big, or too long : If my father deals with me as with the rest of his Children, shall it not content me ? there is no reason

reason the most undutiful should have a double Portion.

XCIV.

Let not the Miseries common to Mankind, make thee either mourn, or murmur; the back was made for the burden; see others laden as well as thou, and how many go away more nimble under a greater weight. Suppose some have a lesser Cross to carry, yet do not thou repine; if thou beest better able, why should not thy will be proportionable to thy power? I am born to trouble, I will do my best to bear it.

XCV.

Be satisfied with thy station, and stir not from thy standing; if thou art near the bottom, look to thy feet lest they slip, thou may'st come lower; if thou art got up the hill, take heed lest thou fall; the surest way is to stand still; thou mayst be happy, and keep where thou art. Content does not hang so high, but thou mayst reach it upon the ground; what though another hath more, if thou dost want less? more than enough is too much, and lesser would
be

be better ; too great a Sail for a small Vessel is dangerous ; but fute the Sail to the Ship, and ſhe goes fure.

XCVI.

Accuſtom thy ſelf to ſobriety, and do not indulge thy ſenſual Appetite in the Proviſions of thy Life ; give not the Fleſh the reins, ſet bounds to thy Deſires, and keep them within their banks ; let not Nature be thy limit, but Neceſſity ; leave thy longing, leſt thou loſe it ; it may be ſooner ceaſed than ſatiſfied ; learn to ſtop, know when thou art well ; it is a Torment to Tantalize.

XCVII.

When Pleaſures tempt thee, turn them round ; ſee how they look behind, view the ſhadowy ſide, as well as that which is next the Sun ; reckon upon a return, and conſider what the remembrance is like to be ; if thy delights be ſinful, ſighs and ſorrow will make them ſowre and unſatisfying ; take his word who took his fill of all, and let his Experience prevent thine ; yet if bought Wit be beſt, look back to the time of thy own diſappointments, and when thou art
D about

about again to be cheated, remember what thou hast already found, and be no more abused : It is thine own fault to be deceived twice.

XCVIII.

Upbraid no man with his weakness ; do not discover a deformity, if thou canst conceal it ; lay thy finger upon the Wart, and let not another see the shame ; never report it to disparage him, or advance thy self. Admire that goodness that supports thee, when others slip ; let their failings humble thee ; the fountain is the same, though it runs not alike clear ; thou mightest have been as he is, and may'st be ; look to thine own feet ; *let him that stands, take heed lest he fall.*

XCIX.

Change not thy opinion of Persons, as they change their affection ; consider what they are in themselves, not what they are to thee ; their kindness or unkindness makes no essential alteration ; it is more an accident, than a quality ; perchance thou hast deserved the difference, the change is then in thee,
not

not in them; no wonder the Effect alters with the Cause.

C.

Never boast of thy sin, nor glory in thy shame, cast a vail over thy naked part; if possible, shun the scandal; it is not necessary that others see, what God sees, and thy self. Plead not in a wrong Cause, this argues Impudency, not Penitency. Blush when thou art to blame; be more ready to confess thy fault, than to excuse it. Do not contend, but amend; ingenuity lies in acknowledgment.



C E N T. II.

I.

WHen Pride makes thy Plumes rise,
consider what thou wert in thy
Birth, and what thou shalt be ;
uncleanness in the Womb, and rottenness in
the Tomb ; filthy in Conception, and filth
in thy Dissolution : What art thou between
these, but Weakness and Wildness ? Con-
sider but the pollutions of thy Nature, the
prevarications of thy Life, the dirt of Death,
and then be proud if thou canst.

II.

Be angry, but sin not ; let not the Sun go
down upon thy Wrath, shew thy self wil-
ling to be reconciled ; be not passionate, but
soon pacified ; if Anger boil within thy
breast,

breast, seal up thy lips; the Fire that wants vent, will suppress it self; Words like Bel- lows, often blow a spark into a flame; if a- ny hath injured thee, think whom thou hast wronged, and bear with others, as God bears with thee.

III.

Do not covet what thou hast not, but con- tent thy self with what thou hast; he is rich that is satisfied, want lies in Desire. Co- vetousness is a thing the most contradictory to it self, and causes what it pretends to cure; like drinking in a Feaver, which does not quench the thirst, but make it the more violent; the desire does not cease, though thou hast what thou dost desire; happiness lies in the use, not in the principal; a man may starve with Bills and Bonds about him; it were a madness to abstain from meat, be- cause thou art hungry; or from any thing, because thou lovest it; thou hast but what thou dost enjoy; what lies by is likelier to be anothers than thine.

IV.

Receive what God gives thankfully, and

return what he requires chearfully ; take all in good part that he does ; look not to the messenger so much as to him that sent him ; bid him welcom, if not for his own sake, yet for his Masters ; think nothing too hard to suffer, nor too dear to part with for a Father ; filial affection will carry thee far ; slaves serve for hire, but love in a son is the only motive to duty.

V.

Let Gods glory be thy aim, and the end of every action ; he made thee, and thou wert made for him ; that in thee, and by thee, he might glorifie himself ; in his honour consists thy happiness ; he might have been happy without thee, but thou without him canst not be happy ; to serve him, is the way to enjoy him ; those which honour him, he will honour ; his glory will be thine ; do that for his sake which thou wouldst for thine own.

VI.

Love the World as about to leave it ; look upon thy self as departing, and things as passing by ; how canst thou fix thine eye,
where

where the motion is perpetual, and thou canst not make a minutes stop or stay ? Thou seest thy comforts but as thou art failing, they will soon be out of sight ; thou art launching forth into an Ocean of Eternity, where thou canst not see Land ; a little while, and all thy delights are gone ; the Curtain will be drawn, and the Play done.

VII.

Be not contented to be good thy self, unless thou canst be an instrument to make others good ; there is comfort in company ; who would go to Heaven alone ? it is a grief to a Christians heart to see the path to *Zion* overgrown, and that so few follow ; fain he would that the dust did flie, that Troops went up together ; it is pity friends should part to meet no more ; my bowels yearn over them I love, lest any should miscarry.

VIII.

Say nothing but what thou wilt stand to ; why should the Truth suffer, or thy own Reputation ? be neither the first, nor forward in any strange Report, lest thy Credit be called in question, though the Report be

true ; if it be so to day, it will be so to morrow ; and more certain, if not in it self, yet to others, and to thee ; when-ever I tell what I hear, I will tell who told it me, at least when I find it startle ; let the Author bear the blame, why should I ?

IX.

In the morning think what thou hast to do, and at night ask thy self what thou hast done ; so spend every day, that thou may'st delight to review thy Actions ; why shouldest thou conclude with a sigh or a tear ? If possible prevent Repentance. Do nothing that may need a Pardon ; yet wherein thou hast prevaricated, let Confession follow upon Commission ; fear not to see thy score, but to encrease it ; call thy self to account, and chide thy self.

X.

Commend no man to his face, and behind his back do not discommend him ; to do either, argues a base spirit : If thou knowest any good of him, let others know it ; if any ill, tell it to himself ; of the dead and absent if thou canst, speak well ; if not, say
nothing ;

nothing ; accuse none that cannot answer for themselves ; what credit to conquer, where there is none to oppose thee ! to talk high, is the property of a Coward, especially when his Enemy is absent ; I will scorn to take advantage of any ; to come behind is dishonourable ; I shall likewise fear him that flatters, lest while he smiles, he smite me.

XI.

It matters not how long thou livest, but how well ; to crowd a great deal of work into a little room, bespeaks thy diligence ; I shall not measure my life by dayes, but by doing ; not by my stay, but by my service. I would live to labour, and when my Master hath no more to do, I am content to be no more, that time and task may end together ; there is no such misery as to be buried alive.

XII.

Whatever thou dost, have an eye at death ; do nothing now, which thou wouldst not then have done, and still suppose the next act to be the last ; look upon thy self as

D 5 dying

dying, and reckon upon a time of reckoning ; believe thou art before the Judge, and the Jaylors behind thee ; this will make thee not dare to do, in doing of which thou dar'st not dye.

XIII.

Better is the man without money, than money without the man ; I never thought any the better for his Bags ; an Afs may be laden with Gold ; I have seen Fools advance, and Wise men wait, and what more unfeemly fight ? How little proportion appears in Providence, when Fools have Fortune, and Wise Men Chance !

XIV.

Friendship makes Prosperity brighter, and Burdens lighter : I am not more my own, than my Friends in every estate ; I enjoy myself in him ; he is my solace in the Sun, and shelter from the Storm.

XV.

Besides sin there is nothing dreadful ; the punishment is less than the crime ; I will
fear

fear nothing but to offend, and will choose rather to suffer, than to sin.

XVI.

A common Misery is less a Misery ; there is comfort in company, though in trouble ; a general grief is not grievous, none can repine when all suffer ; a personal affliction is most affecting ; this is the sting of sorrow, to suppose our state without a parallel ; a burden is better born by many, than by a single shoulder ; why should I complain, where the case is common ? If others suffer, why not I ?

XVII.

Whatever befalls me without my fault, I will bear with an undaunted mind ; it is my fate, not my folly ; and why should I make that worse, which I could not make better ? I will not fear what I cannot fore-see ; but slight what I cannot shun : I can bear where I am not to blame, and where my weakness did not marr, it will be my wisdom to mend.

XVIII.

There is nothing more Noble than to deserve well of ones Countrey ; we are not born for our selves, and what reason to return our lives where we had them ! it hath been the brave resolution of many bad men, to sacrifice themselves for a common good ; in this they have excelled themselves ; what care have Heathens had of their Countrey, for which it was sweet (they said) to dye ! and they did what they said.

XIX.

A sure Friend is best known in an adverse state ; we know not whom to trust, till after Trial ; there are some that will keep me company while it is clear and fair, which will be gone when the Clouds gather ; that is the only Friendship, which is stronger than death, and those the friends whose fortunes are embarked in the same bottom ; who are resolved to sink, and swim together.

XX.

My friend is as it were my self ; there is
but

but one soul in two bodies, neither am I more my own, than my friends; I have nothing but what is his; what I have, he hath; if he will, he may command both me and mine.

XXI.

Whatever thou doſt, do quickly; it may be too late to tarry for leiſure; want of a power, follows want of will; delayes are dangerous; what thou art unfit for to day, perchance to morrow thou wilt be more unfit; beſides, who can call another moment his? I will diſpatch what I have to do, leſt ſomething be left undone; I had rather want work, than time; and finiſh too ſoon, than be ſurprized.

XXII.

There are many not worthy of light, on whom the Sun ſhines; proſperity is oft-times the portion of the baſeſt of men; there is no judging by appearance; all is not gold that glisters; a Dunghil will ſtink ſtill; let me be a flower, though I grow in the ſhade; Providence appoints the place; what is good for others, may be bad for me.

XXIII.

XXIII.

Necessity is no friend to Freedom ; there is no Liberty where there is no remedy ; I will come under the least Obligation possible, and act by choice, not constraint ; what is forced is not thank-worthy ; that which is free, is only kindly ; I will have my hand observe my heart ; then shall I do what I will, while I will but what I do.

XXIV.

As the Furnace tryes the Gold, so misery proves the man ; his suffering shews his strength, troubles are the only trials ; the resolution is known by the opposition, the patience by the pain.

XXV.

I never thought him happy, who thought himself miserable ; the mind is the man ; if another hath what I can be without, what is he the better, or I the worse, while he wants more, and I less ? he is not happy that enjoys, but that doth not desire. Satisfaction lies not in Addition, but Subtraction.

traction. A Monarch may be miserable ; but content is more than a Kingdom ; I can be what I will, while I will be what I can.

XXVI.

Socrates passing through the Market, cries out, How much is here I do not need ? Nature is content with little, Grace with less : Poverty lies in opinion ; what is needful is soon provided ; and enough is as good as a Feast ; I am worth what I do not want ; my occasions being supplied, what would I do with more ?

XXVII.

The fear of Death is worse than Death it self ; it is better to be dead, than alwayes dying ; give me the man that dares to dye, that opens his Breast boldly, and bids to Death defiance ; that can welcom the King of Terrors, and look him in the face with a smile. I will account my last Enemy, my best friend, who shews me my Crown when almost spent, and helps me to what I fought for.

XXVIII.

XXVIII.

They may kill, but cannot hurt : 'Twas the saying of *Seneca*, when doomed to dye, and it argued a brave Heroick spirit, Whom need a Christian fear, whose life is hid with Christ ! he is out of Gun-shot, the reach of Men and Devils ; whatever happens, nothing harms him ; to kill him is the greatest kindness ; you send him but to Heaven the sooner.

XXIX.

I have read of a Philosopher, that being pounded in a Morter, bid his Tormentors in derision beat on the Sack of *Anaxarchus* ; he looked on the body, but as the bag, and knew the Treasure was secure ; it matters not what becomes of the Casket, when the Jewel's safe ; and what though the shell be crack't, when the kernel is whole and untoucht ? it were below me to shrink, or look pale at any thing, when Heathens can bear Torments with a smooth brow ; if they can be so valiant, it were a shame for a Christian to be a Coward.

XXX.

He fights with a shadow, that fights with a Saint ; who can neither be hit, nor hurt ; a Christian walks invisible, and is invulnerable ; you strike at you know not what ; the stone falls short, it never comes near him.

XXXI.

In living as in swimming, the lesser luggage the better ; why should I then repine to be eased of what doth hinder ? Perchance if I had not lost, I had been lost ; it is a mercy in a Shipwrack to escape naked ; what I lament, might have drowned me.

XXXII.

Opportunity comes neither often, nor continues long ; it is good striking while the Iron is hot ; to lose the occasion, is the loss of all. I will endeavour to take the fittest time for every action, lest I should slip the season ; I cannot promise my self any other opportunity than the present ; I will hoise Sail while the Wind is fair.

XXXIII.

XXXIII.

Fortune does often favour the most daring : Nothing venture, nothing have ; desperate designs many times succeed, and things beyond hope happen ; I have known strange results of a resolution ; while some have sought death, they have found both life and glory : I will look before I leap, then leap at all : He is a Coward that will shun the Combat, where the Crown countervails the Conquest.

XXXIV.

It is uncertain how the Evening proves ; who knows whether the Sun will shine at setting ; it sometimes goes down clear, and sometimes in a cloud ; there is no depending on what is doubtful : Since I cannot foresee what may fall out, I will provide for that I cannot prevent, that I may bring my mind to my condition, when I cannot my condition to my mind.

XXXV.

Divine wrath proceeds to punish by degrees,

grees, but makes amends for its slowness, with its severity; the longer the blow is fetching, the sorer is the stroke; abused patience turns to fury; forbearance is no acquittance: I had rather fear before I feel, than feel before I fear.

XXXVI.

He hath every thing that desires nothing; a contented mind is richer than *Cræsus*, or then the *Indies*; this turns all we touch to gold, and is the only pearl of price, more worth than a World. He is the happy man, that can see and scorn, who does not covet, but contemns, and hath at home, what others seek abroad; what doth he not enjoy, who enjoys himself?

XXXVII.

Satisfaction lies in proportion, and in propriety; without both there can be no content; what is not fit, or not our own, will never make us happy; that serves best that suits best, is most comfortable, and most comely; I will shape my Last to my foot; a Shoe too big is uneasie, and too little pinches; what matches the mind, must like-

likewise be the mans, or all is nothing ; I may starve for famine, while another hath food to spare ; what is that to me, which is not mine ?

XXXVIII.

That which is ill-gotten, is usually ill-spent ; a covetous Father hath commonly a prodigal son ; what the one rakes, the other scatters ; he that knows not how to get, knows not how to keep ; lightly come, will lightly go ; what is gained by ill means, is spent in an ill manner ; besides what comes in an unwarrantable way, is not blest, but blasted ; how have I seen wealth to waste like butter against the Sun ? I have known a curse accompany an Estate, till the Canker hath consumed it.

