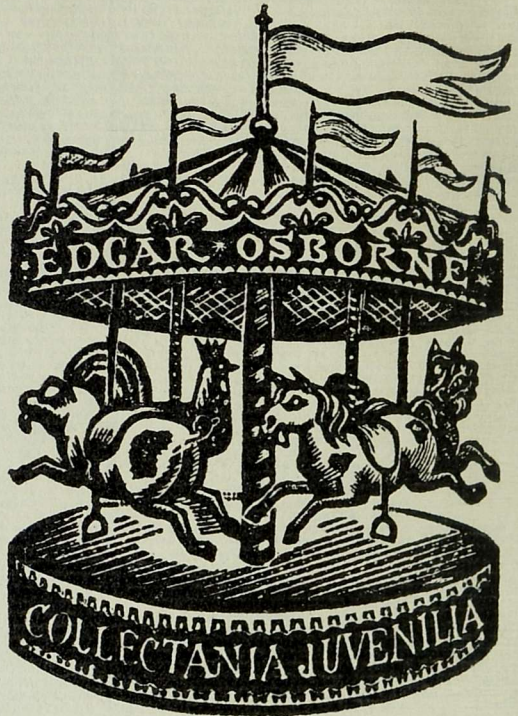


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Counsel and Directions
DIVINE and MORAL:

I N

Plain and Familiar

LETTERS

O F

ADVICE

F R O M

A Divine of the Church of *England*,

T O

A Young Gentleman, his Nephew,

Soon after his Admission into a College

I N

OXFORD.

Prov. xxii. 6.

*Train up a Child in the way that he shall go, and when he is old
he will not depart from it.*

L O N D O N,

Printed for *Robert Clavell* at the Peacock in
St. Paul's Church-yard. 1685.

Countess and Diction
DIVINE and MORAL

IN

Plain and Familiar

LECTURES

OF

ADVICE

FROM

A Divine of the Church of England

TO

A Young Gentleman, his Nephew

Soon after his Admission into a College

IN

OXFORD.

From an ill. d.

Train up a Child in the way that he should go, and when he is old he will not depart from it.

LONDON

Printed for Robert Clavel at the Porcupine
St. Paul's Church-yard, 1687.

Advertisement

TO THE

READER.



HE Author intending, by this Advice to one of his Nephews, the benefit of many other of his Youthful Relations, who are at present, or are like to be, in the same Circumstances, hath been prevailed on by the consideration of the numerousness of his Kindred, and to prevent the trouble of Transcri-

To the Reader.

bing fundry Copies, to publish these his Instructions. How far they will be useful to other young Scholars, or Youth of the Age he is not well assured; but of this he is very confident that as they are honestly designed; so they may prove by Gods blessing being seriously considered, and diligently Practised, very helpful to Establish young men in a course of Vertue, and Devotion, on their first arrival at the University, and to caution them against those dangerous Rocks, whereon a multitude of unwarly young men have

have oftentimes split to their temporal and eternal ruine.

THE four first Letters, though futable enough to the young Scholar for whom they were Intended, do not seem, it is confess'd, in all respects, calculated for the Press, and had never troubled it, if the original design of giving some Instructions to other Kindred besides this young Gentleman could have been well effected without it. But since they are become publick: the chief thing that the Author desires (and whereof he doth not despair) is, that they may contribute

To the Reader.

to the begetting of some more reverence and respect than is usual with young Scholars, at their first approaches to God's Altar, and evince the Preposterousness of that extreme which Youth run into in this careless Age, namely, in rushing upon the holy Sacrament at first without due Preparation, and afterwards keep away (unless when the Law and Custom compells them) out of pretended Veneration to those sacred mysteries, which require much longer preparation and self-examination (it must be acknowledged

ledged) from young Cate-
cumeni, than from elder
and more understanding
Christians, who are never
unacceptable Guests at the
Lord's Table while they
live in the fear of God, and
are habitually Prepared;
which when they are, they
ought not to keep off from
that holy Duty unless they
have other Impediment than
what arises from the neces-
sary and Lawful Busines-
ses of their Lives and Cal-
ling.

W H A T has been said on
this account may partly
Apologize for the commen-
dation

dation of the Ancestors of the Author, and the young Gentleman, which though a thing more liable to Censure (in appearance) than other matters, yet will not seem altogether strange and unfit to those who are thoroughly acquainted with the Temper and Circumstances of the Person and Family. And the Power of Example being generally much greater than that of Precept, it could not well be passed over in a Discourse to young men who are sometimes apt to value themselves upon the virtues

To the Reader.

tues of their Predeces-
sors.

As for the dangerous
Temptations from Atheisti-
cal Company, and evil Ex-
amples of the *Terræ-filius*, &c.
which are brought to view,
they ought not to deter
from an University Life,
since there is no way of
Education free from the like
hazard, and Inconveniencies.
The Corruptions and Abuses
of the best things must ne-
cessarily be always worst.
And it is no wonder then,
that there may be found
somewhat of that kind in
a famous, and well-go-
verned

verned University. It ought indeed to put all young Students upon a greater guard, and oblige them to extraordinary watchfulness, lest they are unawares insnared (by the subtil Adversary of Mankind) into too favourable an opinion of those ways and courses that are destructive to Vertue, thus occasioning an excellent course to prove their *Marring* which was well intended for their *Making*. But by no means should that, or any thing else, fright from an University Education, which without dispute

To the Reader.

Dispute, is the best in the whole World, more than the innumerable hazards and difficulties which do attend a Christian Life, should deter from the Profession of Christianity.

So far is the Author from decrying University Education (which to do he thinks not only intolerable Impudence but Frenzy) that no body laments more than he, the Error and Folly of such Parents: as do content themselves to Educate their Children at home, or under small Country Pedagogues (and such sometimes

times who are not only ignorant, but very ill Principled) when they have ability and opportunity to send them to *Oxford* or *Cambridge* : A great sin against the Church in general, as well as Injustice to their Family in particular.

SUCH Readers as are not pleased with the Juvenility of the first Letters, nor conceive the subject agreeable to their present State or Judgment, may pick and chuse by the Table of Contents, some matter that better suites with their Palate. There are some Points
of

To the Reader.

of highest moment, brought to consideration, not unworthy the thoughts of such Gentlemen as have left the University, who should not therewith abandon Religion. They who have nothing to do with College or University Discipline, should yet be a little concerned at the unhappy growth ^{of} Atheism and Immorality, and ought not to despise seasonable Precautions, and honest Helps against such mighty Evils.

THOSE who are so unhappy as to want a Calling,
or

To the Reader.

or laudable Employment (whom I look on as the unhappiest of men) may take a view of the mischievous consequences of an idle life, and find some well meant Advice and Motives to seek after one, and make a prudent choice as to that particular.

H E R E also they who dedicate themselves to the Camp or the Court will meet with some profitable Meditations, as well as those who devote themselves to the honourable Professions of Phytick, Law, or Divinity. All must think themselves

To the Reader.

selves interested in the practice of Piety and Vertue, and cannot deny it their duty to endeavour after such a Poste as may render them useful in their Generation, and profitable Members of the Universe, which cannot be effected without the sincere Imbracement of Religion, the main subject of the ensuing Letters, designed in the first place for the spiritual advantage of young Gentlemen (especially Scholars in the University, and most particularly the Kindred of the Author) and now in the last

To the Reader.

last recommended to the
Candour of the Courteous
Reader, and God's blessing,
who can by the poorest
means, and weakest Instru-
ments, accomplish his Work,
his Servants good, and their
Souls Salvation.

THE

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Letters of Advice

To a young Gentleman upon his first Admission into a COLLEGE, in the UNIVERSITY of OXFORD.

LETTER I.

Shewing the reason of the Authors Application to his Nephew; the sweetness of a College Life, and his obligation to improve the same, in order to the attainment of Virtue and useful Knowledge; with advice to receive the Holy Communion, and in order thereunto, to betake himself to the serious Reading of the Scriptures, and the Study of his Common Prayer-Book.

My Dear Nephew,

THo Providence hath placed me very Remote, far from the place of my Birth, and Abode of my Relations, yet I cannot esteem myself so Insignificant a Member of my
B Family

Family, as to be wholly unconcerned in the Education of my Kindred. Tho they are not part of my Flock, nor so immediatly under my care and conduct, as the People of my Parish, yet I conceive there doth some obligation lie on me, not only to afford them my good wishes, but my best assistance (by way of Advice at least) in order to the good Regulation of their Lives, and the Salvation of their Souls.

G O D hath blessed me with a greater number than ordinary of Nephews, and Nieces, there being already sprung more than fourscore Persons from my Father and Mother [your Grand-Father and Grand-Mother] their Loins. And as sundry of them are already, by the mercy of God, placed in a very publick Station, to do service to God, and his Church, their King, and Country; so you are not

not likely, I conceive, to be less considerable, than others of your Parentage, by having betaken your self to a Gown, and a Collegiate Life; and being a Member too, of one of the finest Foundations possibly that may be found in *Europe*, Magdalen College. and which as it had an Eminent Founder, hath sent forth into the World, many great Men William of Wainfleet. Famous in their Generation.

Y o u do, Nephew, already, I hope, begin to relish the sweetness of a College Life; which must necessarily be to any serious, and sober young man in an extraordinary measure delightful. And I together with your other Friends, do please our selves with expectation, that great Fruit will redound from the same, and that we shall experience in a few years, that your manner of Life will be no less profitable, than

pleasing, in rendring you capable of those kindneses that your Parents and Friends intend you; if you do not frustrate their Pious Design in sending you to a University, to qualifie your self with *Religion* and *Learning*, by a right use and improvement of those blessed Opportunities, for the Attainment of both; which you there enjoy.

I name *Religion* first, because it is not only your Duty, in the first place, to seek after it, but by reason it shall be my present business in this Letter to advise you concerning it; forbearing to give you any particular instructions concerning the Study of Philosophy, since you are not only under the Conduct of a very able Tutor, but that God has blessed you with a learned Father, who can much better than I discharge that Province: and of both
whose

whose Counfels I beseech you to be very observant; your Duty to God requiring you to be very punctual in the doing of your Duty towards them.

IF you hope ever to succeed happily in your honest designs, and endeavours, you must first look up to God, whose blessing makes all things prosper, and maketh *Wise* as well as *Rich*. *Prov. 10. 22.* As *Religion* ought to be a Concomitant of your Studies, so is it indeed the main End of them. You cannot be either good Christian or good Subject without it. All the Learning in the world, or other Accomplishments separated from the sincere practice of true Religion, and Devotion, will only capacitate men to damn themselves and others, with greater Artifice, and Cunning.

WHATSOEVER Calling, or course of Life, you propose to your self, be

sure to begin the same with the Practice of Religion. I do advise you therefore at your first entrance on a course of Study, to season it with Devotion, offering your self up to God, with due preparation, at his Altar, Sealing all your Pious Resolutions to endeavour to become a good man, and a good Scholar, with the Blood of your Redeemer. Which important Duty you ought to perform with much more than ordinary Care and Circumspection, since you have never been so happy (I understand) to be admitted, as yet, to the Reception of the Holy Sacrament.

F O R the better Accomplishment of all these good ends, and purposes, and more particularly to fit you for the holy Duty last mentioned: I do beseech you, that among your Books you would not forget your *Bible*, the Fountain
tain

tain of all true Wisdom, and Christian knowledge: And this being a thing properly within my Sphere, permit me to give you the same Counsel that was given me when I was a young man in the University, namely to begin, and end the day, with some spiritual Reading, especially of the Holy Scriptures; which I found exceeding profitable unto me, and which you will find to be so to you likewise, if you be serious and diligent in this Religious Practice.

WHAT I recommend unto you here may be done without any hindrance to your Study of Philosophy, for you may allot some time (one half hour at least) for the Reading two Chapters in the Bible, in the morning after your six-a-Clock Prayers; And if you add another half hour (or quarter at least) in Reading the Works of the Famed Author of the whole Duty of

Man, Dr. Comber on the Liturgy, or Dr. Hammond's Practical Catechism, (which Books I desire you to buy on my Recommendation) or some other well-chosen Practical Book, you will take a good thriving course for your Soul. And all this you may dispatch in the Interval betwixt your Chappel-Prayers and the appointed time for *Break-fast* in the College, before you enter upon your other Studies, for which there remains time sufficient (well imployed) betwixt that, and eleven of the Clock, the usual time for Dinner.

