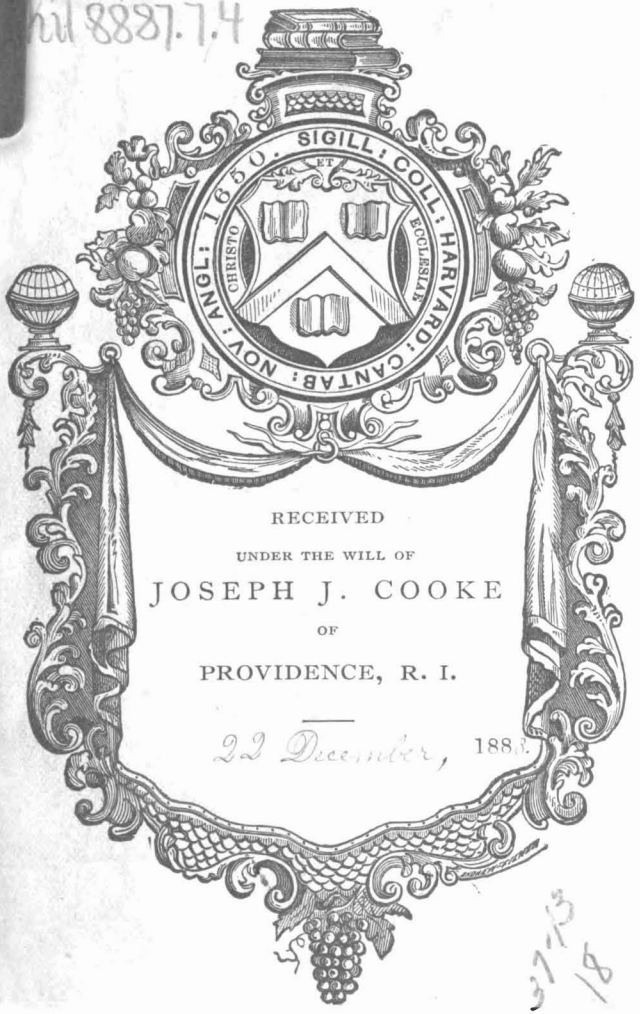
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ESSAYS TO DO GOOD;

ADDRESSED

To all Christians,

WHETHER IN

PUBLIC OR PRIVATE CAPACITIES.

BY THE LATE

COTTON MATHER, D. D. F. R. S.

TO DO GOOD, AND TO COMMUNICATE, FORGET NOT. *Heb.* xiii. 16.

A NEW EDITION, IMPROVED,

BY

GEORGE BURDER.

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THE

EDITOR'S PREFACE.

THE following Essays were first published by Dr. Cotton Mather, at Boston in New England, in the year 1710. The design of the author is thus expressed in his title-page—" BONIFACIUS. An " Essay upon the Good that is to be devised and " designed, by those who desire to answer the " Great End of Life, and to Do Good while they " live. A Book offered, First, in general, unto " all Christians, in a Personal Capacity, or in a " Relative: Then more particularly, Unto Ma- " gistrates— Ministers— Physicians— Lawyers— " Schoolmasters--Gentlemen--Officers---Churches, " and unto all Societies of a religious character " and intention: with humble Proposals of unex- " ceptionable methods to *Do Good* in the world."

In the present Edition, this title is abridged, and the *Running Title*, used by the author in the original work, is substituted—ESSAYS TO DO GOOD. which the reader may understand to signify—" Attempts to do good," which was probably the author's intention in the use of that phrase; or, he may consider this little volume as composed of " A Set of Essays" on the noble subject of doing good in this present evil world.

The various methods of doing good, here proposed to the public, derive no small recommendation from the example of the excellent author, whose whole life was a practical comment on the

subject, and who might have said to the readers of his own days — " Be ye followers of me." To those who may not have had an opportunity to peruse his Life, the following slight sketch of it may be acceptable.

Dr. Cotton Mather, who was born, February 12, 1663, at Boston, in New England, was honourably descended from families whose eminent piety, and sufferings for righteousness' sake, rendered them " the excellent of the earth." Dr. Increase Mather, his father, was pastor of the North Church, in Boston, and President of Harvard College; his mother was the daughter of the renowned Mr. John Cotton, a minister of exalted religion and uncommon learning.

At twelve years of age, our author had attained a considerable knowledge of Latin, Greek, and Hebrew; he was admitted into the college at sixteen; at eighteen, took his first degree; and before he was nineteen, proceeded Master of Arts.

From his earliest years, he discovered a love to religion; he prayed much in private, and constantly read fifteen chapters of the Bible in a day. At fourteen, he kept days of private fasting and prayer; devoted a tenth of his little income to pious uses; and at sixteen became a member of the church.

At this early period of life, he adopted it as a maxim, " that a power and an opportunity to do good, not only gives a right to the doing of it, but makes the doing of it a duty." On this maxim he determined to act, and continued to do so throughout his whole life.

In the execution of this noble design, he began in his father's family, to do all the good in his power to his brothers, his sisters, and the servants. He im-

posed on himself a rule, never to enter any company, where it was proper for him to speak, without endeavouring to be useful in it; and in doing this, he found that promise fulfilled, "to him that hath shall be given;" for on the faithful improvement of his talents, his opportunities of usefulness were gradually increased, till he became a blessing to whole churches, towns, and countries.

In the management of his very numerous affairs, he was a man of uncommon dispatch and activity; but he was obliged to improve every moment of his time; and that he might not suffer by impertinent and tedious visitors, he wrote over his study-door in large letters, BE SHORT.

The writer of his Life, Mr. Samuel Mather, his son, gives us the following specimen of his surprising activity, in the review of a single year; in the course of which, "he preached seventy-two public sermons, and about half that number in private. Not a day passed without some contrivance to do good, which he registered; beside many, probably, not noticed in his diary. Not a day passed, without his being able to say at the close of it, that some part of his income had been distributed for pious purposes. He prepared and published, in this year, about fourteen books; and kept sixty-two fasts, and twenty-two vigils."

When he was about nineteen, he was chosen Co-Pastor with his father; from which time, till his death, he continued a laborious, zealous, and useful minister of the glorious gospel. He continued also a close and diligent student, acquiring a prodigious fund of the most valuable knowledge: and that his usefulness might extend beyond the limits of his own country, he learned the French and

Spanish languages, and in his forty-fifth year took the pains to acquire a knowledge of the Indian (Iroquois) tongue, in each of which he published useful treatises.

The greatest genius in the world would have found it impossible to effect so much, without a sacred regard to method; in this Dr. Mather was studiously exact. That all his pursuits might have their proper places, he used to propose to himself a certain question in the morning of every day, in the following order:

Sabbath morning. What shall I do, as a pastor of a church, for the good of the flock under my charge?

Monday. What shall I do in my family, and for the good of it?

Tuesday. What shall I do for my relations abroad?

Wednesday. What shall I do for the churches of the Lord, and the more general interest of religion in the world?

Thursday. What good may I do in the several societies to which I belong?

Friday. What special subjects of affliction, and objects of compassion, may I take under my particular care, and what shall I do for them?

Saturday. What more have I to do for the interest of God, in my own heart and life?

By this careful observation of method, by the readiness of his invention, and his peculiar celerity in the dispatch of business, he was enabled, not only to perform all the duties of the pastoral office, and to assist in the formation and support of numerous societies, but also to compose an uncom-

mon number of books. His biographer gives us a catalogue of no less than—*Three hundred and eighty-two.* Some of these were indeed small, but others were considerable in size, and some voluminous, particularly his famous work, "Magnalia Christi Americana," or "The Ecclesiastical History of New England;" beside which, and other large treatises which he published, he made very copious preparations for his "American Bible:" in this great labour he was engaged for fifty years; but we apprehend that it was never published.

In addition to his other engagements, he kept up a literary correspondence with eminent men in various countries, among whom were Mr. Waller, Dr. Chamberlain, Dr. Woodward, Dr. Jurin, Professor Frank, Lord Chancellor King, Dr. Whiston, Dr. Desaguliers, Sir Richard Blakemore, Dr. Watts, and many others.

After a life of singular piety and activity, he was taken ill at the close of December, 1727; when he felt a strong persuasion that his sickness would be unto death, and told his physician so. The grand desire of his heart was, that "his own will might be entirely swallowed up in the will of God." At that time he had some things in hand, which he would gladly have lived to finish; but said he, "I desire to have no will of my own." When the physician intimated his apprehensions of the fatal issue of his disorder, he immediately said, lifting up his hands and eyes—"Thy will be done on earth, as it is in heaven!" and, a few hours before his departure, said, "Now I have nothing more to do here; my will is entirely swallowed up in the will of God." He frequently expressed the good hope he enjoyed; that he was

going to eat the bread and drink the water of life freely; that all tears would soon be wiped from his eyes; that it was impossible he should be lost; and that his views of the heavenly world were glorious." He had a hard cough, an asthma, and fever; yet he felt but little pain; was favoured with sweet composure of mind; and obtained an easy dismission from the body:—blessings which he had often prayed for with great fervency. He died Feb. 13, 1728, having just completed his sixty-fifth year.

Such a life, and such a death, will afford to the serious reader, a powerful recommendation of the following pages. The proposals for doing good, which they present, are not the idle speculations of an ingenious theorist, but the faithful transcript of a holy life. The author, by reducing them to practice, has demonstrated their practicability to others; and encourages every individual reader, whatever be his share of capacity, or the sphere in which he moves, to believe that he may do some good in the world, if he be so disposed.

The late celebrated Dr. Franklin, who, when a youth, had the privilege of being acquainted with Dr. Mather, considered himself under the greatest obligations to his instruction and example; and though we cannot conclude that Dr. Franklin concurred with him in his evangelical views, yet he was certainly a philanthropist, and a philosopher. The testimony which he bore to the excellence of this little volume, will enhance its value in the estimation of many of its readers. That renowned statesman informs us, that all the good he ever did to his country, or to mankind, he owed to a small book, which he accidentally met with,

entitled "Essays to do Good." This little book, he studied with care and attention, laid up the sentiments in his memory, and resolved, from that time, which was in his early youth, that he would make doing good the great purpose and business of his life*.

Those who are acquainted with the style of Dr. Mather, will readily allow that some alterations were necessary to render it agreeable to a modern reader. The Editor was obliged to change many quaint and obsolete words and phrases, for others more intelligible and pleasant; the Latin sentences were translated by a learned friend, and the whole adapted to more general usefulness.

The Editor only adds, that it will afford peculiar delight to the benevolent reader to find, as he peruses the following pages, that many of those public schemes of usefulness, which were projected by the author a century ago, have within these few years, been recommended, adopted and carried into effect in this free and happy country; and

* In a letter from Dr. Franklin to Dr. Mather, son of the Author, dated Passy (in France,) Nov. 10, 1779, we have the following paragraph.

Referring to a paper of Advice to the People of the United States, just published by Dr. M. he says,

"Such writings, though they may be lightly passed over by many "readers, yet, if they make a deep impression on one active mind "in a hundred, the effects may be considerable.

"Permit me to mention one little instance, which, though it "relates to myself, will not be quite uninteresting to you. When I "was a boy, I met with a book, entitled 'Essays to do good,' "which I think was written by your father. It had been so little "regarded by its former possessor, that several leaves of it were torn "out; but the remainder gave me such a turn of thinking, as to have "an influence on my conduct though life; for I have always set a "greater value on the character of a doer of good, than any other kind "of reputation; and if I have been, as you seem to think, a useful "citizen, the public owes the advantage of it to that book."

Dr. Franklin's Works, vol, iii. page 478.

every year gladdens our heart with the establishment of some new Institution—some new "Essay to do Good." May the God of all goodness smile on every attempt to promote his glory, by promoting the happiness of his creatures! Much yet remains to be done; and should the perusal of this volume tend to raise the holy flame of benevolent zeal in the hearts of sincere Christians, or wisely direct its operations, it will afford a rich recompence for the labour of

THE EDITOR.

LONDON,
April 27, 1807.

PREFACE.

AMONG the many customs of the world, with which it is almost necessary to comply, this is one---That a book must not appear without a Preface:—and this little book willingly submits to the customary ceremony. It comes with a Preface: however it shall not be one like the gates of Mindus. But there is a greater difficulty in complying with another usage, that of "An Epistle Dedicatory." Dedications are become such foolish and fulsome adulations, that they are almost useless: Frequently they answer no other purpose than to furnish the critics on "The Manners of the Age," with matter of ridicule. The excellent Mr. Boyle employed but a just expression in saying, "It is almost as much out of fashion in such addresses to omit giving praises (I may say, unjust ones,) as it is to believe the praises given on such occasions." Sometimes the authors themselves live to see their own mistakes, and acknowledge them. Austin makes the flourishes which he had once used in a "Dedication," an article of his "Retractations:" and Calvin revokes a dedication, because he finds he had made it to an unworthy person. I may add, that at other times, every one perceives what the author aims at, and that, in fact, they write for themselves, while they flatter other men. Another course must now be steered.

If a book of ESSAYS TO DO GOOD were to be dedicated to a person of quality, it should seek a patron

who is a true man of honour, and of uncommon goodness. Thy patron, O Book of Benefits to the World, should be a general and generous benefactor to mankind—one who never accounts himself so well advanced, as in stooping to do good—one whose highest ambition is to abound in serviceable condescensions:—a stranger to the gain of oppression—the common refuge of the oppressed and the distressed;—one who will know nothing that is base—a lover of all good men in all persuasions; able to distinguish them, and loving them without any distinction. Let him also be one who has nobly stripped himself of emoluments and advantages, when they would have encumbered his opportunities to serve his country. Yea, presume upon one who has governed and adorned the greatest city on the face of the earth, and so much "the delight" of that city, as well as of the rest of mankind, that she shall never account her honour or welfare better consulted, than when he appears for her as a representative in the most illustrious assembly in the world.

In one word—A PUBLIC SPIRIT. Let him therefore, and on more than all these accounts be,

SIR WILLIAM ASHHURST.

For as of old the poet observed on mentioning the name of "Plutarch," that the echo answered "Philosophy:" So now, A PUBLIC SPIRIT will immediately be the echo in the sense of all men, and with a repetition more frequent than that at Pont-Chareton, if the name of Sir WILLIAM ASHHURST once be mentioned. He it is whom the confession of all men brings into the catalogue

with Abraham and Joseph, and those other ancient blessings, who are thus excellently described by Grotius: " Homines demerendis hominibus nati, qui omnem beneficii collocandi occasionem ponebant in lucro*." America afar off, also knows him; the American colonies have their eye on the efforts of his goodness for them. Nations of christianised Indians likewise pray for him, as their GOVERNOR. To him, the design of such a book will be acceptable, whatever may be the defective manner of treating its noble subject. To him it wishes that all the blessings of those who devise good, may be for ever multiplied.

I will presume to do something that will carry a sweet harmony with one of the chief methods to be observed in prosecuting the design of this book; which is, for " brethren to dwell together in unity," and carry on every good design with united endeavours.

They will pardon me, if I take leave to join with him in the testimonies of our great esteem, for an honourable disposition to love good men, and to do good in the world, his excellent brother-in-law, the well-known name of a

JOSEPH THOMPSON.

has long been valued, and shall always be remembered, in the country where this book is published. God will be glorified for the piety which adorns him, and the " pure religion," which, in the midst of the world and of temptations from it, keeps him so " unspotted from the world." It

* Men born to serve mankind, who reckon it their greatest gain to have it in their power to do good.

was the maxim of a Pagan Asdrubal in Livy, "Raro simul hominibus, bona fortuna, bonaque mens datur*." Christianity will, in this gentleman, give to the world an happy experiment, that the maxim is capable of a confutation. Because a book of "Essays to do Good" will doubtless be acceptable to one of so good a mind; and the treasurer of a corporation formed on the intention to do in America that good which is of all the greatest, of which Sir William Ashhurst is the governor, he also has a part in the humble tender of it; and it must wish unto him "all the blessings of goodness."

The book now requires that some account be given of it. It was a passage in the speech of an envoy from his Britannic majesty to the duke of Brandenburgh, some years ago. "A capacity to do good, not only gives a title to it, but also makes the doing of it a duty." Ink were too vile a liquor to write that passage. Letters of gold were too mean to be the preservers of it. Paper of Amyanthus† would not be precious and perennous enough to perpetuate it.

To be brief, Reader, the book now in thy hands, is nothing but an illustration of that memorable sentence. As gold is capable of a wonderful dilatation; (experiment has told us it may be so dilated, that the hundred thousandth part of a grain may be visible without a microscope;) this "golden sentence" may be as much extended: no man can

* Men distinguished by their prosperity, are seldom distinguished for virtue.

† Amyanthus or Asbestos, a sort of native fossil stone, which may be split into threads, and made into cloth or paper. It is not injured by the fire. Pliny says he has seen napkins made of it thrown into the fire after a feast, and by that means better scoured than if they had been washed in water. See *Encyclop. Brit.*

say how much. This book is but a beating upon it. And at the same time it is a commentary on that inspired maxim, "As we have opportunity, let us do good unto all men." Gal. vi. 10. Every proposal here made upon it hopes to be able to say, "When I am tried, I shall come forth as gold."

I am well aware that all the rules of discretion and behaviour are included in that one word, *modesty*. But it will be no breach of modesty to be very positive in asserting, That the only wisdom of man lies in conversing with the great God, and his glorious Christ; and in engaging as many others as we can to join with us in this our blessedness; thereby promoting his kingdom among the children of men; and in studying to do good to all about us; to be blessings in our several relations; to heal the disorders, and help the distresses of a miserable world, as far as ever we can extend our influence. It will be no trespass upon the rules of modesty, with all possible assurance to assert, That no man begins to be wise till he come to make this the main purpose and pleasure of his life: yea, that every man will at some time or other be so wise as to own, that every thing without this is but folly; though, alas! most men come to that conclusion too late.

Millions of men, in every rank, besides those whose *Dying thoughts* are collected in "The Fair Warnings to a careless World," have at length declared their conviction of it. It will be no immodesty in me to say, that the man who is not satisfied of the wisdom of making it the work of his life to do good, is always to be noticed with the pity due to an ideot. No first principles are more peremptorily to be adhered unto. Or, do but grant "A judg-

ment to come," and my assertion is presently victorious.

I will not be immodest, and yet I will boldly say, The man is worse than a Pagan, who will not come into this notion of things, "Vir bonus est commune bonum;"* and "Vivit is qui multis est usui;" and "Utilitate hominum, nil debet esse homini antiquius." "None but a good man is really a living man; and the more good any man does, the more he really lives." All the rest is death; or belongs to it. Yea, you must excuse me if I say, the Mahometan also shall condemn the man who comes not into the principles of this book; for I think it occurs no less than three times in the Koran; "God loves those that are inclined to do good."

For this way of living, if we are fallen into a generation, wherein men will cry, (Sotah!) "He is a fool," that practises it, as the Rabbins foretel it will be in the generation wherein the Messiah comes; yet there will be a wiser generation, and "Wisdom will be justified of her children." Among the Jews there has been an Ezra, whose head they called "The throne of wisdom." Among the Greeks there has been a Democritus, who was called SOPHIA in the abstract. The later ages knew a Gildas, who wore the surname of *Sapiens:* but it is the man whose temper and intent it is "to do good," that is the wise man after all. And, indeed, had a man the hands of a Briareus, they would all be too few to do good; he might find occasions to call for more than all of them. The English nation had once a sect of men called "Bons hommes," or "Good men." The ambi-

* A good man is a common good.

tion of this book is to revive and enlarge a sect that may claim that name; yea, to solicit that it may extend beyond the bounds of a sect, by the coming of all men into it.

Of all the "trees in the garden of God," which is there that envies not the Palm-tree, out of which alone, as Plutarch informs us, the Babylonians derived more than three hundred commodities? Or the Cocoa-tree, so beneficial to man, that a vessel may be built, and rigged, and freighted, and victualled from that alone? To plant such "trees of righteousness," and prune them, is the object of the book now before us.

The men who devise good, will now give me leave to remind them of few things, by which they may be a little fortified for their grand intention; for, sirs, you are to pass between "Bozez" (or dirty,) and "Seneh," (or thorny) and encounter an host of things worse than Philistines, in your undertaking.

MISCONSTRUCTION is one thing against which you will do well to furnish yourselves with the armour both of Prudence and of Patience; Prudence to prevent it, patience to endure it. You will unavoidably be put upon doing many good things, which other people will see but at a distance, and be unacquainted with the motives and methods of your doing them; yea, they may imagine their own purposes crossed in what you do; and this will expose you to their censures. Yet more particularly. In your essays to do good, you may happen to be concerned with persons whose power is greater than their virtue. It may be needful as well as lawful for you to mollify them with acknowledgments of those things in them, which may render them

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honourable or considerable; and forbear to take notice, at present, of what may be culpable. In this you may aim at nothing, but merely to be more able to do them good; or, by their means, to do good to others: and yet, if you are not very cautious, this your civility may be construed to your disadvantage: especially if you find yourselves obliged either to change your opinion of the persons, or to tax any miscarriage in them. The injustice of the censures upon you, may be much as if Paul, rebuking Felix for his unrighteousness and unchastity, should have been reproached with his inconsistency in having so lately complimented him on his accomplishments and acquaintance with the affairs of his nation. But you must not be uneasy if you should be thus unjustly treated. Jerom had written highly of Origen, as a man of bright endowments; at another time he wrote as severely against some things that he was (perhaps unjustly) accused of. They charged Jerom with levity, yea, with falsehood: but he despised the calumny, and replied, "I did commend what I thought was great in him; and now I condemn what I find to be evil in him." Where is the contradiction? I say, Be cautious; but I say again, Be not uneasy.

What I add, is, That you must be above all DISCOURAGEMENTS. Look for them, and with a magnanimous courage overlook them.

Some have observed, That the most concealed, and yet the most violent, of all our passions, is usually, that of Idleness. It lays adamantine chains of death and of darkness upon us. It holds in chains that cannot be shaken off, all our other inclinations, however impetuous. That no more mischief is done in the world is owing in great mea-

sure to a spontaneous lassitude on the minds of men, as well as that no more good is effected by them. A Pharaoh will do us no wrong if he tell us, "Ye are idle, ye are idle!" We have usually more strength to do good, than we have inclination to employ it. Sirs, "Be up and be doing!" It is, surely, too soon for an "Hic situs est."*

If you meet with vile INGRATITUDE from those whom you have laid under the most weighty obligations; do not wonder at it. Into such a state of turpitude is man fallen, that he would bear any weight rather than that of obligation. Men will acknowledge small obligations; but return wonderful malice for such as are extraordinary. They will render it a dangerous thing to be very charitable and beneficent. Communities will do it as well as individuals. Excess of desert turns at length into a kind of demerit. Men will sooner forgive great injuries than great services. He that built a matchless castle for the Poles, for his reward, had his eyes put out, that he might not build such another. Such things are enough to make one sick of the world; but, my friend, they should not make thee sick of essays to do good in the world. A conformity to thy Saviour, and a communion with him, will be sufficient to carry thee through all!

It will be impossible to avoid ENVY, "For a right work," and for a good one, and especially if a man do many such, "he shall be envied of his neighbour." It is almost incredible what power there is in the pride of men to produce detraction! pride, working in a sort of impatience, that any man should be, or do more than themselves. "The minds of men," as one says, "have

* Here lies interred.

got the vapours; a sweet report of any one throws them into convulsions; a foul one refreshes them." You must bear all the outrage of it; and there is but one sort of revenge to be allowed you. "There is not any revenge more heroical, than that which torments envy by doing good."

It is a surprising passage, which a late French author has given us; 'That a man of great merit is a kind of public enemy. And that by engrossing a multitude of applauses, which would serve to gratify a great many others, he cannot but be envied; and that men naturally hate, what they highly esteem, yet cannot love. But, my readers, let us not be surprised at it. You have read, who suffered the ostracism at Athens; and what a pretty reason the country fellow offered why he gave his voice for the banishment of Aristides:—"Because he was every where always called the just:" and for what reason the Ephori laid a fine on Agesilaus; "Because he possessed, above all other men, the hearts of the Lacedemonians." You have read the reason why the Ephesians expelled the best of their citizens; "Nemo de nobis unus excellat; sed si quis extiterit, alio in loco, et apud alios sit:" "If any are determined to excel their neighbours, let them find another place to do it." You have read, that he who conquered Hannibal, saw it necessary to retire from Rome, that the merit of others might be more noticed. My authors tell me, that, "At all times nothing has been more dangerous among men than too illustrious a degree of merit." But, my readers, the terror of this envy must not intimidate you. I must press you to do good, and be so far from affrighted at it, you shall rather be generously delighted with the most envious deplumations.

I wish I may prove a false prophet when I foretell one discouragement more which you will have to contend with; I mean—DERISION. And pray let not my prediction be derided. It was long since noted, "Ridiculum acri fortius et melius magnas plerumque secat res."* It is a thing of late started, that the way of banter and ridicule, or, the "Bartholomew-Fair-method," as they call it! is a more effectual way to discourage all goodness, and put it out of countenance, than fire and faggot. No cruelties are so insupportable to humanity "as cruel mockings." It is extremely probable that the devil being somewhat chained up, in several places, from other ways of persecution, will more than ever apply himself to this. Essays to do good shall be derided with all the art and wit that he can inspire into his Janizaries; (a yani-cheer, or, a new order, the grand seignior of hell has instituted.) Exquisite profaneness and buffoonery shall try their skill to laugh people out of them. The men who abound in them, shall be exposed on the stage; libels, and lampoons, and satires, the most poignant that ever were invented, shall be darted at them; and pamphlets full of lying stories be scattered, with a design to make them ridiculous. "Hic se aperit diabolus!"† The devil will try whether the fear of being laughed at will not scare a zeal to do good out of the world. "Sed tu contra audentior ito."‡ Sirs, "Despise the shame," whatever "contra-

* For ridicule shall frequently prevail,
And cut the knot, when graver reasons fail. FRANCIS.

† In this the devil may be discovered at work.

‡ But let this rather increase your boldness and zeal.

diction of sinners" you meet with; you know what example did so before you. "Quit you like men, be strong;" you know who gives you the direction. Say with resolution, "The proud have had me greatly in derision, yet have not I declined to do as much good as I could!' If you should arrive to a share in such sufferings, I will humbly "shew you mine opinion" about the best conduct under them; it is, neglect and contempt. I have a whole university on my side, the university of Helmstadt, upon a late abuse offered to it, had this noble passage in a declaration; "Visum fuit, non alio remedio, quam generoso silentio, et pio contemptu, utendum nobis esse*." Go on to do good: and "Go well,—comely in your going," like the noble creature, which "Turneth not away for any." A life spent in industrious essays to do good will be your powerful and perpetual vindication. It will give you such a well-established interest in the minds, where conscience is consulted, that a few squibbing, silly, impotent accusations, will never be able to extinguish it. If they ridicule you in their printed excursions, your name will be so oiled that ink will not adhere to it. I remember that Valerianus Magnus being abused by a Jesuit, who had laboured (by a "Modest enquiry," you may be sure!) to make him ridiculous, made no other defence, but only on every stroke adjoined, "Mentiris impudentissime!" "It is a most impudent lie!" And such an answer might very truly be given to every line of some stories that I have seen elsewhere brewed by ano-

* Resolved, That we use no other remedy in this affair, than a generous silence and a holy contempt.

ther who is no Jesuit. But even so much answer to their folly, is too much notice of it. It is well observed that "The contempt of such discourses discredits them, and takes away the pleasure from those that make them." And it is another observation, "That when they of whom we have heard very ill, are yet found upon trial to be very good, we naturally conclude that they have a merit which is troublesome to some other people." The rule then is, be very good; yea, do very much good; and cast a generous disdain upon contumelies;—the great remedy against them. If you want a pattern, I can give you an imperial one; it was Vespasian, who when a person spake evil of him, said, "Ego, cum nihil faciam dignum propter quod contumelia afficiar, mendacia nihil curo*." And I am deceived if it be not an easy thing to be as honest a man as a Vespasian!