XXXIX.

The Pilot governs the Ship with wisdom, not with violence ; not by force, but dexterity ; I will endeavour to do by prudence, what I cannot do by power ; where the Lions skin is too short, the Foxes may serve to piece it ; that what the hand could not act, the head may effect ; yet will not I separate the Serpent from the Dove.

XL.

A wise man is moderate in prosperity, and in adversity valiant ; a great mind is not easily moved ; it is the shrub, not the Cedar, that is shaken with every blast ; I like that man, who is the same in a storm, and in a calm ; who stands firm in spite of Wind and Weather ; whatever alters, it is alike with him ; he changes not with changes.

XLI.

It is more noble to refuse, than to receive ; he that accepts, loseth his liberty, and becomes a debtor ; where I do not need, I had rather deny, than desire ; every courtesie is obliging ; why should I be bound, when I may be free ? yet if I must receive a kindness, I will mind not more what it is, than from whom it comes ; I shall not love the Present, where I do not like the Person.

XLII.

Hope the best, think of the hardest, and
bear

bear whatever happens ; let not thy spirit sink ; keep thy head above water, and no danger of drowning ; the heart is the fort, which unless surrendred, cannot be taken ; I will prepare for a Siege, resolving not to give up whilst I can hold out ; and it is in my choice whether I will be Conqueror or conquered ; I will not give way to grief ; I am not gone till grief gets in ; suppose my Cup be sowre, why should I make it more tart with my Tears ?

XLIII.

Sleep is the image of death, its picture and resemblance : Sleep is but a breathing death, and death a breathless sleep ; the greatest difference is in their Age, sleep being the elder Brother ; why should I fear the one, that with the other am so familiar ? I will go to my bed as to my grave, and to my grave as to my bed ; it matters not, dust or down, when asleep ; I am sure to rise at break a day, and what would I do up sooner ?

XLIV.

Every man hath his lot ; nothing can befall

fall us, but what was before designed ; there is no such thing as chance ; our Father hath appointed his children their several portions, why then am not I satisfied with what comes to my share ? what serves others, might serve me ; shall I be more dainty, and less dutiful ? besides, it is decreed, nor can I change my fate ; what was determined, must be done in spite of what opposes.

XLV.

He that knows most, knows little to what he does not know ; our knowledge is but in part ; a Pismire may puzzle the profoundest wit. I admire at the pride, and impudence of those persons, who think to lave the Ocean with a Cockle-shell, yet are gravelled in a fellow-creature ! how may those eyes look against the Sun, which a Candle dazles : I will not pry within the vail, nor search into what is secret ; it was therefore hid, that I might not know it ; I will wait till it be revealed ; in the mean while adore what I cannot comprehend.

XLVI.

It hath much startled me, and wiser men,
to

to see the good fare ill, and the bad fare best ; that vertue is neglected, and vice rewarded ; but why should I wonder, when bones are thrown to Dogs ? Were those things good, good men should have them ; slaves are paid off with these ; my wages will be more, the longer it runs on, and my pay-day will come ; I shall soon see how all things have been working for the best, that every River tended to its Ocean, and each Circumference to its Center ; that it was the end of every Providence to do me good ; it is imperfect what I take asunder ; but when all parts are put together, it will appear beautiful ; when what is in the mystery, shall be in the history ; and what is now a forming, shall be brought to open view.

XLVII.

Bread and Water sufficeth Nature ; none to these are poor ; what is necessary is at hand ; every Field will afford us food ; hunger is not dainty ; there needs no sauce to a good Stomach ; I will eat to live, not live to eat ; to be a slave to my belly, nothing were more below me, or more base ; I never thought it worth my study to have my
palate

palate pleased; water will quench my thirst, and Wine can do no more.

XLVIII.

In the same vein may be gold and poyson; there are mores in the Sun, and a sting where there is honey; there is nothing pure and uncompounded; there is a dark side, as well as a bright; conveniences have their inconveniencies, and comforts their contraries; Roses have their prickles; the sweetest state is but bitter sweet; my happiness lies in my self, I am not the worse for what I want; neither do I think had I more, I should be the more happy.

XLIX.

Leisure without Learning is Death, and idleness the grave of a living man; it was a brave saying of *Scipio* (and every Scholar can say it) That he was never less alone, than when alone. I pity those who spend themselves, and mispend their time, in doing nothing, or worse than nothing; who are alwayes either idle, or ill employed; I am resolved no day shall pass without a line; let me converse with the dead, I desire no
E better

better company : Books are the best Companions ; I will live to learn, and learn to live.

L.

There is none but thinks he must sometime dye, yet when the time comes, he turns his back, and trembles ; it is strange that in so long a space we cannot prepare for so short a work, and of so much weight ; this is the last cast, and all lies at stake ; it is not so much how we live, as how we dye ; he acts well, that comes off the stage with applause ; I will endeavour so to perform my part, that at my *Exit* the Spectators may clap their hands.

LI.

None can grieve much, and grieve long ; extremities are not lasting ; the sharpest sorrow is the soonest spent ; what is violent, is not permanent ; it wastes its self, and is quickly gone : What though my sufferings be sharp, when they are but short ? a constant pain is worst ; a little little while, and all my qualms will be over ; the other puff, and then a calm ; storms will be spent, or else be past.

LII.

LII.

That which was hard to endure, may be sweet to remember ; to repeat a pain is a pleasure ; with what delight will a Souldier relate his Conquest ? and the poor Mariner when he comes to his Port, will please himself in recounting his past toyl : What pleasure will it be to me to see the Sea from the shoar, when I have finished my Voyage, and am landed ?

LIII.

There is the most content in a mean condition, a great Estate is a great burden ; what care does it cost in keeping ? and he that hath most, hath no more than he enjoys, besides the trouble ; I am of his mind, who desired neither Riches nor Poverty, between both is best ; there is more tranquillity, more security ; I would not be too low, lest I am trod on ; nor too high, lest I fall ; let me not be exposed to contempt, nor want content till I envy others.

LIV.

Do not depend upon prosperity, nor yet despair vvhen things go cross; he that fails vvith a fresh and fair gale, cannot tell but the vvind may turn; here is nothing constant but inconstancy; suppose it be not overcast, sometimes it rains, and the Sun shines; yet a man may be so provided, as not to fear a shovvre; vvhatsoever the Weather is, I vvill keep my Coat about me; if it be vvell novv, it may be vvorse; and if it is not so vvell as it vvas, it may be better than it is.

LV.

Hast thou an ill hand dealt, mend it by thy play; he hath no reason to complain, that vvins the game; a little stock vvell-husband-ed, may amount to a great Sum; and vvhat matter vvhere thou hast it, vvwhether it vv ere given or gotten; vvhere Providence hath not provided, a man is his ovvn purvior; and if he please, may please himself. I have knowvn a smoke blowvn to a flame, and seen the fire go out; some have brought their pence to pounds, and others a Noble to Nine-pence.

LVI.

LVI.

The lowv Cottage stands surer, than the lofty Turrets, less liable to vvind and vveather : Riches have been a snare to many, vvho have lost for them, themselves ; a fair Estate is but the fairer mark ; the bigger Butt to shoot at : The tall Cedar may come dovvn, vvhen the shrub keeps its station ; I have seen the surly Oak fall, vvwhile the Reed stands.

LVII.

Steer not by the Stars ; though they may govern thee, yet God governs them ; it is true, the heavenly have an influence upon the earthly bodies, and the effect does naturally followv the cause ; from such a principle, such a product ; yet there is no Rule vvithout Exception, and things are oft-times diverted by over-ruling povver ; the stream does not alvvayes keep its course, and channel ; much must be allowed to emergencies, and contingencies ; I vvonder at the boldness of some men, vvho dare to pry into secrets, and take upon them to discover Decrees, as if they knewv the mind of God,

and vvhere of his Cabinet-counfel ; they tell you they have their tydings from the Stars, as if the Stars told Tales.

LVIII.

There are none fo insolent, as those vvho are advanced from nothing ; fet a Beggar on Horfe-back, and he vvill ride ; he domineers most, vvho rises from the Dunghil ; his condition being in the extream, his mind cannot keep a mean, and he can never rule right, vvho cannot rule himself ; there is no slavery so intolerable, as to be subject to a vile person ; I do not like the Thistle should svvay the Scepter.

LIX.

He cannot be proud, that thinks either vvhat he vvas, or vvill be ; vvhatsoever may raise us up, yet dust vvill keep us dovvn, and dust vve are in composition, and shall be in dissolution ; the best is but refined earth, but earth at best ; beauty is but skin-deep, vvithin is filth and putrefaction ; a fair outside but fill'd vvith ashes ; the most despised Creature is of the same clay vvith me ; if I am put to a nobler use, it is the Potters pleasure ;

sure ; the mettall is the same though I be better burnished, we are alike in the lump, and shall be when we are broken ; if I look but to my feet, the Peacock will let fall his Plumes : I will endeavour to learn what I am, and to remember what I learn ; let me never forget my Maker, nor my self.

LX.

The Bee sucks Honey out of a stinking Weed, and the Chymist will extract gold out of a baser mettall ; a wise man will gain by every thing ; his enemies Weapon shall save his life ; the Physitian makes a potion of a Viper ; it is not impossible to get good out of evil, neither is the good the worse ; why should I value the pearl the less, for being in a Toads head ?

LXI.

Rather sin thy self, than cause another to sin ; of two evils choose the least ; he is the greatest Traytor, that engageth others in the Treason ; the guilt is aggravated, where the crime is compounded ; to sin alone, is less a sin ; it is a treble offence where I force it ; single in the person I compel, but double in

my self; it is a bad bargain where both are losers.

LXII.

It is a saying more common, than commendable, He knows not how to live, that knows not how to dissemble; though there are few so impudent to plead for it, many by their practice approve it; how is cheating grown a custom? to flatter is to be in the fashion; who can tell the heart by the hand or tongue? most men row one way, and look another. I do not condemn discretion, nor think I am bound to speak the truth at all times, nor all the truth; but my intention must be good, it is the end that mends, or marrs the action; and though plain dealing should dye a Beggar, yet Honesty will at last be found the best Policy.

LXIII.

Alwayes be doing something, be never idle, rather do and undo, than do nothing; it is better to pick straws, than to blow thy fingers; but none can want work, but they who want will; I fear those whose time is now a burden, will have too much cause to call
call

call back time. I will not lose a day, lest I want what I lose.

LXIV.

It is in living, as in sailing, whether I sit, or walk, wake or sleep, I still make some way towards my Harbour; my Glass is running, my Taper burning, whether to work by, or to waste; my time spends, however I spend my time.

LXV.

What uncertainties are poor creatures at, who are sure of nothing, not of themselves; we and ours are still in motion, tending to a center and conclusion; whatever hath a being either decays or dyes; but this is worst of all, we sometimes lose our comforts before we leave them, they are taken, and we are left to lament their loss; who can tell what a day may bring forth? what alterations have I seen in a lesser space? I have seen it clear, and in an instant overcast; the Wind may soon come about, and the Tyde as soon turn; the World rings changes; it is a poor content which is plac'd in what is perishing, and subject to casualty or corruption;

ruption : Lord, let me love what I can neither lose, nor over-love.

LXVI.

It is decreed all must dye ; some are gone, we are going, and the rest must go ; there is no repealing this sentence, nor from it any appeal ; neither is the Executioner to be bribed, he scorns Crowns and Scepters ; when the Warrant is signed, thou art a dead man, neither tears nor prayers will serve thy turn ; Death spares nor sexes, forts nor sizes, all are alike to him, who dispatches all ; what though my Cottage be convenient, I must turn out ; why then should I fix my affection, where I cannot fix my habitation ?

LXVII.

Did not my Conscience convince me, I might wonder what need *Philip* had of a Monitor, with his *Memento mori* ; it is strange that we living among Tombs, should forget to dye ; every creature may serve for a remembrancer to mind us of what we are made of, besides those sad spectacles still in view, which are more lively Emblems of Mortality ;

Mortality; methinks we may hear them say, as you are, so were we; as we are, you must be.

LXVIII.

What a bustle do some men make, who are snatched away of a sudden in the midst of their pride and folly? the stir they keep upon the stage, and in an instant the Curtains drawn, and their part is done; the Prince must put off his Robes, and he who thought a World too little, hath but his length of ground.

LXIX.

I have observed those are nearest their end, who have obtained their ends; when what was proposed, is performed, and men begin to please themselves, then Death steps in, and divides stakes; it is best to sit loose from every thing, to be indifferent in what we do enjoy; why should we promise, and expect to be disappointed?

LXX.

How does experience disprove the Pro-
verb,

verb, *That stollen Waters are sweet* ; the little satisfaction to be found in an unlawful pleasure, in the fruition there is a reflection, which takes off the edge of our Appetite, and blunts our joy ; what content can there be in that for which Conscience finites ; I will reckon within the Hive there are stings, as well as honey, sin will end in sorrow : Lord, when I am tempted to that which is not warrantable, let me consider the cost, and see whether the account will bear it ; shall I delight in that which concludes in grief and groans ? why should I buy Repentance at so dear a rate ?

LXXI.

As the Tree falls, so it lies ; as Death leaves us, so judgment finds us ; how should we gird up our selves, when at the end of the Race is either Heaven or Hell, and there is no setting out again ; should we miscarry now, we are lost for ever, it will be too late to mend ? that had need to be well, which is but once done ; I do not think there is another space to live our lives over ; I will therefore act as for Eternity, as one that hath but a cast for all ; I pity those who put their Repentance to hazard of a Purgatory,
suppo-

supposing there were such a place, it were better pay our debts, than to go to Prison.

LXXII.

It was a smart saying of the Pyrate to *Alexander*, *I am accounted a Thief, because with one Vessel I rob a few, whilst you that with your Army waste all, are called by another name.* That is Theft in a private person, which makes a Prince a Conqueror; the one comes to the Gallows by the same means, the other gets Glory; not but he whose thefts are greatest, must needs be the greatest thief; neither is he less deserving punishment that steals by day, than he that steals by night; this is the reason the reward is not the same, where there is no Law, there is no Transgression.

LXXIII.

By much laughter thou may'st know a Fool; it deforms the face, and no less the mind; a great spirit is not easily moved, nor a solid substance soon stirred; it is the unballasted Vessel that mounts with every wave, to be suddenly affected argues a frothy spirit; it shews little discretion, sometimes

times to exprefs our joyes. I have known fome, whole wit hath exceeded their wifdom, fo tickled with their own conceits, that while they would in a Jelt be counted witty, have given occafion to be in earneft taxed of folly.

LXXIV.

More than enough is poyfon, Nature is foon fatified ; too much meat does but clog, and opprefs the Stomach ; what is not neceffary to keep alive, does but hurt and deftroy ; a million more dies of furfet, than of hunger ; more by food, than famine ; as the *Troculus* ferves the Crocodile, fo death ferves us ; it ufually goes in at our mouths that kills us.

LXXV.

Drink not to intemperancy, too much liquor will put out the fire ; befides other effects of drunkennefs, which is both a fin and fhame ; what will he not do, who knows not what he does ; and how much is it below a man to unman himfelf ? what more unfeemly fight, than to fee a beaft in humane fhape ? nay, a beaft is not fo unreafonable.

LXXVI.

LXXVI.

The abuse does not hinder the use of any thing in its self lawful ; the best may be abused and the best corrupted proves worst ; as the sweetest Wine makes the sowerest Vinegar ; there is nothing good but in its season ; I will look to the time, as much as to the thing ; as that may be bad to another, which is not so to me, so neither may it be alwayes bad.

LXXVII.