IN the Summer time if you love early rising, as well as I did when I was a young Student, you may dispatch what I recommend unto you, sometimes, before Morning Prayer, and when you can do so, it will be much the better; for you will thereby gain
an

an hour to be added to your other hours every morning, and to be imployed in order to the Attainment of University Learning.

BY such a Practice as this (I mean by reading two Chapters every morning) if you read likewise one Chapter every evening (which may be out of the new Testament till you have read it once over) you will go through the whole Bible in the space of a year. Which Task if you impose upon your self (being no ways inconsistent with your other designs) I dare affirm that it will be highly advantagious to you.

AND as I do advise you now in your Youth (a most proper time for you to Remember your Creator in) to familiarize to your self the holy Scriptures, so as to be no stranger to the Historical part, the matter, or phrase of your Bible, and such holy Rules as do
most

most particularly concern your Age and condition of Life : So would I have you in the next place very well to acquaint your self with your Common-Prayer-Book, and not to esteem it as a Book appropriated to the Clergy, or only to be looked on, in a Church or a Chappel; but to judg it worthy of frequent and serious perusal and use in your Study and Retirements, viewing and examining it sometimes with serious consideration and liberty of thought, without which you can never discover the excellency, and value of that admirable composure.

DR. *Comber*, the Author of those excellent Treatises on the Common-Prayer (who is my intimate, and bosom Friend) has often told me, that his manner of studying that Book, which produced a Treatise so useful to the publick, employed him with great industry for the
space

space of six years ; and which Study he looks on, as the chief labour of his Life. Certainly it was that, which hath made him a very considerable Church-man.

I have endeavoured to shew in a small Piece that I Printed, that it is the duty of all Christian People, as well as Priests to * study their Church Service, and that they have a considerable Part to Act, in the observation of the Rules of their Liturgy. And I dare confidently affirm that a right Use, and Study of that incomparable Book (which contains all necessary heads of speculative and practical Divinity, and hath been sealed with the Blood of many holy Martyrs) will of it self be more profitable, than the Reading of the
greatest

** I mean not to understand the expressions, for they are exceeding plain and easie (otherwise they would not suit with Common Prayer) but the acts of Uniformity, the Rubricks, the matter and method; the design and History of the Book; which to be well done is a work of time.*

greatest part of the Books of Divinity and Devotion, that are extant, and of great Reputation.

I have been the larger in my advice concerning your Study of the Bible and the Common-Prayer-Book, since it may prove the best Preparative, that I know of, to your reverent and devout Reception of the Holy Sacrament, whereto I do in the name of God exhort you with all convenient speed: but since you have never yet in your Life, been made partaker of that privilege, I would by no means have you do it with Precipitation.

It is my custom in my Parishes (and I do advise the same in my Arch-deaconry) not to admit the Youth to the Lords Table, at the first time of their Reception, but at the greatest, and most solemn Festivals, namely *Christmas, Easter or Whitsuntide*, which
have

have extraordinary times preceding them; injoyning young Communicants during the seasons of *Advent*, *Lent* &c. to apply themselves with great diligence to the exercise of private, as well as Attendance on publick Devotion.

IT is a great unhappiness of our Age, which I have often bewailed, that Youth in most places are admitted to the Holy Sacrament without sufficient preparation, by way of Instruction, indeed sometimes I fear without being either so much as Confirmed, or fit for Confirmation.

AFTER young People are duly fitted for the Sacrament, and have once Received; I would have them Receive very often, and the oftener the better. But my opinion is, that Youth are better to stay a little too long, than rush on that holy Office without due
con-

consideration ; which may possibly be your Case.

Y o u have staid somewhat longer than is convenient ; but since you have done so, I pray make it your business so much the more to come as you ought : with a good measure of Christian knowledg, and stedfast Resolutions to live vertuously. And that so good a work (one special business of your Life) may not be slubberred over, I conceive, you will not do amiss, if you, that have staid thus long, stay a little longer, and pitch on next *Christmas* day, for the time of your first Reception of the Sacrament of our blessed Saviour's Body and Blood. A high Festival whereto our Church hath great respect, assigning thereto a Preparatory time of Devotion ; *Advent* being in some respect, to *Christmas*, as *Lent* to *Easter*.

THE more particular directions concerning the times and manner of your Reading and preparation, shall be the subject of other Letters, which you shall hereafter receive from me; intending to continue some Correspondence with you, and your Tutor, (sending my mind from time to time in writing) till I have done all that hath been desired from me, in reference to the fixing you on a good Foundation of Piety and Vertue, or can be reasonably expected by you or your Friends, from

(Dear Nephew)

Sept. 1st.

Your affectionate Uncle.

1684.

LETTER II.

Laying down more Particular directions concerning Spiritual Reading, Preparatory to a worthy Reception of the Holy Sacrament, proper for a young Man, that never hath Communicated in his Life.

My D. N.

FOR the more effectual performance of this good work (wherein I offer you my assistance as well as I am able by way of Letter,) to wit, the furnishing your Head with Christian Knowledg, and your Heart with true Devotion, you will do very Piously to allot some more time, betwixt *Michaelmas*, and the Festival of our Saviour's Nativity, than what has been already mentioned, in my first Letter, for spiritual Reading, and the exercise of Prayer: *viz.* on *Sundays*, and *Festivals*,

vals, and their Eves, whereon as the Church addeth to her Publick Offices, it would well become all her Children to add to their private Exercifes.

ON every Lords Day, and other Holy Days, it will be very easie for you to secure some Hours, both in the Morning and Afternoon, for Private Prayer, Reading of the Scriptures, and the other good Books which I have already mentioned, amongst which excellent Treatises I do recommend unto you in a particular manner, *The whole Duty of Man*, (the most generally Useful Piece that this late Age has produced) and the third Part of *Dr. Combers Works*, namely, the *Companion to the Altar*, which I judge an admirable

* *Help to the Communion,*

* You may, if you have leisure, read also another small Manual

stiled, *A help to Communicants*, and written by the worthy *Dr. Patrick D. of Peterborough*, which being portable will be a very fit *Vade mecum*, hereafter especially, when you are to Communicate.

and more profitable than sundry other Books designed for the same purpose.

FOR without all dispute such Forms and Exercises of Meditation and Prayer, as are best fitted to dispose us to offer up to God in a spiritual manner the Church-Prayers, are the most Eligible (the main end of Private Devotion being to dispose us for the publick Duties of God's House,) and in this respect those Labours upon the Communion Office well deserve your most serious perusal and consideration, because they do perform this Task in an excellent manner: For I am very well assured that no devout Person can read over consideringly the Doctors Analysis, Practical Discourse, or Paraphrase of any one of the Forms belonging to the Communion (or any other Office of the Liturgy) without being capacitated to offer
 them

them up to God in the publick Celebration, with better Devotion, greater Inlargements, and more Profit, (than otherwise) to his own Soul.

AND therefore after you have once run through the *whole Duty of Man* (which I would have first read over) I advise you to peruse the whole Office of the Communion, as it is Explained in the third part of the Book, which I have already mentioned, stiled, the *Companion to the Altar*.

THE times which I have before specified, will be abundantly sufficient without any Lett, or Hindrance to your studies, to perform these Tasks assigned you, and also afford reasonable time every Day, to read some Portion in the *New Testament*; which, it is very desirable, that you should before you Receive once read thoroughly over with good Consideration, and Attention, taking a very particular

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view

view of the Virtues, which did shine in our dear Lord and Saviour's blessed Life, and Death, to both which you ought to resolve to endeavour to conform your self, when you approach unto the Lords Table, to be made partaker of the Holy Sacrament of his precious Body and Bloud.

I would not willingly imagine but that you had already (being arrived to the seventeenth or eighteenth year of your Age) read at least the *New Testament* more than once, together with those generally approved of, Practical Treatises recommended. But I would advise you, notwithstanding you may have done it, (and possibly to good purpose) to do it however once more, before you come to the Lords Table, for sundry Reasons.

First, You must be supposed to be at this time (as I am sure you ought to be) in a more
 serious

serious Temper than ever heretofore in your life. You are come to years of Discretion, and put into a way to attain unto Religion, and Learning, and all necessary knowledge, Humane, as well as Divine, which gives you a fair opportunity to lay a good foundation for Eternity, and so your present reading of those Books may be much more effectual than your former perusals. Things of great importance may easily escape a careless and inconsiderate Reader, which may mightily affect the same Person at another time, when he is Religiously and devoutly disposed, as I hope you are at present; nay, must be before you can Communicate with profit and comfort to your Soul.

Secondly, You having now Religion particularly in your view, and the Commemoration of your Saviours death upon the Cross (which

we do always shew forth when we Celebrate the holy Eucharist) those things that relate more especially thereunto, and that do, in a particular manner, concern you, will be apt in your reading (if you read with due intention of mind) to leave deeper impression than ordinary upon your Spirit, and be much more easily understood by you, and improved in order to your better preparation for the holy Sacrament.

Thirdly, G O O D men do find by experience, that it is the nature of the Scriptures, and spiritual and divine Books, to please (as well as profit) so much the more by how much the oftner they are read, and that they do require several Preparatory Perusals in order to the receiving considerable profit by the reading of them.

As you do affect, and advance on in, Vertue, and Devotion: so you will
will

will discern the Beauty, and discover more and more the Excellencies of the holy Scriptures, together with the advantages that you may reap from the study of them, as well as the means and method how you may read them with more profit for the future.

I have been told of a good old Church-man, who affecting Piety from his Youth, had Proposed to himself to read over the holy Bible once every year (a commendable Practice) and lived to perform the same fourscore times in a Regular Course, besides his occasional reading of some Portions thereof, as his studies and Devotions did require ; and did declare that, every time he read over the Bible, he discovered things innumerable, new, and of great importance, that had escaped him in former readings, which afforded him incredible delight, as well as profit ;

and that these discoveries which I speak of, were made not only in his consideration of the obscure and difficult Texts, (which required mighty study) but in the reading of those places that were most plain and easie, which he thought he had throughly comprehended at the first view.

No Book (it is certain) that ever was, or ever will be, Composed, will bear reading like this *Book of Books, the Book of God*. But I dare assure you that the incomparable Liturgy of the Church of *England* will do it in an extraordinary manner (especially our Communion Office) Compiled with such extraordinary Wisdom, mature Judgment, and comprehending the very Quintessence of the chiefest Scriptures relating to that Duty, and so admirably digested for the use of the Church of God, in her Publick Worship, as well as the advantage
of

of understanding Christians in a main part of their Private Devotions, that it may be very justly esteemed as suitable a *Companion* in the Closet as to the Temple, and at the Altar: All which will more evidently appear, if we consider it, with many other Notes, Reflections, and Discourses thereon, published heretofore, and now lately rendred with other parts of the Book much more pleasing and profitable.

AND among the practical Books which late the Age has produced, to instruct, and engage us in our Christian Duty, there is none that I have met withal, which deserves (as I have hinted) to be preferred before the Whole Duty of Man, and which will so well bear the frequent reading, not only of an ordinary Christian, but a learned Divine; that I conceive it no unreasonable nor unprofitable Task which

which is recommended in the very Title Page of the Book, namely, to read it over *thrice a year, in the Family, or, in the Closet*; much less, what I recommend unto you, to wit, that you would yearly do the same, *once*; and that, this holy Practice may commence, at present, from your designation to renew your Baptismal Vow at the Lords Table.

It is a Book that highly merits not only to be *read*, but *well digested*; and whosoever would keep to the constant reading of this one Practical Summary of Christian Duty, (allotting some time weekly, if not daily) till he had made it his own, would find abundantly more profit, than from the single Perusal of every Treatise of that kind (though well performed) that shall from time to time happen to be published.

I do not think it necessary to descend to any more particular Directions than these concerning your exercise of Devotion, either *before* you approach to God's Holy Table, or when you are *at* it; of that sort you will find very pertinent and useful Rules in both the Treatises before mentioned, only I shall commend to your more thorow consideration the *Introduction to the Companion to the Altar*, and the latter Part of the second Chapter of the *Whole Duty of Man*, (which explains our Vow at Baptism) and the third Chapter, which treats wholly of Preparation to the Holy Communion, together with the Preface concerning care of the Soul; which last is so admirable in its kind, that I would by no means have it slip over.

These Directions shall suffice at present, as to the *Times* and *Manner* of
your

your Reading. I am better pleased (and it may be more to Edification) to send you frequent, rather than over-large Letters. The next shall be to shew the Consistency of such a Method, as I propose with your present Circumstances, which together with my other care and Concern for you, will serve to evidence that I am very sincerely,

Sept. 7.
1684.