Sirs! An unfainting resolution to do good, and an unwearied well-doing, is that which is now urged upon you. And may this little book be so happy, as herein to perform the office of a monitor to the reader.

I do not find that I have spent so many weeks in composing the book, as Descartes, though a profound geometrician, spent in studying the solution of one geometrical question: yet the composure has exceeded the limits which I intended; and there is not a single proposal in it, which would not, if well pursued, afford a more solid and durable satisfaction to the mind, than the solution of all the problems in Euclid, or in Pappus. It is a vanity in writers to compliment the readers with

* While I do nothing that merits reproach, these lies give me no uneasiness.

—" I am sorry it is no better." Instead of which I freely tell my readers, " I have written what is not unworthy of their perusal." If I did not think so, truly, I would not publish it: for no man living has demanded it of me; it is not published " to gratify the importunity of friends," as your authors are used to say; but it is to use importunity with others, in a point, on which I thought they needed it. And I will venture to say, there is not one whimsey in all my proposals. I propose no object concerning which the conscience of every good man will not say, " It were well if it could be accomplished." That writer was in the right who said, " I cannot understand how any honest man can print a book, and yet profess that he thinks none will be the wiser or better for the reading it." Indeed I own that my subject is worthy to be much better treated; and my manner of treating it is not such as to embolden me to affix my name to it, as the famous painter Titian did to his pieces, with a double *fecit fecit;* as much as to say, " Very well done!" and I must have utterly suppressed it, had I been of the same humour with Cimabue, another famous painter, who, if himself or any other detected the least fault in his pieces, would utterly destroy them, though he had bestowed a twelvemonth's pains upon them. Yet I will venture to say, the book is full of reasonable and serviceable things; and it would be well for us if such things were regarded; and I have done well to propose them.

Who the author is, there is no need of enquiring. This will be unavoidably known in the vici-
but his writing without a name (as well as
one,) will conceal it from most of those

to whom the book may come. And the concealment of his name, he apprehends, may be of some use to the book; for now, not *who*, but *what*, is the only thing to be considered.*

It was a vanity in one author, and there may be too many guilty of the like; to demand, "Ubi mea legis, me agnosce." In plain, unblushing English, "Reader, whatever you do, account the author somebody." But, I pray, Sir, who are *you*, that mankind should be at all concerned about you? He was almost as great a man as any ecclesiastical preferments could make him, who yet would not have so much as his name in this epitaph; he would only have "Hic jacet, umbra, cinis, nihil:"† there shall be no other name on this composure, "Hic scribit (vel scripturire studet et audet) umbra, cinis, nihil."‡

However, he is very strongly persuaded that there is a day very near at hand, when books of such a tendency as this, will be the most welcome thing imaginable to many thousands of readers,‖ and have more than one edition. Yea, great will be the army of them that publish them! M.DCCXVI. is coming.

A vast variety of new ways to do good will be invented; "paths" which no fowl of the best flight at noble designs has yet known; and which

* This treatise was originally published without the name of the author.

† Here lies a shadow—ashes—nothing.

‡ Here is written, or rather attempted, by one who is a shadow—ashes—nobody.

‖ The day is come. We have the happiness to live in an age and in a country, wherein schemes of usefulness are not only proposed, and accepted, but executed.

What the author's expectations were of the year 1716, are not known to the editor.

the vulture's most piercing eye has not yet seen; and where the lions of the strongest resolution have never passed.

In the mean time, North Britain will be distinguished (pardon me, if I use the term, Goshenized,) by irradiations from heaven upon it, of such a tendency. There will be found a set of excellent men in that reformed and renowned church of Scotland, with whom the most refined and extensive essays to do good will become so natural, that the whole world will fare the better for them. To these, this book is humbly presented by a great admirer of the good things daily doing among them; as knowing, that if no where else, yet among them it will find some reception; they will "not be forgetful to entertain such a stranger!"

The censure of "writing too much," (though he should go as far as Terentianus Carthaginensis tells us Varro did,) he accounts not worth answering.—And pray, why not also "preaching too much?"—But Erasmus, who wrote more, has furnished him with an answer which is all that he ever intends to give; "Accusant quod nimium fecerim; conscientia mea me accusat, quod minus fecerim, quodque lentior fuerim." In plain English—The censure of others upbraids me that I have done so much; my own conscience condemns me that I have done so little: the good God forgive my slothfulness!

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ESSAYS

TO DO GOOD.

SUCH glorious things are spoken in the Oracles of God, concerning them who devise good, that A BOOK OF GOOD DEVICES may reasonably demand attendance and acceptance from those who have any impressions of the most reasonable religion upon them. I am devising such a BOOK; but at the same time offering a sorrowful demonstration, that if men would set themselves to devise good, a world of good might be done more than is now done, in this "present evil world." Much is requisite to be done that the great God and his CHRIST may be more known and served in the world, and that the errors which prevent men from glorifying their Creator and Redeemer may be rectified. Much is necessary to be done that the evil manners of the world, by which men are drowned in perdition, may be reformed; and mankind rescued from the epidemical corruption which has overwhelmed it. Much must be done that the miseries of the world may have suitable remedies provided for them; and that the wretched may be

relieved and comforted. The world contains, it is supposed, about a thousand millions of inhabitants. What an ample field do these afford, for doing good! In a word, the kingdom of God in the world calls for innumerable services from us. To do such things is to do good. Those men devise good, who form plans which have such a tendency, whether the objects be of a temporal or spiritual nature. You see the general matter appearing as yet but a chaos, which is to be wrought upon. O! that the good Spirit of God may now fall upon us, and carry on the glorious work which lies before us!

It may be presumed that my readers will readily admit, that it is an excellent thing to be full of devices to bring about such noble designs. For any man to deride or despise my proposal. "That we resolve and study to do as much good in the world as we can," would be the mark of so black a character, that I am almost unwilling to suppose its existence. Let no man pretend to the name of a Christian who does not approve the proposal of, a perpetual endeavour to do good in the world. What pretension can such a man have to be a follower of the Good One? The primitive Christians gladly accepted and improved the name, when the Pagans by mistake, styled them *Chrestians;* because it signified *useful ones.* The Christians who have no ambition to be such, shall be condemned by the Pagans; among whom it was a title of the highest honour to be termed, "a Benefactor;"—To have done good, was ac-

counted honourable. The philosopher being asked, Why every one desired to gaze on a fair object? answered, that it was the question of a blind man. If any man ask, Why it is so necessary to do good? I must say, It sounds not like the question of a good man. The "Spiritual taste" of every good man will give him an unspeakable relish for it. Yea, unworthy to be deemed a man, is he, who is not for doing good among men. An enemy to the proposal, "That mankind may be the better for us," deserves to be reckoned little better than a common enemy of mankind. How cogently do I bespeak a good reception of what is now designed! I produce not only religion, but even humanity itself, as full of a "fiery indignation against the adversaries" of the design. Excuse me, Sirs; I declare, that if I could have my choice, I would never eat, or drink, or walk, with such a one, as long as I live; or look on him as any other than one by whom humanity itself is debased and blemished. A very wicked writer has yet found himself compelled, by the force of reason, to publish this confession. "To love the public; to study the universal good; and to promote the interest of the whole world, as far as it is in our power, is surely the highest goodness, and constitutes that temper, which we call divine." And he proceeds—"Is doing good for the sake of glory so *divine?*" (alas! too much *human!*) "or, is it not more divine to do good, even where it may be thought inglorious;—even to the ungrateful, and to those who are wholly insensible of the good they receive?" A man must be far gone in wickedness, who will open his mouth against such maxims and actions! A better pen has remarked

it; yea, the man must be much a stranger to history, who has not made the remark. "To speak truth, and to do good, were in the esteem even of the heathen world, most God-like qualities." God forbid, that there should be any abatement of esteem for those qualities in the christian world!

I WILL not yet propose The REWARD of well-doing, and the glorious things which the mercy and truth of God will perform for those who devise good; because I would have to do with such as esteem it a sufficient reward to itself. I will suppose my readers to be possessed of that ingenuous temper, which will induce them to account themselves well rewarded in the thing itself, if God will permit them to do good in the world. It is an invaluable honour to do good; it is an incomparable pleasure. A man must look upon himself as dignified and gratified by God, when an opportunity to do good is put into his hands. He must embrace it with rapture, as enabling him to answer the great end of his being. He must manage it with rapturous delight, as a most suitable business, as a most precious privilege. He must "sing in those ways of the Lord," wherein he cannot but find himself while he is doing good. As the saint of old sweetly sang, "I was glad when they said unto me, let us go into the house of the Lord;" so ought we to be glad when any opportunity of doing good is presented to us. We should need no arguments to incline us to entertain the offer; but should naturally fly into the matter, as most agreeable to that "divine nature" of which we

are made partakers. It should gratify us wonderfully; as much as if an ingot of gold were presented to us! We should rejoice as having obtained the utmost of our wishes. Some servants of God have been so intent on this subject, that they have cheerfully proposed to make any recompence that could be desired, to a friend who would supply the barrenness of their own thoughts, and suggest any special methods by which they might be useful. Certainly, to do good, is a thing that brings its own recompence, in the opinion of those who deem information on this head worthy of a recompence. I will only say, that if any of my readers are strangers to such a disposition as this, and do not consider themselves enriched and favoured of God when he employs them in doing good—with such persons I have done, and would beg them to lay the book aside; it will be irksome to carry on any further conversation with them; it is a subject on which the house of Caleb will not be conversed with. I will be content with one of Dr. Stoughton's introductions; "It is enough for me, that I speak to *wise men*, whose reason shall be my rhetoric; to *Christians*, whose conscience shall be my eloquence."

Though the assertion may fly like a chain-shot amongst us, and rake down all before it, I will again and again assert—That every one of us might do more good than he does; and therefore this is the first proposal I would make.—To be exceedingly humbled that we have done so little good in the world. I am not uncharitable in saying, that I knew not one assembly of Christians on earth, which ought not to be a Bochim, on this consideration. O! tell me in what Utopia I shall find it. Sirs!

let us begin to be fruitful, by lamenting our past unfruitfulness. Verily, sins of omission must be confessed and lamented, or else we add to their number. The most useful men in the world have gone out of it, crying, " Lord, forgive our sins of omission!" Many a good man, who has been peculiarly conscientious about the profitable employment of his time, has had his death-bed rendered uneasy by this reflection, " The loss of time now lies heavy upon me!" Certain it is, that all unregenerate persons are unprofitable persons; and they are properly compared to " thorns and briars," to teach us what they are. An unrenewed sinner! alas, he never performed one good work in all his life! In all his *life*, did I say! I recall that word. He is " dead while he liveth"—he is " dead in sin; he has not yet begun to " live unto God;" and as he is himself dead, so are all his works—they are " dead works." O, wretched, useless being! Wonder, wonder, at the patience of heaven, which yet forbears to cut down such " a cumberer of the ground!" O that such persons may immediately acknowledge the necessity of turning to God; and how unable they are to do it; and how unworthy they are that God should make them able. O that they may cry to God for his sovereign grace to quicken them; and let them plead the sacrifice of Christ for their reconciliation to God; seriously resolve on a life of obedience to God, and resign themselves up to the Holy Spirit, that he may lead them in the paths of holiness. No good will be done, till this be done. The *first-born* of all devices to do good, is in being *born again*.

But as for you, who have been brought home to God; you have great cause not only to lament the dark days of your unregeneracy, in which you produced only "the unfruitful works of darkness;" but also that you have done so little, since God has quickened you, and enabled you to do better. How little have you lived up to those strains of gratitude which might justly have been expected from you, since God brought you into his "marvellous light." The best of us may mourn in his complaints, and say, "O Lord, how little good have I done, compared with what I might have done!" Let the sense of this cause us to loathe and judge ourselves before the Lord; let it fill us with shame; and abase us wonderfully. Let us, like David, "water our couch with tears," when we consider how little good we have done. "O that our heads were waters," because they have been so dry of all thoughts to do good. "O that our eyes were a fountain of tears," because they have looked out so little for occasions to do good. For the pardon of this evil-doing, let us fly to the great sacrifice, and plead the blood of that "Lamb of God," whose universal *usefulness* is one of those admirable properties on account of which he is styled "a Lamb." The pardon of our barrenness of good works being thus obtained, we shall be rescued from condemnation to prepetual barrenness: the dreadful sentence "Let no fruit grow on thee for ever," will thus be prevented. A true, evangelical procedure to do good, must have this Repentance laid in the foundation of it. We do not "handle the matter wisely" if a foundation be not laid thus low, and in the deepest self-abasement.

How full of devices are we for our own secular advantage! and, how expert in devising many little things to be done for ourselves! We apply our thoughts with mighty assiduity to the old question —" What shall we eat and drink, and wherewithal shall we be clothed?" With strong application of mind we inquire, What shall we do for ourselves, in our marriages, in our voyages, in our bargains? We anxiously contrive to accomplish our plans, and avoid numerous inconveniences, to which, without some contrivance, we should be obnoxious. We carry on the business of our personal callings, with numberless thoughts how to perform them well; and to effect our temporal affairs we " find out witty inventions." But, O rational, immortal, heaven-born soul, are thy wonderous faculties capable of no greater improvements—no better employments? Why should a soul of such high capacities—a soul that may be clothed in the " scarlet" of angels, yet " embrace a dunghill!" O let a blush, deeper than scarlet, be thy clothing, for being found so meanly occupied. Alas, in the multitude of thy thoughts within thee, hast thou no disposition to raise thy soul to some such thoughts as these—What may be done for God—for Christ—for my own soul, and for the most important interests of mankind? How many hundreds of thoughts have we for ourselves, to one for God, his cause, and his people in the world? How then can we pretend that we love him, or prove that a carnal, a criminal self-love has not the dominion over us? I again come to a soul of heavenly extract, and smite it, as the angel smote the sleeping prisoner, and cry, " Awake; shake off thy chains. Lie no longer

fettered in a base confinement! Assert the liberty of thinking on the noblest question in the world—"What good may I do in the world?" There was a time when it was lamented by no less a man than Gregory the great, the bishop of Rome—"I am sunk into the world!"—This may be the complaint of a soul that minds every thing else, and rarely recollects that noblest question. Ah! "star fallen from heaven," and choked in dust, rise and soar up to something answerable to thy origin. Begin a course of thoughts, which will be like a resurrection from the dead; and pursue the grand inquiry —"How may I become a blessing to the world?" and, "What may I do, that righteousness may dwell on the earth?"

How much mischief may be done by one wicked man! Yea, sometimes, one wicked man, of slender abilities, becoming an indefatigable tool of the devil, may effect incredible mischief in the world. We have seen some wretched instruments, of cursed memory, ply the intention of doing mischief at a strange rate, till they have ruined a whole country. It is a melancholy consideration, and I may say, an astonishing one: you will hardly find one of a thousand who does half so much to serve God and his own soul, as you may see done by thousands to serve the devil. A horrible thing!

"O my soul, thy Maker, and thy Saviour, so worthy of thy love—a Lord, whose infinite goodness will follow all thou dost for him, with remunerations, beyond all conception glorious; how

little, how little is it that thou dost for him! At the same time, look into thy neighbourhood. See there, a monster of wickedness, who, to his uttermost, will serve a master that will prove a destroyer to him, and whose wages will be death; he studies how to serve the devil: he is never weary of his drudgery; he racks his invention to go through with it. Ah! he shames me; he shames me wonderfully! O my God, I am ashamed, and blush to lift up my face unto thee."

We read of a man "who deviseth mischief upon his bed; who setteth himself in a way that is not good." Now, why should not we be as active, as frequent, as forward, in devising good? Why should not we be as wise to do good, as he is to do evil? I am sure that we have a better cause, and better reasons for it. Reader, though, perhaps, thou art one who makest but a little figure in the world—"a brother of low degree," yet, behold a vast encouragement! a little man may do a great deal of harm; and pray, why may not a little man do a great deal of good? It is possible that "the wisdom of a poor man" may start a proposal which may "save a city"—serve a nation! A single hair, applied to a flyer that has other wheels depending on it, may pull up an oak, or pull down a house.

It is very observable, that when our Lord Jesus Christ would recommend zeal for the kingdom of heaven, he did not propose for our imitation, the example of honest wisdom: no, but that of an unrighteous and scandalous dishonesty—that of the unjust Steward. The wisdom of our Lord herein is much to be observed. His design is not only to represent the prudence, but the industry, the inge-

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nuity, the resolution, the heroic efforts of the soul, necessary in those who would seek, and serve, the kingdom of God. We seldom, if ever, perceive among men that vivacity of spirit in lawful actions, which we observe in unlawful ones. The ways of honesty are plain, and require not so much pains in pursuing them; but your thieves and cheats follow courses that are full of difficulties; the turns and tricks which they require are innumerable; hence you find among such people the exercise of extraordinary subtilty; you find no such cunning and application any where else. How emphatical then is it to borrow from these, the colours of heavenly wisdom! What I aim at is this—Let us try to do good with as much application of mind, as wicked men employ in doing evil. When "wickedness proceeds from the wicked, it is done with both hands, and greedily." Why then may not we proceed in our useful engagements "with both hands," and "greedily" watching for opportunities? We have no occasion for any sinister arts in effecting our designs. God forbid that we should ever attempt the union of such inconsistencies? But why cannot we prosecute our designs with as much deep and copious thought as the men of evil arts? And why may we not engage our minds with as transporting a vigour to do what is acceptable to God and profitable to men, as those wretches manifest, when they "weary themselves to commit iniquity?" To reprove certain ecclesiastical drones, who had little inclination to do good, Father Latimer used a coarse expression to this effect: "If you will not learn of good men, for shame, learn of the devil; he is never idle." Indeed, the indefatigable prosecution of their designs, who are styled "the chil-

dren of the devil," may put us to the blush. Our obligations to do good are infinite: they do evil against all obligations. The compensation which will be made to them who do good, is encouraging beyond calculation: they who do evil will get nothing to boast of; but " evil pursueth the sinners." If the devil " go about," and the people inspired by him " go about," seeking what harm they may do; why may not we go about, and think, and seek, where and how we may do good? Verily, it were worthy of a good angel so to do! O thou child of God, and lover of all righteousness, how canst thou find in thy heart, at any time, to cease from doing all the good that can be done, in " the right ways of the Lord?" Methinks, that word of the Lord may be a burden to us, and if we have a sense of honour in us, will be so— " The children of this world are in, (and for) their generation, wiser than the children of light;" yea, they pursue " the works of darkness" more vigorously than any of us " walk in that light" with which our great Saviour hath favoured us.

To the title of Good Works belong those Essays to do Good, which we are now urging. To produce them, the *first* thing, and indeed, the *one* thing needful is—A glorious work of grace on the soul, renewing and quickening it, purifying the sinner, and rendering him " zealous of good works;"—" a workmanship of God" upon us, " creating us anew, by Jesus Christ, for good works:" and then, there is needful, what will ne-

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cessarily follow such a work,—a disposition to perform good works, on true, genuine, generous, and evangelical principles. These principles must be stated before we proceed.

In the first place, it must be taken for granted, that the end for which we perform good works is not to provide the matter of our justification before God; indeed, no good works can be done till we are justified; before a man is united to Christ, who is our life, he is a dead man, and what good works can be expected from him? "Severed from me," saith our Lord, "ye can do nothing." The justification of a sinner by faith, *before good works*, and *in order to them*, is one of those doctrines which may say to the popish innovations, "With us are the grey-headed, and very aged men, much elder than thy father." It was an old maxim of the faithful, "Bona opera sequuntur justificatum, non præcedunt justificandum"—"Good works follow justification; they do not precede it." It is the righteousness of the good works done by our Saviour and surety, not our own, that justifies us before God, and answers the demands of his holy law upon us. By faith, we lay hold on those good works for our justifying righteousness, before we are able to perform our own. It is not our faith itself either as producing good works, or being itself one of them, which entitles us to the justifying righteousness of our Saviour: but it is faith, only as renouncing our own righteousness, and relying on that of Christ, provided for the chief of sinners, by which we are justified. All our attempts at good works will come to nothing, till a justifying faith in the Saviour shall carry us forth unto them. This was the divinity of the ancients. Jerom has

well expressed it. "Sine Christo omnis virtus est in vitio;"..." Without Christ all virtue is but vice."

Nevertheless; first, you are to look upon it as a glorious truth of the gospel, that the moral law (which prescribes good works) must by every christian alive, be the *rule* of his life. "Do we make void the law through faith? God forbid; yea, we establish the law." The rule by which we are to glorify God, is given us in that law of good works which we *enjoy* (I will so express it) in the ten commandments. It is impossible for us to be released from all obligations to glorify God, by a conformity to this rule: sooner shall we cease to be creatures. The conformity to that rule, in the righteousness, which our Saviour by his obedience to it has brought in to justify us, has for ever "magnified the law, and made it honourable." Though our Saviour has furnished us with a perfect and spotless righteousness, when his obedience to the law is placed to our account; yet it is sinful in us to fall short in our personal obedience to the law. We must always judge and loathe ourselves for the sin. We are not under the law as a *covenant of works:* our own exactness in performing good works is not now the condition of entering into life; (wo be to us if it were) but still, the *covenant of grace* holds us to it as our *duty:* and, if we are in the covenant of grace, we shall make it our study to perform those good works which were once the condition of entering into life. "Manet lex tota pietatis"*—that was the divinity of Tertullian's days! Such must be the esteem for the

* Every law of religion still remains.

law of good works for ever retained in justified persons—a law never to be abrogated or abolished.

And then, secondly, Though we are justified by "precious faith in the righteousness of God our Saviour," yet good works are required of us to justify our faith—to demonstrate that it is indeed "precious faith." A justifying faith is a jewel which may be counterfeited: but the marks of a faith which is not a counterfeit, are to be found in those good works to which a servant of God is, by his faith, inclined and assisted. It is by the regenerating power of the Holy Spirit, that faith is wrought in the hearts of the chosen people; now the same grace which in regeneration disposes a person to fly by faith to the righteousness of Christ, will dispose him also to the good works of a christian life; and the same faith which applies to the Saviour for an interest in his righteousness, will also apply to him for strength to perform the good works which are "ordained that we should walk in them." If our faith be not of this kind it is a lifeless faith, and such as will not bring to life. A workless faith is a worthless faith.

Reader! suppose thyself standing before the judgment-seat of Christ—a necessary, a prudent supposition; it ought to be a very frequent one. The Judge demands—"What hast thou to plead, for a portion in the blessedness of the righteous?" The plea must be—"O my glorious Judge, thou hast been my sacrifice. O thou Judge of all the earth, permit dust and ashes to say—My righteousness is on the bench. Surely, in the Lord have I righteousness. O my Saviour, I have received it, I have secured it on thy own gracious offer of it." The Judge proceeds—"But what hast thou to

plead that thy faith should not be rejected as the faith of the hypocrite?" Here the plea must be, "O Lord, my faith was thy work. It was a faith which disposed me to all the good works of thy holy religion. It sanctified me. It brought me to thee, my Saviour, for grace to perform the works of righteousness: it embraced thee for my Lord as well as Saviour: it caused me with sincerity, to love and keep thy commandments, and with assiduity to serve the interests of thy kingdom in the world."

Thus you have Paul and James reconciled. Thus you have good works provided for. The aphorism of the physicians, is "Per brachium fit judicium de corde."* The actions of men are more certain indications of what is within, than all their sayings.

But there is yet another consideration upon which you must be zealously affected to good works. You must consider them as *a part of the great salvation* which is purchased for you by Jesus Christ. Without a holy heart you cannot be fit for a holy heaven—"meet for the inheritance of the saints in that light," which admits no works of darkness: where none but good works are done for eternal ages: But a holy heart will induce a man to do good with all his heart. The motto on the gates of the holy city is, "None but the lovers of good works to enter here;" it is implied in what we read —"Without holiness no man shall see the Lord:" yea, to be saved without good works, were to be saved without salvation. Much of our salvation

* By a man's outward acts of vigor, you judge of his internal health.

consists in doing good works. Heaven is begun upon earth when we are so engaged; and doubtless, no man will get to heaven who is not so persuaded.

I shall mention but one more of those principles from which good works proceed; it is that noble one of GRATITUDE. The believer cannot but inquire, "What shall I render to my Saviour?"—the result of the inquiry will be—"with good works to glorify him." We read, that "faith worketh by love." Our faith will discover the matchless and marvellous love of God in saving us; and the faith of this love will work on our hearts, till it hath raised in us an unquenchable flame of love to Him who hath so loved and saved us. These, these are to be our dispositions—"O my Saviour; hast thou done so much for me! now will I do all I can for thy kingdom and people in the world. O! what service is there that I may now perform for my Saviour and his people in the world?"

These are the principles to be proceeded on; and it is worthy of special observation, that there are no men in the world who so much abound in good works, as those, who above all others, have abandoned every pretension to the merit of their works. There are Protestants who have exceeded Papists in our days, as well as in those of Dr. Willet. No merit-mongers have exceeded some holy christians, who have performed good works on the assurance of being already justified, and entitled to eternal life.

I observe that our apostle, throwing a just contempt on the endless genealogies, and long, intricate pedigrees, which the Jews of his time dwelt so much upon, proposes in their stead "Charity, out

of a pure heart, and a good conscience, and faith unfeigned:" as if he had said, "I will give you a genealogy worth ten thousand of theirs"—first, from faith unfeigned proceeds a good conscience; from a good conscience a pure heart; and from a pure heart, charity to all around us. It is admirably stated!

It may justly be feared that we too rarely inquire after

OPPORTUNITIES TO DO GOOD.

Our opportunities to do good are our talents. An awful account must be rendered to the great God concerning the use of the talents with which he has intrusted us in these precious opportunities. Frequently we do not use our opportunities, because we do not consider them: they lie by unnoticed and unimproved. We read of a thing which we deride as often as we behold it—"There is, that maketh himself poor, and yet hath great riches." This is too frequently exemplified in our opportunities to do good, which are some of our most valuable riches. Many a man seems to reckon himself destitute of these talents, as if there were nothing for him to do; he pretends that he is not in a condition to do any good. Alas! poor man, what can *he* do? My friend, think again, think frequently: inquire what your opportunities are: you will certainly find them to be more than you were aware of. "Plain men, dwelling in tents"—persons of a very ordinary rank in life may, by their eminent piety, prove persons of extraordinary

usefulness. A Poor John Urich may make a Grotius the better for him. I have read of a pious weaver, of whom some eminent persons would say, "Christ walked, as it were, alive on the earth in that man." A mean mechanic—who can tell what an engine of good he may become, if humbly and wisely applied to it.

This, then, is the next PROPOSAL. Without abridging yourselves of your occasional thoughts on the question—"What good may I do today?" fix a time, now and then, for more deliberate thoughts upon it. Cannot you find time (say—once a-week, and how suitably on the Lord's day) to take this question into consideration—

What is there that I may do for the service of the glorious Lord, and for the welfare of those for whom I ought to be concerned?

Having implored the direction of God, "the Father of lights," consider the matter, in the various aspects of it. Consider it till you have *resolved* on something. Write down your resolutions. Examine what precept and what promise you can find in the word of God to countenance your resolutions. Review these memorials at proper seasons, and see how far you have proceeded in the execution of them. The advantages of these preserved and revised memorials, no rhetoric will be sufficient to commend, no arithmetic to calculate. There are some animals of which we say, "They know not their own strength;" Christians, why should you be like them?