In things indifferent it is good to deny our selves ; all that is lawful, may not be expedient ; it is more safe not to make use (sometimes) of our Liberty, than to go to the last link ; none but a Fool will come as near danger as he can ; a wise man will keep at a distance ; Who knows the force of a Temptation ? It is hard to turn in a narrow Room ; he that will do all he may, will soon do more ; besides, I verily believe most men lose themselves in lawful things, and are undone, in doing that which may be done ; it is not enough a thing is good, if not good
for

for me ; a circumstance may alter the case, and make an action sinful.

LXXVIII.

He that lies upon the ground can fall no lower ; this is the security of a mean condition, it is without fear of changes ; it may be better, but cannot well be worse ; the shrub cannot fall far, happen what will ; he that is poor is safe, he throws himself under his own obscurity, and is guarded by his Poverty ; let Wind, or Tyde, or both turn, it cannot injure him.

LXXIX.

The punishment thou deservest bear patiently ; it were injustice to repine, if justly punished ; blame none but the crime, and thy self ; thou hast thy due, what wouldst thou then desire ? there is no reason thou shouldst have either less or more ; the penalty bearing proportion with the offence, what fault can the offender find ?

LXXX.

If thy suffering be undeserved, be not
only

only patient, but chearful ; kiss the Rod, and bid the affliction welcom ; scorn to flinch ; when thou see'st the blow, it were a shame to stir or startle ; if thou dost suffer for well-doing, do not grieve but glory ; it is matter of joy and triumph ; consider but from whom it comes, for what, and for whom ; I will take all in good part, that comes from my Father, as it comes to me in love ; why should I be troubled at that which is for my good, or what I endure for him ? I know my Cross will prove my Crown, I will therefore smart, and smile.

LXXXI.

He that spends more than he needs, may need what he spends. Prodigality is the greatest folly ; no wonder if he that wasts, wants ; he is the wise man, who in plenty provides for a day of scarcity, and layes up for a wet day ; that lives within himself ; saving is the best way of getting, all is sure gain ; it is good walking with a Horse in ones hand ; what is the end of profuseness, but a Prison, or a Halter ?

LXXXII.

LXXXII.

To be over frugal, argues a poor and mean spirit ; such are good to none, not to others, nor to themselves ; a man hath but what he enjoys ; for any thing more, he is not much the better ; what we make use of, is only ours, the rest signifies little, and is little less anothers ; as I would not be lavish, so neither will I live so much below my fortunes, as to be their slave ; I abhor what is base and beggarly, and scorn more a person of a poor spirit, than the poorest person.

LXXXIII.

That falls out sometimes in a day, which never fell out before ; it does not follow what never was, shall never be ; unlikely things are brought to pass, and who can tell what may happen ? what alterations have I seen ? such as no ear (till now) hath heard of ; who could imagine the changes which of late have been ? it is not mine only, but the Worlds wonder ; what hath been, may be ? I will not then presume, here is nothing constant, neither can I be certain of any thing.

LXXXIV.

LXXXIV.

Avoid sloth, if thou wouldst avoid scorn ; shame is the reward of a sluggard ; idleness will bring thee to want and beggary ; there is nothing of price and value, but what is purchased by sweat and pains ; they are pebbles, not pearls, which are to be had for stooping ; gold is not got by gaping, nor honour without toyle and hazard ; it is working earns the wages, and running wins the race ; fighting makes way for Conquest, and Conquest for the Triumph ; without striving, is got neither gold nor glory.

LXXXV.

As you season the Vessel, so it smells ; bend the Twig while it is young, the soft Wax will take any impression, but delay may make that difficult, which was at first easie ; it is better dealing with a Child, than with Custom ; let the seed be good thou sowest, or Weeds will be all thy Crop ; the ground will bring forth Wheat or Tares, upon thy husbandry very much depends thy harvest.

LXXXVI.

LXXXVI.

It is as unreasonable as dangerous to defer amendment, till we can sin no more ; no thanks then, sin leaves us, not we sin ; shall we spend the day in the Devils drudgery, and put off God with the evening ? shall Satan have the flower, and God have the bran ? he that deserves all, surely deserves best ; we need not fear to begin too soon, that cannot do too much ; I never heard of any good too young, or too good.

LXXXVII.

It is as ridiculous as unreasonable, to put off Repentance to old Age ; what a folly is it to leave the hardest work to the weakest time ? We shall find it work enough then to grapple with our distempers and diseases ; enough to do to dye ; besides, though true Repentance is never too late, yet late Repentance is seldom true.

LXXXVIII.

He that will divulge his own secrets, never trust with thine ; how can he that is false to him-

himself be true to thee? neither is any fit to make a friend, who hath not this retentive faculty; it were folly in any to make such a choice, and the greatest treachery to betray, wherein there is imposed confidence; I think no wrack can force me to commit this unpardonable sin; I will not know what I may not keep, but will keep what I know.

LXXXIX.

There is nothing I more abhor, than a back-biter; this is the very worst of Vermin; these the incendiaries and fire-brands of a Nation; the Salamanders that live in the Flames; it is a cowardly part to come behind, and below a man of mettall; I will scorn to take any advantage of my greatest Enemy, he shall see the blow when I strike it, and before he feels it; neither will I make a party against a single person, it is childish to complain; what hath another to do with my wrong? besides the injustice to condemn without witness, or at least confession; evidence cannot be taken, but face to face; he that passeth any other sentence, is a Murderer, not a Judge.

XC.

Blame not another wherein thou art blameworthy ; thou canst not accuse him, but thou dost shame thy self ; in his fault, thou may'st see thy own ; the same Glass will discover both thy face and his ; you are cast by your own confession, and condemned out of your own mouth ; should I reprove, and be guilty, my Conscience would check me no less for hypocrisie, than for the Crime I enveigh against ; neither is a party a competent Witness.

XCI.

I have read of those that have laughed till they have dyed ; but have seen some laugh till they have cryed ; hence I conclude, that mirth in its extream is madness ; I pity those who go merrily to Execution, and dye laughing ; give me that joy which ends not in tears, that joy which hath no end ; why should I drink of puddle water, when I may follow the stream to the Ocean.

XCII.

Haſt thou a breathing time, it is to fit thee for the next encounter; do not think thy foes though they flee, are foyled; Satan hath his ſtratagems, it is his craft to conceal his courage; he is not routed when he retreats; his flying is but in order to a further fighting, and goes back only that he may return with greater force; I will ſtill ſtand upon my guard, leſt I ſhould be ſurprized, an enemy is not to be truſted.

XCIII.

Do not depend too much upon proſperity; Clouds may return, the Sun may be eclipsed, and the day overcaſt; ſuppoſe the Wind be now fair, it may come croſs, and the gale againſt thee; I have known ſome blown back to Sea, when within fight of ſhore; and others arrived at the Haven of a ſuppoſed happineſs, and moored at Anchor, have I ſeen ſhipwrackt in the Harbour.

XCIV.

Conveniencies have their inconveniencies,
and

and comforts their crosses ; thousands have found sorrow from whence they looked for satisfaction ; and proportionable to the expectation, is the disappointment ; the fear of losing what we have, takes off much from the delight in enjoying ; besides creatures cannot perform as they promise us, or we our selves ; why should I catch at a shadow, or set my heart upon that which is not ; a Glass is not a Diamond, it may cut, but cannot content.

XCV.

Prepare for the worst, the best will help it self ; if what thou fearest fall not out, thou art made amends for thy lost labour ; fewer words cannot imply more folly, than to say I never thought ; it were better to see and shun, than to feel the stroke, rather prevent than repent. I will have my Armour ready, though I do not use it, lest I enter the lists naked ; I will expect, and I shall the better withstand the shock ; what though the Sea be smooth, the Wind may rise of a sudden ? a Calm is the fittest time to get my tackling ready against ensuing Storms.

XCVI.

XCVI.

It is a comfort in misery to have a companion ; good company makes foul way fair ; besides, the stream being divided, is the less violent ; a burden is better born by two, than by a single shoulder ; yet would I not desire anothers misery, though it make me the less miserable ; I had rather suffer alone, than have a partner in sin and suffering.

XCVII.

Ask forgiveness where thou hast offended ; it is more base to do an injury, than to beg pardon ; it is ingenuity to acknowledge, but to persist argues a froward spirit, and makes the crime double ; it were a shame should the wronged party seek for peace ; the fault I have committed, I will not think it below me to confess ; why should I engage in a bad cause ? there is no necessity I must be a Coward, or not a Christian.

XCVIII.

Where the wrong is mutual, and both to blame, let each condescend to other, and

F

meet

meet half way ; set injury against injury, and the account is balanced ; and if so, it were as good to give a general discharge, as to receive and pay ; why should there be a difference, when the fault is equal ? it is a folly to fall out for nothing ; there needs no more but to shake hands, and friends ; blowing will not quench the fire, when the enmity is over ; what matter who strikes sail first ? if one must, why not I ? why should I be conquered by courtesie, and let another prove himself the better man ?

XCIX.

It is natural to erre, but to persist therein Devilish ; we have our dark side, as well as our bright ; our night, as well as day ; the clearest-sighted may be mistaken, the worst is when the mistake is maintained. I have known some convinced of their sin, yet will not confess for shame ; Conscience must give way to Credit ; if I am out of my way it were better I went back than go on wrong. I had rather be accounted a fool by others, than find I had fooled my self ; I may be weak, I will not be wilful.

C.

A publick offence requires a publick acknowledgment ; others must be satisfied as well as thy self ; I have seen how some can leap from one extream to another, with the greatest ease, and without the least regret ; as if whatever cause they undertook, must be therefore good ; I will not think much to recant, when I have cause to repent ; he that escapes the penalty, may well undergo the penance.



C E N T. III.

I.

W Here there is no necessity, launch not forth any farther than thou may'st return, before the storm takes thee ; how many might have rid securely in the Harbor, who by putting to Sea, have suffered shipwrack ? to be too forward to engage thy self in danger, is to be fool-hardy ; be not concerned with what concerns not thee ; consider the call, as well as the cause ; who is to do, what is to be done ; run not before thou art sent, it is good sleeping in a whole skin.

II.

If endeavours will not do, it is best to give way awhile, and stay for a fitter season ; take
shelter

shelter till the rain is over; clouds will be distilled, or dispelled; if thou canst not row against the stream, cast Anchor, and tarry till the Tyde turns, the Wind may come about, though now it be full against thee; there is more skill, and no less valour seen, in making a good retreat, than in fighting; it is better to retire, than to be routed; he that flies may fight again; to day may be anothers, to morrow may be thine.

III.

Pluck not a Coal from the Altar, lest it fire thy Nest; take heed of meddling with the Churches Patrimony; it were impious to alienate any thing given to pious uses; once devoted, the Donor hath not power to alter; much less hast thou; yea, what was in him Superstition, would be in thee Sacrilege.

IV.

Play not with Scripture; it is dangerous jesting with edge Tools; do not sport with what is Sacred; to make the Bible thy pastime, were both sinful and saucy; reverence Gods Word as the Word of God; to

deride the message, were to scoff at him that sent it ; be not too bold with thy betters ; more manners would become thee better.

V.

In matters of moment be sure thou art always serious ; inconsideration may be of ill consequence ; it is good to look before you leap, lest you leap and fall ; resolve not rashly, lest you repent at leisure ; weigh all circumstances with the thing thou intendest, and reckon upon what may, as well as upon what should be ; endeavour nothing but what is feasible, and before thou engagest on any design, ask thy self this question, What if it be not effected ? it were folly to run a hazard, where the profit will not counter-vail the danger ; the pearl may not be worth the price ; gold may be bought too dear ; compare conveniencies with the inconveniencies, and see whether the Honey be worth the stinging.

VI.

Be not over-wise in thy own conceit ; this were to proclaim thy self a fool ; besides the dangerous effects of so great a folly ;
how

how many depending upon their own strength, have run headlong into ruine, and undone themselves? presumption precedes peril; the danger is nearest, when least thought of; I will suspect my own wisdom, lest I hazard my reputation with wise men, and by refusing help, whilst I choose to stand alone, I chance to fall unpitied.

VII.

Abhor pride, lest all abhor thee; there is nothing so insufferable as a proud person; he cannot admire himself more, than others detest and scorn him; if a Tempest rises, he hath no Port to friend, nor no Anchor; the Ship had need be tite, and well provided of Tackling, that must weather out the storm; it is the highest policy to be low and humble in a high place, and great preferments; there is no way like this, to stay thee in the state thou art, nor more probable to help thee if the Tyde turn; if others are below thee, be thou below thy self.

VIII.

Kill sin in its Conception, before it comes to the birth; quench the fire while it is but a

spark a spark may flame ; it is dangerous to dally with lust ; that may over-master thee, which might have been easily mastered, if taken in time ; jest not with the knife, lest thou cut thy fingers ; make not sin thy sport, for fear it prove a snare ; do not slight the most seemingly contemptible Enemy ; I will account the first motion to evil, evil, and crush the Cockatrice in the Egg ; what a monstrous off-spring comes of a corruption, and temptation ?

IX.

Buy not Repentance too dear ; he that sins upon the easiest terms, hath no cause to brag of his bargain ; how little soever it cost him, he will find himself a loser, when the Account is ballanced ; I envy not those who pay for their pain ; my pain shall pay me ; what a price is Hell at ! Heaven may be had sometimes better cheap.

X.

Walk warily, thou hast many eyes upon thee ; God, Angels and men observe thee ; thou hadst need act well, that hast so many Spectators ; behave thy self as in publick
view ;

view ; do nothing but what is fit to be done in the face of the Sun ; what is acted in the Cloſet, ſhall be publiſhed upon the Houſe-top ; when I am tempted to any works of darkneſs, I will conſider that the day will diſcover, and my ſin will prove my ſhame ; God ſees now, and all ſhall ſee.

XI.

Let thy head affect thy heart ; zeal without knowledge is like the mettled Horſe, unmanaged ; give me light as well as heat ; I had rather know what I do, than do I know not what ; what comfort can I take in the way I walk blindfold, beſides the danger of ſtragling, or of ſtumbling.

XII.

Let not thy knowledge be without affection ; this is like a froſty Moon-ſhine, that gives light, but no heat ; God looks to the heart more than to the hand ; and prefers the will before the deed ; he that lives not up to his light, is the leaſt excuſable ; to know, and not to do, deſerves double ſtripes ; ignorance is leſs a Crime than diſobedience ;

the one may procure pardon, when the other cannot procure pity.

XIII.

When we want our comforts, we are mad for anger ; and when we have them, we are mad for joy ; still extravagant, and upon the extream ; never well, neither full nor fasting ; never as we would, or should be ; if God cut short our Commons, then we Languish ; if we have plenty, how apt to surfeit !

XIV.

Learn in all Estates to be content ; know how to want, and to abound ; let every condition be alike to thee ; do not only submit, but be satisfied ; if thy Cup be empty, do not repine ; is it full ? do not spill ; carry a steady hand, and keep a constant course ; be still the same ; whatever alters, do not thou ; subscribe to the Will of God, and let his Will be thine ; conclude every thing for the best, which he thinks best.

XV.

XV.

Afflictions like a violent showre, makes a great noise, but does little hurt ; what though the storm beats upon the Tiles, when thou art within the house, and it comes not nigh thee ? it is but retiring home, and thou may'st find a shelter in thy self against wind, and weather ; I need not suffer unless I will ; if I am resolved, what can trouble me ?

XVI.

Prosperity is no proof of patience ; Stars shew not themselves in the day, they appear brightest in the darkest Winters night ; it argues courage to chear up, when things go cross and contrary ; to bear a burden, and make no bones of it, is brave and noble ; he is a man for me that encounters crosses as unconcerned, and can endure either heat or cold ; I will sute my self unto my state ; if I cannot be what I will, I will be what I can.

XVII.

Advise before thou dost adventure ; be
well

well resolved in what thou resolvest on ; let counsel go before execution ; it is too late after practice to ponder ; I will deliberate, before I determine ; it were better to be a *Prometheus*, than an *Epimetheus*.