My D. N.

Your affectionate Uncle.

LETTER III.

Setting forth the Consistency of the prescribed Method of Devotion and Reading, &c. with a young Scholars course of study, and Progress in Learning, with some Reflections upon the usefulness of Fasting.

My. D. N.

I Promised in my last, that I would in this Letter, endeavour to evince the reasonableness of the Method of preparation for the Holy Communion, which I propound to you.

Now that you may discern that the Task which I impose on you, is no very difficult one, nor any ways inconsistent with your ordinary College Studies; I shall demonstrate it by comparing the particulars of the Duty enjoyned with the time allotted for the performance; namely, from
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Michaelmas day to the Feast of our Lord's Nativity.

As for Example.

FROM the one Feast to the other you have 87 Days, and the whole New Testament contains only 259 Chapters; so that if you read * three Chapters each day, the New Testament will be dispatched in the time.

* *The daily practice of reading two Chapters out of the Old Testament, and one out of the New, recommended p. 7, and 9. may be omitted till you have received, and be begun with the New Year.*

The whole Duty of Man consists only of seventeen Chapters, and if you should add to the Sundays, that will happen in the three months specified, the intervening Holy-days (including *Michaelmas* day) it will make up the aforesaid Number; and thus if you do but read one Chapter on each of those Days, you will go through
this

this Treatise likewise: And this Duty may yet be made more easie to you by assigning some part of Saturday Afternoon and the Eves of the Holydays (as I have already intimated) to spiritual Reading.

L A S T L Y, The other Treatise that I have in a particular manner recommended to your reading, as it is with the other three Parts abridged in one Octavo lately published, stiled *Short discourses upon the whole Common Prayer*, (which will be sufficient for you to read if you want leisure to peruse the larger Volume) will not take up very many hours to be thoroughly perused, and may with great ease be dispatched in one Weeks space, without any obstruction of your ordinary Devotions, or Businesses of the day. So that all required, you see, may be finished without Lett of your studies; which I hope nothing will prevail with

with you, when you are in health of body, to lay aside.

ONE half hour, daily, in the morning, and a quarter at night will suffice for the reading of your Chapters in the New Testament. An hour in the Morning, and another in the Evening, of every Sunday, and Holy-day, (at least with an hour on each of their Eves) will suffice for the reading of the longest Chapter of the whole Duty of Man; and one hour every day in the Afternoon will suffice to finish your Task in the Abridgment before mentioned, within the space of five or six days.

THUS it is very clear, and evident that my design in proposing a Method of spiritual Exercises, to prepare you in an extraordinary manner, for the solemn Renewal of the Covenant which you entred into with God at your Baptism, is consistent with the present

present Circumstances of our Life, and will rob you of none of that time that is necessary for a Scholar to employ to make a progress in Learning.

BUT if it did, it would not be blameable, since it is for the accomplishment of so excellent an end, as may procure a special Blessing upon all your future Endeavours and Undertakings; which you ought to devote to God, and consecrate, by the sincere performance of this Duty (which you cannot longer omit without Sin, and Scandal) wherein you have an opportunity to offer, and present them unto God, together with your self, Soul, and Body, to be a Reasonable, Holy, and Lively Sacrifice unto him in whom we live, move, and have our being, and from whom are all our expectations of success, in whatsoever we go about, which

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always succeeds the better, when it is begun in the name of God, and Prefaced with the Duties of Religion.

THE profit which would accrue to your Soul would abundantly make amends, if it did snatch a little time from some of your Studies, till you have perfected this good work : But it is not at all necessary for you so to do ; for you see, as the matter is ordered, there is a great deal of time that may be secured for this purpose, without so much as clashing with your necessary Recreations : which I should (indeed) advise you to shorten sometimes rather than your Studies, or to be very moderate in them, since it will be a thing very decent, and congruous, and a very reasonable act of Self-denial, and Mortification, while your thoughts are taken up in the study and exercise of repentance, which
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is one of the Graces that is necessarily required to qualifie you for the worthy partaking of the Lords Supper.

AND to be very prudent and moderate in your Recreations, at your first coming to the University (especially those that you shall use out of the College) will be beneficial in avoiding a multiplicity of Acquaintance of other Colleges, which can hardly be shunned by any one that diverts himself much abroad; and which every serious, and studious Young man will feel to be an extraordinary impediment to his Progress in Learning.

NEXT to Moderation in your Recreations, which may contribute much to the good husbanding of your time, I shall recommend as another expedient, on that same account, the denial of your self a Meal sometimes,

[a Breakfast, or a Dinner, once or twice a Week] for which *Wednesday* and *Friday* seem the most proper days. This can be no injurious course for your Body, if you are (as I suppose you to be) a healthy young man, but very profitable to your Soul.

HEREBY much time is certainly gained for spiritual Reading, and Prayer, and it will accustom you by degrees to the Religious duty of Fasting, (very seasonable before the holy Sacrament,) whereon our blessed Saviour sets so much stress, as to lay down particular Directions for it in his Sermon upon the Mount, ranking Religious Fasting with the other two important Christian Duties, Prayer, and Alms-giving.

THIS is a Duty, I confess, in this Age fallen into lamentable contempt among Christians, and God knows it is to the sad Detriment of Mens Souls,

Souls, but will never be wholly disregarded by the devouter part of the World, neither can be without too notorious a contempt of the Primitive Piety, and example of the best Ages and Christians.

OUR OWN Mother is a great Friend thereto, and he is none of her true Sons that does contemn it: She doth, by her enjoyning of *Lent*, and other days of Fasting and Abstinence, invite her Children to the Practice of the same, as a Duty of high Reputation in the purest Times of the Church, and very helpful to Penitential Devotion.

IT is not possible for a young Scholar, that is not Master of his own time, and business, but under Conduct, and Government, and liable to the Discipline of his House (which are performed on days dedicated to the exercise of Repentance as well as
D 3 others)

others) to give himself up wholly and frequently to spiritual Meditation and Prayer (as those who have more leisure) on the Churches days of Fasting and Abstinence; but to employ, now and then, that time, which he would have spent in Feeding, and Recreating his Body, in the refreshing of his Soul, is a thing very practicable and proper, and will not be altogether neglected by a well disposed and devout Young man; especially at such a season as he is preparing himself for the first reception of the holy Sacrament, which all Novices in Devotion, ought to have in their view a very considerable while before they presume to partake thereof.

No inconvenience, that I know of, can ensue hereby to a Person come to your Years; your Body when in health will very well bear it; neither will there be occasioned the least
impedi-

impediment to your study; which will be rather promoted by that serious temper of Soul, you may, in all probability, attain to by your discreet exercise of Devotion, in an exact and regular performance of your spiritual Employments, engaging you to go about your Studies, and all other things you undertake in the fear of God, the *beginning of Wisdom*, and most infallible means to secure Gods blessing.

Thus by keeping once or twice a week in your Study while others are in the Buttery at Breakfast, or in the Hall at Dinner, or walking, according to Custom, in the Fields, after their Meals, you will save more than two hours time (a very considerable portion of the day) for the business of your soul; which added to the hours already prefixed, will give you a great deal of Latitude in the performance of your

Task, and sufficient liberty, not only to read your spiritual Books with great consideration, and deliberation, but profitably to review such Places as may chiefly affect you, or do in any particular manner concern you.

By such a course as this, if you chance to slip any of your spiritual Tasks at your other intended hours of performance, you may regain it when you please, by doing no greater Penance than denying your self a *Breakfast* or a *Dinner*, which I did experience when I was in *Oxford*, to be a very small Mortification, though I was hardly so strong a young man then as you are now.

AND as you may to good purpose practise this Duty sometimes betwixt this and *Advent*, so would I have you by no means to omit such a kind of Fasting, during that season, which many devout Christians do, according

to the Examples of former times, dedicate to extraordinary Devotion: some remains of which ancient Piety we have, blessed be God, still among us, as namely, Sermons in some Cathedrals * on *Wednesdays* and *Fridays* then as well as in *Lent*;

* At York through Advent as well as Lent; at Canterbury, at the Kings Chappel, and in the City of London through Lent.

both which Times of Devotion did in former days enjoy not only Prayers, but Sermons daily; whereas now it is to be feared, that in most places in the Country, and too often in Cities (excepting the City of London, Cathedrals, and Colledges) they enjoy not so much as Prayers: a well what I write: you shall again in very scandalous omission. Consider a few days hear from,

Sept. 14.
1684.

My D. N.

Your affectionate Uncle.

LETTER IV.

Recommending to the young Scholar another Method of spiritual Reading more brief than the former, with some wholsom Advice and Directions to perform this important work [the first Dedication of himself to God at his Altar] in a profitable manner, and with due care and circumspection.

My D. N.

WHAT has been said in my last Paper may be sufficient to evince, that the Duties imposed may easily be practised, in such manner, and at such times as I have prescribed; but I will not strictly confine you to such a Mode and Method of reading those Books. For possibly it may be more profitable to read them in the manner following :

First, **BESIDES** your course of reading the Scripture, *i. e.* perusing
three

three Chapters out of the New Testament each day, (two in the Morning, and one in the Evening, or else one in the Morning, another at Noon, a third at Night) I would have you read some Portion daily out of the *Whole Duty of Man* (as much as you can with convenience) till you have read it quite over, and so you may dispatch it in less than a month.

Secondly, **T H A T** you would observe the same Method in reading over the *Abridgment of the Companion to the Altar*, till you have compleatly finished that likewise: Marking down in a Paper such things and places as may leave most impression upon your spirit, and which may very well deserve a second view, and further examination at your ordinary hours allotted for Devotion, or at some other fit times destined for this very purpose.

AND it will not be amiss if you take the same course in the reading over of *the whole Duty of Man*, at present, or any Practical (or other) Books hereafter: it being very requisite, before one can discover how to make a right use of a Book in order to the well digesting thereof, to take some preparatory view or views in a continued course without many interruptions.

THIS last Task will not take up half so much time as the former; so that you may gain a considerable space, before *Advent*, for a thorow consideration of the most useful things and places; and for the making some Scheme, or drawing up some Method of your own, to enable you with more ease and profit to execute, during the approaching time of Devotion, such injunctions as you shall meet withal in reading: which season I would

would have you dedicate to the devout practice of the pious Rules and Directions you have learned: making next *Advent* a kind of *Lent* (I mean in point of Devotion rather than Diet) not forgetting on Wednesdays and Fridays, or one of them at least, to *Fast* as well as *Pray*, and increasing in the exactness of your spiritual Exercises as Christmas draws on.

The time that I have allotted you for your preparation is, I confess, very large, but the Duties which I have enjoyned you, very easie to be practised (by a willing mind) and not proportionable to the length of the time.

IN the Exercise of Devotion I would have you strive to do what you set about, well, rather than aim at the doing of much, without any presence or intention of mind. Little reading with much thinking (we are told by a late

late Prelate of our Church) is a more probable way to make a man learned than very much reading without due Reflection and Consideration: In like manner, short, and frequent Devotions performed with due care, and a good disposition of mind, is a more ready course to be devout and holy than much longer ones shuffled over without sufficient concern how well, or to what end they are done.

So long a space of time as three intire months will give you great opportunity to ruminare on those things which you meet withal either in the Scripture, or other Books, that are best Calculated for the Meridian of a young studious Gentleman, a Member of a College: as well as to reflect on the End of your being sent into the world, and to a University.

AND indeed a very considerable Portion of time is requisite for the
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the effectual Practice of so large a Method of Examination, and Penitential Exercises, &c. as the Author of *the whole Duty of Man* prescribes in the third Chapter of that Treatise: which I conceive to be chiefly designed for Persons before their first admission unto the Lords Table: So many Rules and Heads of Meditation requiring much more time than a constant Communicant can allow of.

BUT for those that are in such happy Circumstances as you are, by the advantage of retirement into a College (the chief design whereof is to give men an opportunity to get useful Knowledge, and practise Devotion) to go through such a laborious Task with ease, they will do very well to embrace so blessed an opportunity, and means of Grace, as you are earnestly invited to by this well-meant

meant Advice, which I do, at this change of your life, out of my good will and great affection offer you.

IF you do this good work *well* and *thoroughly* as you ought at your first approach to the Holy Eucharist; heartily resolving to live a vertuous and religious life, and to go about all your Studies, and whatsoever you undertake, in the fear of God, you may with the more confidence and assurance go to the Holy Sacrament, as often as God's Providence, and your condition of life shall hereafter give you an opportunity to perform that holy Duty*, without so much actual preparation, (that is to say, Reading, Meditation, and the use of Forms of Prayer) as are usually thought necessary.