Let us now descend to PARTICULARS; but let it not be supposed that I pretend to an enumeration of all the *good devices* that may be conceived. Not a thousandth part of them can now be enumerated. The essay I am making is only to dig open the several springs of usefulness, which, having once begun to flow, will spread into streams, that no human foresight can comprehend. "Spring up, O well!" will every true Israelite sing upon every proposal here exhibited; and "the nobles of Israel" can do nothing more agreeable to their own character, than to fall to work upon it. Perhaps every proposal that may be made, will be like a stone falling into a pool—one circle and service will produce another, till they extend—who can tell how far? Those who devote themselves to good devices, and who duly observe their opportunities to do good, usually find a wonderful increase of their opportunities. The gracious providence of God affords this recompence to his diligent servants, that he will multiply their opportunities of being serviceable: and when ingenious men have used themselves to a little contrivance, in pursuing the best intentions, their ingenuity will sensibly improve, and there will be more expansion in their diffusive applications. Among all the dispensations of a special providence in the government of the world, none is less interrupted than the accomplishment of that word—"Unto him that hath shall be given." I will say this, "O useful man! take for thy motto, Habenti dabitur"—"To him that hath shall be given;" and, in a lively use of thy opportunities to do good, see how remarkably it will be accomplished; see what accomplishment

of that word will at last surprise thee—" Though thy beginning be small, yet thy latter end shall greatly increase."

WHY should not the charity of which we are treating, " begin at home?" It observes not a due decorum if it doth not; and it will be liable to great exceptions in its pretensions and proceedings. " ODI sapientem qui sibi non sapit."* This then, is to be made an early PROPOSAL.

First, Let every man devise what good may be done for the correction of what is yet amiss, IN HIS OWN HEART AND LIFE. It is a good remark of the witty Fuller; " He need not complain of too little work, who hath a little world in himself to mend." It was of old complained, " No man repented him, saying, What have I done?" Every man upon earth may find in himself something that wants correcting; and the work of repentance is to inquire, not only, " what we have done," but also, " what we have to do." Frequent *self-examination* is the duty of all who would know themselves, or would not lose themselves. The great intention of self-examination is to find out the points wherein we are to " amend our ways." A christian that would thrive in christianity, must be no stranger to a course of meditation. This is one of the masters which are requisite to make a " man of God." One article and exercise in our meditation should be to find out the things wherein a greater conformity to the

* Call not that man wise whose wisdom begins not at home.

truths upon which we have been meditating, may be attempted. If we would be good men, we must often devise how we may grow in knowledge and in all goodness. Such an inquiry as this should often be made: "What shall I do, that what is yet lacking in the image of God upon me, may be perfected? What shall I do, that I may live more perfectly, more watchfully, more fruitfully before my glorious Lord?"

And why should not our meditation, when we retire to that profitable engagement, conclude with some resolution? Devise now, and resolve something to strengthen your walk with God.

With some devout hearers of the word, it is a practice, when they have heard a sermon, to think, "What good thing have I now to ask of God with a peculiar importunity?" They are also accustomed to call upon their children, and make them answer this question: "Child, what blessing will you now ask of the glorious God?" After which, they charge them to go and do accordingly.

In pursuance of this piety, why may not this be one of the exercises which shall conspire to form a good evening for the best of days? Let it be a part of our work on the Lord's-day evening, seriously to ask ourselves the following question: "If I should die this week, what have I left undone, which I should then wish I had been more diligent in performing?" My friend, place thyself in dying circumstances; apprehend and realise thy approaching dissolution. Suppose thy last, solemn hour arrived: thy breath failing, thy throat rattling, thy hands with a cold sweat upon them,—only the turn of the tide expected for thy expiration. In this condition, "What wouldst thou

wish to have done more than thou hast already done, for thy own soul, for thy family, or for the people of God?" Think upon this question, and do not forget the result of thy thoughts; do not delay to perform what thou hast resolved upon. How much more agreeable and profitable would such an exercise be on the Lord's-day evening than those vanities to which that evening is too commonly prostituted, and by which all the good of the past day is defeated! And if such an exercise were often performed, O! how much would it regulate our lives; how watchfully, how fruitfully would it cause us to live; what an incredible number of good works would it produce in the world!

Will you remember, sirs, that every christian is a "temple of God!" It would be of great service to christianity, if this notion of its true nature were more frequently and clearly cultivated. But certainly, there yet remains very much for every one of us to do, that the temple may be carried on to perfection; that it may be repaired, finished, purified, and the top stone of it laid, with shoutings of "Grace, Grace!" unto it.

As a branch of this piety, I will recommend a serious and fruitful improvement of the various dispensations of Divine Providence which we have occasion to notice. More particularly: Have you received any special blessings and mercies from the hand of God? You do not suitably express your thankfulness; you do not render again according to the benefit that is done unto you, unless you set yourself to consider, "What shall I render unto the Lord?" You should contrive some signal thing to be done on this occasion; some service to the kingdom of God, either within yourself, or

among others, which may be a just confession and memorial of what a gracious God has done for you. This is an action, to which the "goodness of God leadeth you." And I would ask, How can a good voyage, or a good bargain, be made without some special returns of gratitude to God? I would have a portion of your property made a thank-offering, by being set apart for pious uses.

Whole days of thanksgiving are to be kept, when the favours of God rise to a more observable height. Christians of the finer mould keep their private ones, as well as bear part in the public services. One exercise for such a day is, to take a list of the more remarkable succours and bounties with which our God has comforted us; and then, to contrive some suitable acknowledgments of him, in endeavours to serve him, and this by way of gratitude for these undeserved comforts.

On the other hand; you meet with heavy and grievous afflictions. Truly, it is a pity to be at the trouble of suffering afflictions, and not get good by them. We get good by them, when they awaken us "to do good;" and I may say, never till then! When God is distributing sorrows to you, the sorrows still come upon some errands; therefore, the best way for you to find that they do not come in his anger, is to consider what the errands may be. The advice is, that when any affliction comes upon you, you immediately reflect, "to what special act of repentance does this affliction call me? What miscarriage does this affliction find in me, to be repented of?" And then, while the sense of the affliction is yet upon you, seriously inquire, "to what improvement in holiness and usefulness does this affliction call me?"

Be more solicitous to gain this point than to escape from your affliction. O! the peace that will compose, possess, and ravish your minds, when your afflictions shall be found yielding these " fruits o righteousness!"

Luther did well to call afflictions, " theologiam christianorum"—" the theology of christians." This may be a proper place to introduce one direction more. We are travelling through a malicious, a calumnious, and abusive world. Why should not malice be a " good informer?" We may be unjustly defamed; it will be strange if we are not frequently so. A defamation is commonly resented as a provocation. My friend, make it only a provocation to do good works! The thing to be now directed is this. Upon any reproach being offered, instead of being transported into a rage at *Shimei*, retire and patiently inquire, "Has not God bidden such a reproach to awaken me to some duty? To what special service of piety should I be awakened, by the reproach which is cast upon me?" One thus expresses it: " The backbiter's tongue, like a mill-clack, will be still in motion, that he may grind thy good name to powder. Learn, therefore, to make such use of his clack as to make thy bread by it; I mean, so to live, that no credit shall be given to slander." Thus all the abuses you meet with, may prove to you, in the hand of a faithful God, no other than the strokes which a statuary employs on his ill-shaped marble; only to form you into a more beautiful shape, and make you fitter to adorn the heavenly temple. Thus you are informed of a way to " shake off a viper" most advantageously! Yea, I am going to inform you, how you may fetch sweetness out of a viper.

Austin would have our very sins numbered amongst the " all things" that are to " work together for good." Therefore, first, I propose, th at our former barrenness may now be looked upon as an obligation and incitement to greater fruitfulness. But this motion is too general ; I must be more particular. I would look back on my past life, and call to mind what singular acts of sin have blemished it, and been the reproach of my youth. Now, by way of thankfulness for ta t grace of God and that blood of his Christ, through which my crimes have been pardoned, I would set myself to think, " What virtues, what actions, and what achievements for the kingdom of God, will be the most contrary to my former blemishes? And what efforts of goodness will be the noblest and most palpable contradiction to the miscarriages with which I have been chargeable?" Yet more particularly, " What signal thing shall I do, to save others from dishonouring the great God by such miscarriages as those into which I myself once fell?" I will study such things ; and perhaps the sincerity and consolation of repentance cannot be better studied than by such a conduct.

Give me leave to press this one more point of prudence upon you. There are not a few persons who have many hours of leisure in the way of their personal callings. When the weather takes them off from their business, or when their shops are not full of customers, they have little or nothing to do. Now, sirs, the *proposal* is, " Be not fools," but redeem this time to your own advantage—to the best advantage. To the man of leisure as well as to the minister, it is an advice of wisdom, " Give thyself unto reading." Good books

of all sorts may employ your leisure, and enrich you with treasures more valuable than those which you might have procured in your usual avocations. Let the baneful thoughts of idleness be chased out of our minds. But then also, let some thoughts on that subject, "What good may I do?" succeed them. When you have leisure to think on that subject, you can have no excuse for neglecting so to do.

THE *Useful man* may now with much propriety extend and enlarge the sphere of his exertion. My next proposal therefore shall be; let every man consider the RELATION, in which God, the sovereign ruler, has placed him; and let him devise what good he may do, that may render his *relatives* the better for him. One great way to prove ourselves really good, is to be relatively good. It is by this, more than by any thing else, that we "adorn the doctrine of God our Saviour." It would be a piece of excellent wisdom in a man, to make the interest which he has in the good opinion and affection of any individuals, an advantage for doing good to them. He that has a friend will shew himself friendly indeed, if he think "Such a one loves me, and will hearken to me; to what good shall I take advantage from hence to persuade him?"

This will take place more particularly where the endearing ties of natural affection give us an interest. Let us call over our several relations, and let us devise something that may be called heroical goodness, in our discharging them. Why should

we not, at least once or twice a week make this *relative goodness* the subject of our inquiries and of our purposes? Especially, let us begin with *domestic relations*, and " provide for those of our own house," lest we deny some glorious rules and hopes of the christian faith, by our negligence.

First; In the CONJUGAL RELATION, how agreeably may they who are thus united, think on these words; " What knowest thou, O wife, whether thou shalt save thy husband? or, How knowest thou, O man, whether thou shalt save thy wife?"

The HUSBAND will do well to think; " What shall I do that my wife may have cause for ever to bless God for having brought her to me?" And " What shall I do, that in my deportment towards my wife, the kindness of the blessed Jesus towards his church, may be exemplified?" That this question may be the more perfectly answered, sir, ask her to assist you in the answer; ask her to tell you what she would have you to do.

But then, the WIFE also, will do well to inquire; " Wherein may I be to my husband a wife of that character.——She will do him good and not evil all the days of her life."

With my married friends I will leave an excellent remark, which I find in the Memorials of *Gervase Disney*, esq. ——" Family passions cloud faith, disturb duty, darken comfort." You will do the more good to one another, the more this sentence is considered. When the husband and the wife are always contriving to be blessings to each other, I will say with *Tertullian*, Unde sufficiam ad enarrandam fælicitatem ejus matrimonii!* O happy marriage!

* Where shall I find words to describe the happiness of that state?

PARENTS! How much ought you to be devising for the good of your *children*. Often consider, how to make them "wise children;" how to carry on a desirable education for them, an education that may render them desirable; how to render them lovely and polite, and serviceable to their generation. Often consider how to enrich their minds with valuable knowledge; how to instil into their minds generous, gracious, and heavenly principles; how to restrain and rescue them from the "paths of the destroyer," and fortify them against their peculiar temptations. There is a world of good that you have to do for them. You are without the natural feelings of humanity if you are not in a continual agony to do for them all the good that lies in your power. It was no mistake of *Pacatus Drepanius*, in his panegyric to *Theodosius*; "Instituente natura plus fere filios quam nosmetipsos diligimus."*

I will prosecute the subject, by transcribing a copy of PARENTAL RESOLUTIONS, which I have somewhere met with.†

I. At the birth of my children, I would use all due solemnity in the baptismal dedication and consecration of them to the Lord. I would present them to the baptism of the Lord, not as a mere formality; but, wondering at the grace of the infinite God, who will accept my children as his, I would resolve to do all that I can that they may be his, I would now actually give them up to God, entreating that the child may be a child of God the Father, a subject of God the Son, and a temple of

* Nature teaches us to love our children as ourselves.

† Probably composed by the author himself, though expressed in this modest manner.

God the Spirit; that it may be rescued from the condition of a child of wrath, and be possessed and employed by the Lord, as an everlasting instrument of his glory.

II. As soon as my children become capable of attending to my instructions, I would frequently admonish them to be sensible of their baptismal engagements to the Lord: often remind them of their baptism, and of the duties to which it binds them.

I would often say to each of them, Child, you have been baptised; you were washed in the name of the great God; now you must not sin against him; to sin is to do a very filthy thing. You must every day cry to God that he would be your Father, your Saviour, your Leader; in your baptism he promised that he would be so, if you prayed to him. Child, you must renounce the service of Satan, you must not follow the vanities of this world; you must lead a life of serious religion; in your baptism you were bound to the service of your only Saviour. What is your name? —You must sooner forget this name that was given you in your baptism, than forget that you are a servant of Jesus Christ, whose name was then put upon you.

III. Let me daily pray for my children with the greatest constancy and fervency; yea, let me daily mention each of them by name before the Lord. I would importunately beg for all suitable blessings to be bestowed upon them; that God would give them grace, and give them glory, and withhold no good thing from them; that God would smile on their education, and give his good angels charge

over them, and keep them from evil, that it may not grieve them; that when their father and mother shall forsake them, the Lord may take them up. Most earnestly would I plead that promise in their behalf; "The heavenly Father will give his Holy Spirit to them that ask him." O happy children, if by asking, I may obtain the Holy Spirit for them!

IV. I would early entertain the children with delightful stories out of the Bible. In familiar conversation I would go though the Bible, when the "olive-plants about my table" are capable of being so watered. But I would always conclude the history by some lessons of piety, to be inferred from them.

V. I would single out some scriptural sentences of the greatest importance; and some also that contain special antidotes to the common errors and vices of children. They shall quickly get these golden sayings by heart, and be rewarded with silver or gold, or some good thing, when they do so. Such sentences as the following;

Psalm, cxi. 10.

The fear of the Lord is the beginning of wisdom.

Matthew, xvi. 26.

What is a man profited, if he gain the whole world, and lose his own soul?

1 Timothy, i. 15.

Jesus Christ came into the world to save sinners, of whom I am chief.

Matthew, vi. 6.

Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.

Eccles. xii. 14.

God shall bring every work into judgment, with every secret thing.

Ephesians, v. 25.

Put away lying, speak every one the truth.

Psalm, cxxxviii. 6.

The Lord hath respect unto the lowly, but the proud he knoweth afar off.

Romans, xii. 17. 19.

Recompence to no one evil for evil. Dearly beloved, avenge not yourselves.

Nehemiah, xiii. 18.

They bring wrath upon Israel, by profaning the sabbath.

A Jewish treatise, quoted by *Wagenseil*, tells us, that among the Jews, when a child began to speak, the father was bound to teach him that verse, Deut. xxxiii. 4. "Moses commanded us a law, even the inheritance of the congregation of Jacob." O, let me betimes make my children acquainted with the law which our blessed Jesus has commanded us! It is the best inheritance I can give them.

VI. I would cause my children to learn the catechism. In catechising them, I would break the answer into many smaller and appropriate questions; and by their answer to them, observe and quicken their understandings.* I would connect with every truth, some duty and practice; and expect them to confess it, consent to it, and resolve upon it. As we go on in our catechising,

* The Assembly's Catechism broken into short questions in this manner, was lately re-published by the Editor, and entitled "The Assembly's Catechism Dissected:" sold by the Publishers of this book.

they shall, when they are able, turn to the proofs, read them, and inform me, *what* they prove, and in what manner. Then I will watch an opportunity to put more nice and difficult questions to them, and improve the times of conversation with my family, for conferences on religious subjects.

VII. I would be anxious, till I may be able to say of my children, Behold, they pray! I would therefore teach them to pray. But after they have learned a form of prayer, I will press them to proceed to points which are not in their form. I will shew them the state of their own souls; and on every discovery will inquire of them, what they think ought now to be their prayer. I will direct them every morning to take one or two texts out of the sacred Scriptures, and thence to form a desire, which they shall add to their usual prayer. When they have heard a sermon, I will repeat to them the main subject of it, and ask them thereupon, what they have now to pray for. I will charge them with all possible cogency, to pray in secret, and often say to each of them, Child, I hope you do not forget my charge to you about secret prayer; your crime is very great, if you do.

VIII. I would betimes do what I can to produce a temper of benignity in my children, both towards one another and towards all other persons. I will instruct them how ready they should be to communicate to others a part of what they have; and they shall not want for encouragement when they discover a loving, courteous, and benevolent disposition. I will give them now and then a piece of money, that with their own little hands, they may dispense something to the poor. Yea, if any

one has hurt or vexed them, I will not only forbid all revenge, but will also oblige them to do a kindness, as soon as possible, to the vexatious person. All coarseness of language or behaviour in them, I will discountenance.

IX. I would be solicitous to have my children expert, not only at reading with propriety, but also at writing a fair hand. I will then assign them such books to read, as I may judge most agreeable and profitable; obliging them to give me some account of what they read; but will keep a strict eye on what they read, lest they should stumble on the Devil's library and poison themselves with foolish romances, novels, plays, songs, or jests, "that are not convenient." I will direct them also, to write out such things as may be of the greatest benefit to them; and they shall have their blank books neatly kept, on purpose to enter such passages as I recommend to them. I will particularly require them now and then to compose a PRAYER, and bring it to me, that so I may discern what sense they have of their own everlasting interests.

X. I wish that my children may, at a very early period, feel the principles of *reason* and *honour* working in them; and that I may proceed in their education, chiefly on those principles. Therefore I will wholly avoid that fierce, harsh, crabbed usage of the children, that would make them dislike and tremble to come into my presence. I will treat them so, that they shall fear to offend me, and yet heartily love to see me, and be glad of my returning home when I have been abroad. I would have it considered as a severe and awful punishment for a crime in the family, to be for-

bidden for a while to come into my presence. I would excite in them a high opinion of their father's love to them, and of his being better able to judge what is good for them, than they are for themselves. I would bring them to believe that it is best for them to be and to do as I would have them. Hence I would continually insist upon it, what a charming thing it is, to *know* the things that are excellent, and how much better still to do the things that are virtuous. I wish them to propose it to themselves as a reward of good behaviour; "I will now go to my father, and he will teach me something that I never knew before." I would have them afraid of doing any base thing, from a horror of the baseness there is in it. My first animadversion on a smaller fault shall be, an exclamation of surprize and wonder, vehemently expressed before them, that ever they should be guilty of doing so foolishly, with an earnest expectation that they will never do the like again. I will also endeavour to excite in them a weeping resolution to this effect. I will never use corporeal punishment, except it be for an atrocious crime, or for a smaller fault obstinately persisted in. I would ever proportion chastisements to faults; not punish severely for a very small instance of childishness; and only frown a little for some real wickedness. Nor shall my chastisements ever be dispensed in passion and fury; but I will first shew them the command of God, by transgressing which, they have displeased me. The slavish boisterous manner of education too commonly used, I consider as no small article in the wrath and curse of God upon a miserable world.

XI. As soon as we can, we will advance to still higher principles. I will often tell the children what cause they have to love a glorious Christ who has died for them; how much he will be pleased with their well-doing; and what a noble thing it is to follow his example, which example I will describe to them. I will often tell them that the eye of God is upon them; that he knows all they do, and hears all they speak. I will frequently remind them that there will be a time, when they must appear before the holy Lord; and that they must *now* do nothing which may then be a source of grief and shame to them. I will set before them the delights of that heaven which is prepared for pious children; and the torments of that hell which is prepared for wicked ones. I will inform them of the kind offices which the good angels perform for children who fear God, and are afraid of sin; how the devils tempt them to do bad things; how they hearken to the devils, and are like them when they do such things; what mischiefs these evil spirits may obtain permission to do in the world, and how awful it would be to dwell among the devils, in the "place of dragons." I will cry to God, that he may make them feel the power of these principles.

XII. When the children are of a proper age or it, I will sometimes have them with me alone, and converse with them about the state of their souls; their experiences, their proficiency, their temptations; obtain their declared consent to every article in the covenant of grace; and then pray with them, earnestly entreating that the Lord would bestow his grace upon them, and thus make them witnesses of the agony with which I am tra-

vailing to see the image of Christ formed in them. Certainly they will never forget such exercises as these!

XIII. I would be very watchful and cautious about the companions of my children. I would be very inquisitive to learn what company they keep. If they are in danger of being ensnared by vicious company, I will earnestly pull them out of it, as "brands out of the burning;" and will try to procure for them fit and useful associates.

XIV. As in catechising the children, so in the repetition of the public sermons, I would use this method: I would put every truth into the form of a question, to be answered with yes, or no. By this method I hope to awaken their attention; as well as enlighten their understandings. And thus I shall have an opportunity to ask, Do you desire such and such a grace; with other similar questions. Yea, I may by this means have an opportunity to demand, and perhaps to obtain, their early, frequent, and, I would hope, sincere consent to the glorious articles of the new covenant. The Spirit of grace may fall upon them in this action, and they may be seized by him, and possessed by him as his temples, through eternal ages.

XV. When a day of Humiliation arrives, I will make them know the meaning of the day; and after some time given them to consider of it, I will require them to tell me, what special afflictions they have met with, and what good they hope to get by those afflictions. On a day of Thanksgiving, they shall also be made to know the intent of the day; and after consideration, they shall inform me, what mercies of God to them they take

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special notice of, and what duties to God, they confess and resolve to perform under such obligations. Indeed, for something of this importance, to be pursued in my conversation with them, I would not confine myself to the solemn days, which may occur too seldom for it; but, particularly, where the birth-days of any of the children arrive, I would take them aside, and remind them of the age, which, having obtained help of God, they have attained: and tell them how thankful they should be for the mercies of God, upon which they have hitherto lived; and how fruitful they should be in all goodness, that so they may still enjoy their mercies. And I would inquire of them, whether they have ever yet begun to mind the work which God sent them into the world to perform; what attempts they have made towards it; and how they design to spend the rest of their time, if God continue them in the world.

XVI. When the children are in any trouble, whether sickness or otherwise, I will take advantage of the occasion, to set before them the evil of sin, the cause of all our trouble; and will represent to them, how fearful a thing it will be, to be cast among the damned, who are in unceasing and endless trouble. I will set before them the benefit of an interest in Christ, by which their trouble will be sanctified to them, and they will be prepared for death, and for fulness of joy in a happy eternity after death.

XVII. I wish, that among all the branches of a polite education, which I would endeavour to give my children, each of them, the daughters as well as the sons, may have so much acquaintance with some profitable avocation (whether it be painting,

or the law, or medicine, or any other employment to which their own inclination may the most lead them,) that they may be able to obtain for themselves a comfortable subsistence, if by the providence of God, they should ever be brought into destitute circumstances. Why should not they be thus instructed as well as Paul, the Tent-maker! Children of the highest rank, may have occasion to bless their parents who made such a provision for them. The Jews have a saying on this subject, which is worthy to be mentioned: "Quicunque filium suum non docet opificium, perinde est ac si eum docet latrocinium."*

XVIII. As early as possible, I would make my children acquainted with the chief end for which they are to live; that so their youth may not be altogether vanity. I would shew them that their chief end must be to acknowledge the great God, and to bring others to acknowledge him; and that they are never acting wisely nor well, but when they are so doing. I would shew them, what these acknowledgments are, and how they are to be made. I would make them able to answer the grand question, "For what purpose do you live; and what is the end of the actions that employ your lives?" I would teach them, how their Creator and Redeemer is to be obeyed in every thing, and how every thing is to be done in obedience to him; I would instruct them in what manner even their diversions, their ornaments, and the tasks of their education must all be managed to fit them for the further service of Him to whom I have devoted them, and how, in these also, his

* Whoever teaches not his son some trade or business, does in reality teach him to be a thief.

commandments must be the rule of all they do. I would therefore sometimes surprise them with an inquiry, " Child, what is this for? Give me a good account why you do it." How comfortably shall I see them " walking in the light," if I may bring them wisely to answer this question; and what " children of the light" they will be!

XIX. I would sometimes oblige the children to retire, and ponder on that question; " What should I wish to have done, if I were now dying?" After they shall have reported to me their own answer to the question, I will take occasion from it, to inculcate upon them the lessons of Godliness. I would also direct and oblige them, at a proper time, seriously to realise their own appearance before the awful judgment-seat of the Lord Jesus Christ, and to consider, what they have to plead, that they may not be sent away into everlasting punishment; what they have to plead, that they may be admitted into the Holy City, I would instruct them what plea to prepare: first, shew them how to get a part in the righteousness of him who is to be their Judge, by receiving it with a thankful faith, as the gift of infinite grace to the distressed and unworthy sinner: then shew them how to prove that their faith is genuine by their continual endeavour in all things to please Him who is to be their Judge, and to serve his kingdom and interest in the world. And I would charge them to make this preparation.

XX. If I live to see the children arrive at a marriageable age, I would, before I consult with heaven on earth for their best accommodation in the married state, aim at the espousal of their souls to their only Saviour. I would, as plainly and as

fully as I can, propose to them the terms on which the glorious Reedemer will espouse them to himself, in righteousness and judgment, favour and mercies for ever; and solicit their consent to his proposal and overtures; then I would proceed to do what may be expected from a tender parent for them, in their temporal circumstances.

From these parental resolutions, how reasonably, how naturally, may we pass on to say,——

CHILDREN, the fifth commandment confirms all your other numberless and powerful obligations often to inquire "Wherein may I be a blessing to my parents?" Ingenuousness of disposition would make this the very summit of your ambition, to be a credit and a comfort to your parents; to sweeten, and it may be, to lengthen the lives of those, from whom, under God, you have received your own. And God the Rewarder, usually gives to such a conduct, even in this life, a most observable recompence. But it is possible, you may be the happy instruments of more than a little good to the souls of your parents. Yea, though they should be pious parents, you may, by some delicate methods, be the instruments of their growth in piety and preparation for the heavenly world. Happy, thrice happy children, who are thus favoured! Among the Arabians, a father sometimes takes his name from an eminent son, as well as a son, from his reputable father. Truly, a son, may be such a blessing to his father that the best sirname for the glad father would be, "the father of such a one."

MASTERS, yea, and MISTRESSES too, must have their devices, how to do good to their servants; how to make them the servants of Christ, and the children of God. God, whom you must

remember to be " your Master in heaven," has brought them to you, and placed them under your care. Who can tell for what good he has brought them? What if they should be the elect of God, fetched from different parts, and brought into your families, on purpose, that by means of their situation, they may be brought home to the Shepherd of souls! O that the souls of our servants were more regarded by us! that we might give a better demonstration that we despise not our own souls, by doing what we can for the souls of our servants! How can we pretend to Christianity, when we do no more to christianise our servants! Verily, you must give an account to God concerning them. If they should be lost through your negligence, what answer can you make to " God, the Judge of all?" Methinks, common principles of gratitude should incline you to study the happiness of those, by whose labours your lives are so much accommodated. Certainly, they would be the better servants to you, more faithful, honest, industrious, and submissive, for your bringing them into the service of your common Lord.*

I have somewhere met with a paper under this title, the RESOLUTION OF A MASTER; which may be properly inserted in this place.†

I. I would always remember, that my servants are, in some sense, my children; and by taking care that they want nothing which may be good for them, I would make them as my children;

* In the original work, some observations are made in this place with respect to the usage of slaves; but as the subject has happily no connection with our country, the passage is here omitted.

† The modesty of the author thus expresses, probably, his own production.

and, as far as the methods of instilling piety into the mind, which I use with my children, may be properly and prudently used with my servants, they shall be partakers in them. Nor will I leave them ignorant of any thing, wherein I may instruct them to be useful to their generation.