XVIII.

Be as thou wouldst be accounted ; in deceiving others, thou dost deceive thy self ; and remember nothing is so odious both in the eyes of God and men, as an hypocrite ; this is a Devil incarnate, and a white Devil is the most dangerous ; Hypocrites they are painted Sepulchres, Wolves in Sheeps cloathing, nothing less than they seem ; I will take heed of those who can smile, and smite ; laugh in my face, and kill me ; I know not their intention, by their motion ; from such good Lord deliver me ; I fear not all the Devils in Hell, so much as a false Friend.

XIX.

Let not thy tongue run at random, and whatever thou sayst, stand to ; maintain what thou dost affirm ; it were a shame to unsay any thing ; to eat thy words, argues
either

either fear, or folly ; I will not be rash, but resolute ; shall I recant when I am in the right ? why should the truth, or my reputation suffer ?

XX.

Of all sins, take heed of lying ; other sins will lose thy credit with good men, but this with all men ; this is the fate of a notorious Lyar, he is never believed, whether he speak true or false ; whatever he sayes is therefore suspected ; it hath no more authority than the Author : I will not be first in a fresh report, lest I incur this censure ; nor too credulous to believe all I hear, or as soon as I heard it ; what is true to day, will be no less true to morrow, but more certain ; my eyes are not so easily deceived as my ears ; I can say what I see, but not all I hear.

XXI.

Accustom not thy self to swearing, and shun all such society ; learn not the language of Hell, and take not the Devil for thy Tutor ; common Swearers are of the society of Satan ; there may be some excuse for sins
that

that produce either pleasure or profit; but what can be said for Swearing, which produceth neither? I have often wondred at those desperate fools, that will destroy themselves for nothing? They value their souls but little, who sin at so cheap a rate?

XXII.

Come not near the house of an Harlot, lest the fair outside tempt thee in; consider the inconvenience that may accrue; at the best thou wilt buy Repentance; besides, it is but for a pleasure, proper to a beast, below a man; it were a shame for thee to be a Pimp to thy body; thou art greater, and born to greater things.

XXIII.

It is a common, but false assertion, That stollen Goods are sweet; the consideration of the sin, sowres the most desired enjoyment; this, if it takes not off the edge of our appetite, yet it blunts our joy, and makes the pleasure less a pleasure; the checks of Conscience will cool our courage, and very much abate our contentment; what for want of thinking, is honey in the mouth,

mouth, will be bitter in the belly ; how nauseous will thy sweet morsels be, when thou com'st to chew the cud ? I like not that which like the Bee flies away, and leaves only a sting behind it ; give me that joy that ends not in sorrow, the joy that hath no end.

XXIV.

Before thou enterest upon any action, consider not only whether it be lawful, but whether it be expedient ; that may be lawful in it self, but not at such a time, or perchance not at all to thee ; a circumstance alters the case, and makes an action sinful ; what is one mans meat, is anothers poyson ; in doing a good action, I may do ill, both in relation to my self, or to the season ; what is commendable, may not be convenient.

XXV.

In things indifferent do as others do, it might be thy sin to be singular, at least it would signifie a perverse temper ; besides, what is he better than a fool, that thinks he can see more with two eyes, than with twenty ;

twenty ; be not contrary wherein thou may'st agree, lest thou beeſt accounted rather croſs, than conſcientious ; what thou may'st freely do, not doing, may offend.

XXVI.

Think not all things indifferent that are ſo in their own nature ; what was ſo before, being commanded, ceaſeth to be indifferent ; the Powers thou art to obey having bound thee, which to reſiſt, would ſhew thee to be a bad Subject, and no good Chriſtian ; Subjection is a poſitive Injunction ; I will do my duty, and not diſpute what the Magiſtrate does command ; if it be not a ſin to do, it will be a ſin to diſobey ; and in things diſputable, I had rather commit an unknown ſin, than ſin againſt a known Law ; I cannot give God what is Gods, unleſs *Cæſar* hath his due.

XXVII.

Be not overprying into the practice of thy Prince ; not his life, but his Laws are to be thy Rule ; there muſt be ſome allowance for his Liberty, power is a very great temptation ; how much more when it meets with
occasion

occasion and encouragement ; it is hard standing in a high and slippery place ; I have known some who with their stations have so chang'd themselves, that they who before were supposed Saints, have proved neither good Magistrates, nor good men.

XXVIII.

If the stream of Government be either black or bracky, impute it rather to the veins thorough which it passeth, than think it so in its spring ; if the Sun shine not alwayes clear, it is (it is like) occasioned by some interposing Cloud ; this is the unhappy fate of Princes, to suffer both by and for their servants ; neither see I a way to help it, till *Argus* and *Briareus* meet in a single person.

XXIX.

Submit to the lowest Officer, as to thy General ; there is a Majesty in the meanest Magistrate, whom if thou dost disobey, thou despisest him he represents ; and have a care lest that Authority which authorized him, chastise thee ; though sometimes Jack in an office be a busie fellow, and possibly the powers

powers may go beyond their power, yet thou hast no commission to examine theirs, neither are they accountable but to higher, or the highest.

XXX.

Be not much concerned in the Government of the Church, so long as the substance does not suffer; if Religion flourish, and be professed in its purity, it matters not whether the Barque be guided by Presbyters, or by Prelates; what Gods Vicegerent shall appoint, shall please me.

XXXI.

Be neither superstitious, nor too precise in matters of Ceremony; in things lawful, conform according to the institution of the Church, of which thou art; no doubt she hath a power in circumstantial, and may command where it is not before forbidden; for the positive part it is not material, though it be not expressly enjoined by God himself; sure the Church hath some liberty of which every private person is not a proper Judge; grant what is enjoined to be doubtful, with me the Legislative hath the casting voice;
to

to hear all were impossible, and the way to have none heard.

XXXII.

Have a care of disturbing the Churches peace, upon a slight occasion; there is scarce a greater sin than Schisme; besides, none but an ungracious Child will call his Mother Whore, and thereby proclaim himself a Bastard; it were Viper like, to tear the Bowels that bred thee; and it is an ill Bird that defiles his own Nest; for my own part I look upon no Ceremony in our Church sufficient to ground a separation, so long as it serves only for order and decency; I conceive there is no holiness plac't therein; methinks neither vesture nor gesture should cause a variance; black and white, kneeling or sitting are alike to me, either colour or posture might serve, if neither had been appointed.

XXXIII.

Take heed of censuring those that take a greater latitude than thou dost; that may be a sin to thee, which is not so to them, it is impossible thou shouldst be Judge of another

ther mans conscience, look to thine own, and leave his to him ; he stands or falls to his own Master, and his Account may not concern thee.

XXXIV.

As the weak should not censure the strong, so the strong should bear with the weak ; there are babes as well as fathers, and some Stomachs that are more squeamish, the same food is therefore improper, and incongruous ; if a Child be fearful, do not blame him, it is lest he fall, pity his weakness, and help to uphold him ; I will give him my hand, that cannot stand alone, and go his pace that cannot go mine ; we are going the same way, why go we not together, and refer our inconsiderate differences to be decided in Heaven ? in that Church there is a perfect harmony of Conformity and Uniformity ; now we know but in part, and it is impossible but in lesser points we differ ; but it is but to wait a-while, and all controversies shall be reconciled ; and I fear all parties blamed, in this especially, their uncharitableness to each other ; I wish for order in the Church ; yet though I should look on all things therein very innocent, yet others
not

not seeing with my eyes, are offended, and know not how to help it. I would therefore deny my self much of my own liberty, for her peace, and their satisfaction ; since things indifferent in themselves may not so seem to all, I would (if possible) have nothing done that is an offence to any, at least what may be undone ; and I conceive he is most in fault, that will fall out for nothing, especially when he knows another must wound his conscience by complying, and cannot yield, but sin, it is pity that *Paul* and *Barnabas* should part, that those who have the same Head and Heaven, have not the same Heart ; that Children should fall out in their way home, and the same Tribe cannot go to the house of God, but in divided Troops ; I wish none were more scrupulous than my self ; but since they cannot come to us, let us go to them ; what's matter goes furthest, so we meet, this will manifest our humility and self-denial ; the Churches gain will be infinitely greater than our loss, and I see no other way for settlement but by subtraction ; let zeal give way to charity, mercy is better than sacrifice ; we lose little that deserves complaining ; it is but a shadow, and the shell we so much contend for and dispute.

XXXV.

Think not the worse of any perswasion, for the irregular practices of any person ; it is the Principle makes the Opinion, why then should the abuse take away the use, or make it the less esteemed ? the sweetest Wine may prove the sowrest Vinegar, yet is not the Wine the worse ; I will not have a lower value of what is good, though patronized by bad men ; I will mind the Maxim, not the man ; if the line be crooked, I conclude the fault is in the hand, not in the Rule.

XXXVI.

Let not a small difference in judgment, make any difference in affection ; may not hearts agree, though heads differ ; it were well if all were of the same mind, but this is rather to be desired, than expected ; if the distemper be not mortal, and have not touched the vitals, I mean the controversie lie only in circumstantials, what hinders but for all this, we may go hand in hand to Heaven ; there may be a unity, though not a uniformity ; as for me, I will love the Image of Christ wherever I see it, and them for it ; I
will

will look more at the truth of grace, than at the measure, as knowing a spark may arise to a flame, and that growth is by degrees.

XXXVII.

Be not so wedded to thy own opinion, as to conclude none can be in the right, but thou, who made thee infallible, or a Judge of another mans Conscience? may not he claim the same liberty to judge thine? wherein thou dost dissent from any, be first assured thou art not mistaken, and then endeavour to inform them (in meekness and compassion) of their mistake; and if this be not the way to win them, I am indeed mistaken.

XXXVIII.

Be all things to all men, that thou may'st gain some; if they cannot go with thee, go as far as thou canst with them, let not every punctilio part you: Are they in danger, your company is the more needful, and it is pity to let them perish? the Shepherd will leave his flock, to follow a straggling Lamb? and he that suffers another to destroy himself, does destroy him; yet herein be wise, lest
his

his deliverance prove thy destruction ; venture not without a Warrant, remember Charity begins at home.

XXXIX.

Affect not any party, for any persons sake ; good men may erre, the best are but men ; do not pin thy faith upon anothers sleeve ; take not thy Religion on trust, look more to the foundation, than to the builders, or the building ; I will follow others no farther than they are followers of Christ ; they shall be mine, as he is their example ; I will not admire men, nor *Paul*, nor yet *Apollos*.

XL.

Do not breach any new Doctrine, the best is from the beginning ; Antiquity is a mark of Verity ; the foundation was laid at first, and there is no adding to fundamentals ; I shall suspect what is new, and cannot think any thing necessary should be unknown till now ; in point of Faith, I am not bound to insert any novel conceit in my Creed ; Humane inventions are no Essential parts of Divine Worship.

XLI.

Serve God with thy body, as well as with thy soul, he likes not a slovenly or unmannerly service; consider thy distance, and do as becomes thee; familiarity is good amongst Fellows, but Reverence becomes our Devotion; I wonder to see Christians so Clownish, so Uncivil, and withal so captious, that those who are not so faulty as themselves, must be accounted superstitious; though a Ceremony be in it self nothing, yet it serves to set out the service, and being designed but for decency, it is strange it should give distaste; I love to see the Spouse in a neat, though not in a wanton dress; as one that would please her Husband, not her Lovers; I confess gaudy, and light attire, is a sign of a light Huswife; duckings and cringings are no marks of modesty, yet may the Church be comely; is none but a Harlot handfom?

XLII.

Keep thy judgment to thy self, why should others know what thou art, or paraphrase upon thy opinion ; herein thou hast a great

advantage, to change thy mind when thou art mistaken, and yet continue to others thinking, in the same mind ; how can they condemn thee of weakness, that are themselves never the wiser ? if truth and conscience will excuse me, I had rather be a Spectator, than an Actor in a doubtful case ; a looker on runs less hazard, and sees best ; why should I be drawn into dispute or danger ? I have known two fight, and a third run away with the bone ; let who will crack the shell, if the kernel be but mine.

XLIII.

Engage not so far in any party, as to make its quarrel thine ; why shouldst thou espouse an interest to endanger thy self ? I need no other instance than the present times to prove the prejudice ; how many to gain a name, have lost themselves, who might have stood, if they had not sided ? besides the publick injury, and what so great a crime, as to occasion or encrease a Schism, and division in Church or State ? for my part I know none (nor would be known) by any faction or distinction ; I were a fool (when I may be free) to confine my self ; I think all parties are to blame, there is no Garden without

without its Weeds ; I will not take all that comes, but pick and choofe here and there a flower.

XLIV.

Do not run before thou art fent, or a wrong way ; thou hadft better wait than work, when what thou doft fhould not be done, at leaft by thee, expect a call, it is the command muft bear thee out, the Warrant only differs the Executioner from the Murderer ; above all take heed thou doft not invade the Magistracy, or the Miniftry ; touch not the Ark, or Gods Anointed ; it is a Paradox in Divinity, as in Policy, for a private perfon to be in a publick place ; I like not wandring Comets, let every ftar be fixed in its orb and fphere ; I will do what good I can in my ftation, out of which I will not go, though to do good.

XLV.

Read Gods Book with Reverence, and in things difputable conclude as the Church determines, which if not in it felf infallible, yet is lefs like to erre than thee, or any particular party, or private perfon ; befides,

he that herds with the Flock, hath obedience to bear him out, when an out-lier hath more danger, and less excuse; take heed of being too positive, in the Prophetical part of Scripture; how many of our over-bold Expositors, have proved false Prophets? follow the line that runs through the whole labyrinth, let not the tracts, though of good men, be thy guide, every example is not for imitation; to see a wrack, may save the Ship.

XLVI.

Question not the truth of Scriptures; this were to shake the foundation, and to make God a liar and impostor; what blasphemy to imagine he should put such a Cheat upon his Creatures, and that the World should be so abused? if in every Science there is a Rule, much more in Religion; and if there were no Law, there could be no Transgression; yet although in point of practice, he that runs may read his Lesson; I confess in matters of Faith, some things are sublime, above the capacity of blind Reason to comprehend; what I do not see, is a Subject for belief, I cannot think the Scripture contradicts

tradicts its self, though so it should seem to me.

XLVII.

Take heed of a scrupulous, as of an erroneous Conscience; be not too nice and squeamish; it is possible to be over-righteous, do not winch at every touch, nor boggle at every block; starting is an ill quality; yet as I would not have thee fearful, so less fool-hardy; keep thy Conscience tender, though not raw; it is better to do less than thou mightest, than more than thou may'st.

XLVIII.

Do not concern thy self much in the manner of Devotion; I know no Decree that Religion may not change her dress; the worship may be the same, though not in the same garb; what a command makes lawful, custom will make commendable; I like neither the sticklers for, nor opposers of what in themselves are insignificant, what need such a stir for nothing? I will conform to the course of others in matters of Ceremony, as knowing my cloaths be not my skin, and why should I wear that I may

not with decency devest in case the fashion alters ?

XLIX.

Do not persevere in a known Error, rather return than go on in a wrong way ; suppose thy Reputation something suffer, better thou, than the truth ; be not obstinate, why shouldst thou be beaten for stubbornness ? I will recant what I have reason to repent ; and when I see my folly, I will confess, and endeavour to amend my fault ; let the World judge as it will, the sin is worse than the shame ; and of the two, I had rather venture my credit, than wound my Conscience ; sins against light, are not light sins.

L.

In matters of Religion, lay not too great a stress on Reason, not that I think any thing unreasonable is commanded, but it becomes not thee to dispute what thou art to do, neither is God obliged to tell thee why he will have it done ; it is enough thou knowest his will, thy part is to fulfil ; besides, what

what need of a prospective, were things near and within the reach of Reason? I confess Reason commands belief, yet I am bound to believe, what I cannot prove by Reason,

LI.