* How frequently men ought to Communicate shall be the subject of a distinct Letter.

HAVING once, through the mercy of God, obtained a habit of Repentance, Faith, and Charity, &c. you may with less pains, and in less time, actually prepare your self; for hereby your *Reading, Meditation, and Prayers* will become more Efficacious; and a few hours will better dispose a Religious Person, that is well acquainted with the Exercises of Devotion, to Communicate, than several days will such a one as is a great stranger to these Duties, as well as to his *Heart and Conscience*.

A good and vertuous life is the best Preparation, and he that doth heartily endeavour so to live, is never altogether unprepared to partake of the Sacrament of his Saviour's Body and Bloud, which is designed as Physick for all sincere, penitent sinners, who may be termed *fin-sick-souls*, and have most need of such a Sovereign
E Remedy,

Remedy, and may with great confidence fly unto their Saviour, since he calls unto him all such as *labour and are heavy laden*, Mat. 11. 28.

It is not the necessary business of Mens Lives and Callings, (which it is their Duty to perform) that doth render them unfit to come to the Lord's Table, but Inordinate Affection, allowed Love to the Creature, and wilful Acts of sin unrepented of; which indeed do render us so to joyn in any of the Prayers of the Church; since no man can say so much as the Lord's Prayer, in an acceptable manner to God, and profitably to his Soul, that hath not a sincere habit of those Graces that I have last mentioned.

You see, then, the great Benefits of such a Preparation as I invite you to, and as the Author of *the Whole Duty of Man* prescribes; which supposes
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not only the Information of the Understanding in the necessary Points of Practical Religion, but a faithful Examination of our Consciences, and diligent enquiry into our Hearts, till we discover whether we have in Truth and Sincerity the Graces of Faith and Repentance, which are Indispensable Qualifications of a worthy Communicant.

WHICH Task, requiring considerable Pains and Time, is not so Incumbent upon a sincere Christian, (having once done it) as that he ought to run through all the same Road of Duties, and Performances every time he receives the Eucharist; or that he should refrain from such an important Duty, (which always brings advantage to a sincere Soul though never so imperfect) merely because he has not time to repeat all those external Performances, which were chiefly

designed to produce those Habits which he is now Possessor of in some degree (or otherwise is not yet a sincere Christian) and which do constitute him a Member of the Catholick Church, (that Body whereof Christ Jesus is the Head) by uniting him to Christ by Faith, and to his Christian Brethren by Charity.

FOR Christians, that are by the blessing of God once made so happy as to be furnished with Oyl in their Lamps, need not upon every occasion go again to buy it, but rather take care, that by seasonable Trimming of them, they may be always kept burning, and so long as they are so, they will never be unfit to accompany the Bridegroom.

IN like manner you, if you are by the grace of God convinced of the Vanities of Youth, and the madness and danger of a vicious Course of

Life

Life, bewailing not only your Corrupt Nature, but all the actual Sins that you have committed, (which, (tho you have approved your self a very civil serious young man) cannot but be many in the sight of God) devoting your self to Gods Service, and resolving to make Religion, according to the Counsel of our Saviour, the first business of your Life; you ought to esteem your self a Child of God, and dear unto him, as that you will always bee (so long as you continue thus disposed) an acceptable Guest at this Celestial Banquett, where you may Feast with God, and his Holy Angels, to his Honour and your own unspeakable Comfort.

DEFERRING the further advice, I intend you for your future Conduct, till you have put these directions in Execution, I commend mine
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and your honest intentions, and endeavours, to Gods Grace, and rest.

St. Matthews
day, 1684.

My D. N.

Your affectionate Uncle.

LETTER V.

Warning against Temptations, usually Incident to young Scholars, and more particularly the difficulty of their owning a Course of Vertue and Religion.

My. D. N.

HAVING in some former Letters finished all the Advice, which I thought necessary to give you, concerning a method of Spiritual Reading, Preparatory to the Holy Sacra-

Sacrament, (not unfit to be Practised by Young Scholars before their first Approach unto the Lords Table) and as to particular directions concerning your private Devotions immediatly before, and your reverent behaviour at, the Communion, having referred you to some useful Printed Treatises, I shall proceed to the giving some farther Counsel concerning your behaviour afterwards; that your chief endeavours throughout your whole Life may be, to perform those Holy Vows you have sealed with your Saviours Blood, in conforming your Life (as far as you are able) to the Life of Christ, (the grand exemplar of all true Grace and Vertue) and the Holy Scripture, the rule and square of all our Actions.

AND that you may not be deterred from a farther Progress in Vertue, and Devotion, and shamed out of the se-

rious Practice of Religion (and consequently out of your Salvation) by the idle, unadvised, and prophane youth of the Age (of which sort I fear you will meet with too many) I shall in the first place labour, by Gods assistance, to fortifie you against those dangerous Temptations, that young Gentlemen, in a University or elsewhere, do ordinarily meet withal, when they set about the

Ecc. 2. 1. Practice of Religion in hearty good earnest. *My Son if thou come to serve the Lord, prepare thy Soul for Temptation.*

I have known sundry young men sent up to the University of very towardly Dispositions, and sweet Inclinations, in all appearance, such as might have become very useful in their Generations, considerable Instruments of good unto the World, and great Props to Religion; who, by contagious, Conversation Per-
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nicious Example, and Diabolick Advice, have been prevailed on at length to Enter into the ways of Darkness, and afterwards to *walk in the Counsel of the ungodly*, and at last to *stand so boldly in the way of Sinners* that they have in a short time Arrived to the *Scorners Chair*; that is, have become desperate Sinners, Villains of the first Magnitude, the very Pests of a Kingdom, open Opposers of Religion and Vertue, perfect Renouncers of God and goodness (nay of common good Nature and Humanity) in so egregious a manner, that it will be difficult to find out for them, in former Ages, even among Turks and Pagans, any Parallel.

AND there having been not only many such great Demonstrations, of the wonderful Degeneracy of men in this late Age, but that I have taken very particular notice of many lamentable

table Instances, among my very Acquaintance and Contemporaries (some of whom I cannot think of without shedding Tears) I suppose my self in a very peculiar manner obliged to warn all the Youth that may any ways relate unto me, or are under my Conduct, lest they be ensnared into those dangerous Paths that *Lead down to the Chambers of Death.*

ONE of the first and most dangerous Temptations that Youth (well descended) are liable unto, is, to fancy that the Practice of Religion, and Devotion is inconsistent with a Gentleman. That the young Debauchees of our Age do think so, is plain from their industrious rejecting of both, giving themselves wholly up to their full swinge of Vice, and Leudness; and that there are too many, within the Walls of most Colleges, so corrupted in their Principles, as well

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as Practice, as not to be contented only to be Vicious themselves, but to use their best Rhetorick to prevail with all their Companions to be so likewise, I fear, you will have too soon experience.

THE best preservative that I know of against such Contagion, or Antidote to expel any Poyson, which you, through the frailty of Youth, should chance to swallow, is, the frequent reading of the Holy Scripture, and Prayer to God; by the one you will discover not only the deformity of Vice, but the amiableness of Vertue; and by the other you will obtain (if you are sincere, and diligent therein) not only strength to resist the ordinary assaults of your Spiritual Enemies, whereby multitudes of unwary Youth do fall, but receive Divine Light to discern the Diavel in his Temptations: the most dangerous of which

are those, wherein he transforms himself into an Angel of Light, and recommends Vice to young Lads under the colour of Vertue.

Y o u may learn of the very Heathens, that Virtue is the truest Nobility, and Vice the most infallible mark of a Clown. Many of them thought it not allowable for the Rascality to be sottishly vitious, when among us Christians, (to our everlasting shame) it is many times become the distinguishing Character of Gentility.

T H E works of *Seneca*, *Cicero*, *Epietetus*, and *Hierocles* with sundry other (which I do not doubt but your worthy Tutor will recommend hereafter to your reading) will abundantly confirm unto you this truth: that by how much the better your extraction is, so much the greater is your obligation to be eminent in Virtue.

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BUT since Moral Vertue is but a step to true Godliness and Christian Piety (and it is not to be expected that you should learn more than that from the School of *Aristotle*, or *Plato* &c.) I do conjure you to open your eyes and take a particular, and full view of the Virtues that did shine in the Life and Death of the Son of God the Saviour of the World; the best of Patterns for a Christians Imitation.

HE is *the Way, the Truth and the Life*, whoso follows this our infallible guide, takes the most expeditious Course, to be truly Illuminated; so as to see plainly wherein true happiness doth really consist, and which is the most direct Path leading thereunto.

WHEREFORE as I have already desired that you will not fail to read over (at least) the new Testament, before you Communicate; so I do
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intreat you, that you will take most especial notice of the Writings of the Holy Evangelists, and very particularly those of St. *Matthew*, wherein you will find our Saviours Sermon on the Mount (the best Body of Christian Philosophy that ever was extant in the World.) Pen'd down more largely than elsewhere; as also our Blessed Saviours Passion set forth more particularly than in the other Gospels; And among other matters of moment be sure to take heed that you do by no means slip over that important Threat: *Who so denyeth me before men, him also will I deny before my Father which is in Heaven*; which you, and every one, will do, if you are asham'd to own him so, as faithfully to Practise his Precepts, as well as to profess his Religion.

AND this Temptation, namely the difficulty to despise the shame of the World,

World, being a very sore one (and a Block over which you must get, sooner or later, or you can make no Progress in Virtue) I shall dwell a while thereon, and furnish you for such a purpose, before I proceed, with some Choice and Pertinent Scriptures.

IN the Evangelical Prophet *Isaiab* (who was of himself nobly descended being of the Blood Royal) we are very pathetically dissuaded *chap. 51. v. 7, 8.* *Fear yee not the reproach of men, neither be afraid of their revilings.*

FOR the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

AND again at the 12th. verse ---- *Who art thou, that art afraid of a man that shall die, and of the son of man which shall be made as Grass?*

AND

AND forgettest the Lord thy maker that has stretched forth the heavens, and laid the foundation of the earth.

THESE and sundry other precepts (yea and examples too particularly of *Moses* and *David*) to despise reproach, you will find upon Record in the old Testament, ----- as also in some of the Books of the Apocrypha, namely, the Books of *Wisdom* and *Ecclesiasticus*: which since the Church honours so much as to read sometimes publicly in the Congregation, (for our instructions in manners not the establishing any point of Doctrine) and permits to be bound up with the Bible; ought to be seriously, and frequently perused with greater respect than other writings, except the Canonical Scriptures.

AND if you examine the New Testament you will also find many remarkable places, both in the Gospels,
and

and the Epistles, to encourage us to glory in our Christian Profession. You will perceive a benediction pronounced in the very beginning of St. Matthew's Gospel to all those that shall suffer Reproach for the name of Christ, *Blessed are ye when men shall revile you and persecute you falsely for my sake, rejoice and be exceeding glad for great is your reward in Heaven, for so persecuted they the Prophets that were before you.*

Mat. 5. 11.

OF this Christian Magnanimity St. Paul was a notable example, *I am not ashamed of the Gospel of Christ (says he Rom. 1. v. 16) for it is the power of God unto salvation.*

AND if any man lay under greater Temptations than another to be ashamed of the Gospel it was St. Paul. You'll do well to consider how he was Treated: a large Catalogue of whose Sufferings for his Zeal to Christianity

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you will find in 2 Cor. 11. from ver. 22, to ver. 32. He was Beaten, Imprisoned, Shipwrecked, exposed to a thousand Perils, and yet not at all discouraged in his Duty, but instead thereof so much more inflamed with a fervent Love to Christ's Religion, glorying in the things which concern his Infirmities, yea, in his very Bonds, *I take pleasure* (says he Chap. 12. v. 10.) *in Infirmities, in Reproaches, in Necessities, in Persecutions, in Distresses for Christ's sake.* He was even proud to follow the Captain of his salvation, though it was, even through a Sea of Blood.

BUT leaving other Pertinent and Powerful places to your own observation in Reading (which I heartily beseech God to bless, and make effectual, so as to wean you from the Vanities of the World) I shall set the eminent Example of St. John the Evangelist before your eyes, to provoke

voke you to embrace, and own Religion, with a Christian Resolution now in your younger years.