II. I will see that my servants be furnished with Bibles, and be able and careful to read the lively oracles. I will put Bibles and other good and proper books into their hands; will allow them time to read, and assure myself that they do not misspend this time. If I can discern any wicked books in their hands, I will take away from them those pestilential instruments of wickedness. They shall also write as well as read, if I may be able to bring them to it. And I will appoint them, now and then, such things to write, as may be for their greatest advantage.

III. I will have my servants present at the religious exercises of my family; and will drop either in the exhortations, in the prayers, or in the daily sacrifices of the family, such passages as may have a tendency to quicken a sense of religion in them.

IV. The article of catechising, as far as the age or state of the servants will permit it to be done with decency, shall extend to them also. And they shall be concerned in the conferences in which I may be engaged with my family, in the repetition of the public sermons. If any of them, when they come to me, shall not have learned the catechism, I will take care that they do it, and will give them a reward when they have accomplished it.

V. I will be very inquisitive and solicitous about the company chosen by my servants; and with all possible earnestness will rescue them from the snares of evil company, and forbid their being the "companions of fools."

VI. Such of my servants as may be capable of the task, I will employ to teach lessons of piety to my children, and will recompence them for so doing. But I would, by a particular artifice, contrive them to be such lessons as may be for their own edification too.

VII. I will sometimes call my servants alone, talk to them about the state of their souls; tell them how to close with their only Saviour; charge them to do well, and "lay hold on eternal life;" and shew them very particularly how they may render all they do for me, a service to the glorious Lord; how they may do all from a principle of obedience to him, and become entitled to the "reward of the heavenly inheritance."

To these resolutions I add the following passages as an Appendix:

Age is nearly sufficient, with some masters, to obliterate every letter and action in the history of a meritorious life; and old services are generally buried under the ruins of an old carcase. It is a barbarous inhumanity in men towards their servants, to account their small failings as crimes, without allowing their past services to have been virtues. Gracious God, keep thy servant from such base ingratitude!

But then, O SERVANTS, if you would obtain "the reward of the inheritance," each of you should set yourself to inquire—"How shall I ap-

prove myself such a servant that the Lord may bless the house of my master the more for my being in it?" Certainly, there are many ways in which servants may become blessings. Let your studies, with your continual prayers for the welfare of the families to which you belong, and the example of your sober carriage, render you such. If you will but remember four words, and attempt all that is comprised in them——

OBEDIENCE—HONESTY—INDUSTRY—and PIETY, you will be the *blessings*, and the *Josephs* of the families in which you live. Let these four words be distinctly and frequently recollected; and cheerfully perform all your business, on this consideration—that it is an obedience to heaven, and from thence will have a recompence. It was the observation even of a Pagan, "that a master may receive a benefit from a servant;" and, "Quod fit affectu amici, desinit esse ministerium"—"What is done with the affection of a friend, ceases to be the act of a mere servant." Even the MAID SERVANTS of the house may render a great service to it, by instructing the infants, and instilling into their minds, the lessons of goodness. Thus, by Bilhah and Zilpah, may children be born again; thus, the mistresses, by the travail of their handmaids, may have children brought into the kingdom of God.

I proceed—Humanity teaches us to take notice of all our kindred. Nature bespeaks what we call a "natural affection" to all who are a-kin to us; to be destitute of it is a very bad character; it is a brand on the worst of men, on such as forfeit the name of man. But Christianity is intended to improve it. Our natural affection is to be im-

proved into a religious intention. Reader, make a catalogue of all your more *distant relatives*. Consider them one by one; and make each of them the subject of your "good devices." Ask this question: "How may I pursue the good of such a relative? By what means may I render such a relative the better for me?" It is possible that you may do something for your relatives which may afford them cause to bless God for your relation to them. Have they no calamity under which you may give them relief? Is there no temptation against which you may give them some caution? Is there no article of their prosperity to which you may be subservient? At least, with your affectionate prayers, you may go over your catalogue; you may pray for each of them successively by name; and why may you not put proper books of piety into their hands, to be durable memorials of their duties to God, and of your desires for their good?

THIS excellent zeal should be extended to the NEIGHBOURHOOD. Neighbours! you stand related to each other; and you should contrive how others should have reason to rejoice in your neighbourhood. "The righteous is more excellent than his neighbour;" but we shall scarcely allow him to be so, unless he be more excellent *as* a neighbour: he must excel in the duties of good neighbourhood. Let that man be better than his neighbour, who labours most to be a better neighbour—to do most good to his neighbour.

And here, first, the poor people that lie wounded must have oil and wine poured into their wounds. It was a charming trait in the character of a modern prince—"To be in distress, is to deserve his favour." O good neighbour! put on that princely, that more than royal quality. See who in the neighbourhood may thus deserve thy favour. We are told that "pure religion and undefiled (a jewel not counterfeited, and without a flaw,) is to visit the fatherless and widows in their affliction." The orphans and the widows, and all the children of affliction in the neighbourhood, must be visited and relieved with all suitable kindnesses.

Neighbours! be concerned that the orphans and the widows may be well provided for. They meet with grievous difficulties, with unknown temptations. When their nearest relatives were living, they were, perhaps, but meanly provided for: what then must be their present solitary condition? That condition should be well considered; and the result of the consideration should be—"I delivered the orphan who had no helper, and I caused the widow's heart to sing for joy."

By the same rule—All the afflicted in the neighbourhood are to be considered. Would it be too much for you, once in a week at least, to think—"What neighbour is reduced to pinching and painful poverty, or impoverished with heavy losses?——What neighbour is languishing with sickness, especially with severe disease, and of long continuance?——What neighbour is broken-hearted with the loss of a dear and desirable relative?——What neighbour has a soul violently assaulted by the enemy of souls?" and then, consider, "What can be done for such neighbours?"

In the first place, You will *pity* them. The evangelical precept is, "Have compassion one of another—be pitiful." It was of old and ever will be a just expectation, "To him that is afflicted, pity should be shewn;" and let our pity to the distressed, be expressed by our prayer for them. It would be a very lovely practice for you in the daily prayer of your closet every evening to think, "What miserable object have I seen to-day, for whom I may do well now to entreat the mercies of the Lord?" But this is not all; it is possible, nay probable, that you may do well to visit them; and when you visit them, comfort them; carry them some good word, which may raise gladness in a heart stooping with heaviness.

And, lastly: Render them all the assistance which their necessities may require. Assist them by your advice; assist them by obtaining the help of other persons on their behalf; and, if it be needful, bestow your ALMS upon them; "Deal thy bread to the hungry; bring to thy house the poor that are cast out; when thou seest the naked, cover him:" at least, exercise *Nazianzen's* charity;—"Si nihil habes, da lacrymulam;"—"If you have nothing else to bestow upon the miserable, bestow a tear or two upon their miseries." This little is better than nothing.

Would it be amiss for you, always to have lying by you, a list of the poor in your neighbourhood, or of those whose calamities may call for the assistance of the neighbourhood? Such a list would often furnish you with matter for useful conversation, when you are conversing with your friends, whom you may hereby "provoke to love and to good works."

I will go on to say, Be glad of opportunities to do good in your neighbourhood: yea, look out for them! lay hold on them with a rapturous assiduity. Be sorry for all the sad circumstances of your neighbour which render your exertions necessary; yet, be glad, if any one tell you of them. Thank him who gives you the information, as having therein done you a very great kindness. Let him know that he could not, by any means, have obliged you more. Cheerfully embrace every opportunity of shewing civility to your neighbours, whether by lending, by watching, or by any other method in your power. And let the pleasantness of your countenance prove that you do this willingly; "Cum munere vultum." "Let your wisdom cause your face to shine." Look upon your neighbours, not with a cloudy, but with a serene and shining face! and shed the rays of your kindness upon them, with such affability, that they may see they are welcome to all you can do for them. Yea, stay not until you are told of opportunities to do good, but inquire after them and let the inquiry be solicitous and unwearied. The incomparable pleasure which attends the performance of acts of benevolence, is worth a diligent inquiry.

There was a generous Pagan, who counted a day lost, in which he had not obliged some one. "Amici, diem perdidi!"* O Christian, let us try whether we cannot contrive to do something for one or other of our neighbours, every day that passes over our heads. Some do so; and with a better spirit than ever actuated Titus Vespasian. Thrice, in the scriptures we find the good angels rejoicing;

* Friends, I have lost a day!

it is always at the good of others: to rejoice in the good of others, and especially in doing good to them, is angelical goodness.

In promoting the good of the neighbourhood, I wish above all, that you will consult their spiritual good. Be concerned lest " the deceitfulness of sin" should destroy any of your neighbours. If there be any idle people among them, take pains to cure them of their idleness: do not nourish and harden them in it, but find employment for them; set them to work, and keep them to work; and then be as bountiful to them as you please.

If any poor children in the neighbourhood are totally destitute of education, do not suffer them to remain in that state. Let care be taken that they may be taught to read, to learn their catechism, and the truths and ways of their only Saviour.

Once more. If any persons in the neighbourhood are taking to bad courses, affectionately and faithfully admonish them; if any act as enemies to their own welfare, or that of their families, prudently dispense your admonitions to them; if there be any prayerless families, cease not to entreat and exhort them, till you have persuaded them to commence domestic worship. If there be any service of God or his people, to which any one is backward, tenderly excite him to it. Whatever snare you perceive a neighbour exposed to, be so kind as to warn him against it. By furnishing your neighbours with good books or tracts, and obtaining their promise to read them, who can tell how much good may be done! It is possible, that in this way, you may administer with ingenuity and efficacy, such reproofs as your neighbours

may need, and without hindering your personal conversation with them on the same subjects, if they need your particular advice.

Finally, If there be any bad houses, which threaten to debauch and poison your neighbours; let your charity induce you to exert yourself as much as possible for their suppression.

That my proposal "to do good in the neighbourhood, and as a neighbour," may be more fully formed and followed, I will conclude by reminding you that much *self-denial* will be requisite in the execution of it; you must be armed against all selfish intentions in these generous attempts. You must not employ your good actions as persons use water, which they pour into a pump, to draw up something for yourselves. Our Lord's direction is, "Lend, hoping for nothing again,"* and do good to such as you are never likely to be the better for.

But then, there is something still higher to be required: that is, "Do good to those neighbours who have done you harm;" so saith our Saviour, "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you, and persecute you." Yea, if an injury have been done you by any one, consider it as a provocation to confer a benefit on him. This is noble! It will afford much consola-

* To *lend* a thing, is, properly, to *hope* that we shall receive it again; and this probably refers to the ERANISMOS, or Collation, usual among the ancients, of which we find frequent mention in history. If any man by a fire, shipwreck, or other disaster, had lost his estate, his friends used to lend him a considerable sum to be repaid, not at a certain day, but when he should find himself able, with convenience, to repay it. Now persons would rarely lend on such occasions, unless they had some reason to hope they should again receive their money, and that the persons to whom it was lent, should also *requite* their kindness, if they should ever need it.

tion. Some other method might make you *even* with your forward neighbours; but this will place you *above* them all. It were nobly done, if in your evening retirement you offer a petition to God for the pardon and prosperity of any person who has injured you in the course of the day: and it would be excellent if, in looking over the catalogue of such as have injured you, you should be able to say, (the only intention that can justify your keeping such a catalogue,) There is not one of these, to whom I have not done, or attempted to do, a kindness. Among the Jews themselves, the Hasideans offered this daily petition to God, "Remitte et condona omnibus qui vexant nos."* Christians, exceed them: Justin Martyr tells us they did so in primitive times—"they prayed for their enemies."

But I must not stop here; something higher still is requisite. Do good to those neighbours who will speak evil of you for doing so; "Thus," saith our Saviour, "ye shall be the children of the Highest, who is kind to the unthankful, and to the evil." You will constantly meet with *Monsters* of *Ingratitude*; and if you distinguish a person, by doing far more for him than for others, that very person perhaps will do you an injury. O the wisdom of Divine Providence, by which this is permitted, that you may learn to do good on a divine principle—good, merely for the sake of good! "Lord, increase our faith!"

There is a memorable passage in the Jewish records. A certain gentleman was remarkably generous, and many persons were constantly relieved by his bounty. One day he asked the following

* Forgive all who trouble and harrass us.

question; " Well, what do our people say to-day?" The answer was, " Sir, the people partook of your favours, and blessed you very fervently." " Did they so ?" said he, " Then I shall have no great reward for this day." At another time, he asked the same question—" Well, and what say our people now?" They replied, " Alas! good Sir, the people enjoyed your favours to-day, and after all, they did nothing but rail at you." " Indeed!" said he, " then for this day I am sure that God will give me a good and a great reward." Thus then, though vile constructions and harsh invectives should be the present reward of your best offices for the neighbourhood; yet be not discouraged; " Thy work shall be rewarded," saith the Lord. If your opportunities to do good extend no further, yet I will offer you a consolation, which a certain writer has thus elegantly expressed; " He who praises God only on a ten-stringed instrument; whose authority extends no further than his own family, nor his example beyond his own neighbourhood, may have as thankful a heart here, and as high á place in the celestial choir hereafter, as the greatest monarch, who praises God upon an instrument of ten thousand strings, and upon the loud sounding organ, having as many millions of pipes as there are subjects in his empire."

We cannot dismiss this part of the subject, without offering a PROPOSAL, to animate and regulate PRIVATE MEETINGS of religious persons, for the

exercises of religion. It is very certain that when such private meetings have been maintained, and well conducted, the Christians who have composed them have, like so many "coals of the altar," kept one another alive, and been the means of maintaining a lively christianity in the neighbourhood. Such societies have been strong and approved instruments, to uphold the power of godliness. The disuse of such societies has been accompanied with a visible decay of religion: in proportion as they have been discontinued or disregarded in any place, the less has godliness flourished.

The rules observed by some ASSOCIATED FAMILIES, may be offered with advantage, on this occasion. They will shew us what good may be done in a neighbourhood, by the establishment of such societies.

1. It is proposed, That a select number of families, perhaps about twelve, agree to meet, (the men and their wives) at each other's houses alternately, once in a fortnight or a month, or otherwise as shall be thought most proper, and spend a suitable time together, in religious exercises.

2. The exercises of religion proper for such a meeting are; for the brethren in rotation to commence and conclude with prayer; for psalms to be sung; and for sermons to be repeated.

3. It were desirable, for the ministers, now and then, to be present at the meeting, and pray with them, instruct and exhort them, as they may see occasion.

4. Candidates for the ministry may do well to perform their first offices here, and thereby prepare themselves for further services.

5. One special design of the meeting should be, with united prayers to ask the blessing of heaven on the family where they are assembled, as well as on the rest: that with the wonderous force of united prayers, "two or three may agree on earth, to ask such things" as are to be done for the families, by "our Father which is in heaven."

6. The members of such a society should consider themselves as bound up in one "bundle of love;" and count themselves obliged, by very close and strong bonds, to be serviceable to one another. If any one in the society should fall into affliction, all the rest should presently study to relieve and support the afflicted person in every possible way. If any one should fall into temptation, the rest should watch over him, and with the "spirit of meekness," with "meekness of wisdom," endeavour to recover him. It should be like a law of the Medes and Persians to the whole society,—that they will, upon all just occasions, affectionately give and receive mutual admonitions of any thing that they may see amiss in each other.

7. It is not easy to calculate the good offices which such a society may do to many other persons, besides its own members. The prayers of such well-disposed societies, may fetch down marvellous favours from heaven on their pastors; their lives may be prolonged, their gifts augmented, their graces brightened, and their labours prospered, in answer to the supplications of such associated families. The interests of religion may be also greatly promoted in the whole flock, by their fervent supplications; and the Spirit of Grace mightily poured out upon the rising generation; yea, the country at large may be the better for them.

8. The society may, on peculiar occasions, set apart whole days for fasting and prayer. The success of such days has been sometimes very remarkable, and the savour which they have left on the minds of those who have engaged in them, has been such, as greatly to prepare them to "show forth the death of the Lord," at his holy table; yea, to meet their own death, when God has been pleased to appoint it.

9. It is very certain, that the devotions and conferences carried on in such a society, will not only have a wonderful tendency to produce the "comfort of love" in the hearts of good men towards one another; but that their ability to serve many valuable interests will also thereby be much increased.

10. Unexpected opportunities to do good will arise to such a society; and especially if such a plan as the following were adopted:—That the men who compose the society, would now and then spend half an hour by themselves, in considering that question—*What good is there to be done?*—More particularly,—

Who are to be called upon to do their duty, in coming to special ordinances?

Who are in any peculiar adversity; and what may be done to comfort them?

What contention or variance may there be among any of our neighbours; and what may be done for healing it?

What open trangressions do any live in; and who shall be desired to carry faithful admonitions to them?

Finally; What is there to be done for the advantage and advancement of our holy religion?

In the primitive times of christianity, much use was made of a saying, which was ascribed to Matthias the Apostle: "If the neighbour of an elect, or godly man sin; the godly man himself has also sinned." The intention of that saying was, to point out the obligation of neighbours watchfully to admonish one another. O how much may christians associated in religious societies effect, by watchful and faithful admonitions, to prevent their being "partakers in other men's sins!" The man who shall produce and promote such societies, will do an incalculable service to the neighbourhood.

I proceed to mention another sort of society; namely, that of YOUNG MEN ASSOCIATED.

Societies of this description, duly managed, and countenanced by the Pastor, have been incomparable nurseries to the churches. Young men are hereby preserved from very many temptations, rescued from the "paths of the Destroyer," confirmed in the "right ways of the Lord," and much prepared for such religious exercises as will be expected from them, when they shall themselves become householders.

I will here lay before the reader, some ORDERS which have been observed in some societies of this nature.

1. Let there be two hours at a time set apart for the purpose; in which, let two prayers be offered by the members in rotation; and between the prayers let there be singing, and the repetition of a sermon.

2. Let all the members of the society resolve to be charitably watchful over one another; never to divulge each other's infirmities; always to give in-

formation of every thing which may appear to call for admonition, and to take it kindly whenever it is given.

3. Let all who are to be admitted as members of the society, be accompanied by two or three of the rest, to the minister of the place, that they may receive his holy counsel and directions, and that every thing may be done with his approbation; after which, let their names be added to the roll.

4. If any person thus enrolled among them, fall into a scandalous iniquity, let the rebukes of the society be dispensed to him; and let them forbid him to come among them any more, until he give suitable evidence of repentance.

5. Let the list be once a quarter called over; and then, if it appear that any of the society have much absented themselves, let some of the members be sent to inquire the reason of their absence; and if no reason be given, but such as intimates an apostacy from good beginnings, and if they remain obstinate, let them be dismissed, with kind and faithful admonitions.

6. Once in three months, let there be a collection, if necessary, out of which the unavoidable expences of the society shall be defrayed, and the rest be employed for such pious purposes, as may be agreed on.

7. Once in two months, let the whole time be devoted to supplications for the conversion and salvation of the rising generation; and particularly for the success of the Gospel in that congregation to which the society belongs.

8. Let the whole society be exceedingly careful that their conversation, while they are together, after the other services of religion are over, have

nothing in it, that may have any taint of backbiting or vanity, or the least relation to the affairs of government, or to things which do not concern them, and are not likely to promote their advantage. But let their conversation be wholly on matters of religion, and those also, not disputable and controversial subjects, but points of practical piety. For this purpose, questions may be proposed, on which every one, in order, may deliver his sentiments; or, they may go through a catechism; and every one, in rotation, may hear all the rest recite the answers; or they may be directed by their Pastor, to spend their time profitably in some other manner.

9. Let every person in the society consider it as a special task incumbent on him, to look out for some other hopeful young man, and to use all proper means to engage him in the resolutions of godliness, until he also shall be united to the society. And when a society shall in this manner be increased to a fit number, let it use its influence to form other similar societies, who may hold a useful correspondence with each other.

The man who shall be the instrument of establishing such a society in a place, cannot comprehend what a long and rich train of good consequences may result from his labours. And they who shall in such a society carry on the duties of religion, and sing the praises of a glorious Christ, will have in themselves a blessed earnest that they shall be associated together in the heavenly city, and in the blessedness that shall never have an end.

HITHERTO my discourse has been a more general address to persons of all conditions and capacities. I have proposed a few devices, but those which are equally applicable to private persons, as to others. We will now proceed to address those who are in a more public situation. And because no men in the world are under such obligations to do good as the MINISTERS OF THE GOSPEL: "it is necessary that the word of God should be first spoken unto them." I trust therefore, my fathers and brethren in the ministry will "suffer the word of exhortation."

It must be admitted, that they who are "men of God," should be *always at work for God.* Certainly, they who are dedicated to the special service of the Lord, should never be satisfied, but when they are in the most sensible manner serving him. Certainly, they whom the Great King has brought nearer to himself than other men, should be more unwearied than others, in endeavouring to advance his kingdom. They whom the word of God calls Angels, ought certainly to be of an angelical disposition; always disposed to do good, like the good angels;—ministers ever on the wing to "do His pleasure." It is no improper proposal, that they would seriously set themselves to think, "What are the points wherein I should be wise and do good, like an angel of God? Or, if an angel were in the flesh, as I am, and in such a post as mine, what methods may I justly imagine that he would use to glorify God?" What wonderful offices of kindness would the good angels cheerfully perform for such their "fellow servants."

We must call upon our people, " to be ready to every good work." We must go before them in it, and by our own readiness at every good work, show them the manner of performing it. " Timothy," said the Apostle, " Be thou an example of the believers." It is a true maxim, and you cannot think of it too frequently ;—" The life of a minister is the life of his ministry." There is also another maxim of the same kind ;— " The sins of teachers are the teachers of sins."

Allow me, sirs, to say that your opportunities to do good, are singular. Your want of worldly riches, and generally of any means of obtaining them, is compensated by those opportunities to do good, with which you are *enriched.* The true spirit of a minister will cause you to consider yourselves *enriched*, when those precious things are conferred upon you, and to prize them above lands, or money, or any temporal possessions whatever. " In operibus sit abundantia mea; divitiis per me licet, abundet, quisquis voluerit."* Well said, brave Melancthon!

It is to be hoped, that the main principle which actuated you, when you first entered upon the evangelical ministry, was a desire to do good in the world. If that principle was then too feeble in its operation, it is time that it should now act more vigorously, and that a zeal for doing good should now " eat up" your time, your thoughts, your all.

That you may be good men, and be mightily inspired and assisted from heaven to do good, it is needful that you should be *men of prayer.*

* Let me abound in good works, and I care not who abounds in riches.

This, my first request, I suppose to be fully admitted. In pursuance of this intention, it appears very necessary that you should occasionally set apart whole days for secret prayer and fasting, and thus perfume your studies with extraordinary devotions: such exercises may be also properly accompanied with the giving of alms, to go up as a memorial before the Lord. By these means, you may obtain, together with the pardon of your unfruitfulness, (for which, alas! we have such frequent occasion to apply to the great sacrifice,) a wonderful improvement in piety and sanctity; the vast importance of which, to form a useful minister, none can describe! "Sanctify them in (or for) thy truth," said our Saviour. They should be *sanctified*, who would become instruments for the propagation of the truth. You may obtain, by prayer, such an influence from heaven upon your minds, and such an indwelling of the Holy Spirit, as will render you grave, discreet, humble, generous, and worthy to be "greatly beloved." You may obtain those influences from above that will dispel the enchantments, and conquer the temptations which might otherwise do much mischief in your neighbourhood. You may obtain direction and assistance for the many services requisite to be performed, in the discharge of your ministry. Finally, you may fetch down unknown blessings on your flocks, and on the people at large, for whom you are to be the Lord's remembrancers.

Your public prayers, if suitably composed, will be excellent engines to "do good." The more judicious, the more affectionate, the more argumentative you are in them, the more you will teach your people to pray. And I would ask, how

can you prosecute any intention of piety among your people more effectually, than by letting them see you praying, weeping, striving, and in an importunate agony before the Lord, in order to obtain the blessing for them? The more appropriately you represent the various cases of your people in your public prayers, the more devoutly sensible you will make them of their own cases; and by this means they will obtain much consolation. The prayers you offer at BAPTISMS, may be so managed as greatly to awaken in the minds of all present, a sense of their baptismal obligations. What effusions of the Holy Spirit may your people experience, if your prayers at the table of the Lord, should be such as Nazianzen describes his father's to have been;—"Made by the Holy Spirit of God."

Your sermons, if they be well studied, as they ought to be, from the consideration of their being offerings to God, as well as to his people, will "do good" beyond all expression. The manner of your studying them, may very much contribute to their usefulness. It is necessary that you carefully consider the state of your flocks; and bring them such truths, as will best suit their present circumstances. In order to this, you will observe their condition, their faults, their snares, and their griefs; that you may "speak a word in season;" and that, if any remarkable providence occur among your people, you may make a suitable improvement of it. It will be useful to consider the different ages and circumstances of your people, and what lessons of piety may be inculcated on each; what exhortations should be given to the communicants, to those who are under the

bonds of the covenant; what advice should be addressed to the aged; what admonitions to the poor, to the rich, to the worldly, and to those who are in public situations; what consolations should be afforded to the afflicted; and what instruction may be necessary, with respect to the personal callings of your hearers. Above all, the YOUNG must not be forgotten; you will employ all possible means to cultivate early piety. Yea you may do well to make it understood, that you would willingly be informed, by any persons or societies in your flocks, what subjects they may wish to hear explained. By giving them sermons on such subjects, you will at least very much edify those who requested them; and it is probable, many other persons besides.

In studying your sermons, it might be profitable, at the close of every paragraph, to pause, and endeavour with ejaculations to heaven and self-examination, to feel some impression of the truths contained in that paragraph on your own mind, before you proceed any farther. By such a practice, the hours which you spend in composing a sermon, will prove to you so many hours of devotion: the day in which you have made a sermon, will even leave upon your mind such a savour as a day of prayer commonly does. When you come to preach the sermon, you will do it with great liberty and assurance; and the truths thus prepared will be likely to come with more sensible warmth and life upon the auditory;—from the heart and to the heart! A famous preacher used to say, "I never dare to preach a sermon to others, till I have first got some good by it myself." And I will add, that such a me-

thod is most likely to render it useful to others. Let the saying of the ancients be remembered; "Qui ludit in cathedra, lugebit in gehenna;"* and the modern saying; "Cold preachers make bold sinners."

How much good may be done, sirs, by your VISITS! It would be well for you to impose it as a law upon yourselves; "Never to make an unprofitable visit." Even when you pay a visit merely for the sake of civility or entertainment, it would be easy for you to observe this law; "That you will drop some sentence or other, which may be good for the use of edifying, before you leave the company." There have been pastors who have been able to say, that they scarce ever went into a house among their people, without some essay or purpose to do good in the house before they left it.

The same rule might properly be observed with such as come to us, as well as with those whom we visit. Why should any of our people ever come near us, without our contriving to speak something to them that may be for their advantage? Peter Martyr having spent many days in Bucer's house, published this report of his visit: "Ausim affirmare, me ab illius mensa sempet discessisse doctiorem!"† I make no doubt that the observation of this rule, may be very consistent with an affable, and, as far as is suitable, a facetious conversation. But let it be remembered, that, "Quæ sunt in ore populi nugæ, sunt in ore sacerdotis blasphemiæ."‡

* He that trifles in the pulpit shall weep in hell.

† I can truly affirm, that I never left his table, without some addition to my knowledge.

‡ What are but jests in the mouth of the people, are blasphemies in the mouth of the priest.

But, sirs, in your visits you will take a particular notice of the widow, the orphan, and the afflicted, and afford them all possible relief. The bills put up in your congregation will, in some measure, assist you to find out who need your visits.