Be not curious in School-Divinity; though it sharpen thy wit, it will blunt thy Faith; be contented that something should be concealed; to be over-wise is dangerous; pry not into secrets; come not too near the fire, lest it burn thee, and thou knowest its nature, by its operation; it were better to continue ignorant, than to buy thy knowledge at so dear a rate; I will not put God to prove what he says, but will conclude it therefore true, because he hath said it.

LII.

Think not to wade thorough the hypostatical union; can a Child contain the Ocean in a Cockle-shell? it is too deep for thee to fathom; admire, and adore what thou canst not apprehend! I wonder at those bold wits, who dare to approach so near the Sun; I confess my eyes doe soon dazle; I had rather

ther know God by his goodness, than by his greatness; neither do I ever expect fully to know him. He is a very fool that cannot puzzle the wisest in a fellow-creature; and if so, I could not believe him to be a God, whom a creature can comprehend.

LIII.

Let not every new light lead thee, lest thou losest thy way, and thy self; be not easily perswaded out of a beaten path; without reason, never leave the Road; why shouldst thou straggle, and follow thine own inventions, or anothers? keep with the flock; the sheep in the fold are safer than they which wander; steer by the Stars, not by a Meteor, or a Comet; let not an *Ignis fatuus* be thy guide; I will not credit every new conceit, nor submit my reason to a phanatick whimse; every Child that is Christned, is not Legitimate; and why should I be Surety to a Brat, that may prove a By-blow?

LIV.

Meddle not with Church-lands; Sacrilege is a Capital sin, besides the danger of
incurring

incurring the Clergies censure, who being supported by power or policy, cannot want an opportunity to be revenged ; never was Bull so baited as thou wilt be ; a Sword is not so sharp as a Satyrs Pen ; *Aqua fortis* is not so piercing, as Ink and Vinegar ; had I a mind to play the Thief, it should be with lesser noise and notice ; for rather than some will lose, they will wake the World with bauling ; if they cannot force me, they will be sure to tire me out, and make me glad to yield, that I may be quiet ; neither will it be enough I take away nothing, if I leave not something behind me.

LV.

Ply not thy prayers as Seamen do their Pump, only in a Storm, and for fear of sinking ; if thou hast nothing to ask, return thanks for that thou hast received ; who values a friend, that never comes near him, but when he comes to beg ? this argues little love, but signifies something lacking ; I would be constant in my devotion, were there no occasion. God may justly deny my desire, should I neglect my duty ?

LVI.

Do not dare to enter upon any weighty employment without asking leave and direction ; he is an ill servant, that does not desire to know his Masters mind ; it may be that thou wouldst do, must be undone, or at least not now done ; I am not at my own disposal, nor can I without permission dispose of my self ; besides, without a blessing I do but furrow Seas, and plow the Sand.

LVII.

If thou wouldst have God to answer thy prayers, let thy practice answer them ; do as thou sayest, endeavour what thou dost desire, and expect not a miracle ; where means are appointed, up and be doing ; something on thy part is expected ; there is a time for action, as well as for devotion ; thou mayst have thy Throat cut upon thy knees ; the Sword of the Spirit is not the only weapon.

LVIII.

LVIII.

Let prayers for temporal things be al-
wayes with a proviso ; when thou hast
proposed what will please thee, let God do
what pleases him ; be willing to receive no
more than he is willing to give ; for be assu-
red, he will give neither less nor more,
than will do thee good ; I desire nothing but
what comes freely, and had rather want the
thing, than the will ; besides it may be
best to be denied, when I ask what would
do me harm.

LIX.

Be positive in thy petitions for spiritual
things ; God will give here grace, and here-
after glory ; in what is absolutely necessary,
thou may'st be peremptory ; resolve to re-
quest, till thy requests are granted ; he
may deny, and give at length ; there is rea-
son thou shouldst beg, before he bestows ;
I will not be discouraged, though I see no
return ; I am content to tarry his time ;
what I desire is worth the waiting.

LX.

LX.

Let not Gods Decree discourage thee ; thy duty must be done ; besides, the means as well as the end is determined ; the manner as the matter ; what thou may'st have for asking, thou may'st not have without ; spare to speak, and spare to speed ; the worst is but to lose thy labour ; it will be a satisfaction, thou hast comply'd with thy Obligation ; but what though thou hast not the same, if thou hast something better in its self, or at least for thee ! however, Gods pleasure is the end of our prayers ; if I do what I am commanded, I have my reward, in that I have obeyed ; I dare not draw the Curtain, or dive into Gods Decrees, his commands only concern me.

LXI.

If profit be thy end in the choice of thy Profession, reckon upon the hazard no less than upon the gain ; consider well what risk thou dost run, and set the receipts against it ; the greater is thy adventure, the better had need be thy Voyage ; if thou hast an Estate already,

already, it were a folly to put that in danger, lest thou hast less than thou hadst ; but if thy case be desperate, then have at all ; he that hath nothing, can lose nothing.

LXII.

It is a poor Trade that will not pay a mans pains ; he hath little enough that only lives by his labour ; and it is very hard, if two hands cannot maintain a back and belly ; it is a beggerly blaze, that is not worth the blowing ; better it were to play, than work for nothing ; I pity those who toyle, and cannot catch ; whilst some draw shoals to shoar, these are at it with their Net, while others do but angle.

LXIII.

Be not too eager to be rich ; haste makes waste ; it is good to go on gently, at least at first ; design nothing but what thou hast great probability to dispatch ; and grasp no more than thy hand will hold ; too many Irons will put out the fire ; I have known some neglect their business by being over-busie,

busie, who had done well, if not overdone; fair and softly goes far, and sometimes the farthest way about is the nearest way home.

LXIV.

The surest way to get an Estate, is to put up what thou gettest; herein thou runst no hazard, all is clear gain; and a peny sav'd is two-pence got; I do not judge a man by his incomes, but by his expences; a bad Trade may turn better to Account, than a better, he that takes but little, and saves it, hath more to shew than he that hath greater takings, but spends all.

LXV.

Let not the strange success of some, encourage thee to the same course; it does not follow that thy endeavours shall be alike succeeded; more thereby have been marr'd, than made; and how many times have they themselves been at a point of being undone? I will ponder well the project I go upon, and look rather at what may be, than what hath been: I were a Fool to make any person

person my president, unless I were sure the same event would attend me ; I will drive on my designs the most likely way ; why should I leave, or allow any thing to a contingency, or to chance ? I may better presume upon a probability, than depend upon a possibility.

LXVI.

If thou art in a thriving way, make use of thy time, and do not trifle ; hoise Sail while the Wind is fair ; thou knowest not how soon thou may'st be becalmed ; a Trade is a ticklish thing ; the Wind is not more wavering ; and I have often wondred at the simplicity of some, who live up to the height of their gettings, not considering their comings in are casual ; who can tell whether this year may be like the last, or the next like this ? It is good making Hay while the Sun shines, opportunity will be past ; I will lay up while I can, I may lay out when I will ; a wise man will not spend to spare, but spare to spend.

LXVII.

LXVII.

It argues a light spirit to be soon stirr'd ; give me a man that is moved at nothing ; he is the greatest Conqueror that can overcome himself ; why should anothers fault make me guilty of so great a folly ? yet if ever I am over-angry, the end of my passion shall be the beginning of my repentance ; the Rain naturally follows the Thunder ; I may be passionate, but I will not persist ; neither will I be more angry with any, than (for that anger) angry with my self.

LXVIII.

It is better to expect a disappointment, than to promise a product proportionable to the purpose ; who knows what the project may produce ? the event is very uncertain ; many things fall out between the Cup, and the Lip ; neither can the success be seen ; I will not wonder whatever happens, though the means and the end do differ ; I can but use my own endeavour, must leave the rest to my Fathers pleasure ;

I

I propose, it is his Prerogative to dispose; when I have performed what belongs to me, I will acquiesce in what he does, and I have done.

LXIX.

Study rather to be good, than to be great; be better than others, and thou art the best man: Dignity sometimes destroyes and still decayes; but in vertue there is no vanity; worth is the only wealth; it is goodness, not greatness, that will do thee good; this will stand thee in stead, when Riches take wings, and the bubble breaks; I will esteem of my self by my mind, and scorn to borrow, or be beholding; let others glister, my treasure lies too deep to be discerned; I cannot want gold, when the Mine is mine.

LXX.

Nothing is more hard than to be high and humble; prosperity begets pride; how do the Sails swell with a fresh gale? Top and top-gallant out shall stand, when the Wind stands fair; how lofty have I seen
some

some advanced from a low estate? what a change hath that change wrought? none can tell who they are, by what they were, so little be they like themselves.

LXXI.

Strive not for priority; it is the person graceth the place, and not the place the person; the best goes not alwayes foremost, nor uppermost; it is a pitiful honour that proceeds from a right hand; a wise man values neither way nor wall; he cannot be so much below others, as these are below him; besides, when desert is discovered, he shall be called up, and placed so much higher.

LXXII.

A disturbed mind is like troubled waters, which gives but a bad reflection; look not in the Glass at such a time, or in such a Glass; at least do not judge according; thou seest thy folly, not thy face; if thou wouldst know thy self, stay till all be still; thou art not as thou seemest, passion is not thy Complexion; what a Metamorphosis will

will grief or anger make? why should I then give way to an extream of either? This were to proclaim my self a changeling by my countenance and converse; there is no necessity I should appear a Mad-man, or a Fool.

LXXIII.

Embarque not all in the same bottom, lest thy self (if the ship) sink ; run no more hazard than needs must ; and where thou needest not, trust none ; let not thy whole stock be at Sea at once ; have two strings to thy Bow ; keep a reserve, something to trust to when the rest fails ; thou may'st lose and not lose thy self ; why should one disaster destroy thee ?

LXXIV.

Take heed of bearing too great a Sail, though the Wind blow right ; many a Vessel hath been over-set with a fair gale ; art thou got up on high, let it not make thy head giddy? neither think higher of thyself, because thou art seated higher ; if thou art affected, let it be with the fear of falling; thou art in no little

little danger, consider the peril, more than the place.

LXXV.

Be not ashamed to confess, what thou wert not ashamed to commit ; is not the sin the same to the eye, as to the ear ? what is secret, God sees, and the World shall see ; why should'st thou then be shy to make the discovery sooner ? it were a folly for a known offender to stand upon his vindication ; pleading guilty sometimes procures a pardon ; if I cannot clear, I were better accuse my self, and cry *peccavi* ; I will plead mercy, where I cannot plead merit ; and implore his favour, whom I have offended.

LXXVI.

Think not too well of thy self, lest others think worse of thee ; be not wise in thy own conceit ; a conceited fool is so much more a fool ; there is little hope of him who cannot teach, nor will learn ; he that knows most, knows he knows little to what he does not know ; I will not reckon I know enough

enough, till I know all ; why should I think much to learn, while there is more to know, and others know more ?

LXXVII.

Be careful in the choice of thy company ; as they are, so art thou ; let them be as thou wouldst be ; like will to like, birds of a feather will flock together ; associate thy self with such society as are not come to such a pass to be past shame ; take heed lest thy acquaintance bring thee either to punishment or repentance ; this is the advantage of good company, it will make thee good, or at least so esteemed.

LXXVIII.

Hath any wronged thee ? forgive the person, and forget the wrong ; it is a poor patience, that cannot out-live the others injury ; do not dispute, but despise ; to condemn is the way to conquer ; pass by affronts with a scorn ; why should it trouble thee that Asses kick, and Dogs bark ? see what they are, and slight what they do ; it is not for thee to concern thy self
with

with that which doth no more concern thee ; am I injured ? perchance the man is below my anger ; or to be angry, is below me.

LXXIX.

There is no remedy where the wound is mortal ; the dart of death is deadly ; he strikes once, and strikes not again ; no salve can cure that sore ; the blow being given, life is gone, and when all is done, the man is dead still ; I will endeavour to do that well, which I can do but once ; and seeing I must dye, I will prepare for what I cannot prevent, and do that willingly which I cannot avoid ; that what necessity forces others, may be matter of choice to me ; and when the fatal message comes, I will go merrily away with the messenger, knowing he is sent by my Father, to fetch his child home.

LXXX.

He knows not what is sweet, that knows not what is fowre ; there must be a difference, or there can be no distinguishing ;
we

we understand things best by comparing them with their contraries ; the night shews the day ; health is best known by sickness, and wealth by want ; what though it be ill at present ! it may serve but for a foyle ; to set forth the future ; by remembring what I was, I may know what I am.

LXXXI.

He gives well that gives willingly, when the heart goes with the hand ; what is forced is not kindly, and deserves neither thanks, nor praise ; the manner is as considerable as the matter, and the giver as the gift ; that courtesie is to be contemned, which comes by constraint ; the worth lies in the Will, and I will do as I would be done to ; vvhat I give, shall be both quick and free.

LXXXII.

Wise men say least ; Wisdom lies not in vvords ; a hollovv Vessel gives the greatest sound, and the shallovv stream makes the most noise ; he knowvs hovv to speak, that knowvs hovv to be silent ; it is the puddle that

that appears most ; the spring lies low, and hid ; it requires time to aim to hit the mark ; but a fools bolt is soon shot, and flies at rovers ; I ever thought them the wisest, who say not most, but to the most purpose ; who will not lose a word, and strike seldom, but strike home ; why should I give another advantage over me, or lose my own advantage ? besides, I learn by another, not by my self.

LXXXIII.

So love thy friend, as to hate his faults ; the vice is no part of the man ; the Wen is a blemish to the Body, so is Sin to the Soul ; the Suckers do but spoil the Tree ; and what injury to him I love, to hate what harms him ?

LXXXIV.

Strike while the Iron is hot ; delays are dangerous ; it is good making Hay while the Sun shines ; to take the benefit of Time and Tyde ; do with all thy might what thou hast to do, lest Night come on, and it be left undone ; why shall I defer till to-morrow,

morrow, what may be dispatched to day? especially in what imports me, and run a hazard, and need not; besides, he that is unfit to day, may be more unfit to morrow; I will not sleep till I have cast up my Account, and made my peace; a short reckoning is soonest cleared, and the smallest Sute the easiest granted.

LXXXV.

No Creature comfort can give content; Husks are a windy food; they swell, but do not satisfy; he that hath most, hath still too little, there is something wanting still; a globe will not fill a triangle; God is the only adequate, and commensurate good; other things, though patch'd and pieced, and put all together, are yet too short and scanty; I can drink dry all but the Ocean, and go away dry; there is no quenching my thirst in sipping at the stream; all to me is nothing, to him who is all in all.

LXXXVI.

Peril produceth pleasure ; after the greatest danger is most delight ; we value the conquest by the combate, our comforts by what they cost us ; far fetch't, and dear bought, want for no price ; how shall I esteem the Victory after the fight is over ? how shall I prize my Crown purchased by sweat and blood ? after a tyrefom Journey, home will then be home ; the more weary, rest will be the more welcom.

LXXXVII.

He that is not devout in his devotion, though he say his prayers, he does not pray ; and how can he think God should hear him, that does not hear himself ? lip-labour is but lost-labour ; if the heart goes not with the tongue ; well may the hand be empty ; he that asks he knows not what, may expect an answer he knows not when : I will not be rash in my requests, lest I beg what may do me harm ; nor yet cold, lest I teach denial.

LXXXVIII.

LXXXVIII.

It was a good saying of *Seneca*, So live with men, as if God saw thee; so speak to God, as if men heard thee; regulate thy actions by this golden Rule, then shalt thou acquit thy self to God and Men, and hereby comply with both, either out of fear, or shame.

LXXXIX.