St. *John* did (as I would have you do) follow his Saviour in his Youth, dedicating the Members of his Body and the Faculties of his Soul to Devotion before they were defiled with sin. For which reason it is conceived he became so dear unto his Saviour as to be stiled the *Beloved Disciple*, and to have the honour, at his last Supper to lean on his Master's Bosom.

NEXT to the holy Scripture, I cannot conceive that any Book is like to be more Prevalent, and Persuasive with young Gentlemen, to own Religion, and the strict practice of Vertue with Christian Fortitude, than the incomparable Piece of our late Martyr'd Sovereign, written during his Solitude, and Sufferings; where, with sundry remarkable Passages, worthy of notice,

in relation to the late Wars, you will find a certain strain of Devotion, scarce ever reach'd by any but the holy Penmen.

CERTAINLY it will be very difficult in any Age of Primitive Piety, and impossible in this last Prophanone, to discover either Prince, or Prophet, tuned up so divinely to the melodious Harp of holy *David*.

I was so happy, as first to meet with that *Pourtraiture* of the best of Princes, when I was a young man (as you are) in the University of *Oxford*, and it had mighty force on me; and so it will, I hope, on you; to discern a *Sovereign Prince* to be as good as he was *great*, and to value his *Conscience* more than his *Kingdoms*.

THE Example as well as the Writings of that Pious, and Royal Martyr hath proved a standing Sermon, not only to the People of
England,

England, but to a great part of the Christian World; who do as much admire that unusual Pitch of vertue and goodness which abounded in that Gracious Prince, as they do abhor the Barbarity of his Subjects, who, under the pretence of Religion, Murdered him at his own Door.

BESIDES the knowledg of things therein contained, and a provocation to Religion by one of the best Examples that the World ever enjoyed, you may much improve your self, by frequent reading of so excellent a Composure, as to your Stile.

IT will be commendable in you to set before you, in this Particular, and in all other your Endeavours, the best and highest Examples; and consequently you will do very well to strive to Naturalize unto you this Princely stile, as *Majestick* (as a certain Writer does very well express it)

as the Crown he wore, and as free from Affectation as Levity ; though it may be too justly feared, that such a flight is hardly attainable, by any, but such an extraordinary Personage, in as extraordinary Circumstances.

Concerning which choice Work, (which I hope you will so heartily affect, as, in some small Volume, to make it your Pocket Companion) I shall say no more, at present, but that you will take care to read it first, (and often) in the Language wherein our excellent Prince wrote it; for though it may be a very commendable Curiosity to read it in any, or all, of those Languages wherein it is Translated, yet you cannot expect so much Pleasure and Profit from so doing; since there are divers reasons why a Translation of this Book, wherein most things seem to be singular, and out of the common Road, may,
more

more than others, come short of its Original. About New-years-day, I promise that you shall not fail to receive some farther advice, which I hope you will esteem no bad New-years-gift, nor ill testimony of the affection of

St. Thomas day.
1684.

My D. N.

Your affectionate Uncle.

Postscript.

I Have not writ to you a great while because I would not interrupt, or burthen your thoughts with such matters, as may be seasonably enough considered of after your Reception of the holy Communion. And though I send you now new matter; yet I would not have you trouble your self

with more perusals of this Letter than one, till *Christmas* day, and the Duties of the Feasts be over, for which you have been thus long preparing your self. I pray God bless you, that it may be to some purpose.

LETTER VI.

Fertifying the young Scholar against the danger of being corrupted in his Principles, especially by Men of an Atheistical Spirit.

My D. N.

THE Temptation last spoken of being well got over, though you be too strong to be laughed out of your good Resolutions (as young Men frequently are) yet you will be liable to be corrupted in your Principles, or cooled in that Zeal which is necessary to make a Progress in Virtue, by a certain

certain Gang (who in my time did abound, and I am affraid may do in yours) in whose Conversation there may appear some tolerable Civility, and which proves mighty taking oftentimes to young Scholars, because it is mixt with much Pleasantry, and Wit; but is in reality exceeding injurious to the right Education of young men in the true Principles of Vertue, and Religion, and sound Learning.

THESE you are to take heed of, lest you are insnared before you are aware into an Intimate Conversation, which you cannot easily shake off, with those who will allow of the practice of many parts of Morality, but hate true Religion, and Christian Vertue: making it their Divertisement, in their private Clubs with their Chronees, to question the Immortality of the Soul, nay, the
very

very being of their God: and pleasing themselves, I fear, sometimes in being the Devil's Factors; making it their business to corrupt the choicest Youth with their evil Principles, which lead to down-right Atheism: And it is more than probable that the chief Seeds of that plentiful Crop which is too visible in every part of the Land, and which hath produced all kinds of Prophaness have been first sown in the Universities and Inns of Court by these Instruments of Sathan; who, like their Master, are always ready to abuse the best Designs: A high Argument of the Excellency and usefulness of the Education of those places as well as of the Devil's malice, since he is so busie and concerned to pervert such admirable Institutions, by labouring to corrupt and poyson (if it were possible) the very Fountains.

Y o u

You will not (I imagine) while you are an Under-graduate, be so much exposed to this danger as after you have taken a Degree, (the chief Temptations of young Beginners are of another sort) but yet you are not so perfectly free from Infection on this account, at present, but that it will become you to be exceeding circumspect in the choice of your Companions, and to take great heed how you hastily contract any more than ordinary familiarity with any Persons without the advice of your Tutor, or some Judicious Friend, or else have sufficient experience of their sobriety and good disposition.

You ought to be Civil to all, but Intimate with very few. Who are your Acquaintance, at your first coming to the University, is a matter of mighty Moment. I have very often

often observed, that young Scholars prove such as those Officious Persons are who do first ingross them after their Matriculation.

SOME, who have happily lighted on a good Tutor, and well disposed Companions, though they have been very raw, at their first arrival, and have afforded their Friends no extraordinary ground of expectation, have proved Eminent Persons, and attained to accomplishments, both in vertue and knowledge, which they were never thought capable of.

AND others of as extraordinary Hopes, Parts, and School-attainments, falling into bad hands, both as to Conduct and Conversation, have declined even to wonder, and become despicable persons, for Vice and Idleness (and sometimes Ignorance) to the unspeakable dishonour, and grief of their Relations.

IT is of no small Importance therefore, how every young Scholar spends his first hours after his admission into a Colledge. If he escapes the being poysoned and tainted the first year, it is a good Presage that he may succeed in his good endeavours and a Scholastic way of Education: But if he be not, at coming, Proof, against the Insinuations of such Instruments of Satan as haunt most Colleges, and lie on the catch to debauch the young Fry, or tempt them, at least, to be Idle, it portends very fatally.

YOUR Tutor, who seems to be a Pious as well as Prudent Person, hath done his part, I do not doubt, already, in cautioning you against these Evils which often prove destructive to Youth; and will continue, I hope, his honest endeavours. To infuse into you right Principles of true Religion, Honour, and Honesty, and labour

labour to make you a very good Moral Philosopher, as well as Logician.

You are more happy, in my judgment, that you are prudently placed in a condition which does oblige you strictly to observe the Discipline and Exercises of the House, than if you were settled in a much higher station, and had greater liberty to live according to your own *Will*, and *Humour*, which are but bad Governours of Youth.

You are hereby free from sundry dangerous Temptations whereto Fellow-Commoners are liable, who do (too often) so carelessly demean themselves (and I could wish that this was the worst) as to render a College Life quite ineffectual, sometimes living, so as if they were sent there only for their Recreation, and Divertisement, to learn to play with a
 Bonne

Bonne Grace at Tennis, or swagger in a Tavern, or (which is more incongruous, and unsutable to a Collegiate Life) Tipple in a Chamber. Whereas they might improve their opportunities of Religion and Learning to a higher degree than others, if they were faithful to themselves, obedient to their Governours, observant of Discipline, and could resist the evil Example and Inticements of loose Companions: All which doth encourage rather than discourage Gentry of Quality to send their Children to the University, and place them in such a Station, as well as strongly oblige the young Gentlemen, their Sons, to constant watchfulness and Circumspection.

Y O U R Opportunities also to improve your self in Philosophy and useful knowledge, are many more than theirs, (as they now order the matter)

matter) being not exposed to so many Avocations from your course of Study, and Devotions. And it is no inconsiderable advantage rightly understood, that you are more indispensably bound to a more constant Practice of *Obedience* and *Submission* to your Superiours; which commendable Virtues, *well and thoroughly learnt*, will make amends abundantly for all the supposed or real Priviledges of a higher Station; and wherein I know it is the desire of all your Friends that you should be very eminent, and Exemplary.

T A K E care that you do not despise any one that has just Authority over you what ever be his Original; but make it your business to be exceeding punctual, and exact in the performance of every Duty that is Incumbent on you, either towards your President, Fellows, or Tutor.

You

You will never be well qualified to Govern, unless you learn first well to obey.

LET not the thoughts of your Gentility provoke you to be stiff and sturdy: You cannot give a truer Demonstration that you are a Gentleman, than by being Humble. There is as great a difference betwixt true *Humility*, and *Meaness of spirit*, on the one hand, and *Pride* and *true Greatness of mind* on the other, as there is betwixt *Parsley* and *Hemlock*; two Plants of great Resemblance, but the one a wholsom Herb, and the other a rank Weed very poysonous.

You have hitherto given very good Testimony of this Vertue (whereto I press you) both at School, and under your Parents. I have heard your Father and Mother say, much to my satisfaction, that you scarce ever displeas'd them. Such happy be-
 Ginnings

ginnings of Grace in your very Childhood will surely be attended on by God's blessing; and your Parents do very comfortably hope, (and so do I) that you'll bring away as good a Report from the College, as from the School, giving ample evidence in your future life of your good Nurture; and that you have Naturalized the vertues of submission and subjection to all kind of Superiours, so as to dread the least appearance of Disobedience to, or Contempt of, your Prince the Father of your Country, as also to your spiritual Parents the Fathers of the Church.

But I hope, I have little reason to enlarge on these Topicks of *Loyalty* to the *King*, and *Reverence* to the *Church*, for you have, I trust, suck'd in with your very Milk some love and respect to the *Crown* and the *Mitre*, to neither of which can any man be a true
Friend

Friend that is not a Friend to them both; nor easily a fierce Enemy to either, who hath not been corrupted in his Youth, by want of a right way of *Education*: the general neglect whereof is very lamentable, which to set more particularly before your eyes, will afford me matter enough for another Letter. I have no more to add, at present, but that I am, and shall always continue to be,

New-years day
1684.

My D. N.

Your affectionate Uncle.

LETTER VII.

Treating of due submission and subjection to those who have the Government of Youth, and the usual Negligence of some Parents, School-masters, and Tutors, with the ill consequence thereof.

My. D.N.

I Am now advanced on to treat of the Errors of Parents and School-masters, &c. in Training up of Youth, which I shall endeavour to do with all reasonable brevity.

IF we should inquire into the Original Causes, of that Inveterate Prejudice against God's Vicegerents, both in Church and State; which did possess the generality of the People of *England*, during our late Combustions, when the very Body Politick did seem to labour under a kind of Frenzy,

Frenzy, we shall find them chiefly spring from this unpardonable Neglect complain'd of; *i. e.* the not right Principling of Youth, and not teaching them the Duties of *subjection*, in their first and tender Years.

How much Guilt there lies at the door of *Parents, School-masters, Tutors, and Governours*, I had rather leave to their own Consciences to discover, than peremptorily with my Pen or Tongue declare; upon a through Inquisition it will notoriously appear, I am afraid, to be very heinous that lies on every one of them, and on *Natural Parents* oftentimes more than on the other.

THE Father and Mother sometimes under colour of that which they fancy to be Indulgence, (but in reallity is Barbarous Cruelty) Cocker their Child, in what is really amiss, and suffer evil Inclinations to get so

much ſtrength, as to require the Rod, which at firſt would have been perfectly crush'd, by a frown, or ſevere look. And the Father (very often God knows) in Imitation of our great Grandfire *Adam*, (contrary to the Method of the Universe) ſuffering himſelf to be overrul'd by his Wife, ſpares the Rod till he hath ſpoiled his Child: Neglects moderate Correction ſo long till very ſmart Diſcipline will not effect a Cure, and he be forced to fetch many drops of Bloud for unruleneſs from that Child, which he could firſt have ſtamp'd into Obedience.