When any peculiar calamity hath befallen any one, it is a suitable time to visit such a person, to direct and persuade him to hear the voice of God in the calamity, and to comply with the intent and errand upon which it comes. Another very proper time for a visit is, when any special deliverance has been received. Those who have been thus favoured should be admonished to contrive some remarkable manner in which they may express their thankfulness for the deliverance: nor should you leave them, until such a determination be made. The handmaids of the Lord, who are near the hour of difficulty and danger, may on this account be very proper objects for your visits. At such a time they are in much distress; the approaching hour of trouble threatens to be their dying hour. The counsels that shall exactly instruct them how to prepare for a dying hour, will now, if ever, be attentively heard: and there are precious promises of God, upon which they should also now be taught to live. To bring them these promises will be the work of a "good angel," and will cause you to be welcomed by them as such.

CATECHISING is a noble exercise; it will insensibly bring you into a way to "do good," that surpasses all expression. Your sermons will be very much lost upon an uncatechised people. Nor will your people mind so much what you

address to them from the pulpit, as what you speak to them in the more condescending and familiar way of applying the answers of the catechism. Never did any minister repent of his labour in catechising; thousands have blessed God for the wonderful success which has attended it. The most honourable man of God should consider it no abasement or abatement of his honour, to stoop to this way of teaching. Yea, some eminent pastors in their old age, when other labours have been too hard for them, have, like the famous old Gerson, wholly given themselves up to catechising; though there have been others, of whom that renowned chancellor of Paris, in his treatise, "De pueris ad Christum trahendis,"* makes a sad complaint; "Adeo jam indignum videtur apud multos, si quis ex theologis, aut famatus in literis, vel ecclesiastica dignitate præditus, ad hoc opus se inclinaverit."†

Those pastors who so love a glorious Christ as to regard his word, "Feed my lambs," will vary their methods of carrying on this exercise, according to particular circumstances. Some have chosen the way of pastoral visits; and from the memorials of one who long since did so, and afterwards left his advice to his son upon this subject, I will transcribe the following passages:

DIRECTIONS FOR PASTORAL VISITS.

You may resolve to visit all the families belonging to your congregation; taking one afternoon

* Of bringing children to Christ.

† In the opinion of many, it would be degrading for our divines, or literary characters, or dignitaries in the church, to apply themselves to this kind of work.

in a week for that purpose: and it may be proper to give previous notice to each family, that you intend, at such a time, to visit them. On visiting a family, you may endeavour, with addresses as forcible and respectful as possible, to treat with every person particularly about their everlasting interests.

First, you may discourse with the elder people upon such points as you think most proper with them. Especially charge them to maintain family-prayer; and obtain their promise of establishing it, if it has been hitherto neglected; yea, pray with them, that you may shew them how to pray, as well as obtain their purposes for it. You may likewise press upon them the care of instructing their children and servants in the holy religion of our Saviour, to bring them up for him.

If any with whom you should have spoken, are absent, you may frequently leave one or two solemn texts of the sacred Scripture, which you may think most suitable for them; desiring some one present affectionately to remember you to them, and from you to recommend to them that oracle of God.

You may then call for the children and servants; and putting to them such questions of the catechism as you think fit; you may, from the answers, make lively applications to them, for engaging them to the fear of God. You may frequently obtain from them promises relating to secret prayer, reading of the scriptures, and obedience to their parents and masters. You may also frequently set before them the proposals of the New Covenant, after you have laboured for their conviction and awakening; till with floods of

tears, they expressly declare their consent to it, and their acceptance of it.

Some of the younger people you may order to bring their bibles, and read to you from thence two or three verses, to which you may direct them: this will try, whether or not they can read well. You may then encourage them to think on such things as you remark from the passage, and never to forget those "faithful sayings" of God. You may sometimes leave with them some serious question, which you may tell them they shall not answer to you but to themselves: such as the following: "What have I been doing ever since I came into the world, about the great errand upon which God sent me into the world?" "If God should now call me out of the world, what would become of me throughout eternal ages?" "Have I ever yet by faith carried a perishing soul to my only Saviour, both for righteousness and salvation."

You will enjoy a most wonderful presence of God with you, in this undertaking; and will seldom leave a family without having observed many tears of devotion shed by all sorts of persons in it. As you can seldom visit more than four or five families in an afternoon, the work may be as laborious as any part of your ministry.

My son, I advise you to set a special value on that part of your ministry, which is to be discharged in pastoral visits. You will not only do good, but also get good, by your conversation with all sorts of persons, in thus visiting them "from house to house." And you will never more "walk in the Spirit," than when you thus walk among your flock, to do what good you can amongst them.

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In your visits an incredible deal of good may be done, by distributing little books of piety. You may, without much expence, be furnished with such books to suit all persons and circumstances: books for the old and for the young—for persons under afflictions or desertions—for persons who are under the power of particular vices—for those who neglect domestic religion—for sea-faring persons—for the erroneous—for those whom you would quicken and prepare to approach the table of the Lord—for those who are about to have their children baptised; and catechisms for the ignorant. You may remarkably enforce your admonitions, by leaving suitable books in the hands of those with whom you have conversed; you may give them to understand, that you would be still considered as conversing with them by these books, after you have left them. And in this way you may speak more than you have time to do in any personal interview; yea sometimes, more than you would wish to do. By good books a salt of piety is scattered about a neighbourhood.*

Pastors, uphold and cherish good SCHOOLS in your towns! And be prevailed upon occasionally to visit the schools. That holy man, Mr. Thomas White, expressed a desire, "That able and zealous ministers would sometimes preach at the schools; because preaching is the converting ordinance; and the children will be obliged to hear with more attention in the school than in the public congre-

* A few years ago a society was established in London, entitled "The Religious Tract Society," by whom a great number and variety of tracts have been published, and at a very cheap rate. These productions are very happily adapted to the pious purpose proposed by our Author. The Society's Depository is at No. 60, Paternoster Row.

gation; and the ministers might here condescend to such expressions as might work most upon them, and yet not be so fit for a public congregation." I have read the following account of one, who was awakened by this advice to act accordingly: "At certain times he successively visited the schools. When he went to a school, he first offered a prayer for the children, as much adapted to their condition, as he could make it. Then he went through the catechism, or as much of it as he thought necessary; making the several children repeat the several answers: but he divided the questions, that every article in the answers might be understood by them; expecting them to answer, Yes, or no, to each of these divisions. He also put to them such questions, as would make them see and own their duties, and often express a resolution to perform them. Then he preached a short sermon to them, exceedingly plain, on some suitable Scripture, with all possible ingenuity and earnestness, in order to excite their attentive regard. After this, he singled out a number of scholars, perhaps eight or ten, and bid each of them turn to a certain Scripture, which he made them read to the whole school; giving them to see, by his brief remarks upon it, that it contained something which it particularly concerned children to take notice of. Then he concluded with a short prayer, for a blessing on the school and on the tutors."

While we are upon the subject of visiting, I would observe that you will not fail to visit the *poor* as well as the *rich*; and often mention the condition of the poor, in your conversation with the rich. Keep, sir, a list of them. Recollect that although the wind does not feed any one, yet

that it turns the mill which grinds the corn, the food of the poor. When conversing with the rich, you may do this for the poor who are on your list.

In visiting the poor, you will take occasion to dispense your alms among them. These alms, you will, with as much contrivance as possible, use as vehicles for conveying to them the admonitions of piety; yea, means and instruments of obtaining from them, some engagements to perform certain exercises of piety. All ministers are not alike furnished for alms, but all should be disposed for them. They that have small families, or large interests, ought to be shining examples of liberality to the poor, and pour down their alms upon them, like the showers of heaven. All should endeavour to do what they can in this way. What says Nazianzen of his reverend father's alms-deeds? They will find that the more they do (provided it be done with discrètion) the more they are able to do; the loaves will multiply in the distribution. Sirs, this bounty of yours to the poor will procure a wonderful esteem and success to your ministry. "Suadet lingua, jubet vita." It will be an irrefragrable demonstration that you believe what you speak concerning all the duties of christianity, but particularly those of liberality, a faithful discharge of our stewardship, and a mind weaned from the love of this world: it will demonstrate your belief of a future state; it will vindicate you from the imputation of a worldly man: it will embolden and fortify you, when you call upon others to do good, and to abound in those sacrifices with which God is well-pleased. Et sic exempla parantur!

You will do well to keep a watchful eye on the disorders which may arise and increase in your

neighbourhood. Among other ways of suppressing these things, you may form societies for this purpose : obtain a fit number of prudent, pious, well-disposed men, to associate with this intention, and employ their discretion and activity, for your assistance in these holy purposes.

One of the rules given for the minister is, " Give thyself to reading." Sirs, let Gregory's Pastoral, and Bowles' Pastor Evangelicus, form part of your reading. Also if you read Church History much, particularly the Prudentia Veteris Ecclesiæ, written by Vedelius, together with the lives of both ancient and modern divines, you will frequently find " methods to do good," exemplified. You will then consider how far you may " go and do likewise."

How serviceable may ministers be, to one another, and to all the churches, in their several associations. Indeed, it is a pity that there should ever be the least occasional " meeting of ministers," without some useful thing proposed in it.

Nero took it very ill, that Vespasian slept at his music: it is very much to be wished that the sin of sleeping at sermons were more guarded against and reproved in your sleepy hearers; if indeed it is proper to call those *hearers* who miserably lose the good of your ministry, and perhaps, the good which you might have particularly designed for them. Will no vinegar help against the narcotics that Satan has given to your poor Eutychuses? or cannot you bring that civility into fashion among your hearers, to wake one another ?

Finally, After all the generous essays and labours to do good that may fill your lives, your people will probably treat you with ingratitude. Your

salaries will be meaner than those at Geneva. They will neglect you; they will oppress you; they will withhold from you what they have engaged, and you have expected. You have now one more opportunity to do good, and so to glorify your Saviour. Your patience, O ye tried servants of God, your patience will do it wonderfully! To "bear evil," is to "do good." The more patient you are under ill usage, the more you exhibit a glorious Christ to your people, in your conformity to your adorable Saviour. The more conformed you are to Him, the more prepared you are, perhaps, for some amendment in your condition in this world—most certainly for the rewards of the heavenly world, when you shall appear before the Lord, who says, "I know thy works and charity, and service, and faith, and thy patience."

It was said of Ignatius, "that he carried Christ about with him, in his heart:" and this I will say, if to represent a glorious Christ to the view, the love and the admiration of all people, be the grand intention of your life; if you are desirous to be a star to lead men to Christ; if you are exquisitely studious, that the holiness and yet the gentleness of a glorious Christ may shine in your conversation; if in your public discourses you do with rapture bring in the mention of a glorious Christ in every paragraph, and on every occasion where he is to be spoken of, and if in your private conversation you contrive to insinuate something of his glories and praises, wherever it may be decently introduced; finally, if when you find that a glorious Christ is the more considered and acknowledged by your means, it fills you with "joy unspeakable and full of glory," and you exclaim,

" Lord, this is my desired happiness!" truly, you then live to good purpose—you " do good" emphatically!

There was a worthy minister, whom the great Cranmer designed for preferment, and he gave this reason of his design—" Nihil appetit, nihil ardet, nihil somniat, nisi Jesum Christum"—" He seeks nothing, he longs for nothing, he dreams about nothing, but Jesus Christ." Verily, such " men of Christ" are " men of God;" they are the favourites of heaven, and shall be favoured with opportunities to do good above any men in the world; they are the men whom the king of heaven will delight to honour, and they are the *Gaons* of christianity.

If I reserve one thing to be mentioned after *finally*, it is because I doubt whether it ought to be mentioned at all. In some Reformed Churches they do not permit a minister of the Gospel to practice as a physician, because either of these callings is generally sufficient to employ him who faithfully follows it: but, the priests of old, who preserved in the archives of their temples the records of the cures which had been thankfully acknowledged there, communicated from thence directions for cures in similar cases among their neighbours. Nor has it been uncommon in later ages for clergymen to be physicians. Not only such monks as Aegidius Atheniensis and Constantius Afer, but bishops as Bochelt and Albicus, have appeared in that character. Thus Mr. Herbert advises that his " Country minister" (or at least his wife) should be a kind of physician to the flock; and we have known many a country minister prove a great blessing to his flock by being such. If a minister attempt this, let him always make it a means of

doing spiritual good to his people. It is an angelical conjunction, when the ministers of Christ, who do his pleasure, become also physicians and Raphaels to their people. In a more populous town, however, you will probably chuse rather to procure some religious and accomplished physician to settle in your neighbourhood, and make medical studies only your recreation; yet with a design to communicate to your Luke whatever you meet with worth his notice, and at times unite your counsels with him for the good of his patients. Thus you may save the lives of many persons, who themselves may know nothing of your care for them.

FROM the tribe of Levi, let us proceed with our proposals to the tribe of Simeon; from which there has been a frequent ascent to the former. The SCHOOLMASTER has many opportunities of doing good. God make him sensible of his obligations! We read, that "the little ones have their angels." It is hard work to keep a school; but it is God's work, and it may be so managed as to be like the work of angels: the tutors of the children may be like their "tutelar angels." Melchior Adams properly styled it "Molestissimam, sed Deo longe gratissimam functionem."—"An office most laborious, yet to God most pleasing."

Tutors! will you not regard the children under your wing, as committed to you by the glorious

Lord with such a charge as this?—" Take them, and bring them up for me, and I will pay you your wages." Whenever a new scholar comes under your care, you may say—" Here, my Lord sends me another object, for whom I may do something, that he may be useful in the world." Suffer little children to come unto you, and consider what you may do, instrumentally, that of such may be the kingdom of heaven.

Sirs, let it be your grand design—to instil into their minds the documents of piety. Consider it as their chief interest, and yours also, that they may so know the Holy Scriptures as to become wise to salvation. Embrace every opportunity of dropping some honey from the rock upon them. Happy the children, and as happy the master, where they who relate the history of their conversion may say, "There was a schoolmaster who brought us to Christ." You have been told—" Certainly, it is a nobler work to make the little ones know their Saviour, than know their letters. The lessons of Jesus are nobler things than the lessons of Cato. The sanctifying transformation of their souls would be infinitely preferable to any thing in Ovid's Metamorphoses.

CATECHISING should be a *frequent*, at least a *weekly* exercise in the school; and it should be conducted in the most edifying, applicatory, and admonitory manner. In some places the magistrate permits no person to keep a school, unless he produces a testimonial of his ability and disposition to perform the work of *Religious Catechising*.*

* Aptitudinis ad munus illud imprimis puerorum catechisationem.

Dr. Reynolds, in a funeral sermon for an eminent schoolmaster, has the following passage, worthy to be written in letters of gold: "If grammar-schools have holy and learned men set over them, not only the brains, but also the souls of the children might there be enriched, and the work both of learning and of grace be early commenced in them." In order to this, let it be proposed, that you not only pray with your scholars daily, but also take occasion, from the public sermons, and from remarkable occurrences in your neighbourhood, frequently to inculcate the lessons of piety on the children.

Tutors in the colleges may do well to converse with each of their pupils alone, with all possible solemnity and affection, concerning their internal state, concerning repentance for sin, and faith in Jesus Christ, and to bring them to express resolutions of serious piety. You may do a thousand things to render your pupils orthodox in sentiment, regular in practice, and qualified for public service.

I have read of a Tutor, who made it his constant practice in every recitation, to take occasion, from something or other that occurred, to drop at least one sentence that had a tendency to promote the fear of God in their hearts. This method sometimes cost him a good deal of study, but the good effect sufficiently recompenced him for it.

I should be glad to see certain authors received into the grammar schools as classical, which are not generally admitted there, such as *Castalio* in the Latin tongue, and *Posselius* in the Greek; and I could wish, with some modern writers, that "a

north-west passage" for the attainment of Latin might be discovered; that instead of a journey which might be dispatched in a few days, they might not be obliged to wander, like the children of Israel, many years in the wilderness. I might recite the complaint of Austin, "that little boys are taught in the schools the filthy actions of the Pagan gods, for reciting which," said he, "I was called a boy of promise;*" or the complaint of Luther, "that our schools are Pagan rather than Christian." I might mention what a late author says, "I knew an aged and eminent schoolmaster, who after keeping a school about fifty years, said with a sad countenance, that it was a great trouble to him that he had spent so much time in reading Pagan authors to his scholars; and wished it were customary to read such a book as Duport's verses on Job rather than Homer, &c.; I pray God, to put it into the hearts of a wise parliament to purge our schools; that instead of learning vain fictions, and filthy stories, they may become acquainted with the word of God, and with books containing grave sayings, and things which may make them truly wise and useful in the world."—But I presume little notice will be taken of such wishes as these. It is with despair that I mention them.

Among the occasions for promoting religion in the scholars, one in the *Writing Schools* deserves peculiar notice. I have read of an atrocious sinner who was converted to God, by accidentally reading the following sentence of Austin written in a window: "He who has promised Pardon to the penitent sinner, has not promised Repentance to the

* Ab hoc bonæ spei puer appellabar.

presumptuous one." Who can tell what good may be done to the young scholar by a sentence in his copy-book? Let their copies be composed of sentences worthy to be had in everlasting remembrance —of sentences which shall contain the brightest maxims of wisdom, worthy to be written on the fleshly tables of their hearts, to be graven with the point of a diamond there. God has blessed such sentences to many scholars; they have been useful to them all their days.

In the Grammar School also, the scholars may be directed, for their exercises, to turn into Latin such passages as may be useful for their instruction in the principles of Christianity, and furnish them with supplies from "the tower of David." Their letters also may be on subjects which may be friendly to the interests of virtue.

I will add, it is very desirable to manage the *Discipline* of the school by means of rewards, rather than of punishments. Many methods of rewarding the diligent and deserving, may be invented; and a boy of an ingenious temper, by the expectation of reward, (ad palmæ cursurus honores) will do his best. You esteem Quintilian. Hear him: "Cavendum a plagis, se potius laude, au aliorum prælatione, urgendus est puer."* If a fault must be punished, let instruction, both to the delinquent and to the spectator, accompany the correction. Let the odious name of the sin which enforced the correction be declared; and let nothing be done in anger, but with every mark of tenderness and concern.

* Use stripes sparingly, rather, let the youth be stimulated by praise, and by the distinctions conferred on his classmates.

Ajax Flagellifer may be read in the school; he is not fit to be the master of it. Let it not be said of the boys, they were brought up in "the school of Tyrannus." Pliny says, that bears are the better for beating; more fit to have the management of bears than of ingenuous boys, are those masters who cannot give a bit of learning without giving a blow with it. Send them to the tutors of the famous Lithuanian school at Samourgan. The harsh, Orbilian way of treating children, too commonly used in the schools, is a dreadful curse of God on our miserable offspring, who are born "children of wrath." It is boasted sometimes of a schoolmaster, that such a brave man had his education under him; but it is never said, how many who might have been brave men, have been ruined by him; how many brave wits have been dispirited, confounded, murdered by his barbarous way of managing them.

We have already proposed to the PASTORS of Churches various ways of doing good; we shall now lay before the CHURCHES themselves some proposals of objects, in which they may do well to join their pastors.

DAYS OF PRAYER, occasionally observed, for the express purpose of obtaining the sanctifying influences of the Spirit of God on the rising generation, have had a marvellous efficacy in producing a religious posterity in the land, and "a seed accounted to the Lord for a generation." Such an acknowledgment of the necessity and excel-

lency of supernatural grace, would be a very probable preparative and introduction to the communication of it. And when the children see their parents thus earnestly seeking the grace of God for them, it would have a natural tendency to awaken them to an earnest seeking of it for themselves. The sermons also preached by the ministers on such solemn occasions, would, probably, be very awakening ones. That this Proposal has been so little attended to, is lamentable and remarkable; but—" They all slumbered and slept."

There is another Proposal which has been tendered to all our churches, and regarded by some of them:

That the several churches, having in an instrument proper for the purpose, made a catalogue of such things as have indisputably been found amiss among them, do with all seriousness and solemnity pass their votes, That they account such things to be very offensive evils, and that renouncing all dependance on their own strength, to avoid such evils, they humbly implore the help of divine grace to assist them in watching against the said evils both in themselves and in one another: And that the communicants resolve, frequently to reflect upon these their acknowledgments and protestations, as perpetual monitors to them, to prevent the miscarriages by which too many professors are so easily overtaken.

It has been considered, that such humble recognitions of duty will not only be accepted by our God, as declarations for him, upon which he will declare for us; but also, that they are the way of the new covenant, for obtaining assistance to perform our duty.

A particular church may be an illustrious pillar of the truth, by considering what important truths may call for special, signal, open testimonies; and they may excite their pastors to the composing of such testimonies, and likewise assist them in the publication of them. It is probable that God would accompany such testimonies with a marvellous efficacy to suppress growing errors and evils. A proposal of this nature may be worthy of some consideration.

1. It were desirable that every particular church should be furnished with a stock, that may be a constant and ready fund for the propagation of religion; and that every minister would use his best endeavours, both by his own contribution according to his ability, and by applying to well-disposed persons under his influence, to increase the stock; either in the way of public collections made at certain periods, or in that of more private and occasional communications.

2. This evangelical treasury may be lodged in the hands of the deacons of the respective churches in which it is collected; who are to keep exact accounts of the receipts and disbursements; and let nothing be drawn from it, without the knowledge and consent of the church to which it belongs.

3. The first and main intention of this evangelical treasury is to be, the propagation of religion: and therefore, when any attempts of usefulness are to be made on unevangelised places, the neighbouring ministers may consult each of the churches, what proportion they may allow out of their evangelical treasury, towards the support of so noble an undertaking.

4. This evangelical treasury may be applied to other pious uses, and especially to such as any particular church may think fit, for the service of religion in their own vicinity. Such as the sending of bibles and catechisms to be dispersed among the poor, where it may be thought necessary. Likewise, giving assistance to new congregations, in their first attempts to build meeting-houses for the public worship of God with scriptural purity.

Query—Our churches have their sacramental collections, and it is not fit indeed that they should be without them. The primitive Christians did the same: Justin Martyr informs us of the "collections," and Tertullian of the "gifts of piety" which were made on such occasions. But would not our churches do well to augment their liberality in their grateful and joyful collections at the table of the Lord, and to resolve that what is now collected shall be part of their evangelical treasury; not only for the supply of the table and the relief of the poor, but also for such other services to the kingdom of God as they may, from time to time, find occasion to countenance?

From ecclesiastical circumstances, which, in such a subject as the present, may with the utmost propriety claim the precedency, we will make a transition to POLITICAL. Now—"Touch the mountains, and they will smoke!" O when shall wisdom visit princes and nobles, and all the judges of the earth, and inspire them to preserve the due lustre of their character, by a desire to do

good on the earth, and a study to glorify the God of heaven! The opportunities to do good, which rulers possess, are so evident, so numerous, and so extensive, that the person who addresses them, cannot but be overwhelmed with some confusion of thought, scarcely knowing where to begin, when to conclude, or how to assign a fit order to his addresses. Indeed, the very definition of government is, "A care for the safety of others." Sirs, from whom have you received this power? "You could have no power at all, except it were given you from above." Certainly what is thus received from God, should be employed for God. "Be wise now therefore, O ye kings; be instructed, ye judges of the earth: serve the Lord with fear," lest you forget and offend him who has made you what you are. Kiss the feet of the Son of God, lest he be displeased at the neglect of your duty. Do not kindle the wrath of him who is "the blessed and only Potentate, the King of Kings, and Lord of Lords." What is the name of a magistrate? The name which he that made him has given him is, "the minister of God for good." His empty name will produce a sad crime, if he do not set himself to "do good," as far as ever he can extend his influence. Is he a vicegerent for God, and shall he do nothing for God? Gross absurdity! black ingratitude! Is he one of those whom the word of God has called gods? Gods who do no good, are not worthy of that honourable appellation, but another name too horrible to be mentioned, belongs to them: such rulers we may call gods "that have mouths but they speak not; eyes but they see not; noses but they smell not; and hands but they handle

not!" Government is called, "The ordinance of God;" and as the administration of it is to avoid those illegalities which would render it no other than a violation of the ordinance; so it should vigorously pursue that noble and blessed end for which it is designed—the good of mankind. Unworthy of all their other flourishing titles, are those rulers who are not chiefly ambitious to be entitled benefactors. The greatest monarch in christendom, one who by computation has fourscore millions of subjects, and whom the Scripture styles, "The head over many countries," is in the sacred prophecies called "A vile person:" and such indeed is the character of every magistrate who does not aim to do good in the world. Rulers who make no other use of their superior station than to swagger over their neighbours, command their obsequious flatteries, enrich themselves with their spoils, and then wallow in sensual and brutal pleasures, are the basest of men. From a sense of this the Venetians, though they allow concubines, yet never employ a tradesman whom they observe to be excessively addicted to sensual gratifications; esteeming such a character a mere cipher. Because a wretched world will continue averse to the kingdom of the glorious and only Saviour, and say of our Immanuel, "We will not have this man to reign over us;" it is therefore very much put into the hands of such selfish, sensual, and wicked rulers. While the deserved curse of God remains upon an impious and infatuated world, but few rulers will be found who will seriously and strenuously devise its good, and seek to be blessings to it. Many, alas! there are, whose lives are not worthy of a prayer, nor their deaths of a tear.

Athanasius has well answered the question, Whence it is that such worthless and wicked men get into authority: "It is," says he, "because the people are wicked, and must be punished with men after their own hearts." Thus, when a Phocas was made emperor, a religious man complaining to heaven, "Why hast thou made this man emperor?" was answered, "I could not find a worse." Evil rulers are well reckoned by the historian, among the effects "of divine vengeance;" they may go into the catalogue with the sword, the pestilence, and fire. One man may be worse than all three. Such bring up the rear in the train of the "pale horse"—"the beasts of the earth."

"O our God, our God, when will thy compassions to a miserable world appear in bestowing upon it good rulers, able men, men of truth, fearing God, and hating covetousness! O that the time were come, when there shall be a ruler over men, the Just One, thy Jesus, ruling in the fear of God; he shall be as the light of the morning, when the sun riseth: under him the mountains shall bring peace to the people, and the little hills by righteousness. Hasten it in thy good time, O Lord! How long, O Lord, holy and true, dost thou not judge, and make the kingdoms of this world thy own, and remove them that corrupt the earth, and in a great chain bind up him who pretends that the kingdoms of the world are his, and those who are the rulers of the darkness of this world!"

All you that love God, add your Amen, to hasten the coming of this day of God.

In the mean time it cannot be expressed how

much good may be done by the chief magistrate of a country who will make the "doing of good" his chief intention: witness a Constantine, a Theodosius, or a Gratian. The first of these, notwithstanding the vast cares of the empire to engage his time, yet would every day, at stated hours, retire to his closet, and on his knees offer up his prayers to the God of Glory. And that he might recommend this duty to the world, this admirable emperor caused his image on all his gold coins, and his pictures and statues, to be made in a praying posture, with his hands extended, and his eyes lifted up to heaven. O imperial piety! to behold such a prince thus publicly espousing the cause of religion, one would think were enough to convert a world! It would be so, if it were not for the dreadful energies of one, who is become by the wrath of God, "The prince of this world!" The virtuous example of such a monarch as we have just described, is almost enough to reform whole nations; it carries with it irresistible charms, by which the whole world is attracted and won upon. A prince exemplary for piety, like the sun shining in his meridian strength, sheds the rays of heaven with a most penetrating force upon the people, "rejoicing under his wings." Such an instance is now uncommon; but it will not be so in the approaching age, when the "Kings of the earth shall bring their glory and honour" into the holy city. A little piety in princes makes a glaring show; the eyes of their subjects are dazzled, and their minds ravished with it. What then would be done by a degree of piety in them, that should bear a proportion to the degree of their dignity, and if their piety were as much

above that of other men as their station? Roll on, ye ages, to bring about such admirable spectacles!