He hath no profit by his pains, where Providence does not prosper; if God doth not succeed, all is labour in vain; early up, & never the near; the Race is not to the swift, nor the Battel to the strong; what strange disappointments have I seen, and as strange success! I have known a man whose eyes have been in his head, to catch nothing, when a blind man hath caught the Hare; it is not the means, but the blessing; some toyle to be tantalized, when what others touch, turns to gold; many by their ingenuity have been undone, while fortune favours fools.

XC.

Let thy Company be such as thou wouldst be thy self; conformity is the ground of communion; likeness causeth love; what suits, serves best; besides, let him be what he will, thou wilt be known by him; tell me with whom thou walkest, and I will tell thee what thou art; can two go together, unless they be agreed? what fellowship can light have with darkness? I will be careful of nothing more, than in the choice of my company, on which depends both my credit, and my comfort; I do not approve of that person for a friend, whose principles and practice I approve not of; if the strings jarre, it marrs the Musick; I cannot dispute without I dissent and differ, which is inconsistent with that affection I bear to my friend.

XCI.

He that is false to another, may expect others to be so to him; and if he suffer, he may thank himself, he is paid but in his own Coyn; had I no other Reason, I would be

be honest, lest I teach a knave to play the knave; for should I deceive, I shew the way how I may be deceived; by the same method I injure others, they may injure me.

XCII.

Nothing more usual, than after mirth to be melancholy; the day buries it self in darknes; mourning must take its turn, and sorrow hath its season; for every thing there is a time, and after laughter the heart is sad; give me that joy which ends not in regret, nor grief; and is sweeter in the stomach, than in swallowing; that is only worth prizing, which is when past, a pleasure; I will not value any thing, in which I cannot in the review rejoyce.

XCIII.

Riches rule the roast, money is the only Monarch; gold is the Worlds god, wealth wants not for Worship; this is the Lord Paramount, the most absolute Prince on Earth; and he that is a Favourite, is wise, valiant, every thing; I have blushed some-
H 3 times

times to see a silly Ass to be esteemed for his trappings ; he is the best man that is mounted, though wiser walk ; for my own part I will not judge of the Jewel by the Cabinet ; wherever I find worth, I shall admire and imitate.

XCIV.

Cast thine eyes often upon the sorrows of others ; see how their Cheeks are bedewed with tears ; look back to them below thee ; consider their case, whose condition is worse than thine ; hearken to their sighs, and grumble if thou canst, whilest thou hearest them groan ; what though things go cross, and against the hair ! it is not so bad as it might have been, and it may be better.

XCV.

An envious man lives languishing, and dies living ; he is sick at the heart, and the disease the more dangerous ; his distemper lies within, there are the vultures gnawing ; nothing will do him good, but what others have, and will not part with ; thus does he
starve.

starve himself many times in a full pasture, because he cannot get into his Neighbours field; he sees what he wants, and wants what he sees; why should anothers happiness be my torment? if he smile, must I look pale and wan? may we not both be happy?

XCVI.

The end Crowns the Action; we praise for what is past, and clap not hands till the act be over; the end is all; all is well that ends well. Vice may awhile flaunt it, but Vertue will bear the Bell; this only will hold Water, and will not shrink in the wetting, what though the way be rugged! it is good enough that leads to glory. I mind not my Journey, but my Journeys end; it matters not much what the Morning is; the Evening crowns the day.

XCVII.

He grieves at last, whom a temptation hath deceived; the peril may be pleasing, but the pain will be piercing; sweet meat, but soure fauce; poyson may be wrapt up in sugar; the bait hides the hook; I will

fear most, what I most affect; knowing the danger lies in what I love, though I do not love the danger; I will tye my self as fast by a resolution, as *Ulysses* did his Sailors, lest *Syrens* should shipwrack me; if perhaps I scape drowning, yet this will be all my reward, to reflect upon my folly with grief and shame.

XCVIII.

What thou borrowest, pay willingly; remember it was lent, not given; on these conditions thou didst receive, to return; if thou art stinted to a day, fail not in thy time, lest he that supplied thy occasions, want for his own, and thou lose thy credit, and thy friend; besides, there is not the same reason that what thou didst ask of him, he should ask of thee; I have experienced it to be a lesser crime to deny, than to demand; I expect no thanks for those favours that are not restored, till required.

XCIX.

It is better to dye once, than to be alwayes dying; than to live in fear, pain or shame;

shame ; I have wondred that to those whose conditions have been thus qualified, death should be no more welcom ; I had rather not be, than be miserable ; where I cannot live, let me dye with honour.

C.

There is no Phyfitian like to a faithful friend ; *Galen* cannot cure what *Achates* can ; in all my griefs I can go to my friend, and ease my self of all ; whatever is too heavy for me alone, he sets to his shoulder, and to both it is no burden ; this we do for each other, and without pain to either ; if our crosses come together, and we are both loaded, we then discharge our grievances by Exchange ; perchance my back may bear his better, and his mine.



C E N T. IV.

I.

WHat the eye doth not see, it doth not affect ; we look, and then we like ; there can be no discovery in the dark, and consequently no desiring ; I were a fool to dote upon that face, whose beauty I can wink into blackness, and in a moment can cause to vanish ; I will keep the Casement shut, lest what gets into the Window, make way for a greater mischief.

II.

Contemn not good counsel, though it comes from a contemptible person ; what hast to do with him ? his advice concerns thee ;

thee; the best wits have been the basest men; some slaves have had great souls; the liquor is not the worse for the homeliness of the Vessel; gold is no less gold, though in a poor mans purse: I will take more notice what things are, than whence they come; a Diamond may be set in Copper; the Case is no part of the Jewel; it were not in it self the worse (why then in my esteem?) though it came off the Dunghil; under a Thread-bare Cloak, may be a wise man though he drink water, the brain is little beholding either to back or belly.

III.

Thou art sure to dye, and perchance to day; a greater matter hath been effected in a lesser time; I enjoy not my life by Lease, and Tenants at will have not alwayes warning; what reason have I then to be ready, that when I leave this house of Clay, I may remove to my house in Heaven?

IV.

IV.

Few care how well they live, but how long; they reckon their lives by the time they tarry, as if they came into the World for nothing; to go out as they came, not considering he hath the greatest applause, not that acts most, but best; I believe I have more business here than only to look on; it behoves me to bestir my self, lest before I dispatch my task, death should dispatch me.

V.

Divinity teaches doing, not saying; to live great things not to speak great words; airy notions make a noise, but that which is solid does not sound; the deepest Waters are the most silent; when the Sun is highest, it casts the least shadow; thorns make the greatest crackling; profession lies in practice; in the life is the life of Religion; I like example better than precept, when the person proves the President.

VI.

He that futes with his Estate, is a rich man ; Wealth consists not so much in quantity, as in the quality of the possessor ; he that hath less, may have enough ; and he that hath most, can have no more ; a lesser Ship needs lesser Sail ; there can be no poverty where there is proportion ; sutableness is the ground of satisfaction ; a Cottage will content a *Codrus* ; it is not what I have, but what I am ; less will serve a Dwarf, than a Giant ; and me perchance, than another man ; I do not want what I can be without : Water may quench my thirst, and a few grains may serve my turn, as well as a Granary ; I need no more in my Journey than will bear my charges, the rest will be supplied at home.

VII.

Felicity is an unquiet thing ; *Alexander* weeps there were no more Worlds to conquer ; how projective is prosperity ! how restless is the man through care and contrivance ! he beats his brain, and every vein works ; he sees something he still lacks, and
leaves

leaves no stone unturned to attain it; which when he hath, he is unhappy still, and perchance in greater torment; he is never satisfied, full nor fasting; for when he knows not what he wants, he wants he knows not what.

VIII.

He is not poor that hath not much, but he who would have more; want lies in wishing; he lacks most, that longs most; none so rich as he that does not covet, but condemn; he hath all, that desires nothing; he hath content, and content is all; I will not judge of the man by his money, but by his mind; and he who thinks a little is not enough, will think enough too little.

IX.

There is no torture to a tormenting Conscience; better the body wrack than the mind; a wounded spirit who can bear? this is a Hell on this side Hell; how do the flames of that infernal fire scorch, and singe a poor soul, reflecting upon its sins, and sentencing of its self? dreadful is the doom of a condemning Conscience; no storm like that

that which is raised by the Wind, that riseth out of the bottomless Pit ; Lord, let it blow and beat, and what it will, so the Vessel be tite, and there be but a calm within ; let the Bird in my breast sing, though in a Winter-season ; I had rather the World were against me, than be against my self.

X.

Men speak evil of thee, but they are evil men ; the tongue does but declare what the heart endites ; from bad thou canst not expect better ; what is filthy in the fountain cannot be fair in the stream ; no wonder thou hast not a good word from such as these ; likeness produceth love ; I will suspect my self if any speak well of me, of whom I cannot speak well ; neither will I value the yelping of every Curre, no more than the Moon the Dogs barking ; that serves for a foyle to set me forth, which sets forth their folly.

XI.

Study to please the best, not the most ; respect the nature, rather than the number ; the quality, not the quantity ; gold is tried
by

by the touchstone, not by the balance ; wise men judge of things as they are, not as they seem, and there are few which are competent Judges ; who can think himself the wiser for pleasing Fools ?

XII.

If thou wilt be happy, resolve to despise, and to be despised ; slight what thou canst not shun, and endure what thou canst not cure ; stand upon thy guard, and let nothing get within thee ; keep what thou canst in thine own keeping, and trust none but thyself ; see not with anothers eyes, but alwayes have thine about thee ; think thy present state still the best, if not in it self, yet for thee ; look not upon that as good, which cannot make thee better ; have nothing in admiration, and be sure have as low thoughts of thy self, as others can have of thee ; prepare for the worst, but make the best of what befalls thee ; resolve thy will into the Will of God, and thou needest not be troubled at any thing.

XIII.

Let not the Authority of the Speaker
move

move thee, mind what is said, not who speaks; there is no man but may erre; *Homer* himself sometimes sleeps; I will not pin my faith upon anothers sleeve, nor take the position from the person; whoever is my friend, I am more a friend to truth; and if the Devil be in the right, I should wrong him not to believe him; an enemy may by chance give good counsel; honey from a Weed is not worse, than that drawn from a flower; a blind man may hit the mark, and a better Archer miss it.

XIV.

Bear chearfully where there is no remedy; patience is the only prudence; make a vertue of necessity, what must be, why not willingly? to sit down and cry, will not lessen our burden, or our way; to pore upon our grief, makes it the more grievous; that is not a trouble which we do not think of; give me the man that can both smart and smile; that sleeps sweetly in a storm, and carries his Crosses as unconcerned; who, notwithstanding the greatest difficulties, goes merrily about his work, and is jogging on all weathers; I will mind my duty more than my danger, and fear nothing but to offend

offend ; I will assent to what I cannot prevent, and do nothing by constraint, but by choice ; it were a shame for me to sigh for sorrow, or to startle at any blow ; what pleases God, shall please me.

XV.

Think every day thy last ; thou couldest never yet call to morrow thine ; there is no necessity thou shouldest have a day to dye in, as much may be done in a moment, the stroke is soon given ; look not for death before thee, the Serjeant comes behind ; the time past is dead and gone, the present upon departing ; I have been long dying, and cannot look to live long ; there will be a last day, and this may be my last.

XVI.

He values not his labour that overcomes ; neither pain nor peril is reckoned by him that gets the prize ; the end makes amends for the means ; he that wins the race, never repents the running ; what though Heaven cost me hot water ? it will be richly worth it ; a Crown will requite my contests, and my combats ; I that sowe in tears, shall reap

reap in joy ; the Harvest will pay for all, I shall have my wages when working time is done ; what is in hope, shall be in hand ; red Robes shall put on white ; no sign of sweat, nor blood ; no more foes, no more fighting.

XVII.

There is nothing more miserable than man, nor more proud ; what creature so helpless, and so unhappy ? his body more brittle than that of beasts, and his mind in continual trouble ; I am still subject to sickness and to sorrow ; diseases and discontents prey upon this Carcase, like Vultures upon the Carrion ; what am I ? but the channel wherein the waters of *Marah* flow.

XVIII.

The fairest flowers do soonest fade ; beauty is soon blasted ; that which flourisheth at noon, towards night withers ; there is an end of all perfection ; all is vanity ; what is the world ? but a poor empty thing ; both in the whole, and in every part, its pleasures perish and putrifie, and that which smells the sweetest, decays and dies ; its profits

profits are only gilded, not Gold, which rubs off while in your hands; as for its honours, they are but as smoke, a blast or bubble; I will love nothing much, which I cannot love long; I find, the less I lean upon a brittle staff the longer it keeps from breaking; inordinate affection, usually causeth sudden separation.

XIX.

It is better to endure, than to do evil, to suffer than to sin; the crime is worse than the punishment; nothing shall force me to offend; why should I displease my God, or defile my self? besides the hazard I run of Hell, I know the worst of what can befall me here, but know not what may follow; the inconvenience of an after reckoning.

XX.

Innocency is the greatest felicity; a good Conscience is a continual Feast; this is the only musick which makes a merry heart; this makes Prisoners sing, when the Jaylor trembles; it matters not who accuses, if I can clear my self; there is no Law, where there is no transgression; yet would I not be guilty,

guilty, were I sure to pass unpunished ;
Conscience might condemn, which is both
Witness, Judge, and Jury.

XXI.

Liberty is a thing inestimable, there is nothing in the world of so great a value; he must needs be poor, who hath not this pearl; to be confined is the greatest torment, though a Pallace were the Prison; a man may be no less a Prisoner, though his fetters were of Gold; I cannot but wonder to see some so lightly to esteem their freedom, who for preferment will sell themselves for slaves, forced to dance attendance, when they might command; I am free, and cannot brook to be bound; I had rather lose my life, than my liberty; why should I be tied to persons, or to place?

XXII.

There is nothing more detestable than disgrace; nothing more odious than servitude; we are born to honour and liberty, let us keep these, or die with glory; my credit is my crown, and my liberty my life; all were gone, should I part with these; I would sooner dye,
than

than live in shame; better it is to dye bravely, than to live basely.

XXIII.

As thou sowest, so thou reapest; the seed is the same, as to its nature, and its quality; Corn will continue Corn, and Tares will be Tares still; he that sowest to the flesh, shall reap corruption; I will mind my Seeds-time, as I would find my Harvest, knowing as I am now, I shall be then; if I loyter in the Spring, my Crop will be according.

XXIV.

Piety is the foundation of vertue; where the Spring is polluted, the stream cannot be pure; and where the ground-work is not good, the building is not lasting; he does nothing, that begins not well; that is only praise worthy, which proceeds from a right principle; Divinity is a better stock than Morality to graff on; little can be expected from depraved nature; I do not look for Grapes from Thorns, nor Figs from Thistles; as is the tree, so is the fruit.

XXV.

XXV.

Affect not ostentation; covet rather to be good, than to appear so; imitate the Publican rather than the Pharisee; in cheating the world, thou wilt cheat thy self; let the inside be the better side; deserve praise, but do not desire it; forget what thou art, and press forward to what thou shouldest be; content not thy self with the measure thou hast attained; there is no standing at a stay, and while another is better, thou mayest mend.

XXVI.

Think no sin small, the least is a load too heavy for the backs of men and Angels; a crime committed against an infinite God, deserves to damn thee; and what comfort can it be in Hell, to consider a small matter hath brought thee thither, or might have kept thee thence? I will look upon it as an aggravation of the offence, to offend for little or nothing; besides, I may fear lest I count great sins small, and little sins none.

XXVII.

Promise nothing to your prejudice, however

ever perform what you promise ; no Bond binds like the word of an honest man ; be careful of engaging, and then let thy care be to disengage thy self ; it matters not though the Obligation be not sealed by an Oath, or subscribed by Witness ; thy Conscience is as a thousand, and will put the Bond in Sute ; it were better pay the Principle, than Principle, Cost and Charges.

XXVIII.