AND at laſt after he has felt the uneaſineſs that does accrue to himſelf from the exerciſe of Diſcipline, (and ſometimes out of a weak, Womanish Compaſſion, having not the heart to Correct, nor endure the ſight of his Child's Tears) delivers him over to a Country School to learn that which he

he could better learn at home; as if a petty School-master should be more concerned for his Child, than he himself, and should be better able to reform the faults of twenty stubborn Boys, than the Natural Father is able to deal with one. And it was very well if Parents would stick here and repent of the Errors in their Conduct, while their Children are under their own eyes, and not involve themselves into farther guilt by obstructing the School-master from Eradicating those Weeds, which they, by an accountable Fondness or Negligence, had suffered to grow.

It is too common a Practice in Parents to take the Character of School-masters from their Scholars, and from those usually who are most Peccant, which is very Preposterous, and unreasonable; and hereon the Father, or Mother, and sometimes both, giving

credit to their angry Child, (who for some real fault hath received due Correction) or to some old Servant of the Family (who to his young Master is good Natured beyond Discretion) do fall foul on the honest Master, and hinder him in a very well intended and good Work, in making the Child truly Obedient, and Tractable, (which ought always to be done by School-masters, in the first place, when Boys are committed to their Charge, and is a better Office both for Parent and Child, than to teach the Lad his Book) And at last, in a Huff, take that Child quite away from School, to the Injury both of Master, Scholar, and themselves; not without much guilt of real Injustice to the School-master's Reputation, and as real Cruelty to their poor Child, by hardning his Neck, out of a mistaken Favour to his Back; and
putting

putting the next School-master, to whose care the stubborn Youth is committed, under an absolute Necessity to use a much more severe Method of Discipline with his Headstrong Scholar, (whom the fondness of his Parents has taught to dispute with those he should obey) or be accersary to his ruine, in giving so much way to the Boys humour, till he be grown a perfect slave to his own Will; and that too mighty for either Master at School, or Tutor at University, to *Resist* or *Controul*.

WHEN these and the like weaknesses of Parents have rendred their Children almost unfit to live under any Government, their next Essay is to send them to a University, and place them in a College under the conduct of a Tutor: Expecting a Tutor to do Impossibilities, and to Cure what is really Incurable; to make that Boy a
Scholar,

Scholar, who is resolved not to learn; or a good man, whose Ears are shut to all honest Counsel, and Advice. And when the young man is become a perfect Rake-hell, which is in many cases above the power of the ablest Tutor to prevent, (and which happens to be very soon, if the Freshman falls into a League with some of the worst Comrades which the University does afford) he is as rashly snatched from the College, as he was from the School, with unreasonable Complaints of the Tutor, and unjust Acculations of College-Discipline, and sent up to the Inns of Court, where meeting with greater Liberty, and much worse Company, becomes a perfect Sacrifice to Vice, and Commences (if he meets with some Tutors very common in those places) long before he puts on a Barrister's Gown, a down-right Atheist.

OR else, instead of being sent to *London*, to be ruined, and debauched in his own Country, is sent abroad into the World to Travel under the Conduct of one, who, though honest and Ingenious, needs perhaps sometimes a Governour, and Guide himself; and being too head-strong for the Person that is to govern him, shakes him off, or makes him weary of his charge, so as voluntarily to desert it; and thus the young Spark is at liberty to do what he will, and ruine himself beyond the Seas; bringing home no more considerable Remarks, than some noted Vices of a Foreign Nation, to Transplant, and Propagate in his own Country, and among his own Kin: in the Conclusion, becoming not only a useless, but gangrened Member of the Commonwealth, and by an infamous *Exit* (which too often happens) staining

ing the Honour of a Noble House.

T H U S Parents too frequently are the Authors of their Children's sin, and consequently of their misery, contributing very much to their undutifulness, and obstinacy; which God does punish as remarkably in this World, as he does reward Obedience, cutting of the *wilful* and *stubborn* very often in the midst of their days, and sometime in the midst of their sins; whilst he blesses those who are *Tractable*, and do honour and obey their Parents (whereby we must understand all kind of Superiours) with a long life; and all manner of temporal felicity.

A N D such sort of Parents, who will not follow the advice of *Solomon*, nor betake themselves to the Method of God in using the *Rod of Correction*, in due season, to *drive out folly from the heart of their Child*, can no more justly
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complain of their Children, than Magistrates can of their People for those sins, and disorders in the Church and State, which are occasioned, and encreased by want of Execution of good, and wholsom Laws, established to keep Subjects in obedience.

BUT to be just to Parents, and not to accuse them, to be the sole Cause of the ruine of Youth, nor to condemn all Parents as equally guilty; Let their other Conductors, School-masters, Tutors, and Governours take their share of the guilt.

IF a School-master do not, in the fear of God, faithfully discharge his Province, which is of mighty moment to the Commonwealth, (and the most petty School-master, that Teaches but the *A, B, C,* has a considerable part to act) he is a great sinner, in betraying a weighty trust
com-

committed to him, wherein the good of Church, and Kingdom is in an extraordinary manner concerned; indeed so much, that it is matter of mighty wonder, that there should not be in all places more care taken, that none should be permitted to teach, so much as English in the most private School, unless duly qualified with Sobriety, Ability, and right Principles: For School-masters, in reality (when they are such as they ought to be) have it in their power to New Model, and set right (by God's blessing) once in twenty years, a whole Kingdom: or if it be not in their power alone, yet it is certainly so in theirs, and the Tutors of the University joyntly. On the other side, when these Instructors are not such as they should be, they have it in their power to do as much contrary mischief. To take care therefore of the Qualifications of both
(as

(as well as of their encouragement when they do their Duty) is of all things most desirable; and some regard must be had hereto, before we are like to see a quiet, and flourishing Church, and State.

WHEN School-masters are not *Sober*, and *Conscientious*, and strictly *Religious*, they do their Boys more hurt by their Example, than they do them good by their Teaching.

Secondly, IF School-masters should make conscience of their Ways and Duty, and use their best endeavour to instruct their Youth; yet if they want *Ability*, and *Dexterity*, to discharge that particular Province, their labours will have but little, or slow success, and teach their Boys no more in three or four years than a well Qualified Person might do in one.

Lastly, IF a School-master should be both *Conscientious*, and *Able*, and
yet

yet not *right Principled*, (which may often happen since there are great Errors consistent with sincerity) he may infuse more Poyson into his Boys than he does Learning, and make them so much the worse Subjects, by being able Scholars ; more pernicious to their Country by having knowledge, and Parts, abusing both to the disturbance of Church and State : whereof we have had of late innumerable instances.

THUS may School-masters spoil Boys by their bad Principles, Negligence, or ill Example, when they come tolerably well conditioned out of the hands of the Parent : and the Tutor as often, by the same faults and defects, when they come well instructed, and nurtured out of the hands of both.

SCHOOL-MASTERS, having to deal with that Age which is most capable of Impression, have the fairest opportunity to insinuate good Inclinations

nations, and desires into their Scholars, and to prepare them for the more solid Precepts of good manners and Vertue, which they may meet withal under Tutorage in a University, as well as to fortifie them against those Temptations which Youth are liable to, before they are past the Rod; but Tutors and Governours have the fittest occasion to blow up the flame, that may be kindled in their Souls, and nourish their good Desires, till they come into Acts, and those Acts arrive to Habits, and those Habits be so strengthened in their Pupils, that they may take pleasure in Vertue, and resist, with Understanding and Resolution, those more dangerous temptations, to very desperate Vices, which are incident to young men of riper years.

AND if School-masters, and Tutors, do not conceive these things
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within their Sphere; but conclude that they have nothing to do, but to teach their Lads Grammar at the School, and Genus and Species in the College, they do strangely forget some special Duties incumbent upon all Instructors of Youth, and the chief end of all their studies which should begin and end in the fear of the Lord.

THE 79 Canon sets forth the Duty of School-masters, and puts it out of all dispute, that the Church expects them to do their best to teach their Scholars *Religion* as well as *Letters*; and to see that they frequent God's House, and behave themselves therein with Reverence and Devotion, as well as to learn their Lesson at the School: A good work of general profit, scandalously neglected to the deplorable detriment of young-mens souls, who being not sufficiently in-

structed

structed in the Principles of Religion, nor brought to Confirmation when they are come to Years of discretion (whereof their School-masters as well as their Godfathers would do well to be their Monitors) are admitted to the Holy Sacrament without either, nay, oftentimes without being able to say so much as the very words of their Catechism.

It ought to be lookt upon as a very great unhappiness for young men, to be ever admitted to the holy Sacrament, without owning their Baptismal Vow in publick in the presence of the Bishop, and a Congregation, and in an Apostolical way, from a Father of the Church receiving a Benediction. But that young People should so frequently be allowed to approach unto the Lords Table, not only without receiving this holy *Rite* of great Antiquity, but being perfectly void of
H 2 necessary

necessary Knowledge and Devotion, neither knowing nor considering what they do, or wherefore they come there, is an intolerable irregularity: and so much the more deplorable, by reason the sin is aggravated with high contempt; God having blessed us, since the happy Restauration of our Gracious Sovereign, and the sacred Order of Episcopacy, with a Bishop in every Diocess.

T H A T such Youth as live in the remote parts of some Diocesses, very far distant from their Bishops See, should make use of the Indulgence of the Church in presuming to receive the Communion without Confirmation

Rubr. after Conf. (provided they be ready and desirous to be Confirmed) is not unreasonable; but that Scholars in a University (especially that of Oxford) which is happy in the constant Residence of a Right worthy, Vigilant, and

and Indefatigable Prelate of Primitive Piety, and Devotion, should ever be permitted to partake of the Sacrament of their Saviour's Body, and Blood, without receiving this sacred Rite, with such due Preparation, and Instruction, as it, as well as the Sacrament, doth require, is an Omission in young men (or indeed rather in the Tutors) very unaccountable, and greatly to be bewailed; and which I earnestly beseech you (if it be your Case) carefully to avoid; as well as the other extream, which some, out of well-meaning, (and others out of a very blameable carelesness, if not Presumption) run into; receiving Confirmation more than once, and looking upon this holy Apostolical Institution to be no other than a Bishops Ordinary Blessing: whereas it is in it self so sacred, and of so near affinity to our solemn Incorporation into the

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Christian Church, that it is no more to be repeated than Baptism.

I shall add nothing else at present, but that the Spirit of *Truth, Grace,* and *Comfort,* would defend you in all *Temptations,* and prosper to you all means of right Education, is the hearty prayer of,

St. Paul's day.
1684.

My D. N.

Your affectionate Uncle.

Postscript.

UNDERSTANDING that you have with commendable diligence dispatched my former directions in reference to the *Communion,* I have made the more hast to send you other *Spiritual Imployment* for your thoughts, relating to your future *Conduct.*

L E T

LETTER VIII.

*Inciting the young Gentleman to imitate the vertues
of his Ancestors.*

My D. N.

I Have lately set before your eyes the dangers that ordinarily accrue to young men, from the sinful negligence of those that beget them, or have had the charge of them; that you may the better see the mischiefs which you have escaped, and the guilt you will incur, if you do not now heartily embrace and proceed in vertue, and labour faithfully henceforth to save your Soul; since God hath been so gracious, as hitherto to preserve you from being shipwrack'd on either of these Rocks.

You are many ways happy, in your Parents, you have been bred at a Famous School*, of
 * *Westminster.* great reputation, under an eminent School-master, who in forty eight years hath sent forth so vast a number of Scholars, Gentry, Nobility, and Clergy, as make a considerable part of the Nation, many of whom (blessed be God) are mighty Pillars of our publick peace in Church and State, and which more might have been, if they had proportionably improved themselves, and brought forth fruit answerable to the wholsom Instructions, and strict Discipline they have been under.

AND you are now happily placed in the most famous University of the whole World, in one of the most eminent, and Eligible Colleges of that University; where you do enjoy God's Service with great solemnity,
 as

as well as all desirable Opportunities, and means of knowledge under the care of a very kind and well qualified Tutor, who is ready to give you all necessary assistance, and to shew you the utmost respect, which you your self can reasonably desire, or your Friends require at his hands. So that if you have but Eyes to discern your own Felicity, you may behold your self in very happy Circumstances, and to have many more than ordinary Reasons to bless, and praise Almighty God for his past, and present blessed Providence over you.