What a vast influence might such princes have on the reformation of the world, and consequently on its felicity, by dispensing preferments and employments to none but such as were recommended to them by their virtue! If good men generally were put into commissions, and none but such made commanders at sea, or on shore, what a great change for the better would the world immediately be blessed with! I will beg leave to say that it would be a most comprehensive service to a nation to get them unfettered from any *test* that may render honest and faithful men incapable of serving them. And I will take the liberty of saying, that *displacing a few officers* on account of their vicious character, would do far more to improve the state of a depraved and afflicted nation, than a thousand *proclamations against vice*, not followed with such regulations.

Good laws are important engines to prevent much evil; indeed, they reach none without doing some good to them: all, therefore, who have any concern in the legislation, should be active in promoting such laws as may prove of permanent advantage. The representatives of a people, will do well to inquire "What is there still defective in our laws, leaving the iniquities or the necessities of men unprovided against?" and "What further laws may be proposed, to advance the reign of righteousness and holiness?" There have been laws (and sometimes none of the best,) which have rendered the names of their authors immortal: but the remembrance of "the man who first proposed *a good law*," is far more honourable than a statue

erected to his memory. But, sirs, if your fellow men forget such an action, it will not fail of a recompence in God's remembrance, or your own. You know whose prayer it was—" Think upon me, my God; for good, according to all that I have done for this people."

Magistrates may do incredible good by countenancing worthy ministers. To settle and support such "men of God" in a place, is to become, I may say, the *grandfathers* of all the good which those men do in the place. Their consultations and combinations with able, faithful, zealous ministers, may produce better effects than any astrologer ever foretold of the most happy conjunction. When Moses and Aaron unite to do good, what cannot they effect? Queen Elizabeth admired the happiness of Suffolk, in her progress through the country, where she observed a remarkably good understanding to subsist between virtuous magistrates and faithful ministers.

Briefly: We will observe a decorum in our proposals, and not suppose inattention or incapacity in the persons to whom we offer them. It shall only be proposed, that, since magistrates are usually men of abilities, they would sometimes retire to a serious contemplation on that generous question, "What good may I do in the world?" and to observe what they are themselves able to invent, (assisted by the implored grace of heaven,) as part of that good which they are to perform in "serving their generation."

I mistake if old Theognis * had not a maxim, which ought never to be forgotten, "when the ad-

* An ancient Greek poet of Megara in Achaia. He flourished about 144 years B. C. A moral work of his is extant, containing a summary of precepts, &c.

ministration of affairs is placed in the hands of men, proud of command, and devoted to their own private emolument, depend upon it the people will soon become a miserable people." I propose that this maxim be carefully remembered, and this mischief avoided.

I add one thing more—"Thinkest thou this, O man that judgest, that thou shalt escape the judgment of God?"—Let the judges of the people remember that God will one day bring them into judgment.* O that rulers would realize this to themselves—that they must give an account to God of the administration of their government. Sirs, the great God, before whom the greatest of you all is but a worm, will demand of you—"Whether you were faithful in the discharge of your office?—What you did for his kingdom in your office? Whether you did what you was able that the world might be the better for you?" If you would frequently take this subject into your consideration, it could not but stimulate you to the performance of many actions, which would be "no grief of heart" to you, another day. He was one of the best rulers in the world, who thus expressed himself, "What shall I do when God riseth up; and when he shall visit, what shall I answer him?" Even Abubeker, the successor of Mahomet, when his people expostulated with him for walking on foot, when he reviewed his army, said, "I shall find my account with God for these steps." He has less christianity than a Mahometan, who is utterly unmindful of the account he must give to God for the steps which he takes.

* Judex nuper eram; jam judicor. I was but lately a judge; now I am at the bar.

How prosperously did the affairs of Neo-Cæsaria proceed, when Basil, who resided there, could give this account of the governor—"He was a most exact observer of justice; yet very courteous, obliging, and easy of access to the oppressed. He was equally at leisure to receive the rich and the poor; but all wicked men were afraid of him. He utterly abhorred the taking of a bribe; and his design was, in brief, to raise christianity to its primitive dignity." A Mahometan captain-general, whose name was Caled, once said to a christian—"It does not at all become men in eminent stations, to deal deceitfully, and descend to tricks." It is a miserable thing indeed, when christians, in eminent stations, will do such things!

THE PHYSICIAN enjoys many opportunities of doing good, and so rendering himself "a beloved physician;" for this purpose we shall offer our advice.

Zaccuth, the Portuguese, who, among many other works, composed "A history of the most eminent physicians," after he was settled in Amsterdam, submitted to circumcision, and thereby evinced, that for the thirty preceding years of his life, he had only dissembled christianity at Lisbon; yet, because he was very charitable to poor patients, he was highly esteemed: we now apply ourselves to those whose love to christianity is, we hope, "without dissimulation." From them may be expected a charity and a usefulness, which

may entitle them to a remembrance in a better history than that of *Zacutus Lusitanus*—in that "book of life," in which a name will be deemed far more valuable than any which are recorded in the "Vitæ Illustrium Medicorum"—The lives of illustrious physicians. *

By serious and shining piety in your own example, you will bear a glorious testimony to the cause of God and religion. You will glorify the God of nature, and the only Saviour. Your acquaintance with nature will indeed be your condemnation, if you do it not. Nothing is so *unnatural* as to be *irreligious*. "Religio Medici," (the religion of the physician) has the least reason of any under heaven to be an "irreligion." They have acted the most unreasonable part, who have given occâsion for that complaint of christians—"Ubi tres medici, tres athei."—"Where there are three physicians, there are three atheists." It is sad to reflect, that when we read about the state of the *Rephaim* in the other world, the *physicians* are, by so many translators, carried into it. It is sad to reflect, that the Jews should imagine they have reason to say—"Optimus inter medicos ad gehennam"—"The best of the physicians go to hell." For this severe sentence, they assign the following cause—"Non enim metuit a morbis; vescitur laute, nec confringit cor suum Deo; aliquando etiam interficit homines, quando pauperes quos posset, non sanat"—"for he is not warned by diseases; he fares sumptuously, and humbles not his heart before God. Sometimes he is even accessary to the death of men, when he neglects the

* By Peter Castellanus.

poor, whom he might cure."—A sad story, if it be true!

Gentlemen, you will never account yourselves such adepts as to be at a stand in your studies, and make no further progress in your inquiries into the nature of diseases and their remedies. "A physician arrived at his full growth"—looks dangerously and ominously. Had the world gone on with merely an *Esculapius*, furnished only with a goat whose milk was *pharmacy*, and a dog, whose tongue was *surgery*, we had been in a miserable state. You will be diligent—studious—inquisitive; and continue to read much, to think more, and to pray most of all; and be solicitous to invent and dispense something very considerable for the good of mankind, —which none before you had discovered:—be solicitous to make some addition to the treasures of your noble profession. To obtain the honour of being a *Sydenham* may not be in your power;* yet "to do something" is a laudable ambition.

By the benefit they expect from you, and by the charms of your polite education and manners, you are sometimes introduced into the familiar acquaintance of great men: persons of the first quality entertain you with freedom and friendship: probably you become, under the oath of Hippocrates, a kind of confessors to them, (indeed for several ages, the confessors were usually the physicians of the people)—What an advantage does this furnish you with for doing good! The poor Jews, both in the east and west parts of the world, have procured many advantages by means

* Non cuivis homini contingit.

of their countrymen, who have risen to be physicians to the princes of the countries in which they resided. Sirs, your permission "to feel the pulse" of eminent persons, may enable you to promote many a good work: you need not be told what: you will soon perceive excellent methods, if you will only deliberate upon it:—"What proposals may I make to my patient, by attending to which, he may do good in the world?" If you read what Gregory Nazianzen writes of his brother Cæsarius, a famous and respectable physician, you will doubtless find your desires excited to act in this manner. You know how ready the sick are to hear of good proposals; and how seasonable it is to urge such upon them, when the commencement of recovery from sickness, calls for their gratitude to the God of their health. And for persons also who are in health, you may find, "Mollissima tempora fandi"—"Seasonable times to drop a hint."

Physicians are frequently men of universal learning: they have sufficient ability, and sometimes opportunity to write books on a vast variety of subjects, whereby knowledge and virtue may be greatly advanced in the world. The late Epic poems of a Blackmore, and Cosmologia Sacra of a Grew, are recent examples: mankind is much indebted to those learned physicians; their names are immortalised; they need no statues, nor need they mind the envy of a modern Theophrastus. A catalogue of books written by learned physicians, on various subjects, besides those of their own profession, would in itself almost make a volume. In the great army of learned physicians who have published their labours on the "word which the Lord has given," and for the service of his church,

and of the world, I humbly move, that the incomparable Zuinger and Gesner, may appear as field-officers. A city *Tauris* were too mean a present for physicians of such distinguished merit. I propose them to imitation, that many may follow such examples. You know that Freher has brought on his theatre, nearly five hundred famous physicians, with some account of their lives and works; there are very few Britons among them, and none at all that lived to the end of the former century. What a vast addition might there be since made to that "list of honour," from the British nations! May an excellent ambition to be enrolled in it, excite those who have ability, to "do worthily!"

Physicians have innumerable opportunities to assist the poor, and to give them advice *gratis*. It was a noble saying of Cicero, "Nil habet fortuna melius, quam ut possis, neque natura præstantius, quam ut velis, servare plures."* But I will set before you a higher consideration than that, with which a Pagan Kirker was ever acquainted. Sirs, the more charity, compassion, and condescension with which you treat the poor, the nearer will you approach to the greatest and highest of all glories;—an imitation of your adorable Saviour. You will readily say, "Quod decuit Christum, cur mihi turpe putem?"† In comparison of this consolation, it will be a small thing to say to you, that your coming among the poor, will be to them like the descent of the Angel of Bethesda. We will not presume to prescribe to you, what good you shall do to the poor; but

* A man cannot have better fortune than to be able, nor a better temper than to be willing, to save many.

† Why should I esteem that mean, Which reflected honour on Christ.

beg leave to enter an objection against your taking any fees on the Lord's day; because the time is not yours, but the Lord's.

When we consider how much the lives of men are in the hands of God; what a dependance we have on the God of our health, for our cure when we have lost it; what strong and remarkable proofs we have had of angels, by their communications or operations, contributing to the cure of the diseases with which mortals have been oppressed; and the marvellous efficacy of prayer for the recovery of a sick brother who has not sinned a "sin unto death:"—what better thing can be recommended to a physician who desires a prayer to "do good," than this—to be a man of prayer. In your daily and secret prayer, carry every one of your patients, as you would your own children, to the glorious Lord our healer, for his healing mercies: place them, as far as your prayers will do it, under the beams of the "Sun of Righteousness." And as any new case of your patients may occur, especially if there be any difficulty in it, why should you not make your particular and solicitous application to heaven for direction:—"O Lord, I know that the way of man is not in himself, nor is it in man that walketh, to direct his steps; nor in man that healeth, to perform his cures." Hippocrates advised physicians, when they visited their patients, to consider whether there might not be something supernatural in the disease: "Divinum quiddam in morbo." Truly, in some sense, this is always the case, and should be so considered. What a heavenly life might you lead, if your profession were carried on with as

many visits to heaven, as you pay to your patients!" One Jacob Tzaphalon, a famous Jew of the former century, published at Venice, a book intituled, "Precious Stones." There are several prayers in the book, and among them a pretty long one, "For physicians when they go to visit their patients." That expression of the Psalmist, "Thou hast made me wiser than mine enemies," may be read, "Thou hast made me wise *from* mine enemies." "We ought to learn, even from an enemy; Fas est, et ab hoste." Surely christianity will not, in her devotions, fall short of Judaism!

We read that "Heaviness in the heart of man, maketh it stoop; but a good word maketh it glad. A cheerful heart doeth good like a medicine; but a broken spirit drieth up the bones." Baglivi is not the only physician who has made the observation, "That a great many of our diseases, either arise from a weight of cares lying on the minds of men, or are thereby increased. Some diseases that seem incurable, are easily cured by agreeable conversation. Disorders of the mind first bring diseases on the stomach; and so the whole mass of blood gradually becomes infected; and as long as the mental cause continues, the diseases may indeed change their forms, but they rarely quit the patients." Tranquillity of mind will do wonderful things towards the relief of bodily maladies. It is not without reason that Hosman, in his dissertation, "Des Moyens de Vivre Long-temps," insists on tranquillity of mind as the chief among the "means to promote longevity;" and says, that this is the meaning of that passage; "The fear of the Lord tendeth to life." They who have

practised the "art of curing by expectation," have made experiments of what the mind will do towards the cure of the body: this may be also known by practising the "art of consolation." I propose then, that the physician endeavour to find out, by all possible ingenuity of conversation, what matter of anxiety there may have been upon the mind of the patient, that has rendered his life burdensome. Having discovered the burden, use all possible ways to take it off. Offer him such thoughts as may be the best *anodynes* for his distressed mind; especially the "right thoughts of the righteous," and the means of obtaining composure of mind upon religious principles. Give him a prospect, if you can, of some deliverance from his distresses, or some abatement of them. Excite in him as pleasing thoughts as possible: scatter the clouds, and remove the loads with which his mind is perplexed; especially by representing and magnifying the mercy of God in Christ to him. It is possible, sir, that in this way also, you may find abundant opportunities of usefulness, by doing yourself, or by bringing others to do kindness to the miserable.

What should hinder you from considering the *souls* of your patients; their spiritual health; what they have done, and what they have to do, that they may be on good terms with heaven! You may take occasion, from their natural disorders, to affect your own mind and theirs also, with a sense of our corresponding moral ones. You may make your conversation with them, a vehicle for conveying such admonitions of piety, as may be most needful for them: that they may be found neither unprepared for death, nor unthankful and unfruit-

ful, if their lives should be prolonged. This you may do, without any intrusion on the office of the minister: on the contrary, you may at the same time do a very good office for the minister, as well as for the patient; and may inform the minister, when, where, and how he may be very serviceable among the miserable, with whose cases he might otherwise remain unacquainted. The "art of healing" was, you know, first brought into a system, by men who had the "care of souls:" and I know not why they who profess that noble "art" should wholly cast off that "care." Perhaps you remember to have read of a king who was also a physician, (for other crowned heads, besides Mithridates, Hadrianus, and Constantinus Pogonatus have been so,) and who gave this reason why the Greeks had diseases among them which remained so much uncured; "Because they neglected their souls, the chief thing of all." For my part, I know not why the physician should wholly neglect the souls of his patients.

I will not detain you much longer. You are not ignorant, that medicine once was, and in many unevangelised parts of the world is still esteemed a thing *horribly magical*. Celsus relates, as a part of the Egyptian philosophy current in his time, that the body of man was divided into thirty-six parts, each of which was the peculiar allotment and possession of a demon; and this demon was invoked by the Magi to cure diseases of the part that belonged to him. Even in Galen's time we find Egyptian Legerdemain * practised: he himself writes of it. From Egypt other countries

* Prestigiaturas Ægyptias.

became acquainted with this art: hence medicines were called *pharmaca.** The Oriental nations had their Teraphim for the cure of diseases: hence the same Greek word signifies both to worship and to cure; and the "cure of diseases" is reckoned by Eusebius as one main article of the Pagan theology. God used all proper means to prevent his people from having any thing to do with such sort of men or of means. He recommended to them the study of nature, and of natural remedies. Thus, after the example of Solomon, they studied botany, and had their apothecaries, who were to furnish them with materials for medicines. The princes of India had, as Pliny informs us, their medicinal gardens. Probably Naboth's vineyard might have such a one in it; and this might be the reason why Ahab so coveted it. Joram, the son of Ahab, repaired thither to be cured of his wounds. An excellent Physician, in a late composition with which he has favoured the public, supposes that the sin of Asa, when he "sought not unto the Lord, but unto the physicians," was both occasioned and aggravated by this circumstance, that there were at that time none but magical physicians. But others have thought that some of Asa's ancestors had been medically disposed, and were students in the art of healing. From hence might come the name of Asa, which in Chaldee, means physician. On this account the king might have the greater esteem for those who were skilled in medicine, and might put such a confidence in them as to neglect the glorious God, the only author and giver of health. What I

* Pharmacos, in Greek, being a sorcerer.

aim at in this paragraph, is to encourage a conduct the reverse of all this; that my honourable Asa, (such the son of Sirach has taught me to call him) would himself continually go to God our Saviour, and as far as possible, bring all his patients to him also.

Finally—An industrious and ingenious gentleman of your profession, has a passage in his Pharmacopœia Ruteana, which I will here insert, because very many of you can speak the same language; and by inserting it, I hope to increase the number.

"I know no poor creature that ever came to me, in the whole course of my practice, that once went from me without my desired help, *gratis*. And I have accounted the restoration of such a poor, and wretched creature, a greater blessing to me, than if I had procured the wealth of both the Indies. I cannot so well express myself concerning this matter, as I can conceive it; but I am sure I should have been more pleased, and had a greater satisfaction in seeing such a helpless creature restored to his desired health, than if I had found a very valuable treasure. As I can never repent of the good which I have done this way, so I resolve to continue the same practice, for I certainly know that I have had the signal blessing of God attending my endeavours."

"I will get me unto the RICH MEN, and will speak unto them," for they will know the ways to

"do good," and will think what they shall be able to say when they come into the judgment of their God. A person of quality, quoting that passage, "The desire of a man is his kindness," invited me so to read it, "The only desireable thing in a man is his goodness." How happy would the world be, if every person of quality were to become of this persuasion! It is an article in my commission, "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate." In pursuance thereof, I will remind rich men of the opportunities to "do good," with which God, who gives power to get wealth, has favoured and enriched them. It is a very good account that has been sometimes given of a good man; "As to the wealth of this world, he knew no good in it, but the doing of good with it." Yea, those men who have had very little goodness in them, yet in describing "the manners of the age," in which perhaps they themselves have had too deep a share, have seen occasion to subscribe and publish this prime dictate of reason; "We are none the better for any thing, barely for the propriety's sake; but it is the application of it that gives every thing its value. Whoever buries his talent, betrays a sacred trust, and defrauds those who stand in need of it." Sirs, you cannot but acknowledge that it is the sovereign God who has bestowed upon you the riches which distinguish you. A devil himself, when he saw a rich man, could not but make this acknowledgment to the God of heaven; "Thou hast blessed the work of his hands, and his substance is increased in the land." It is also to be hoped, that

you are not unmindful that the riches in your possession are some of the talents, of which you must give an account to the glorious Lord who has entrusted you with them; and that you will give your account with grief, and not with joy, if it should be found that all your property has been laid out to gratify the appetites of the flesh, and little or nothing of it consecrated to the service of God, and of his kingdom in the world. It was said to the priests of old, when the servants were assigned them; "Unto you they are given as a gift for the Lord." This may be said of all our estates: what God gives us, is not given us for ourselves, but "for the Lord." "Cum crescunt dona, crescunt etiam rationes donorum."* Indeed there is hardly any professor of christianity so vicious that he will not confess that all his property is to be used for honest purposes, and part of it for pious ones. If any plead their poverty to excuse and exempt them from doing any thing this way:—O thou poor widow with thy two mites, eternised in the history of the Gospel, thou shalt "rise up in the judgment with this generation, and shall condemn it;" and let them also know, that they take a course to condemn and confine themselves to eternal *poverty*.

But the main question is, what proportion of a man's income is to be devoted to pious uses? And now, let it not seem a "hard saying,"—if I tell you that *a tenth part* is the least that you can bring under a more solemn dedication to the Lord; for whom, in one sense, we are to lay out our all. A farthing less would make an enlightened and con-

* When God's gifts to us are multiplied, our obligations to give are multiplied.

siderate christian suspicious of his incurring the danger of sacrilege. By the pious uses for which your tenths are thus challenged, I do not intend only the maintenance of the evangelical ministry, but also the relief of the miserable, whom our merciful Saviour has made the receivers of his rents; together with all that is to be more directly done for the preserving and promoting of piety in the world. Since there is a part of every man's revenues due to the glorious Lord, and to purposes of piety, it is not fit that the determination of *what part* it must be, should be left to such hearts as ours. My friend, thou hast, it may be, too high an opinion of thy own wisdom and goodness, if nothing but thy own carnal heart is to determine what proportion of thy revenues are to be laid out for Him, whom thou art so ready to forget when he has filled thee. But if the Lord himself, to whom thou art but a steward, has fixed on any part of our usual income for himself, as it is most reasonable that he should have the fixing of it, certainly a tenth will be found the least that he has called for. A tenth is the least part in the first division of numbers, which is that of units. Grotius remarks it, as the foundation of the laws of tithes: "Numerus denarius gentibus ferme cunctis numerandi finis est. Almost all nations reckon by tens." It is but reasonable, and the very light of nature will declare for it, that the great God, who with a seventh day is owned as the Creator, should with a tenth part be acknowledged as the possessor of all things. We do not allow him so much as *the least*, if we withhold a tenth from him: less than that, is less than what all nations make the *least*. Certainly to

withhold this, is to withhold more than is proper. Sirs, you know the tendency of this. Long before the Mosaic dispensation of the law, we find that this was Jacob's vow: "The Lord shall be my God, and of all that thou shalt give me, I will surely give the tenth unto thee." It seems we do not sufficiently declare that "the Lord is our God," if we do not give a tenth to him. And how can we approve ourselves "Israelites indeed," if we slight such an example as that of our father Jacob. I will ascend a little higher. In one text we read that our father Abraham, "gave Melchisedek the tenth of all." In another text we read of our Saviour Jesus, "Thou art a priest for ever after the order of Melchisedek." From hence I form this conclusion: the rights of Melchisedek belong to our Jesus, the royal high priest now officiating for us in the heavens. The tenths were the rights of Melchisedek; therefore the tenths belong to our Jesus. I do in my conscience believe that this argument cannot be answered; and the man who attempts it, seems to darken the evidence of his being one of the true children of Abraham.

I now renew my appeal to the light of nature: to nature thou shalt go; It is very certain that the Pagans used to *decimate* for sacred uses. Pliny tells us, that the Arabians did so. Xenophon informs us, that the Grecians had the same practice. You find the custom to be as ancient as the pen of Herodotus can make it. It is confirmed by Pausanias and Diodorus Siculus, and a whole army of authors besides Doughty, have related and asserted it. I will only introduce Festus, to speak for them all: "Decima quæque veteres Diis suis

offerebant."* Christian, wilt thou do less for thy God than the poor perishing Pagans did for theirs? "O, tell it not"—but this I will tell; that they who have conscientiously employed their tenths in pious uses, have usually been remarkably blessed in their estates, by the providence of God. The blessing has been sometimes delayed, with some trial of their patience: Not for any injustice in their hands; their prayer has been "pure." And their belief of the future state has been sometimes tried, by their meeting with losses and disappointments. But then, their *little* has been so blessed as to be still a *competency*; and God has so favoured them with contentment, that it has yielded more than the abundance of many others. Very frequently too, they have been rewarded with remarkable success in their affairs, and increase of their property; and even in this world have seen the fulfilment of those promises; "Cast thy grain into the moist ground, and thou shalt find it after many days." "Honour the Lord with thy substance; so shall thy barns be filled with plenty." History has given us many delightful examples of those who have had their *decimations* followed and rewarded by a surprising prosperity of their affairs. Obscure mechanics and husbandmen have risen to estates, of which once they had not the most distant expectation. The excellent Gouge, in his treatise, entitled, "The surest and safest way of thriving," has collected some such examples. The Jewish proverb, "Decima, ut dives fias; Tithe, and be rich," would be oftener verified, if more frequently practised.

* The ancients offered to their gods the tenth of every thing.

"Prove me now herewith, saith the Lord of hosts, if I will not pour out a blessing upon you."

But let the demand of "liberal things" grow upon you: a *tenth* I have called the *least*; for some it is much too *little*. Men of large incomes, who would not "sow to their flesh, and of the flesh reap corruption," may and will often go beyond this proportion. Some rise to a *fifth*; and the religious Countess of Warwick would not stop at any thing short of a *third*. Gentlemen of fortune, who are my readers, would perhaps excuse me if I were to carry them no higher than this, and to say nothing to them of a Johannes Eleemosynarius, who annually made a distribution of *all* to pious uses; and having settled his affairs, said, "I bless God that I have now nothing left but my Lord and Master, Christ, whom I long to be with, and to whom I can now fly with unentangled wings." Yet I will mention to them the example of some eminent merchants, who, having obtained moderate and competent estates, have resolved never to be richer. They have carried on brisk and extensive trades, but whatever profits raised their incomes above the fixed sum, they have entirely devoted to pious uses. Were any of them losers by this conduct? Not one.

The Christian emperor Tiberius II. was famous for his religious bounties: his empress thought him even profuse in them. But he told her that he should never want money so long as, in obedience to a glorious Christ, he should supply the necessities of the poor, and abound in religious benevolence. Once, immediately after he had made a liberal distribution, he unexpectedly found a mighty treasure, and at the same time tidings

were brought to him, of the death of a very rich man who had bequeathed to him all his wealth. And men in far humbler stations can relate very many and interesting anecdotes of this nature, even from their own happy experience. I cannot forbear transcribing some lines of my honoured Gouge on this occasion:

"I am verily persuaded that there is scarcely any man who gives to the poor proportionably to what God has bestowed on him; but, if he observe the dealings of God's providence towards him, will find the same doubled and redoubled upon him in temporal blessings. I dare challenge all the world to produce one instance, (or at least any considerable number of instances,) of a merciful man, whose charity has undone him. On the contrary, as the more living wells are exhausted, the more freely they spring and flow; so the substance of charitable men frequently multiplies in the very distribution: even as the five loaves and few fishes multiplied, while being broken and distributed, and as the widow's oil increased by being poured out."

I will add a consideration which, methinks, will act as a powerful motive upon the common feelings of human nature. Let rich men, who are not "rich towards God," especially such as have no children of their own to make their heirs, consider the vile ingratitude with which their successors will treat them. Sirs, they will hardly allow you a tombstone; but wallowing in the wealth you have left them, and complaining that you left it no sooner, they will insult your memory and ridicule your economy and parsimony. How much wiser would it be for you to do good with

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your estates while you live, and at your death to dispose of them in a manner which may embalm your names to posterity, and be for your advantage in the world to which you are going. That your souls may enjoy the good of paradisaical reflections, at the same time that others are inheriting what you have left to them.

I will only annex the compliment of a certain person to his friend, upon his accession to an estate: "Much good may it do you; that is, much good may you do with it."

I hope we are now ready for *Proposals*; and that we shall set ourselves to "devise liberal things."

Gentlemen! To relieve the necessities of the poor is a thing acceptable to the compassionate God, who has given to you what he might have given to them, and has given it to you that you might have the honour and pleasure of imparting it to them; and who has said, "He that hath pity upon the poor, lendeth unto the Lord." The more you regard the command and example of a glorious Christ in what you do this way, the more assurance you have that in the day of God you shall joyfully hear him saying, "You have done it unto me." And the more humble, silent, reserved modesty you express, concealing even from the left hand what is done with the right, the more you are assured of a great reward in the heavenly world. Such liberal men, it is observed, are generally long-lived men; ("fructus liberat arborem;"*) and at last they pass from this into everlasting life.

* Gathering the fruit relieves the tree.

The true *Lady* is one who feeds the poor, and relieves their indigence.* In the days of primitive christianity, ladies of the first quality would seek out the sick, visit hospitals, see what help they wanted, and assist them with an admirable alacrity. What a "good report" have the mother and sister of Nazianzen obtained from his pen, for their unwearied bounty to the poor! Empresses themselves have stooped to relieve the miserable, and never appeared so truly great as when they thus stooped.

A very proper season for your alms is, when you keep your days of prayer: that your prayers and your alms may go up together as a memorial before the Lord. Verily, there are *prayers* in *alms*: and, "Is not this the fast that I have chosen, saith the Lord." The expression of the beggar among the Jews was; "Deserve something by me:" among us it might be; "Obtain something by me."