Do not only submit to the Will of God, but subscribe likewise to his Wisdom ; conclude not things go cross, when every circle tends to its center ; whatever befalls thee, is best for thee ; if it be not good in it self, yet it does thee good ; Providence is not purblind ; there is no such thing as chance ; the wheel is full of eyes, though some dispensations seem dark.

XXIX.

Be not a Servant to thy Slaves, thy Money or thy Body ; thou art not born to so base a bondage ; why shouldest thou obey, where thou mayest command ? use thy Estate, and enjoy thy self ; let all be subservient to thy
Soul,

Soul, and thy Soul to the Lord of all ; know thy place, and keep a distance ; suffer no encroachment to be made upon thy Prerogative ; every thing is below thee, if thou beest not below thy self.

XXX.

Look upon that to be good, which is lawful, not what is gainful ; go not out of Gods blessing, into a warm Sun ; serve him rather than thy own turn ; take not any unwarrantable course to purchase wealth ; better want, than be wicked, it will appear so at last, in the winding up of the bottom ; I had rather be poor and pious, than grow rich in a wrong way.

XXXI.

Trouble not thy self that others have fewer troubles ; the burden is but proportioned to the back, and he that lays on, will either lift with thee, or lighten ; it argues courage in thee, and confidence in thy Captain, that thou art chose for a Champion ; the hardest Souldier is set to the hardest service ; as is thy venture, so will be thy victory ; thy conquest will be as thy combat ; who will refuse any thing, where what is got, is glory?

see the Trophies and the prize ; reckon upon the Lawrel ; thou must fight, but shalt not be foyled ; and it matters not what Heaven cost thee, when the reward is worth it.

XXXII.

Let thy thoughts be provident, but not perplexive ; dost thou foresee a sorrow ? prevent it if thou canst, if not, entertain it with a smile ; why should every scratch rankle ? it were a folly to fret and fume, for what thou canst neither help nor hinder ; Patience becomes the Pilot, though the winds blow cross ; what I do not occasion, I will bear as unconcerned ; if the fault be not mine ; why should the feeling ?

XXXIII.

Live as one that must die, and perhaps the next moment ; be always in a travelling posture, in a readiness to be gone ; sit loose to the world ; consider thou art upon thy way, not at home ; thy Inn is no dwelling place ; fix not thy affections, where thou canst not fix thy habitation ; give not death a double labour, to send thy soul from thy body, and thy heart from the creature ; I will look
upon

upon all as dying, and my self half dead ; what may be, is uncertain ; what is past, is dead to me ; hence I conclude, I can call no more than the present minute mine.

XXXIV.

Whenever thou art solicited to sin, consider how dear it cost Christ, and how dear it will cost thee ; trace him from the Garden to *Golgotha* ; nay, from the Cratch to the Cross ; and see what he suffered for imputed sin ; what then mayest thou expect to suffer for thine own ? if thou canst not sin at a cheaper rate, it will not be worth thy while to sin ; lay the pleasure against the punishment, and see how the scale stands.

XXXV.

Haft thou done any thing that doth displease ? to despair is more displeasing ; if Justice be thy foe, yet Mercy is thy friend ; confess thy fault, and amend ; do so no more, and all is well ; a lame leg may be as strong as ever, and the sick as sound ; none but a *Cain* thinks his sins too great to be forgiven ; this were the greatest sin ; to despond, were to disparage God, and his Grace, and at

once to question his Mercy, and Christs Merits ; it is a double wrong to offend, and after to doubt of pardon.

XXXVI.

Run not the danger of a Death-bed Repentance ; why shouldest thou hazard Heaven ? besides the folly of deferring what must be done ; and if at all, why not now ? time tarries not, and assure thy self there will be no calling back of time ; there is no working in the Grave, whither thou art going ; the day is for doing, night draws on, the Curtains will be drawn ; imagine thou hearest Death cry, Dispatch, the next voice may be Depart ; let a Death-bed find thee fit, not fit thee ; thou wilt have enough to do, to die.

XXXVII.

Look upon thy Taper, and there see the Embleme of thy time ; if a blast blow it not out, yet it burns, and like as the wax, so dost thou waste ; perchance thy decay is insensible, yet one day succeeds another, and thy last day will come ; the silver cords will be loosed, and the golden bowls be broken ; death proceeds by degrees, but it will e're long

long diffuse it self through every member, and it will be said of thee, as thou hast said, He is dead; others are gone, and thou art going to a Land of darknes, as darknes it self; it will not be alwayes thus, thy Grave will be digged, and the Bells ring for thy Funeral; walk as becomes the light, it will not last long; burn clear to the socket; why shouldst thou go out in a snuff, and leave a stink behind thee?

XXVIII.

Labour not to lengthen thy life, but to better it ; do much in a little time ; he hath lived long enough, that hath lived well enough ; a good life, makes a great age ; do not desire to be longer from God, than needs must ; make haste, rid away thy task betimes ; to protract thy work, prolongs thy wages ; after the heat, comes the hire ; pay-day comes after labour ; a recompence signifies something done ; and when the account is taken, thy life will be measured by action, not by hours.

XXIX.

Desire to be dissolved ; to be with Christ
is best of all ; here is nothing worth thy stay,
I 3 though

though Heaven be worth the waiting; be therefore content to live, but willing to die; watch for the word, when the voice shall cry, Come; and eccho back, *Amen*, even so come Lord Jesus; what dost thou part with, but pain for pleasure, a Prison for a Palace, fetters for freedom! at best, but a few crumbs that fall from the Table, to take thy fill at the first hand, with the Bridegroom and his friends.

XL.

Be chearful in every condition; what a dishonour is it to the Master, for the Servants to be still repining? it argues the wages is not worth the work; and discourages those who want employment; I have often thought the generality of Professors to blame, for their lumpish melancholly carriage, which brings an ill report upon Religion, as if it marr'd all mirth, and were inconsistent with their Profession; when none have less cause to be sad than a Saint, nor indeed any besides to be chearful.

XLI.

Be couragious, and fear nothing, but to offend; in doing thy duty, despise thy danger; venture

venture upon any thing, upon the warrant of a command ; he that bids thee, can bear thee out ; perchance beasts shall not bite, nor the fire burn, however, better thou lose thy life, than he his glory ; he can give thee another, and reward thee for the former ; thy loss will be thy gain ; none shine brighter in Heaven, than those who swim thither, in streams of their own blood.

XLII.

Run not into a needless danger ; it is not the Cause, without the Call, makes a Martyr ; thou wilt have no comfort in a suffering thou bringest upon thy self ; keep thy station, and stir not out, without thy Commander calls thee ; he cannot do well, that disobey ; Souldiers and Saints are under discipline, and are not to be disposed of at their pleasure ; thy place is appointed, where thou must either fight in or fall.

XLIII.

If another have wronged thee against his will, willingly forgive the wrong ; let the intention make amends for the action ; thou art hit by accident, he did not aim at thee ;

his hand perchance might slip, or his eye dazzle ; who can be against a mischance, though it prove a misfortune ? I look upon him as less in fault, who is sorry that he hurt me, than he who would, but could not ; I will measure the mischief by the malice, and the malice by the meaning.

XLIV.

Let him who is thy *Alpha*, be thy *Omega* ; God gave thee to thy self, give thy self to him ; Rivers run to the Ocean ; every thing tends to its center ; live to him, by whom thou livest ; look upon thy self not as thy own, and what thou hast, to be none of thine ; remember the reckoning, when the account is to be called ; thou art entrusted as a Steward, be faithful to thy trust ; hide not thy Talent, the same will not serve, the principle is expected with the improvement ; every year must have its encrease ; thy Sum will be the greater, the more thou hast, and the longer ; why should I tarry, that must account for my time ? Lord, fit me for thee, and take me to thee ; take my heart, and then take me ; I would be with thee, were I but untied ; if my work be done, or may be, by another, I am desirous to be discharged ;

charged ; I came from thee, and shall be restless till I come to thee.

XLV.

Love God for himself, and other things for him ; use the creature, to enjoy God ; thou mayest see the Potter in the Clay ; in his workmanship, admire his wisdom ; let every thing be in subordination to him, there is no reason for a Rival ; he will be paramount, his power claims that prerogative, deny him not his due ; he made thee Lord over other creatures, that he might be Lord over thee and them ; they serve thee, that thou may'st serve him.

XLVI.

Look upon every action of thy life, to be a matter of moment, and be well advised in what thou dost ; do not delay, yet deliberate ; propose, ponder, and then proceed ; undertake nothing rashly, and go through with what thou undertakest ; let the executative part be dispatched as soon as possible, lest thou shouldest be too late ; loyter not, after thou art set out, for fear thou beest benighted ; thy work encreases, and thy time decreases ;

creases; in a word, let thy carriage be, as becomes a wise man, and a Christian.

XLVII.

Be good, though thou beeſt not ſo accounted; if thou canſt not ſatisfie others, ſatisfie thy ſelf; whoever accuſeth, yet let thy Conſcience clear thee; perſevere in a good cauſe, though neither thou, nor thy cauſe proſpers; remember, the Crown is given, not to them that combat, but to them that conquer.

XLVIII.

Scruple not to obſerve thoſe dayes the Church hath celebrated, and remember the inſtitution was for imitation, rather than recreation; beſides, ſurfeting cannot pleaſe that Saint, who pleaſed God by faſting; I cannot wrong Saints departed more, than to make their memory the occaſion of my ſin and ſhame; I will keep therefore Holy-days holy.

XLIX.

In every thing, look to the end through the means; it is not enough God hath promiſed, ſomething

something on thy part is to be performed; make good the condition, and he will make good his promise; up and be doing; man is not such a helpless creature as he imagines; he deserves to sink, that will not endeavour to save himself, neither will desires do; thou mayest wish thy heart out, and yet want thy wish; he that is fallen into a pit, may pray and perish.

L.

So live, as that thou mayest neither be afraid to die, nor ashamed to live; let grace be thy guide to glory; to live let it be Christ, and then to dye will be gain; deserve well in thy way, but desire to be at thy journey's end; let not the sight of thy last stage scare thee; so act thy part, that thou mayest leave the stage with applause, and the spectators may clap their hands; all my aim is to come bravely off; my acting may please others, but does not please me.

LI.

Have high thoughts of Heaven; yonder twinkling Stars are but the pavement of that House; if those be under foot, what is
over

over head? eye hath not seen, nor ear heard, what God hath provided for them that love him; what is the World? but a howling Wilderuess to the Celestial *Canaan*, and yet there is some delight in the Desert. From thence draw this deduction, If the Out-houses be so stately, what is the Palace of the Great King? the glory which is reserved, and shall be revealed; our Cockle-shells are too little to lave that Ocean, in which we shall be swallowed up to all Eternity; if a cluster hath such sweetness, what is there in the Vintage? the first fruits fall short of the Harvest; if a few glimpses of glory, which God affords his Servants in their straits be so satisfying, how will it be, when faith is swallowed up of fruition? if prælibations be so pleasing, what will it be to drink at the Well-head? If we have so much to bear our charges in our journey, what shall we meet with at home? if there be so much laid out for sinners, what is there laid up for Saints? when God shall cull his Wheat from the Tares, in the day when he makes up his Jewels.

LII.

He that is penitent, is innocent; tears will wash away the foulest spots; since I cannot

cannot be without sin, I would not be without sorrow ; that which is sweet in the mouth, may be bitter in the stomach ; then shall I fear forbidden fruit, when I find my pleasant morsels of such hard digestion ; it is better not to be sick, than cured, and Repentance is a purge ; I will use it, not as food but physick ; I wish I could be well without it ; but Lord, where I am not innocent, make me penitent.

LIII.

It is never too late to do well ; better now than not at all ; I will labour the more, the more I have loytered, that I may fetch up what I have lost, and redeem what I cannot recall ; that as I have hitherto lived to little purpose, I may do much in a little time ; he gets soonest to the Goal, not that sets out first, but runs fastest.

LIV.

The remembrance of a past labour is sweet ; the Sailor sings when the storm is over, and the weary Traveller when he comes to his Inn, will please himself in telling of his toil and trouble ; what was grievous to undergo, may be delightful to review ; to repeat a past
pain,

pain, is a pleasure ; I will not so much think of my grief, as my glory I shall gain by my tossings when I am landed ; the worse hath been my passage, the more welcom will be my Port.

LV.

Death will equal all ; in the Grave there are no degrees ; rich and poor are there alike ; it is a place that admits of no priority ; Bones do not jussle ; who knows the Cedar from the Shrub, when both are consumed to ashes ? there is no distinguishing *Dives* by his dust ; it will soon be the same with the Beggar and the best ; mountains must be level'd with the lowest plains, and great ones with the ground.

LVI.

What might have been, may be ; that which is past, may return ; it may clear up, and be overcast again ; all things here are still in motion, and ebb, as well as flow ; I will so anchor, as not to fear when the tide falls, to be left on Land ; it may be worse, although it now goes well ; the wind may turn, and the black Clouds that were blown over, may be blown back ; I will provide for what I cannot prevent ; it is wisdom to foresee the shower.

LVII.

LVII.

Death passeth upon all ; the slayer follows the slain ; the Judge, as sure as the Condemned, dies ; the Jaylor, as the Prisoner ; there is no condition is excepted ; it is a Decree, from whence there is no appeal ; the Prince is as subject to this arrest, as the poorest Peasant ; the Grave is the general meeting place ; it matters not much who gets thither first, whither all are going, and where all meet ; all the days of my appointed time will I wait, till my change comes.

LVIII.

There is nothing in the world but death certain ; we know whither we are bound, but what may befall us in our voyage, we do not know ; it does not always blow alike ; we are sometimes up, and sometimes down ; seldom steer steddy ; yet we still sail to the same Port, though not by the same Point ; what uncertainty am I at, that can neither find out what degree I am in, nor judge at my course by my Compass ? since I cannot be sure, I will not be secure.

LIX.

He that hath least trouble, lives best; a quiet life, is the only life; what content can there be in a crowd? It is sad being at Sea in a storm? a hurry of business makes but our passage the more boisterous; I would neither be idle, nor much employ'd; I do not think the world worth wasting my self, or my time; a man may get, and be a loser; Gold may be bought too dear; I will delight in what I do, and enjoy what I have; while others strive for Crowns, my mind is to me a Kingdom.

LX.

Pleasure is soon past, and oft-times leaves more cause of penitence, than of remembrance; the sweetest morsels slide down the soonest, and the soonest make us sick; what is wholsom, is seldom toothsom; where there is honey, there is a sting; sorrow is the effect of sin; the sweetest Rose hath its prickles; there is a bitter-sweet in the best state; vanity will prove vexation; pleasure ends in repentance, if not in pain; why should I covet what cost too dear? it is a bad bargain, where the profit will not countervail the pain.

LXI.

LXI.

Use causes custom, and custom takes away conscience ; he that sins often, will not know when he sins ; to do nothing else, will make it seem nothing ; what was at first strange, will by degrees become familiar, and gets acquaintance by continuance ; I will endeavour to crush the Cockatrice in the egg ; a spark is easier quench'd than the flame ; the best way to prevent a mischief, is, to stifle sin in its motion ; I will keep temptation at arms end, lest if it get within me, I receive the foil, and joyning with corruption, should carry me captive.

LXII.

There is nothing so bitter, which a brave mind cannot bear ; great sufferings sute best with a great spirit ; a heavy load with a strong shoulder, it is not the burden, but the back ; not what is laid on, but him that bears it ; Lord, give me what thou commandest, and command what thou pleasest ; if thou callest me to that I never did, give me that I never had ; let one hand be under, as the other is upon me, that I may carry my crosses chearfully, and troubles may not trouble me.

LXIII.

LXIII.

The way to Hell is easie ; there is no difficulty in going down hill ; it is a plain path that leads to the infernal pit ; I will not mind my baiting place so much as my journeys end ; nor the way I go, as whither I am going, neither complain that it is no better ; all is well, that ends well ; I am, or shall be past the worst, and Heaven will make amends for all.