You do seem to me, whether I consider your towardly disposition for the time past, your present opportunities of improvement in Vertue, and Learning, or your considerable hopes of Preferment, for the time to come, to be placed in a Poste which may
render

render you more than ordinarily useful in your Generation. And I cannot foresee any thing that can hinder a prosperous, and desirable Issue, and deprive you of God's blessing, unless you are corrupted (which I pray God you may never be,) by ill company ; first tempted to be Idle, and afterwards to become Vicious, which commonly ends in Irreligion.

SUCH a degeneracy from the good qualities of your Ancestors, though you have given no great reason to fear, yet it will not be an impertinent Task in me, whilst I am thus addressing my self to you, to set before your eyes some of their more eminent Qualifications. In doing whereof I shall not detain you with any Discourse concerning your Father and Mother (they being alive) though God hath blessed them both, with very remarkable Abilities, and Virtues,

tues, and you with their good Example. I shall rather bring to your view some of the chief endowments of those Relations, who have left the World and a good odour behind them.

AND here first let me mind you, that in your Grandfather and Grandmother (on your Fathers side) you ought to esteem your self very happy, and have good ground to hope that a blessing may descend on you for their sakes.

YOUR Grandfather was a Worthy and Reverend Divine, and an honour to his Cassock, which is a more valuable consideration than that of his being a Gentleman.

THE Piety, and Discretion of your Grandmother was likewise very eminent, as I have heard much to my Pleasure, and Edification, who outlived her Husband, and gave great Marks of the sincerity of her Devotion,

on, and Maternal affection, in discovering much zeal to have her Children trained up in the Fear of God, and a course of Virtue, denying them after the death of her dear Husband no Accomplishments, and Opportunities of Education, that were truly worthy of a Christian, or a Gentleman; which was very visible, in your deceased Uncle, as I have heard, as well as your Father and Prudent and Pious Aunt.

Y O U R Grandfather, on the side of your Mother (of whom, being deceased, I may have the liberty to speak more largely than of my living Relations) died, it is well known, honourably in the Field, a true Assertor of the Righteous Cause of his King, and Country; a great Respector of the Right, Loyal, and Orthodox Clergy, a valiant Commander, and a generous Friend, and in his Paternal
Care,

Care and sollicitousness for the Education of his Children, out-done by no man.

HIS Lady, your Grandmother, abounded with all the true Accomplishments of an Exemplary Wife, and an Affectionate Mother : A person so extraordinary for all those Vertues which are the Ornament of her Sex, that it was difficult to parallel her in the Age she lived ; the truth whereof, all those who are yet alive, that knew her, will be forward to testifie ; whose virtuous Actions do yet smell sweet, and blossom, and Preach very powerfully, to all her living Relations, some Graces Essential to the Feminine Sex ; so rare, at present, that they seem almost to have left the World ; for whose sake without doubt a multitude of Blessings have descended upon her Posterity, who are indebted I am apt to believe as much as any Family
to

to the vertues of their Ancestors for those remarkable Providences that were over them, during the Unnatural Civil War and Rebellion of *England*, they all receiving favours from Heaven, which rendred them even objects of Envy, in a time of common Misery, and Calamity; and will now prove them Monsters of Ingratitude, that since the Revolution of Affairs, and general prosperity of the Land, have not made suitable Returns to God, in religiously owning him in good times, who did mercifully own them in bad.

How the elder Branches of the Family have performed their parts in this particular, I shall not make it my business throughly to examine (though the best without doubt have been too deficient, yet I bless God I know of none that have freely embraced those Impieties, that pass for commendable

Vertues

Vertues in this Prophane Generation) but that the younger Off-spring, whereof you are one, may not make any wretched Requitals to the God of Heaven, for his unspeakable goodness towards us all, in despising Vertue and embracing Vice, I shall make it more my peculiar Province to apply my self to them, by reason I have a more comfortable prospect of success from such my Endeavours; it being more easie to train up the Younger in a good way, than to reform the Elder, who have been long habituated to a bad; and having made it my business ever since I have been a Priest, to Catechise the young, rather than Preach to the old, and experienced much more fruit to accrue from the first, than from the last.

AND having (my dear Nephew) begun with you, and singled you out

as a particular subject of my best (though I confess in it self very poor) Counsel, and Advice, and shewn more concern for you in this respect than for any other of my Relations, (penning down my thoughts at large, and committing them to the Press) I promise my self, that you will be so good natured as to make a right use of them, in considering what I write so seriously, as to digest the Matter, in order to such a practice of the Rules I lay down in these Letters for your Education, as may be visible in a truly Religious, Vertuous, and Christian Life, which will oblige you to seek after all opportunities to attain to those Accomplishments, which are in truth and reality necessary for a Gentleman: so far is Christian Vertue from being Incompatible with true Gentility, that to speak properly, and strictly, a Man cannot be a compleat Gentleman

Gentleman who is utterly void thereof, nor be a well-grown Christian and right vertuous Man, and be void of Gentility; a Gentility that may more truly be so called, than what doth only run in the Bloud.

BESIDES the Directions that have been given you in relation to the Sacrament, you may discern I have endeavoured to arm you against some of the chief Temptations, whereto young Scholars are liable. I have not only recommended admirable Precepts from Scripture, but provoked you with choice Examples of Holiness, and Vertue, therein recorded, which are oftentimes more prevalent than the other; and that you might not want any imaginable discouragements from Vice, nor provocations to Vertue, I have made it apparent that you will very much degenerate, if you are not a sober man, from many worthy
I Progeni-

Progenitors, who have been in their times very Eminent and Serviceable to the Publick, both in Church and State, Camp and Court: and that you will sin with great aggravation, if you despise Religion, having had both of your Father and Mother's Kindred, those that have been such Votaries to Devotion, as to think it a great honour to take on them (though they had no temptation thereunto for want of an Estate) the sacred Function of a Priest, one of whom was no less than Archbishop of *York*, and Lord Chancellour of *England*.

AND I my self being of Opinion that we ought to think it (as it was of old) rather an addition to Nobility, than a diminution from it, to be Descended from, or Related to, the Priesthood, am more proud to consider that he was the former than the latter; as I also am, that I my self
have

have put on the Cassock, and wear the Livery of Christ, than the Coronet of my Eldest Brother; giving God more hearty Thanks that he bestowed on me the grace to dedicate my self to the Church (notwithstanding sundry great Temptations to the contrary) than I do for being lifted up to a Station therein, and a Revenue far above my deserving. I do subscribe my self with some abruptness at present, being in haste, but with all imaginable reality,

Valentines day
1684.

My D. N.

Your affectionate Uncle.

LETTER IX.

*Expressing the excellency of the Vertue of Frugality,
with some Directions relating thereunto.*

My D.N.

THE Arguments I have already used in late Letters will be sufficient, I hope, to prevail with you to do your utmost to improve those two precious Talents, your *Stock of Time, and Grace.* You are born a Gentleman, and so have more of the first, than a Person of mean Extraction; (most of whose time is taken up in learning some Mechanick Trade, merely to get himself Bread;) and every body has somewhat of the last Talent bestowed upon him in his Baptism, and you, I hope, more than some others, having from
your

your Infancy so demean'd your self, as that you may very well pretend to the Title of a gracious Child.

BuT there is a third Talent which every Gentleman receives from God in some measure, that is, a Proportion of Wealth which every Younger Brother, or Son of a Gentleman of Estate, and Quality, may be looked upon to possess, even while he receives a bare Annuity or Allowance from his Parents; that being sufficient to give him a liberal Education, and so distinguish him very much from the Vulgar; some Advice therefore concerning this Particular, namely, how you should manage your stock of Money (be it more, or less) so as not to become an Unthrift, more than an Idle and Debauched Man, will be very requisite.

I beseech you to consider, that you are to give an account of every Penny you receive from God, as well as every Moment of your Time; and that the most Innocent Prodigal who ever exceeds his Fortune (though it be not in Vice and Leudness) is a mighty Sinner, as well as the Fornicator, and Drunkard, or the wretched and miserable Worldling.

IF you ever would get a good habit of Frugality (a very commendable Vertue) now is your time, to study and practise the means that conduce thereunto. Do not fancy that you are not yet concerned, because there is but little Money like to pass through your Fingers. He that is not well able to manage a little, is not likely to manage well a great deal: or ever to become a good Oeconomist of an Estate, who doth not begin to learn that good Quality in his Youth.

He

He that is not able to do what is very easie, ought not to flatter himself that he can do what is mighty difficult.

IN the first place seek the Salvation of your Soul ; in the second, take care of the health of your Body ; and in the third, learn to manage an Estate, and to get one too if you can ; provided it be by honest, and Honourable means ; and that you seek those Temporal things in subordination to Vertue, and Religion, they being in themselves very contemptible in comparison of real goodness.

Y o u have no reason, nor any other body, I am confident, to fancy that this my Advice concerning Thrift does proceed from a sordid love of Money. I have given too great ground, I fear, to make the World believe that I lean to a contrary extreme : but no reason (I trust) to any body to suspect

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that

that my expences have been otherwise sinful, than by not being kept within the compass of my Estate (having not spent my money in Leudness or Debauchery) which I should not mention (having begun, God be praised, a better course) but that I desire you may be thoroughly convinced, that the most innocent Unthrif is a great Offender, and be seasonably fore-armed against all those Temptations which you may meet withal when you are Master of your own Purse, against which time, I will recommend to your consideration (out of some dear-bought experience) these following Cautions.

First, **K E E P** an account of your Money, though it be never so little; and begin this honest Method, in point of Temporals, with the New year, (as I have advised you in reference to the other in point of Spirituals) and
take

take the pains to write down regularly every Penny of your Receipts and Disbursements.

Secondly, **B**E very considerate, and well advised in your Expences, though they be never so small. Fling away no money, nor Cark to get any. Do not save when you ought to spend, nor spend when you ought to save. Think not a Penny such a Trifle as to disregard it, nor the greatest Sum such a Treasure as to dote upon it. *Heaps are made of many little things*, and the greatest Heaps are insignificant, nay, become a Curse, if God gives not a heart to make use of them.

Thirdly, **L**E T Reason govern you in this, and not Humour. Be very sparing in all such expences as depend only upon your fancy. Your Humours and Fancies ought to be very good, when you purchase them with money. And though there may be

a little liberty given to young men, sometimes to please themselves with spending their Money, according to their own minds; yet it ought to be with great discretion, and the less the better, especially if it be at any kind of Game, there being Innocent and Pleasing Recreations enough to be found for young men, that are not Expensive; and which do not lead to so many sins, nor feed so sinful a Temper as all kind of *Gaming for money* doth, even in Children; teaching them to Lie, Cheat, and sometimes to Steal, to be Angry, to Quarrel, to be Idle; which last whoever is, will never be free from sundry other Vices; for an Idle Lad doth even tempt the Devil, and will never be free from his Company, which occasioned that saying of *Erasmus*, *Præstat otiosum esse, quam nihil agere*, It is better to pick straws than do nothing.th

Fourth-

Fourthly, TAKE care how you borrow Money, without necessity, or run on score. If you have a little at your own dispose, you may spend it, provided it be not viciously, or in a way unbecoming a Gentleman, or a Scholar. I would not have young men wholly debarred thereof, but think fit that Parents or Tutors, which have the management of their Money, should allow them some in their Pocket, to try which way their Genius doth lead them. Young People use to be excessive fond of things that are altogether denied them. *Nititur in vetitum.* We have all, more or less, in our Nature an earnest desire of such things as are forbidden us, and this should move Parents sometimes, with discretion, to Indulge their Children, to please themselves a little in Innocent things; as well as prevail with their Children, with like Discretion
and

and Moderation, to use their Indulgences, taking due care they do not abuse them.

Fifthly, IF you do ever borrow money upon a just Motive, take heed that you be exceeding punctual in *the repayment thereof*, nay, make great Conscience of so doing. For such exactness is a piece of great Prudence, as well as Religion. He that doth not delight to Borrow, but on just necessity, and never fails to Pay when it is in his power so to do, will never want a kind Friend to lend when he is at a Pinch. The accustoming your self to this, as well as other vertuous Actions, will contribute to the begetting a habit in you, and cause you to delight in doing that which others delight in leaving undon. And though there be but very small Sums like to be at your own dispose (for a while) yet to a young Scholar they may be esteemed

as great ones; or, at least, I would have you fancy them so; and make trial of your parts, and temper, in the discreet management of them, as if they were really great ones, to inure your self to a right Method of good Husbandry.