There is a certain city, in which every house has a box hanging by a chain, on which is written, "Remember the poor;" and they seldom conclude a bargain without putting something into the box. The deacons have the key, and once a quarter go round the city, and take out the money. When that city was in imminent danger a man of moderate character was heard to say, "That he was of opinion, God would preserve that city from being destroyed, if it were only for the great charity which its inhabitants express to

* The following is supposed to be the etymology of the word *Lady*. It was at first Leafdian, from Leaf or Laf, which signifies *a loaf of bread*, and D'ian *to serve*. It was afterwards corrupted to *Lafdy*, and at length to *Lady*. So that, it appears, the original meaning of the term implies *one who distributes bread*.

the poor." It is the richest city of the richest country, for its size, that ever existed: a city which is thought to spend, annually, in charitable uses, more than all the revenues which the fine country of the Grand Duke of Tuscany brings in to its arbitrary master. " Manus pauperum est Christi gazophylacium."*

When you dispense your alms to the poor, who know what it is to pray, you may oblige them to pray for you by name, every day. It is an excellent thing to have the blessing of those who have been ready to perish, thus coming upon you. Observe here a surprising sense in which you may be " praying always." You are so, even while you are sleeping, if those whom you have thus obliged are praying for you. And now look for the accomplishment of that word: " Blessed is he that considereth the poor: the Lord will preserve him, and keep him alive, and he shall be blessed upon the earth."

Very frequently your alms are dispersed among such persons as very much need admonitions of piety. Cannot you contrive to mingle a spiritual charity with your temporal bounty? Perhaps you may discourse with them about the state of their souls, and may obtain from them, (for which you have now a singular advantage,) some declared resolutions to do what they ought to do. Or else you may convey to them little books, or tracts, which they will certainly promise to read, when you thus desire them.

Charity to the *souls* of men is undoubtedly the highest, the noblest, and the most important

* The hands of the poor are the treasury-box of Christ.

charity. To furnish the poor with catechisms and bibles, is to do for them an incalculable service. No one knows how much he may do by dispersing books of piety, and by putting into the hands of mankind such treatises of divinity as may have a tendency to make them wiser or better. It was a noble action of some good men, who, a little while ago, were at the charge of printing thirty thousand of the "Alarm to the Unconverted," written by Joseph Allein, to be given away to such as would promise to read it. A man of no great fortune has been known to give away without much trouble, nearly a thousand books of piety, every year for many years together. Who can tell, but that with the expence of less than a shilling, you may "convert a sinner from the error of his ways, and save a soul from death." A worse doom than to be "condemned to the mines," rests upon that soul who had rather hoard up his money than employ it on such a charity.

He who supports the office of the evangelical ministry, supports a good work, and performs one; yea in a secondary way performs what is done by the skilful, faithful, and laborious minister. The servant of the Lord who is encouraged by you, will do the more good for your assistance: and what you have done for him, and in consideration of the glorious Gospel preached by him, you have done for a glorious Christ; and you shall "receive a prophet's reward." Luther said; "Si quid scholasticis confers, Deo ipsi contulisti; What you give to scholars, you give to God himself." This is still more true, when the scholars are become godly and useful preachers.

I have somewhere met with the following passage: "It was for several years the practice of a worthy gentleman, in renewing his leases, instead of making it a condition that his tenants should keep a hawk or a dog for him, to oblige them to keep a bible in their houses, and to bring up their children to read and to be catechised." *Landlords!* It is worth your consideration whether you may not in your leases, insert some clauses that may serve the kingdom of God. You are his tenants in those very freeholds in which you are landlords to other men. Oblige your tenants to worship God in their families.

To take a poor child, especially an orphan, left in poverty, and to bestow a liberal education upon it, is an admirable charity; yea, it may draw after it a long train of good, and may interest you in all the good that shall be done by him whom you have educated.

Hence also, what is done for Schools, for Colleges, and for Hospitals, is done for the general good. The endowment or maintenance of these is at once to do good to many.

But, alas! how much of the silver and gold of the world is buried in hands, where it is little better than conveyed back to the mines from whence it came! How much of it is employed to as little purpose as what arrives at Hindoostan, where a great part of it is, after some circulation, carried as to a fatal centre, and by the Moguls lodged in subterraneous caves never to see the light again. "Talia non facit bonæ fidei et spei Christianus.*"

* The christian, whose faith and hope are genuine, acts not thus.

Sometimes elaborate compositions may be prepared for the press, works of great bulk, and of still greater worth, by which the best interests of knowledge and virtue may be considerably promoted; but they lie, like the impotent man at the pool of Bethesda, in silent neglect; and are likely to continue in that state, till God inspire some wealthy persons nobly to subscribe to their publication, and by this generous application of their property, to bring them abroad. The names of such noble benefactors to mankind ought to live as long as the works themselves; and where the works do any good, what these have done towards the publishing of them, ought to be "told for a memorial" of them.

I will pursue this subject still farther. It has been said that "idle gentlemen, and idle beggars, are the pests of the commonwealth." The saying may seem affronting, but they who are offended at it must quarrel with the ashes of a bishop, for it was Dr. Sanderson's. Will you then think, sirs, of some honourable and agreeable employments? I will mention one. The Pythagoreans forbade men's "eating their own brains," or, "keeping their good thoughts to themselves." The incomparable Boyle observes, that "as to religious books, in general, those which have been written by laymen, and especially by gentlemen, have (cæteris paribus) been better received, and more effectual, than those published by clergymen." Mr. Boyle's were certainly so. Men of quality have frequently attained such accomplishments in languages and science, that they have become prodigies of literature. Their libraries also have been stupendous collections, approaching towards Va-

tican or Bodleian dimensions. An English gentleman has been sometimes the most "accomplished person in the world." How many of these (besides a Leigh, a Wolsely, or a Polhill,) have been benefactors to mankind by their admirable writings! It were much to be wished that persons of wealth and elevation would qualify themselves for the use of the pen as well as of the sword, and deserve this eulogium—"They have written excellent things." An English person of quality, in his treatise, entitled, "A View of the Soul," has the following passage,—"It is certainly the highest dignity, if not the greatest happiness, of which human nature is capable in the vale below, to have the soul so far enlightened, as to become the mirror, or conduit, or conveyer of God's truth to others." It is a bad motto for a man of capacity—"My understanding is unfruitful." Gentlemen, consider what subjects may most properly and usefully fall under your cultivation. Your pens will stab atheism and vice more effectually than other men's. If out of your "Tribe" there come forth "those who handle the pen of the writer," they will do uncommon execution. One of them has ingenuously said—"Though I know some *functions*, yet I know no *truths* of religion, which, like the Showbread, are only for the priests."*

I will present to you but one proposal more, and it is this, That you would wisely chuse a friend of good abilities, of warm affections, and of excellent piety (a minister of such a character if you can) and intreat him, yea oblige him to

* Matt. xii. 4.

study for you, and to suggest to you, opportunities to do good. Make him, as *Ambrosius* did his *Origen*, your Monitor. Let him advise you, from time to time, what good you may do. Let him see that he never gratifies you more than by his advice on this head. If a *David* have a *seer* to perform such an office for him, one who may search for occasions of doing good, what extensive services may be done for the temple of God in the world!

Let me only add, that when gentlemen occasionally meet together, why should not their conversation correspond with their superior station? They should deem it beneath them to employ the conversation on trifling subjects, or in such a way that, if it were secretly taken in short hand, they would blush to hear it repeated.* Sirs, it becomes a gentleman to entertain his company with the finest thoughts on the finest themes; and certainly there cannot be a subject so worthy of a gentleman as this—What good is there to be done in the world? Were this noble subject more frequently started in the conversation of gentlemen, incredible good might be achieved.

I will conclude by saying—You must accept of any public service, of which you are capable, when you are called to it. Honest *Jeans* has this pungent passage: "The world applauds the prudent retirement of those who bury their parts and gifts in an obscure privacy, though they have a fair call, both from God and man, to public engagements: but the terrible censure of these men by Jesus

* "Nihil sed nugæ, et risus, et verba proferuntur in ventum—" "Nothing but jesting, and laughing, and words scattered by the wind."

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Christ at the last day, will prove them to have been the most arrant fools that ever lived on the face of the earth." The fault of not employing our talent for the public good, is justly styled, "A great sacrilege in the temple of the God of Nature." It was a sad age of which Tacitus said, "Indolent retirement was wisdom."*

It will be recollected, that one of our first proposals was, that every one should consider "What can I do for the service of God, and the welfare of man?" It may be hoped that all OFFICERS, as such, will conform to what has been proposed. It should be the concern of all officers, from the emperor to the enomotarch, to do all the good they can; there is, therefore, the less occasion to make a more particular application to *inferior officers* of various kinds, all of whom have opportunities to do good, more or less, in their hands. However, they shall not all have reason to complain of being neglected.

In some churches there are ELDERS,† who "rule well," though they do not "labour in the word and doctrine." It becomes such persons often to inquire, "What shall I do to prevent strife, or any other sin, that may become a root of bitterness in the church; and that Christ and Holiness may reign in it; and, that the ministry

* Inertia fuit sapientia.

† In primitive times, Ecclesia seniores habuit—the church had its elders.

of the Pastor may be countenanced, encouraged, and prospered?" Their *visits* of the flock, and their endeavours to prepare the people for special ordinances, may be of great advantage to the state of religion.

There are DEACONS also, with whom the *temporal affairs* of the church are entrusted. It would be well, if they would frequently inquire:—— "What may I do that the treasury of Christ may be increased? What may I do that the life of my faithful Pastor may be rendered more comfortable? What members of the flock do I think deficient in their contributions to support the interests of the Gopel, and shall I say "with great boldness in the faith" to them, on this subject?"

In the STATE there are many officers, to whom the most significant and comprehensive proposal that can be made would be, *To consider their oaths.* If they would seriously reflect on the duties to which their oaths oblige them, and would carefully perform those duties, a great deal of good would be done. But we must a little particularize,

As the REPRESENTATIVES of any place have opportunities to do good to the people at large, so they should be particularly solicitous for the good of that place which has elected them. Their inquiry should be, "What motions may I bring forward which will be for the public good, or for the advantage of my constituents?"

Those whom we call the "SELECT MEN" of a town, will disappoint the expectations which are justly formed of them, if they do not diligently consider, "What shall I do that I may be a blessing to the town which I am now to serve?"

GRAND-JURYMEN may very profitably inquire, "What growing evils or nuisances do I discover which I shall do well to make public?" They should hold their consultations upon these matters, as men in earnest for the good of the country. Indeed all jurymen should be *good men.* Our old compellation of a neighbour by the title of goodman, has this origin; it was as much as to say, one qualified to serve on a jury. Let such therefore answer their original designation, by doing good, and by contriving how they may do it.

Why should CONSTABLES be excused from these obligations? Their name (Constabularius) was first derived from the care of "making unruly horses stand well together in the stable." Sirs, you have it in your power to do much good by being "Masters of restraints," in your walks and otherwise, to unruly cattle. What are vicious persons, though perhaps in honourable stations, but like the beasts! Well-disposed constables have done wonderful things in a town, to promote good order. I must therefore beg them to put to themselves the same question; "What good may I do?"

Where TITHING-MEN are chosen and sworn, they have an opportunity of doing more than a little good, if they will conscientiously perform their duty. Let them well study the laws which lay down their duty, and let them also make the same inquiry: "What good may I do?" Let them consult with one another at certain times, in order to find out what they have it in their power to do, and to assist and strengthen one another in doing it. I have now done with the *civil list.*

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MILITARY COMMANDERS have their opportunities to "do good." They do this in an eminent degree when they support exercises of piety in their several companies and regiments, and when they rebuke the vices of the camp with due severity. Might not societies to suppress these vices be formed in the camp, to very good purpose, under their inspection? If the soldiers ask, "What shall we do?" all my answer at present is, Sirs, consider what *you* have to do.

COMMANDERS AT SEA have their opportunities also. The more absolute they are in their command, the greater are their opportunities. The worship of God seriously and constantly maintained abroad, will have a very happy effect. A body of good orders hung up in the steerage may produce consequences for which all the people in the vessel may at last have reason to be thankful. Books of piety should also be taken aboard, and the men should be desired to retire for the perusal of them, and for other pious exercises.

But whilst our book seems to have so far discharged its office and intention of a *counsellor* as to leave no further expectations, a considerable number of persons present themselves to our notice, who would have just cause for complaint, if among proposals to do good, they should remain unnoticed. Some whom we do not find among those who addressed the blessed morning-star of our Saviour for his direction, yet are now found among those who inquire, "And what shall we do?" I refer to the GENTLEMEN OF THE LAW, who have that in their hands, the end of which is, "To do good;" and the perversion

of which from its professed end is one of the worst of evils.

Gentlemen, your opportunities to do good are such, that proposals of what you are able to do, cannot but promise themselves an obliging reception with you. You have considerable advantages for this purpose, arising from your liberal and gentlemanly education: for with respect even to the common pleaders at the bar, I hope that maxim of the law will not be forgotten: "Dignitas advocatorum non patitur ut in eam recipiatur, qui antea fuerat vilioris conditionis;" "The situation of a lawyer is so dignified, that none should be raised to it from a mean condition in life." Things are not come to so bad a state that an *honest lawyer* should require a statue, as the *honest publican* of old did, merely on the score of *rarity*. You may, if you aim at it, be entitled to one on the score of universal and meritorious *usefulness*.

In order to your being useful, sirs, it is necessary that you should be skilful; and that you may arrive at an excellent skill in the law, you will be well advised what authors to study: on this point, it may be of the utmost consequence to be well advised. The knowledge of your own *statute-law* is incontestibly needful. The same may be said of the *common-law*, which must continually accompany the execution of it. Here, besides useful dictionaries, you have your Cook, Vaughan, Wingate, &c. &c. with whom you may converse. I am sorry to find a gentleman, about the middle of the former century, complaining of the English law, "that the books of it cannot be perused with

any deliberation, under three or four years, and that the expence of them is enormous." I do not propose so tedious a task; for the *civil law* must also be known by those who would be fully acquainted with *legal proceedings*. Huge volumes, and loads of them, have been written upon it; but among these, two small ones, at least, should be consulted, and digested by every one who would not be an *ignoramus*—I mean the *Enchiridion* of *Corvinus*, and *Arthur Duck's* Treatise *De usu et authoritate juris civilis*.* I will be still more free in declaring my opinion. Had I learning enough to manage a cause of that nature, I should be ready to maintain it at any bar in the world, that there never was under the cope of heaven, a more learned man, than the incomparable ALSTEDIUS. He has written on every subject in the whole circle of learning, as accurately and as exquisitely as those who have devoted their whole lives to the cultivation of any one particular subject. The only reason why his compositions are not more esteemed is, the *pleonasm* of his worth, and their desert of so much esteem. To hear some silly men ridicule his labours by a foolish pun on his name—*All's tedious*, is to see the ungrateful folly of the world; for *conciseness* is one of his peculiar excellencies. They might more justly charge him with any thing, than with tediousness. This digression only serves to introduce a recommendation of his "Jurisprudentia," as one of the best books in the world for a lawyer. I shall wrong

* Concerning the use and authority of the common law. [A century has certainly produced other books of great value to the gentlemen of the law, but it was thought proper to retain the author's advice on this subject, as well as on others.]

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it if I say " It is much in a little:" I would rather say " It is all in one."

A lawyer should be a scholar. It is vexatious that the emperor *Justinian*, whose name is now on the laws of the Roman empire,* is by Suidas called " Analphabetos—one who scarcely knew his alphabet." It is vexatious to find *Accursius*, one of the first commentators on the laws, fall into so many gross mistakes, through his ignorance.† But, when you are called upon to be wise, the design is, that you may be wise to do good. Without this disposition, " Doth not their excellency which is in them go away? They die even without wisdom." A foundation of piety must first be laid; an inviolable respect to the holy and just and good law of God. This must be the rule of all your actions; and it must particularly regulate your practice of the law. You are sensible that it was always the custom of the civil law to begin with—" A Deo optimo maximo"—" To the most high and gracious God:" nor was it unusual for the instruments of the law to begin with the first two letters of the name of Christ, in Greek characters. The life of the lawyer should have its beginning there, and be carried on with a constant regard to it. The old *Saxon laws* had the *Ten Commandments* prefixed to them—*Ten Words* of infinitely greater value than the famous *Twelve*

* They bear his name, because it was by his order that *Tribonian* made his hasty, and some say fallacious, collection of them, from the two thousand volumes, into which they had been growing for a thousand years.

† When a sentence of Greek occurred in the text, he was able to afford no better gloss than this, " Hæc Graica sunt, quæ nec legi, nec intelligi possunt—This is Greek, which can neither be read nor explained."

Tables so much admired by *Tully* and other ancient writers; in the fragments of which, collected by *Baldwin*, there are some things horribly unrighteous and barbarous. These are to be the *first laws* with you: and, as all the laws that are contrary to these are *ipso facto* null and void, so, in the practice of the law, every thing disallowed by these must be avoided. The man whom the Scripture calls a lawyer was a *Karaite*, or one who strictly adhered to the written law of God, in opposition to the Pharisee and the *Traditionist*. I know not why every lawyer should not still be, in the best sense, a *Karaite*. By manifesting a reverence for the divine law, both that of reason and that of superadded Gospel, you will do good in the world beyond what you can imagine. You will redeem your honourable profession from the injury which bad men have done to its reputation; and you will obtain a patronage for it very different from that which the Satyr in the idle story of your Saint Evona has assigned to it.

Your celebrated *Ulpian* wrote seven books, to shew the several punishments which ought to be inflicted on christians. It is to be hoped that you will invent as many services to be done to the cause of christianity, services to be performed for the kingdom of your Saviour, and methods by which to demonstrate that you yourselves are among the best of christians.

I am not sure that our Tertullian was the gentleman of that name, who hath some *Consulta* in the Roman *Digesta;* which Grotius and others will not admit: yet Eusebius tells us that he was well skilled in the Roman laws: and in his writings you

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find many law terms, particularly " Prescriptions against Heretics," which were, as we learn from Quintillian and others, the replies of defendants to the actions of the plaintiffs. I propose that others of the faculty study all possible " Prescriptions" against those who would injure the cause of christianity, and " apologies" for the church and cause of our Saviour. But, sirs, it must first of all be done in your own virtuous, exact, upright conduct, under all temptations. The miscarriages of some individuals must not bring a blemish on a noble and useful profession.

But although the profession in general must not be blamed for the faults of a few, yet many will allow the justness of the following answer, which occurs in a late publication, entitled, " Examen Miscellaneum :" " A lawyer who is a knave, deserves death more than the man that robs on the highway; for he profanes the sanctuary of the distressed, and betrays the liberties of the people." To avoid such a censure, a lawyer must shun all those indirect ways of " making haste to be rich," in which a man cannot be innocent: such ways as provoked the father of Sir Matthew Hale to abandon the practice of the law, on account of the extreme difficulty of preserving a good conscience in it. Sir, be prevailed upon constantly to keep *a court of chancery* in your own breast; and scorn and fear to do any thing but that which your conscience will pronounce consistent with, and conducing to—" Glory to God in the highest, peace on earth, and good-will towards men." The very nature of your profession leads you to meditate on " a judgment to come." O that you

would so realize and antedate that judgment, as to do nothing but what you verily believe will be approved in it!

This piety must operate, very particularly, in the Pleading of Causes. You will abhor, sir, to appear in a dirty cause. If you discover that your client has an unjust cause, you will faithfully advise him of it. The question is, "Utrum fallaciis et deceptionibus ad convincendum adversarium uti liceat?—Whether it be lawful to use falsehood and deceit in contending with an adversary?" It is to be hoped that you have determined this question like an honest man. You will be sincerely desirous that truth and justice should take place. You will speak nothing which shall be to the prejudice of either. You will detest the use of all unfair arts to confound evidences, to brow-beat witnesses, or to suppress what may give light in the case. You have nothing to object to that old rule of pleading a cause: "Cognita iniquitate, a suscepto ejus patrocinio advocatus desistere debet.—When the guilt of the party is clearly proved, the counsel ought to withdraw his support." I remember that Schusterus, a famous lawyer and counsellor, who died at Heidelberg in the year 1672, has an admirable passage in his epitaph:

> "Morti proximus vocem emisit;
> Nihil se unquam suasisse consilio,
> Cujus jam jam moriturum peniteret."

"When at the point of death he could say, I never in the whole course of my practice gave an opinion of which I now repent." A lawyer who can leave the world with such language as this,

proves a greater blessing to the world than can be expressed.

I cannot encourage any gentleman to spend much time in the study of the *Canon law*; which *Baptista a Sancto Blasio* has found to contradict the civil law in two hundred instances. The "decrees," the "decretals," the "clementines," and "extravagants," which compose the hideous volumes of that law, would compel any wise man to make the same apology for his aversion to it which such a one once made: "Non possum, domine, vesci stercore humano:—I cannot, sir, feed on that which is vile." Agrippa, who was a doctor of that law, said of it, "It is neither *of* God nor *for* Him: nothing but corruption invented it; nothing but avarice has practised it." Luther began the reformation with burning it. Nevertheless there is one point much insisted on in the canon law, which well deserves your serious consideration; that is,—RESTITUTION. When men have obtained riches without right, or have heaped up wealth in any dishonest and criminal ways, a restitution will be a necessary and essential part of that repentance which alone will find acceptance with heaven. The solemnity of this thought may stand like an "angel with a drawn sword" in your way, when you may be under a temptation to leave the path of duty, to go after the "wages of unrighteousness." Our law was once given to us in French. Many of you, gentlemen, know the *modern* French as well as the *ancient*. Mons. *Placette* has given you a valuable treatise of Restitution, in which there is a chapter, "Des cas ou les Avocats sont obliges a restituer—Of the cases in which counsellors are obliged to make re-

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stitution." In that chapter some persons will find a sad *Bill of Costs taxed* for them; and among other assertions, this is one: "S'il exige une recompense excessive et disproportionée à ce qu'il fait, il est oblige a restituer ce qu'il prend de trop." In plain English: "Excessive fees must be disgorged by restitution." This should be considered.

It is an old complaint, "that a good lawyer is seldom a good neighbour." You know how to confute it, gentlemen, by making your skill in the law a blessing to the neighbourhood. It was affirmed as long ago as in the time of Sallust, "Sine Causidicis satis fælices olim fuere, futuræque sunt urbes—Towns were happy formerly, when there were no lawyers; and they will be so again when the race is extinct;" but you may, if you please, be a vast accession to the happiness of the places where you reside.

You shall have some of my proposals for it, in a historical exhibition. In the life of Mr. John Cotton, the author relates the following, concerning his father, who was a lawyer. "That worthy man was very remarkable in two most admirable practices. One was, that when any one of his neighbours wishing to sue another, applied to him for advice, it was his custom, in the most persuasive and affectionate manner imaginable, to attempt a reconciliation between both parties; preferring the consolation of being a peace-maker, to all the fees which he might have obtained by blowing up the differences. Another was, he was accustomed, every night, to examine himself, with reflections on the transactions of the past day; and if he found that he had neither done good to others, nor got good

to his own soul, he was as much grieved as Titus was when he complained in the evening—"Amici, diem perdidi—My friends! I have lost a day."

What a noble thing would it be for you to find out oppressed widows and orphans; and as such can appear only "in forma pauperis;" and are objects, in whose oppression "might overcomes right," generously plead their cause! "Deliver the poor and needy, and rid them out of the hand of the wicked"—it will be a glorious and a God-like action!

Affluent persons, about to make their wills, may frequently ask your advice. You may embrace the opportunity of advising them to such liberality in behalf of pious purposes, as may greatly advance the kingdom of God in the world. And, when you have opportunity, by law, to rescue "the things that are God's" from the sacrilegious hands that would "rob God," it may be hoped that you will do it with all possible generosity and alacrity. O excellent imitation of our glorious Advocate in the heavens!

Is there nothing to be amended in the laws? Perhaps you may discover many things yet wanting in the laws; or mischiefs in the execution or application of them, which ought to be provided against; or mischiefs which annoy mankind, against which, no laws are yet provided. The reformation of the laws, and more laws for the reformation of the world, are loudly called for. I do not affirm that our laws could be so reduced, that, like those of Geneva, they might be contained in five sheets of paper; but certainly the laws may be so corrected, that the world may

more sensibly and generally enjoy the benefit of them. If some lawyers, " men of an excellent spirit," would direct their attention this way, and call the attention of the legislature to them, all the world might feel the benefit of it. A worthy man, more than fifty years ago, wrote an " Examen Legum Angliæ—An Examination of the English Laws," which deserves consideration in the present day.

Your learning often qualifies you to " write excellent things," not only in your own profession, but also on many other entertaining and edifying themes. The books which have been written by learned lawyers, would, in number, almost equal an *Alexandrian library*. Judge by a Freherus' catalogue, or by a Pryn's performances. What valuable works have been produced by a *Grotius*, a *Hale*, a *Selden!* Gentlemen, you may plead the cause of religion and of the reformation, by your well directed pens; and perform innumerable services to the public. There is one, at this day, who, in his " History of the Apostles Creed," has obliged us to say, " he has offered like a KING to the temple of the King of heaven." May the Lord his God accept him!

Should you be called, Sir, to the administration of justice, in the quality of a JUDGE, you will prescribe to yourself rules, like those which the renowned Lord Chief Justice HALE so religiously observed, as to become a bright example for all who occupy the seat of judicature. The sum of those rules is as follows:

" That justice be administered uprightly, deliberately, resolutely.

"That I rest not on my own understanding, but implore the direction of God.

"That in the execution of Justice, I carefully lay aside my own passions, and not give way to them, however provoked.

"That I be wholly intent on the business I am about.

"That I suffer not myself to be prepossessed with any judgment at all, till all the business, and both parties are heard."

In the pursuance of such methods to do good, to serve the cause of righteousness, and introduce the promised age, in which "the people shall all be righteous," the least of those glorious recompences you may expect, will be the establishment of your profession, in such a reputation, that the most prejudiced persons in the world, when seeking to find blemishes in it, will be obliged to bring in an *Ignoramus*.

SOCIETIES FOR THE REFORMATION OF MANNERS, and for the Suppression of Vice, have begun to grow into esteem, and it is one of the best omens that appear in the world. "Behold, how great a matter a little (of this heavenly) fire kindleth!" Five or six gentlemen in London, associated, with a heroic resolution, to oppose that torrent of wickedness which was carrying all before it. More were soon added to their number; and though they met with great opposition from "wicked spirits," incarnate, as well as invi-

sible ones, and some in "high places" too, yet they proceeded with a most honourable and invincible courage. Their success, if not proportioned to their courage, was yet far from contemptible. In the punishments inflicted on those who transgressed the laws of morality, many thousands of sacrifices were offered to the holiness of God. Hundreds of houses, which were the porches of hell, and the scandal of the earth, were soon shut up. A remarkable check was given to the raging profanation of the Lord's name; and the Lord's day was not so openly and horribly abused as before. Among other essays to do good, they scattered many thousands of good books among the people, which had a tendency to reform their manners. It was not long before this excellent example was followed in other parts of the British empire. Virtuous men of various ranks and persuasions, became members of the societies. Persons high and low, churchmen and dissenters, united; and the union became formidable to the powers of darkness. The report of the societies flew over the seas, and the pattern was imitated in other countries. Wise men, in remote parts of Europe, made this joyful remark upon them, "that they occasion unspeakable good, and announce a more illustrious state of the church of God, which is to be expected in the conversion of Jews and Gentiles." America too, begins to be irradiated with them.