LXIV.

It is best to die, before thou desirest ? how many deaths must he die, that lives till he desires to die ? we wish not for the worst, and it is more wisdom to prevent, than to cure ; I will not think that can come too soon, which may prevent both sin and sorrow ; I cannot be too soon happy, nor rid of sin too soon.

LXV.

That which an Age was building, is not an hour destroying ; what famous Fabricks, the work and wonder of many Ages, have been soon consumed to ashes ; some Cities lie buried in their ruines, and nothing of
some

some to be seen ; here is no abiding City ; I will seek that which is above whose builder and maker is God.

LXVI.

Vices are learn'd without a Master; weeds need no sowing ; what grows wild, will grow alone ; nature will nourish her own, which she both produces and provides for, without the help of Art, while what is good, is gain'd by sweat and pains ; I will the least value what cost the least trouble, and comes without care, as knowing Gold is got with difficulty, and Pearls with pain ; but Pebbles are in every place.

LXVII.

I will account that my Country, where I am well ; why should I be confin'd ? suppose I be not where I was born, what was in my Parents power, is now in mine ; I am left to my own liberty, to pitch where I please ; what folly were it to restrain my self, who am not obliged to persons, or to place ? why should not my body be as free as my mind ? and neither Sea nor Land can bound my thoughts ; let narrow souls take up with a narrow room ; the World is my Country, where-

where-ever I am, I shall think my self every where at home.

LXVIII.

The greatest happiness consists in a mans own will, and it is in his own power to make himself happy; felicity lies in fancy; he was a brave fellow, that thought all the Ships that came to *Athens* were his own; who so rich as he? I am, as I esteem my self; it matters not though I have not of my own, when what another hath, is mine.

LXIX.

Moderation in prosperity, argues a great mind; to keep an even course, when all Sails draw, shews the Ship to be well ballasted; I will not value my self by what I have, but by what I am; the change of my condition, shall never change me; whatever alters, yet will not I; this shall be my Motto, *Still the same.*

LXX.

This is the miserable condition of mankind, we are born one way, but dye many; how

how many thousand casualties are we subject to? the least whereof might prove as mortal as *Goliath's* Spear? no creature so contemptible, which cannot kill us; what a strange uncertainty are we at, that are sure of nothing? we daily walk over many Graves, and carry our lives in our hands; since I know my sentence, I will prepare my self, not knowing but the next accident may prove the Executioner.

LXXI.

He that cannot hope, let him not despair; many things fall out, which could not be foreseen; and who can tell what may happen! why should I give my self for gone? it may clear up at noon, or in the afternoon; after a storm, comes a calm; a foul morning may prove a fair day; but if my case be concluded, and my sun be to set in a cloud, it is but withdrawing for a while; in the Grave all is close, and still; I shall there be well, though no where else; let it rain, or blow, or what it will, it shall neither wet, nor awake me.

LXXII.

That grief is light which is capable of
coun-

counsel ; it is a good sign to see the plaister at the fore ; the wound is worst that festers ; no trouble like to that which is felt, not seen ; the disease that seizes the heart, is most dangerous ; I am resolved my sorrows shall not enter past skin deep ; why should my mind be concerned in all that concerns me ; this may be my remedy in every malady, to retire home ; and it is but keeping the door shut, and the wind cannot enter ; so that if I suffer, I may thank my self.

LXXIII.

All things here run round ; there is nothing new under the Sun ; what is, was, or may be ; the wheel is still turning ; that which is past, will come about again ; I will not wonder at what I see ; it is no more than what hath been before ; let my case be what it will, I am neither first nor last ; others have drank of the same cup, and some will pledge me.

LXXIV.

Small things through concord are encreased, but discord destroys all ; peace produces plenty ; but variance, want ; I like not those Salamanders, whose Element is the
Fire ;

Fire ; if possible, I would live peaceably with all men ; quietness is the greatest happiness ; I will strive neither to give, nor to take offence, but carry my self as circumspcctly as I can, that there may be no occasion of contention, either from me, or them.

LXXV.

What is past, cannot be recall'd ; Time is bald behind ; millions will not fetch back the last moment ; gone once, and ever gone ; the stream runs, but returns no more ; the Clock never strikes backward ; if the Glass be turned up again, it is for another hour ; how prodigal have I been of that which both the *Indies* cannot buy ! Lord make me more thrifty of my time, lest what I have lost, I lack ; I have done but little ; night draws on, and there is no working in the Grave, whither I am going.

LXXVI.

There is no pleasure but by continuance ceaseth to be a pleasure ; too much of one thing, is good for nothing ; honey may become loathsom ; choice gives content ; to be confin'd, marres all ; the daintiest dish, if
always

always fed on, proves unfavoury ; the sweetest Wine, will turn fowre ; the softest bed, to lie on long, will be uneasie ; there is no satisfaction in any single comfort ; I long, and loath, and love again ; this is the life I lead ; hence I conclude, creatures cannot give content ; I will go farther, and fare better.

LXXVII.

Is any outward affliction befallen thee ? snarle not at the stone, but see the hand that threw it ; look upward, and look inward ; it is the Father corrects his Child ; know thy fault from feeling ; blame none but him thou mayest, thy self, and thank thy folly ; learn instruction from correction ; kiss the Rod, and take heed thou beest not beaten for stubbornness ; welcom the message, and the messenger shall be discharged.

LXXVIII.

Is thy Estate gone ? it was anothers before thine, and what wonder it is now anothers ? who can hinder what will away ? grieve not for that thou couldest not keep, but get that thou canst not lose ; perchance if thou hadst not lost, thou hadst been lost ; think
of

of thy deliverance, as well as of thy damage ; however, it were childish to complain ; hast thou lost what thou hadst ? thou mayest have what thou hast lost ; but if it be not recoverable, why shouldst thou vex thy self for nothing, and make thy draughts more tart with thy tears ?

LXXIX.

Art thou banished, or imprisoned ? all places are alike to a wise man ; he scorns to be confined ; neither seas, nor walls, can hinder him ; what if thy body be bounded ? thy mind is free ; when abroad, at home ; though I leave my place, I do not leave my company ; my best friend will not leave me ; and what do I not enjoy, whilst I enjoy my God and my self ?

LXXX.

Do reproaches trouble thee ? slight what thou canst not shun ; despise what thou dost not deserve ; concern not thy self with their tattle ; what is that to thee ? it were a folly to mind the yelping of every Curre ; what is the Moon the worse for the Dogs barking ? Let *Rabshcaines* rail, and *Shimeies* slander, I
K would

would value it no more than the wagging of a straw ; shall every scratch rankle ? consider, it is the common fate of good men to be ill spoken of ; this serves for a foil to thee ; the filth will blow back into their own faces.

LXXXI.

Art thou sick ? it is but the flesh that feels ; it is the body only upon the bed ; the soul is free, not subject to disease ; but suppose a sympathy between such friends ; yet consider, the Potion that makes thee sick, does thee the most good ; thou hast to do with a wise Physician, who knows when to use Cerrosives, and when Cordials ; he prescribes to the nature of the distemper no more than necessary, no less than will work the Cure ; besides, the disease sometimes proves the remedy.

LXXXII.

Do things go ill with Church, or State ? a common calamity is best born ; if thou canst not divert the plague, endeavour to secure thy self ; take shelter for a while storms will be spent, or else be past ; should the ship miscarry, a plank might convey thee to shore ;

shore ; but why shouldst thou fear the Vessel, when God guides the Helm ? let him alone to steer ; at Sea thou mayest look for change of weather ; keep thou close in thy Cabbin ; what hast thou to do to meddle ? steering belongs not to the Passenger, but to the Pilot.

LXXXIII.

Hath death deprived thee of thy dearest friends ? thou art following as fast as thou canst ; their glass is run, thine is running ; their bell rings out, and thine is tolling ; bear with their absence, but a while ; you are not like to be long asunder ; and what though parting be bitter, a meeting will make amends.

LXXXIV.

Hast thou lost a good Wife ? it is for her good ; thy loss, is her gain ; it is better being in Heaven than here ; she hath finish'd her course, and got her Crown ; storms still beat on thee, but she is housed ; thou art working, she is paid ; what thou hast in propriety, she hath in possession ; mourn no more ; it is incongruous to grieve for one in glory ; save thy tears for thy self ; thou mayest need them, not she ; if this will not suffice,

fulfice, yet chear up for shame; consider, as thou wert a husband, so thou art a man.

LXXXV.

Is thy Son dead? no marvel, thou didst beget him mortal; flowers are sometimes pluck'd before they are blown; Graves are not all of a size; no age will exempt from death; it is more wonder thou hast lived so long, than that he died so young; what though the fruit falls, when the tree stands?

LXXXVI.

Art thou afraid of death? be more familiar, and thou wilt less fear it; thou cam'st upon condition to return; and is not home to be desired? Death is but a dirty lane, that leads to our Fathers house; what though body and soul part? both are safe, and the better part happy; is the weary traveller loath to rest? Doth the souldier like to be besmear'd with sweat and blood? Death welcomes me first with victory, and helps me to what I fought for.

LXXXVII.

Is it dying thou fearest most? or to be
dead?

dead? dost thou dread the pain? I verily believe thou hast endured more; but be it what it will, it must be; if light, thy patience is the less; if great, to bear it bravely will be the greater glory; consider, what is violent, cannot be lasting; it will either consume thee, or it self; if the storm be extream, it is a sure sign it will soon be spent; it is but winking, and thou openest thy eyes in Heaven.

LXXXVIII.

Dost thou fear more to be dead, than to die? is the flesh unwilling to lie rotting in the grave? not seeing any, unseen? why should this trouble? the grave is a bed of Down, on which thou wilt sleep sweetly; there is no noise to disturb thee; all is hush and still; the prisoners there shall rest together, and hear no more the voice of the oppressor; there is no sound of chains and shackles; thy bolts shall be beaten off at the prison door; be not afraid to enter into thy Chamber, till the indignation's past; thou art there secure, though no where else out of harms way; let it rain, and blow, and what it will, it shall neither wet nor awake thee.

LXXXIX.

Doth Satan buffet? courage yet, thy foes will soon either flee or fall; the next shock may be the last; one encounter more may put an end to all; but what needst thou fear fighting, who need not fear foiling? thou art sure to come off a conquerour, and to leave the field with flying colours; suppose it cost thee sweat and blood; the more difficulty, the more glory; O hold out for a while; win the day, and wear the Crown.

XC.

Be not cast down, whatever thy crosses be; fute thy self to thy state, and conclude the present condition is alwayes best, if not in it self, yet for thee; take heed of being surprized; let nothing seem strange, which hath been, or may be; look upon whatever happens, as thine own choice; why should thy desire thwart Gods decree? Let thy will in his be done; be chearful, as becomes a child going home; what though the way be bad? thou art in sight of thy fathers house, and heaven will requite all. I value not my journey, but my journeys end.

XCI.

XCI.

Have not hard thoughts of Providence ; however it goes, yet God is good, and all shall work to that intent to thee ; be quiet, and let him alone ; things are framing for his glory, and for thine ; he knows best, what is best ; whatever befalls a Saint, is for the best ; I will look beyond the means to the end ; and what comes from love, I will take in love ; why should I question his care, or skill, that searches before he skins the fore ; a wise Chirurgeon cuts to cure.

XCII.

Consider thy distance, and do not dispute with thy Maker ; what reason to reason the case with him ? must his word or thine stand ? shall the Clay contradict the Potter ? he that made the vessel, may marr it at his pleasure, and who can hinder ? how easie could he crush and crack thee ? shall a silly creature be a competitor with his Creator ? must he ask thy consent before-hand ? or, does he need thy counsel ; take heed lest stripes bring not down thy stomach ; I will lay my hand upon my mouth, when his is upon my back ;

if

if I groan, I will not grumble ; I were better to bend, than to break ; what likes him, shall like me.

XCIII.

Be not peremptory in thy petitions ; it is a mercy sometimes to be denied ; thy desire might undo thee ; ask nothing but with submission, and upon condition ; and do not think thy prayers lost, if they be not answered ; much less, if an answer be delay'd ; what thou beggest, may not be fit for thee, or at least, when thou wouldst have that which would do thee harm, God loves thee too well to give it.

CXIV.

Does any thing trouble thee ? see from whom it comes, from whence, and for what ; troubles arise not out of the dust ; snarle not at the stone ; it were folly to revile the Rod ; shall I murmur when I am justly beaten ? no wonder I come home by weeping Crosses ; when I wander I have no cause to blame any but my self ? I will be more sorry for my fault, than for the effect ; I have more reason to repent than repine.

XCV.

XCV.

In all thy griefs, thou mayest go to the Throne of Grace, and there disburden thyself of all ; spread thy case before the Lord, and let not thy countenance be any more sad, acquaint him with thy straits, and assure thyself it shall go well ; will a Father deny his Child any thing ; at least, what may do him good ? consider thy relation, and question if thou canst, his care, or his affection ; and it being supposed he loves thee, bounty proceeds from bowels ; this shall satisfy me, God knows, and pities, and will supply ; I shall not want what I want, and cannot be without ; if I have not what I would, I have what I should.

XCVI.

Learn to live by believing ; fruition comes short of faith ; what is the world to that which thou expectest, and is providing for thee ? it is but to wait awhile, and what is in thy eye, shall be in thy hand ; thou shalt have enough to bear thy charges here, and is not that enough ? he that pays thee thy pension, will pay thy portion ; I will not
part

part with my hopes for millions of Crowns and Scepters; my delight lies in desire; what I lack now, I shall not long; the heir will enter upon his inheritance, and take possession.

XCVII.

Set not too high a value upon any creature; for shame be not befotted to a borrowed beauty; it is the paint sets off the picture; why shouldst thou admire her for that is none of hers? consider the complexion, not the colours; she is (at best) but filthy fair; I will adore no face, that is either false or fading; I like not the beauty which is not skin deep, or no more; that to me is most lovely, which is most lively, and most lasting.

XCVIII.

See things as they are, not as they seem; it is ill judging by outward appearance, or at the first view; compare the sowre with the sweet, and tell me whether is the most predominant; Roses have their prickles, and Bees their stings as well as honey; I have dissected creature-comforts, and cannot find any thing to term happiness; experience
tells

tells me, I might have excused my pains ; and taken the word of a wiser man, it is well if I have only lost my labor ; I might have lost my self.

XCIX.

The Heathen could say, it was the delight of the Gods, to see a good man bear his troubles bravely ; there is no sight like a contented Christian, and none hath more reason to be content ; whatever befalls him, is for the best, and to make him better ; every thing he touches, turns to gold ; he may meet sometimes with a cross, or a losse, yet the account will bear it ; give me a man that is still the same under variety of dispensations ; who lights still upon a square, and changeth not with changes ; it argues a great mind, to sing in a storm, and a winters season ; I would bear up the Helm, though the wind be in my teeth, and scorn to strike Sail ; my face shall not discover either regret or fear, lest my countenance accuse me of cowardize ; I would meet a frowning fortune smiling.

C.

There is a bitter-sweet in the worst state ; no suffering should make a Saint sad ; do
not

not disparage thy profession, and thy expectation; eye but Christ and thy Crown, and murmure if thou canst; look to Jesus; compare thy way with his, and thine is fair; he bore the brunt; thou tak'st the field when the battel's won, and the heat of the day is over; but what matters what the encounter is! the conquest will be the greater, and consequently the triumph; I shall be satisfied with my reward, though I fight to the throat in blood; what hazard can I run for Heaven? shall I be weary of my work, when my wages will be according? it cannot be he who wins the wager, should repent the way.

*Let these Sea-marks serve so to guide my Son
That on the Rocks he may not rashly run.*

F I N I S.

C + F
Oct 64