I shall here recite an account, formerly presented to the public, of what may be effected by such societies. "What incredible benefits will accrue to religion from reforming societies, if the disposition to promote them should not unhap-

pily languish. A small society may prove an invaluable blessing to a town, whose welfare should become the object of their watchful attention: they may be as a garrison to defend it from the worst of its enemies: they may soon render it "a mountain of holiness, and a dwelling of righteousness." The society may assist in promoting the execution of those wholesome laws, by which vice is discouraged. Offenders against the law may be kept under such vigilant inspection, that they shall not escape punishment; and censured sinners will be reclaimed from their sins; or, at least, the judgments of God, which may be expected where such sins are indulged, will be diverted. "When we judge ourselves, the judgments of God will be averted." Swearing and cursing will not infect the air. Men will not reel along the streets, transformed into swine by drunkenness. The cages of unclean birds will be dissipated. They whom idleness rendered dead while they lived, will have an honest employment provided for them. And the Lord's day will be visibly kept holy to the Lord.

"Vice is a cowardly thing; it will soon shrink before those who boldly oppose it. If any laws, necessary to remedy what is amiss, be yet wanting, the society may apply to the legislative power to procure them. What is defective in the bye-laws of the town, may soon be supplied. The election of such officers as may be faithful, and useful to the public, may be influenced by the society. If any persons be notoriously defective in their duty, the society may, by suitable admonitions and remonstrances, cause those defects to be amended. If any families live without family wor-

ship, the pastor may be informed, who will visit them, and exhort them no longer to remain in their atheism. If any are in danger of being led away by seducers, or other temptations, care may be taken to warn them. Schools of various kinds may derive advantage from such a society. Charity schools may be erected, inspected, and supported. Books and tracts, containing the salt of heaven, may be sprinkled all over the land, and the "savour of truth," be diffused about the country. Finally, the society may find out who are in extreme necessity, and by their own liberality, or that of others, may procure assistance for them.

"We know that a small society may effect these things, because we know that they have been done, and yet the persons who did them have been concealed from the world. To minds elevated above the dregs of mankind, and endued with any generosity, no other argument to form such a society will be needful, than the prospect of so much usefulness. This will strongly recommend the design to well-disposed persons, and they will think it an honour to belong to such a society."

The recital of these passages may be sufficient to introduce the following proposal.

That a proper number of persons in a neighbourhood, whose hearts God hath inclined to do good, should form themselves into a society, to meet when and where they shall agree, and to consider —"What are the disorders that we may observe rising among us; and what may be done, either by ourselves immediately, or by others through our advice, to suppress those disorders?" That they would procure, if they can, the presence of a

Minister with them; and every time they meet, present a prayer to the Lord to bless, direct, and prosper the design. That they would also procure, if possible, a Justice of the Peace, to be a member of the Society. That half-yearly they chuse two Stewards, to dispatch the business and messages of the society, and manage the votes in it, who shall nominate their successors when their term is expired. That they would have a faithful Treasurer, in whose hands their stock of charity may be deposited; and a Clerk to keep a suitable record of their transactions and purposes; and, finally, that they carry on their whole design with as much modesty and silence as possible.

In a town furnished with several such societies, it has been usual for them all to meet together once a year, and keep a day of prayer; in which they have humbled themselves for doing so little good, and intreated the pardon of their unfruitfulness, through the blood of the great Sacrifice; and implored the blessing of heaven on those essays to do good which they have made, the counsel and conduct of heaven for their further attempts, and such influences of heaven as may accomplish that reformation which it was not in their power to effect.

I will conclude this Proposal by reciting those *Points of Consideration*, which may be read to the societies, at their meetings from time to time, with a proper pause after each of them, that any member may offer what he pleases upon it.

1. Is there any remarkable disorder in the place, which requires our endeavours for the suppression of it? and, In what good, fair, likely way may we attempt it?

2. Is there any particular person, whose disorderly behaviour may be so scandalous, that it may be proper to send him our charitable admonition? or, Are there any contending persons whom we should exhort to quench their contentions?

3. Is there any particular service to the interests of religion, which we may conveniently request our ministers to take notice of?

4. Is there any thing which we may do well to mention and recommend to the magistrates, for the further promotion of good order?

5. Is there any sort of officers among us who are so unmindful of their duty, that we may properly remind them of it?

6. Can any further methods be devised that ignorance and wickedness may be chased from our people in general; and that domestic piety, in particular, may flourish among them?

7. Is there any instance of oppression or fraudulence, in the dealings of any sort of people, which may call for our efforts to prevent it in future?

8. Is there any matter to be humbly recommended to the legislative power, to be enacted into a law for the public benefit?

9. Do we know of any person languishing under heavy affliction, and what can we do for the succour of that afflicted neighbour?

10. Has any person a proposal to make, for the further advantage, assistance, and usefulness of this society?

Reader—" Look now towards heaven, and tell the stars, if thou be able to number them;" yea, tell first the leaves of a Hercynian forest, and the drops of the Atlantic ocean—then tell, how many

good things may be done by societies of good men, having such points of consideration before them.

And yet, after all, when such societies have done all the good they can, and nothing but good, and walk on in a more unspotted brightness than that of the moon in heaven, let them expect to be maligned and libelled as "a set of scoundrels who are maintained by lying, serve God for unrighteous gain, ferret whores for subsistence, and are not more zealous against immorality in their informations, than for it in their own practice; avoiding no sin in themselves, and suffering none in other people." I suppose that they who publish their censures on "The manners of the age" *will* thus express their malignity, because they *have* done so. Sirs! "add to your faith, courage," and be armed for such a trial of it.

We will not propose that our *Essays to do good* should ever come to a close; but we will now put a close to our tender of *Proposals* for them; I shall therefore conclude with a *Catalogus Desideratorum*, or a mention of some obvious and general services for the kingdom of God among men, to which it is desirable that religious persons should be awakened.*

I. The propagation of the holy and glorious religion of Christ; a religion which emancipates mankind from the worst kind of slavery and misery, and

* Difficilem rem optas, generis humani innocentiam: If you long for the reformation of mankind, you are longing for that which it is difficult to accomplish.

wonderfully ennobles it; and which alone prepares men for the blessedness of another world. Why is this no more attempted by its professors? Protestants, will you be out-done by Popish idolaters? O the vast pains which those bigots have taken to carry on the Romish merchandize and idolatry! No less than six hundred clergymen, in the order of the Jesuits alone, have, within a few years, embarked for China, to win over that mighty nation to their bastard christianity. No less than five hundred of them lost their lives in the difficulties of their enterprize, and yet the survivors go on with it, expressing a sort of regret that it fell not to their share to make a sacrifice of their lives in attempting the propagation of their religion. "O my God, I am ashamed, and blush to lift up my face to thee, my God!" Who can tell what great things might be done if our trading companies and factories would set apart a more considerable part of their gains for this work, and would prosecute it more vigorously. The proposal which Gordon has made at the end of his "Geography," that all persons of property would appropriate a small part of their wealth to this purpose, should be more attentively considered. What has already been done by the Dutch missionaries at Ceylon, and the Danish missionaries at Malabar, one would imagine sufficient to excite us to imitate them.

If men of zeal for evangelising and illuminating a miserable world, would learn the languages of some nations which are yet unevangelised, and wait on the providence of heaven to direct them to some apostolical undertakings, and to bless them therein, who can tell what might be done! We

know what Ruffinus relates concerning the conversion of the Iberians, and what Socrates mentions concerning the things done by Frumentius and Aedesius in the inner India,

In this subject there are two things worthy of remark.

First, it is the opinion of some Seers, that until the Temple be cleansed, there will be no general appearance of the nations to worship in it. And the truth is, there will be danger until then, that many persons active in societies for the propagation of religion, may be more intent on propagating their own little forms, fancies, and interests, than the more weighty matters of the gospel. Yea, it will be well if they be not, unawares, imposed upon, to injure the cause of christianity where it is well established, while places in the neighbourhood wholly unevangelised may lie neglected. Let us therefore do what we can towards the *reformation* of the Church, in order to its *enlargement*.

Secondly, It is probable that the Holy Spirit will be again bestowed on the Church for its enlargement, in operations similar to those which, in the first ages of Christianity, were granted, for its plantation. The Holy Spirit who has withdrawn from the apostate Church will come and abide with us, and render this world like a "watered garden." His irresistible influences will cause whole "nations to be born in a day." He will not only convert, but unite his people. By him, God will "dwell with men." Would not our heavenly Father give his Holy Spirit if he were more earnestly entreated of him!

II. It is lamentable to observe the ignorance and

wickedness yet remaining, even in many parts of the British dominions: in Wales, in the Highlands of Scotland, and in Ireland. Are the *Gouges* all dead? There are pretended shepherds in the world, who will never be able to answer before the Son of God, for their laying so little to heart the deplorable circumstances of so many persons whom they might, if they were not scandalously negligent, bring to be more acquainted with the only Saviour.

III. Why is nothing more effected for the poor Greeks, Armenians, Muscovites, and other Christians, who have little preaching, and no printing among them? If we were to send them Bibles, Psalters, and other Books of Piety in their own language, they would be noble presents, and God only knows how useful.

IV. Poor sailors, and poor soldiers call for our pity. They meet with great troubles, and yet their manners seldom discover any good effects of their trials. What shall be done to make them a better set of men? Besides more books of piety distributed among them, other methods must be devised. "Cadit asinus, & est qui sublevat: perit anima, et non est qui manum apponat!" "An ass falls, and the first who comes lifts him up: a soul is on the brink of ruin, and not a hand is stretched out." Let Austin awaken us.

V. The *Tradesman's* library should be more enriched. We have seen "husbandry spiritualized;" the employment of the "shepherd spiritualized;" "navigation spiritualized;" and the "weaver," also furnished with agreeable meditations. To spread the nets of salvation for men in the way of their personal callings, and to convey pious

thoughts in the terms and branches of their personal callings, is a real service to the interests of piety. A book also that shall be an "Onomatologia Monitoria," a "Remembrancer from names," and shall advise persons how to make their names the monitors of their duty, might be of much use to the *christened* world. And a book which shall be "The Angel of Bethesda," giving instructions in what manner to improve in piety, by the several maladies with which any may be afflicted; and at the same time informing them of the most experimental, natural, and specific remedies for their disorders, might be very useful to mankind.

VI. *Universities* which shall have more *Collegia Pietatis* in them, like those of the excellent Franckius in the Lower Saxony. O that such institutions were more numerous! Seminaries in which the scholars may have a most polite education, but not be sent forth with recommendations for the evangelical ministry, till, upon a strict examination it be found that their souls are fired with the fear of God, the love of Christ, a zeal to do good, and a resolution to bear poverty, reproach, and all sorts of temptations, in the service of our holy religion. Such characters would be the wonders of the world; and what wonders might they do in the world!

Let *Charity-schools* also "increase and multiply:" Charity-schools which may provide subjects for the great Saviour, blessings for the next generation: Charity-schools, not perverted to the ill purpose of introducing a defective christianity.

VII. It is the part of wisdom to observe and pursue those things which, so far as we understand by the books of the sacred Prophecy, are to be

the works of our day. When the time had arrived that Antichrist should enter his last "half-time," one poor monk proved a main instrument of wresting from him half his empire. Thus to fall in with the designs of Divine Providence, is the way to be wonderfully prospered and honoured. The works of our day I take to be as follows:

1. The revival of Primitive Christianity: to endeavour to restore every thing of the primitive character. The apostacy is going off. The time for cleansing the temple comes on. More EDWARDS would be vast blessings, when the primitive doctrines of christianity are corrupted.

2. The persuading of the European powers to shake off the chains of popery. Let this argument be used: there is no popish nation but would, by embracing the protestant religion, not only introduce itself into a glorious liberty, but also would double its wealth immediately. It is strange that this has not been more attended to. Let it be prosecuted with more demonstration. A certain writer has shown, that the abolition of popery in England, is worth at least eight millions sterling to the nation, annually. Let this argument, arising from interest, be tried with other nations.

3. The formation and quickening of the people who are to be "The stone cut out of the mountain." In this thing, as in some others, "None of the wicked shall understand; but the wise shall understand." God will do his own work in his own time and manner; and Austin says, "Utile est ut taceatur aliquod verbum, propter incapaces." "It is advisable to withhold part of what I meant to say, because of men's incapacity to receive it."

CONCLUSION.

" The zeal of the Lord of Hosts will perform these things:" a zeal inspired and produced by the Lord of Hosts in his faithful servants, will put them upon the performance of such things. Nothing has yet been proposed that is impracticable: " Non fortia loquor, sed possibilia:" " I mention not things of great difficulty, but such as are within our power." But Eusebius has taught me, " Vere magnum est magna facere, & teipsum putare nihil:" " It is truly noble to do great things, and yet to esteem yourself as nothing." Sirs, while pursuing such a course of actions as has been described above; actions which are far more glorious than all the achievements of which those bloody plunderers whom we call conquerors have made a wretched ostentation;—still humility must crown the whole. Without this they are all nothing: nothing, without a sense that you are nothing, and a willingness to be so esteemed. You must first, most humbly acknowledge to the great God, " that after you have done all, you are unprofitable servants;" that you have not only done that " which was your duty to do," but also, that you have fallen exceedingly short of your " duty." If God should abase you with very dark dispensations of his providence, after all your indefatigable and disinterested " essays" to glorify him, humble yourselves before him; yet abate nothing of your exertions. Persevere, saying, my God will humble me, yet will I glorify him. Lord, thou art righteous. Still will I do all I

can to promote thy glorious kingdom. This act of humiliation is indeed comparatively easy. There is one to be demanded of you, of much greater difficulty; that is, that you humbly submit to all the discredit which God may appoint for you among men. Your adorable Saviour was one who always "went about doing good." Mankind was never visited by a benefactor like him: And yet never was any one so vilified. Had he been the worst malefactor in the world, he could not have been treated in a worse manner. He expostulated with them, and inquired, "For which of my good works do you thus treat me?" Yet they continued the same conduct: they hated him, they reproached him, they murdered him. Austin very truly said, "Remedium elationis est contuitus Dominicæ crucis;" "A sight of our Lord's cross is a certain cure for pride." It will also be a remedy for discouragement: it will keep you from sinking, as well as from being lifted up. You are conformed to your Saviour in your watchful endeavours to "do good," and to be "fruitful in every good work." But your conformity to him yet wants one point more to render it complete; that is, to be "despised and rejected of men;" and patiently to bear the contempt, the malice, and the abuse of a "perverse generation." One of the fathers, who sometimes wanted a little of this grace, could say, "Nihil est nos ita et hominibus et Deo gratos facit, quam si vitæ merito magni, et humilitate infimi simus;" "Nothing makes us so agreeable in the sight of God and man, as to rise high by our good actions, and yet sink low in humility."

It is an excellent thing to *come to nothing* in your own esteem. If you hear the hopes of unfriendly men that you will come to nothing; hear it with as much satisfaction as they can hope for it. In this sense embrace *exinanition* and annihilation. A person who had been a famous "doer of good," was much affected with the picture of a devout man, to whom a voice came down from heaven, "What wouldst thou have me do for thee?" To which he replied, "Nothing, Lord, but that I may be permitted to suffer contempt for thy sake."* Sirs, let it be seen somewhere else than in *picture*: be yourselves the *reality*: and thus "let patience have its perfect work."

I hope you are too wise to imagine that because you are never weary of well-doing, you will therefore be universally well spoken of. No; it will be just the contrary. To do *well*, and to *bear evil*, is the common experience, and should be our constant expectation. And for this *unreasonable* thing, many *reasons* may be given. It will be impossible to do much good without some persons accounting themselves injured by what you do. You will unavoidably serve some interests to which others are inimical. It is also the nature of *mad men* to take up strange prejudices against their best friends, and to be averse to none so much as to them. Now we may every where see those concerning whom we are told, "Madness is in their hearts." This will appear in their unaccountable prejudices against those who most of all seek their good. Then "he teareth me in his

* "Quid vis fieri pro te?" "Nihil, Domine, nisi pati et contemni pro te?"

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wrath who hateth me: he gnasheth upon me with his teeth: mine enemy sharpeneth his eyes upon me." A benefactor will perhaps be honoured as the Lindians worshipped Hercules, by cursing and throwing stones. The wrath of God against a sinful and miserable world, is likewise discovered in this matter. If men who are always intent on doing good, were so generally beloved and esteemed as they ought to be, they would become instruments of doing more good than the justice of heaven can yet allow to be done for a sinful world. The world is neither worthy of them, nor of the good which they endeavour to perform. To deprive the world of that good, mankind must be permitted to entertain a strange aversion to those persons who would fain perform it. This cramps and fetters them, and defeats their excellent purposes.

Nor is the great adversary idle on this occasion. The man who shall do much good, will thereby do much harm to his empire. It would be surprising if the devil should not "seek to devour," or take an exquisite revenge upon such men of God. And unless God should lay an uncommon restraint upon that "wicked one," such is "the power of the adversary," and so great an influence has he over the minds of multitudes, that he will bitterly revenge himself upon any remarkable "doer of good:" he will procure him a troop of enemies, and whole vollies of reproaches. But O thou servant of God, by Him thou shalt "run through a troop;" by thy God thou shalt "leap over a wall." We should be so far from wondering that wicked men are enraged at the man who does much good; that they spread so many

false reports, and write so many libels on his character; that we ought rather to wonder the devil does not make this world hotter than a Babylonish furnace for him; too hot for his continuing in it. Sirs, if you will do much, it is very likely that the devil may sometimes raise upon your opportunities to do good, such a horrible tempest as may threaten their utter ruin. You may fear to have your serviceableness—the "apple of your eye" struck out: you may be driven to prayers, to tears, and to frequent fasting in secret, on this account. Prostrate in the dust, you must offer up your supplications with strong crying and tears, to Him that is able to save your "opportunities of usefulness from death:" you must cry out, "O deliver my soul," my serviceableness, "from the sword, my darling from the power of the dog!" The words of great Baxter are to the purpose, and worthy to be introduced on this occasion:

"The temptations and suggestions of Satan, yea, and often his external and contrived snares, are such as frequently to give men a palpable discovery of his agency. Whence is it that such wonderful successive trains of impediments are set in the way of almost every man that intends any great and good work in the world? I have, among men of my own acquaintance, observed such wonderful frustrations of many designed excellent works, by such strange unexpected means, such a variety of them, and so powerfully carried on, that I have been convinced there is a most vehement invisible malice permitted by God to resist mankind, and to militate against all good in the world. Let a man have any work of the greatest natural importance, which tends to no great benefit to man,

kind, and he may proceed without any extraordinary impediment. But let him have any great design for the common good, in things that tend to destroy sin, to heal divisions, to revive charity, to increase virtue, and to save men's souls, yea, or to the public common felicity; and his impediments shall be so multifarious, so far-fetched, so subtil, so incessant, and in spite of all his care and resolution, usually so successful, that he shall seem to himself like a man that is held fast hand and foot, while he sees no one touch him; or that sees a hundred blocks brought and cast before him in his way, while he sees no one do it."

I have transcribed this passage that such opposition may not come upon any one unexpectedly. O thou doer of good, expect a conflict with wicked spirits in high places, to clog all the good thou dost propose to do. Expect that they will make ceaseless endeavours to overwhelm thee by instilling into the minds of men vile ideas concerning thee, and by putting into their mouths calumnies against thee. These will be some of their devices to defeat all thy proposals: "Be not ignorant of Satan's devices."

Yea, and if the devil were asleep, there is malignity enough in the hearts of wicked men themselves, to render a man who wishes to do good very offensive and troublesome to them. They are the offspring of him who "slew his brother, because his works were righteous;" and they will malign a man because he is useful to other men. Indeed, "Malis displicere est laudari," "To be spoken ill of by the wicked is to be praised." Wicked men will curse a man because he is a blessing. Base and wicked disposition!

I happened once to be present in the room where a dying man could not leave the world until he had lamented to a Minister, whom he had sent for on this account, the unjust calumnies and injuries which he had often cast upon him. The Minister asked the poor penitent what was the occasion of his abusive conduct; whether he had been imposed upon by any false reports. The man made this horrible answer: "No, sir; it was merely this; I thought you were a good man, and that you did much good in the world, and therefore I hated you. Is it possible, is it possible," said the poor sinner, "for such a wretch to find pardon?" Truly, though other causes may be assigned for the spite and rage of wicked men against a person of active benevolence, yet I shall not be deceived if I fear that a secret antipathy to the kingdom of God lies at the bottom of it. Or, in proud men it may frequently be pale envy, enraged that other men are more useful in the world than they, and vexing themselves with more than *Sicilian* torments, at the sight of what God and man unite to perform. "They see it and are grieved." "He is not a good man who has not goodness enough to call forth envy and hatred."* But you must not "think strange of the trial," if men "speak evil of you," after you have done good to many, yea to those very persons who thus speak. It will not be strange if you should "hear the defaming of many;" if the men who do not love the holy ways of the Lord in his churches, should have no love to you; if javelins should be thrown at you with the most impetuous

* Non bonus est qui non ad invidiam usque bonus est.

rage; and if pamphlets filled with falsehood and slander should be published against you. God may wisely and in much faithfulness permit these things, "to hide pride from you." "O how much of that deadly poison, pride, still remains within us; for which nothing short of poison is an antidote!"* Alas! while we still carry about us, the grave-clothes of pride, these rough hands are the best that can be employed to pull them off. If you should meet with such things, you must bear them with much meekness, much silence, great self-abasement, and a disposition to forgive the worst of all your persecutors. "Being defamed, you must entreat." Be well pleased if you can redeem any opportunities to do good. Be ready to do good even to those from whom you suffer evil. And when you have done all the good in your power, account yourself well paid if you escape as well as the crane did from the wolf; if you are not *punished* for what you do. In short, be insensible of any merit in your performances. Lie in the dust, and be willing that both God and man should lay you there. Endeavour to reconcile your mind to indignities. Entertain them with all the calmness and temper imaginable. Be content that *three hundred in Sparta* should be preferred before you. When envious men can fix upon you no other blemish, they will say of you, as they said of Cyprian, that you are a proud man, because you do not jog on in their heavy road of slothfulness. Bear this also, with a still more profound humility. It is the last effort usually made by the dying

* O quantum est venenum superbiæ, quod non potest nisi veneno curari.

" pride of life," to bear the charge of pride with impatience.

Ye useful men, your acceptance with your Saviour, and with God through him, and your recompence in the world to come, are to carry you cheerfully through all your " essays" at usefulness. To be " reprobate for every good work" is a character from which it will be the wisdom of all men to fly, with the greatest dread imaginable. And to be " always abounding in the work of the Lord" is the truest and highest wisdom. It is the " wisdom which is from above, full of mercy and good fruits." The sluggards who do no good in the world, are " wise in their own conceit;" but the men who are diligent in doing good, can give such a reason for what they do, as proves them to be *really wise*. Men " leave off to be wise," when they leave off to " do good." The wisdom of it appears in this: it is the best way of spending our time; that time is well spent which is employed in doing good. It is also a sure and pleasant way effectually to bespeak the blessings of God on ourselves. Who so likely to *find blessings* as the men that *are blessings*? It has been said, " Qui bene vivit, semper orat." " He who lives well, always prays." And I will add, " Qui bene agit, bene orat." " He who acts well, prays well." Every action we perform for the kingdom of God, is, in effect, a prayer for the blessing of God. While we are at work for God, certainly he will be at work for us and ours. He will do for us far more than we have done for him; " more than we can ask or think." There is a voice in every good action; it is this: " O do

good unto those that are good." Thus my *Bonifacius* again sustains the name of *Benedictus* also: Yea, and there may be this more particular effect of what we do; while we employ our invention for the interests of God, it is very probable that we shall sharpen it for our own. We shall become the more wise for ourselves, because we have been "wise to do good." And of the man who is compared to a "tree that brings forth fruit," we read, "Whatsoever he doeth shall prosper." Nor can a man take a readier way to "live joyfully all the days of the life of his vanity, which God hath given him under the sun:" For, in this case our life will not be thrown away in "vanity," nor shall we live "in vain." My friend, "Go thy way," and be joyful, "for God accepteth thy works." Our "few and evil" days are rendered much less so, by our doing good in every one of them, as it rolls over our heads: Yea, the holy spirit of God, who is the quickener of those who "do good without ceasing," will also be their comforter. Every day in which we are active for the kingdom of God, will be in some measure a day of Pentecost to us; a day of the holy Spirit's coming upon us. The "consolations of God," will not be "small" with the man who is full of contrivances for God, and for his kingdom. In short, we read, "the vallies are covered over with corn; they shout for joy, they also sing." We may be in low circumstances, in the valley of humiliation, but if we abound in the fruits of well-doing, we shall find this valley "covered over with corn." When this is the case, we shall "shout for joy, and also sing." The consciousness of what we do, and of

what we aim to do, will be a "continual feast" to us. "Our rejoicing is this, the testimony of our conscience." "Recte fecisse merces est;" "A good action is its own reward." Indeed the pleasure that is experienced in the performance of good actions, is inexpressible, is unparalleled, is angelical; it is a most refined pleasure, more to be envied than any sensual gratification. Pleasure was long since defined, "The result of some excellent action." This pleasure is a sort of *holy luxury*. Most pitiable are they who will continue strangers to it!

When the useful man comes to his *Nunc dimittis*, then he who lived beloved, shall die lamented. It shall be witnessed and remembered of him, "That he was one who did good in Israel:" —An epitaph, the glory of which is far beyond that of the most stately pyramid. Then the calumniators who once endeavoured to destroy his reputation, shall have nothing to reflect upon but the impotence of their own defeated malice. A *Thersites* will not have a more disadvantageous article in his character than this, That he was an enemy to such a *Ulysses*.

But what shall be done for this good man in the heavenly world! His part and his work in the city of God are at present incomprehensible to us: but the "kindness" which his God will shew to him in the "strong city," will be truly "marvellous." Austin, writing on this subject, exclaimed, "How great will be the felicity of that city, where no evil will be seen, no good concealed."* The attempts which the Christian has made to fill this

* Quanta erit illa felicitas, ubi nullum erit malum, nullum latebit bonum!

world with "righteous things," are so many tokens for good to him, that he shall have a portion in that world wherein shall dwell nothing but "righteousness" He will be introduced into that world, with a sentence from the mouth of the glorious Jesus, which will be worth ten thousand worlds:—"Well done, good and faithful servant!" And, O! what shall be done for him! He has done what he could for the honour of the King of Heaven; and every thing shall be done for him that can be done for one whom the King of Heaven "delighteth to honour."

I will give you the whole summed up in one word: "Mercy and truth shall be to them that devise good." Ye children of God, there is a character of "mercy and truth" in all the good that you devise. You devise how to deal mercifully and truly with every one, and to induce every one to do so too. And the mercy and truth of God, which are for ever engaged on your behalf, will suffer you in this life to "lack no good thing," and will hereafter do you good beyond what the heart of man can yet conceive. A faithful God has promised it—"The mouth of the Lord hath spoken it."

I remember what Calvin said when the order for his banishment from ungrateful Geneva was brought to him: "Most assuredly, if I had merely served man, this would have been a poor recompence: but it is my happiness that I have served Him who never fails to reward his servants to the full extent of his promise."*

* Certe si hominibus servivissem, mala mihi merces persolveretur: sed bene est, quod ei inservivi, qui nunquam non servis suis rependit, quod semel promisit.

I will conclude with a declaration which I will boldly maintain: It is this: Were a man able to write in seven languages;—could he daily converse with the sweets of all the liberal sciences to which the most accomplished men make pretensions;—were he to entertain himself with all ancient and modern history; and could he feast continually on the curiosities which the different branches of learning may discover to him: all this would not afford the ravishing satisfaction which he might find in relieving the distresses of a poor miserable neighbour; nor would it bear any comparison with the heartfelt delight which he might obtain by doing any extensive service to the kingdom of our great Saviour in the world, or by exerting his efforts to redress the miseries under which mankind is generally languishing.

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THE END.

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