Sixthly, AND above all things, take heed that you be not apt to spend on hopes of what may possibly, nay, probably, never come to pass. This is an Egregious Folly, and will prove very destructive to all that are subject thereunto. It is not impossible but some wise men may have been overthrown by this Temptation; but it was no part of their wisdom so to be; nor a pardonable Error in a multitude of others who have even beggar'd themselves in expectation of an Estate, which, when it was fallen, did only increase their Misery, being not sufficient to discharge those Debts they had
in

in pursuit thereof extravagantly contracted, and yet obliging them to a higher Port and manner of living: It is a weakness to think ones self sure of any thing that is not in his present possession. Were we never so certain of any advantageous condition, provided God granted us life, yet no body is secure of that, and assured that he can live the next Moment. *In the midst of Life we are in Death:* subject thereto not only in our greatest expectation, but possession of the most prosperous condition. This is a Debt, we may all assure our selves, that we shall be sooner or later compelled to Pay, and the sooner the better for such true Penitents, as have made their Accounts both with God and man even.

Seventhly, *Beware of Suretiship:* Be more forward to lend to your Friend a hundred pound when you have it
by

by you, and can spare it, than be Bound for twenty. Pray against, and endeavour to mortifie, that mistaken modesty, which makes ashamed to deny Requests when unreasonable, and unfit. I dare not lay down as a peremptory Rule, that men ought in no case to be Bound for any man: It is not impossible but that it may be the duty of every man so to be; therefore it is a kind of weakness to fetter ones Will with Vows and Resolutions, never to do that which he may chance be obliged to do in good Conscience. But never to do the same, unless there be just and reasonable Motives to it, I dare affirm to be the part of a wise man, and a good Christian; and then to engage for a Friend (though it be not altogether without hazard, or some present Inconvenience) is certainly a very commendable Vertue.

WHILE I am persuading to Frugality, I am not teaching you to abandon Generosity, but should rejoyce to see you, and all my Relations, aim at it, and act it in the highest degree: And Generosity even among the Heathens (which should not be less, for being improved by Christianity) did oblige Persons even to lay down their lives for their Friends; and then surely it is not unreasonable for a Friend to expect they should sometimes hazard part of their Estate, and undergo such Inconveniences as they can bear without the ruine of themselves, and Family; and when it is a much more considerable good to their Friend, than it is a prejudice to themselves. But before you do any such Acts of Generosity be well advised, and assured, that the Person for whom you do it is your Friend, and worthy of such a kindness, either for past Acts of
Friend-

Friendship towards you, or for his own present Merit.

I shall conclude these Directions and this Letter with an excellent Compendium of Advice concerning Thrift, (which the Duke of *Florence* stiled the Philosophers Stone) consisting in these three particulars :

1. NEVER to put off that till to morrow, which can most conveniently be done to day.

2. NEVER to do that by another, which can be best done by your self.

3. NEVER to despise small Gains. Wishing you God's grace to avoid the dangerous example of this Age in this particular, I rest,

March I.
168⁴₅.

My D. N.

Your affectionate Uncle.

LETTER X.

Declaring the greariness of the sin of Prodigality, and the miseries that do attend the bad example of People of all Conditions, in this Profuse Age, on that account.

My D. N.

THE good Rules last sent to you thorowly considered, and well practised now in your Youth, will by degrees habituate you to Frugality, so as to qualifie you well to manage an Estate, by that time it shall please God to bless you with one, or some good Employment in the World, (which I hope I may live to see you Possessor of) and if you desire to be a good Proficient in this Vertue, you must begin betimes, and the sooner the better, before you arrive to any
confi-

considerable measure of the contrary Habit, which I find by woful experience, is very difficultly, if ever reformed.

TRUE Frugality (Nephew) is a vertue very rare in this Age, and to tell you the plain truth I scarce know where to find it. We may meet with many rich men in the World; but it is notorious that for their Riches they are beholden to their Covetousness: and that is a sin I would have you abominate. It is stiled in Scripture Idolatry, than which there can be nothing more odious in the sight of God: I had rather have you somewhat of the Unthrifit than a wretched Miser; But I hope you will strive to avoid both.

THERE are others who may chance to keep money in their Purfes, but they are such who do not stick at any unlawful means to get it, nor at many dishonourable Courses to spend it. I do

not know well what to term these, they are not properly Covetous, nor Prodigal, but something compounded of both, and so worse sinners than either.

THEY express much Covetousness in acquiring, and yet are guilty of as much Profuseness in spending, provided it be to gratifie their corrupt Nature, in fulfilling some other Lusts, whereto they are enslaved, especially their Pride; which will prevail with men to practise many Acts of *seeming Generosity*, so as to pass sometimes for *Liberal*; as Covetousness doth often engage men to practise as many Acts of *seeming Temperance and Thrift*, so as to appear *Sober and Frugal*.

IT is lamentable to consider how the Generality of Mankind do reel into one or other of those two extremes, Covetousness, or Prodigality.

Those

Those that do not out-run their Fortunes, do live, and act sordidly, forgetting that Money, where God gives no heart to use it, is a Curse, and not a Blessing. And those that are not liable to this Censure do so unaccountably squander away their Estates in Vanity and Vice, as if Wealth was bestowed upon them purposely to be made use of as an Instrument of God's Dishonour, and their own Damnation.

THE *wretched Miser* may be esteemed the worse sinner, because he doth not only fling away his Bowels of Compassion towards another, but is sometimes Cruel to himself; but the *Profuse Spender* being the more Common Sinner, in this Loose, and Lewd Age, I shall against him more particularly level my Discourse.

IF we take a view of the *Nobility*, and *Gentry*, we shall find innumerable

Examples of great *Families* come to nought by mistaking this sin for a commendable Vertue, not only practising it themselves, but Propagating it to their Posterity: Most of the ancient Palaces of *London* belonging to the Nobility, being converted into Streets, and a multitude of sumptuous Houses in the Country belonging to the chief Gentry, together with considerable Estates, fallen into the hands of Mechanicks, is a kind of Demonstration of the extravagant expences of the People of better Quality in the Nation. It is very usual to behold the Off-spring of a *London* Vintner living with Grandeur in the Country, in the delightful Seat of some ancient *Knight*, or *Earl*; whilst many a Noble-man is necessitated to fly to the City, and shrink into lower Circumstances than some of the meaner Citizens.

Secondly,

Secondly, I F we do enquire into the Prodigious Vanity of *Men of Trade*, never heard of in former times, nor to be discovered probably at present in any other great City, but that of *London*, (though most Cities of *Europe* in this Licentious and Luxurious Age begin to be infected with this vice) we shall easily discover that it hath not been want of *Traffick*, but unpardonable Pride; that has occasioned so many Bankrupts in the City, and those other miseries which they have been apt to complain of, and Father upon the King, and the Excesses of the Court; which (in such Places of the highest Temptation) have here among us in all Ages, and no doubt in all Countrys, been scandalously great; but not so great (to be just) at all times, and in all respects, as to exceed those of the City.

I am very confident that if we went into part of *London*, Suburbs or City, and took number for number as they lay House by House, we should not discover, of both Sexes, so many Civil, Sober, Pious, and Devout Persons, as we may find within the Walls of *Whitehall*, whose Prayers, probably have contributed to the keeping off as many Judgments from the City; as the crying sins and vices of the City have drawn down upon the Court.

THE sins of great Personages do always make great Noise in the World, and it is true are more hainous in the sight of God, because the greatest men have the greatest Obligation to be good; and consequently the evil Example of a Court and Courtiers (who are more than others exposed to publick view) may above any other thing contribute to the corrupting and debauching

bauching of a Nation, bringing Vice into Vogue, and Reputation.

BUT if we did withal consider how much greater their Temptations are than other mens, (and the greatness of the Temptation does always extenuate, though never wholly excuse a Sin) we would sometimes mix, with our bitter Censures and Reproaches, our Christian Pity, and Compassion ; and betake our selves to Devotions rather than Libels, as an effectual Method to reform a Court : devoutly Praying for all our Superiours (which the Primitive Christians did never cease to do, though they were Heathens and cruel Tyrants) rather than with cursed *Cham* to expose their nakedness, and like busie and impure Flies delight in the sore, rather than the sound parts of the Body.

Thirdly, THE Epidemicalness of this Vice doth notoriously appear even
among

among *Servants*. They also do universally live above their Condition. It is no difficult thing to find out sundry *Valets de Chambre*, who have more Change of Apparel than their Masters; and many Maid-Servants than their Mistresses: Their Wages being not sufficient to maintain half the Vanity, and Pride of their Cloths, though they are treble as much as they were in former Ages; the meanest Drudge sometimes, now-a-days, being not contented with what was sufficient heretofore, for two or three of the better *Servants*. There is in some great Families as much vying betwixt those below stairs, and the others above, [who shall be finest,] as there is betwixt the Dames of the City, and the Ladies of the Court; and both, I am sure, are very often much more gorgeously and richly attired than the Queen.

THESE deplorable Excesses among the generality of People of all Qualities and Conditions, as well as the Laudable Vertues of your Ancestors, I have, in a very particular manner, brought to your consideration, that you may abhor the one, and love the other ; and very early apply your self to the diligent, and vigorous, pursuit and prosecution of Goodness, now in those tender years which are most capable of vertuous Impressions ; and that you may not unhappily skip over Frugality as an inconsiderable Virtue, the want whereof doth thrust many People very often into unhappy Circumstances of Penury, and Want ; who, by its seasonable exercise, might have been put into a plentiful condition ; and have had great opportunities of exercising many vertues & doing much good in the World ; which a man (though honest, and well meaning,) plunged
over

over head and ears into Debt, is deprived of, throughout his whole life, in a very great measure, if not wholly.

As every man may, if he please, be vertuous; so most men may, if they will, be rich. There are very few men but have an opportunity so to be, once, if not oftner, in their lives; and if they had been so happy as to have been trained up in Frugality, they would gladly embrace such occasions. Wealth to a good man, of a Publick Spirit, a large Heart, and mortified Desires, is a great Blessing; such as without it a man cannot be compleatly happy in this World; by reason, that a Person who wants it cannot exercise those vertues, which are the Fruits of a great and *Charitable* mind.

A man of Vertue may indeed without Riches, nay, in Fetters, and a
Dungeon,

Dungeon, be happier than the richest miserable Worldling in his greatest Prosperity; but not so happy as a man lifted up to a high and prosperous condition of Wealth and Honour, provided he holds fast his Integrity, and Vertue, and possesses a willing mind to do good, and to employ all he enjoys to God's Honour and the benefit of the World.

As I have already with some Zeal exhorted you to be exceeding wary lest you are laughed out of the practice of Christian Vertue; so I do with no small earnestness beseech you to take much more than ordinary care lest you are Jeered out of this considerable Piece of Morality. Though Frugality is not reckoned among the four Cardinal Vertues, yet remember and consider that it is a main Branch of one of them.

PRUDENCE is always very deficient when it does not extend it self to the care of money, as well as other matters. And till a man takes all reasonable and due care (as far as is consistent with the love of God) of what Providence bestows on him of that kind, he will not deserve the Title of a prudent Person, as to Seculars: and he that is not prudent in Secular, as well as Spiritual things, is somewhat defective, (it cannot be denied) in true Religion, for the Law of Christ does command us to be careful of ones Estate and Family: He that is not so, says *St. Paul, is worse than an Infidel;* 1 Tim. 5. 8.

BE not enslaved to the opinion of those who understand not Vertue; The Vulgar (among whom we ought to reckon every one that is Vicious) can no more judge of Vertue, than a Blind man of Colours, or a Deaf
man

man of Sounds. Think it not a piece of Felicity to be a fine Gentleman in the Estimation of Cooks, and Vintners, nor idly fling away your money to purchase the good word of a Drawer, or Tapster; no more than I would advise you to suffer your self to be grossly cheated for fear of their bad one.

You were so happy as to travel some thousand of Miles in your Childhood, and to live in your Fathers House, who was a Publick Minister abroad, some years
* among a very wise Peo- * At Venice.
ple, very famous for Providence in worldly matters. And though I cannot expect that a Youth of twelve or thirteen years old, could bring home much knowledge, and experience; yet I hope, by a kind of Salutiferous Contagion, you have contracted more of that and other of their Vertues, (though
none

none of their Vices) than you have retained of their Language. At least it may be expected that you who have passed through *France* and *Italy*, in an Age that is not altogether void of observing (for it is storied of *Grotius* and some others, that they were considerable Scholars at twelve years old) should be better Fortified against Temptations to Profuseness than many young men of a rawer *Home Education*, who think it *Vertue* to throw away Money, and an unpardonable sin to question a Reckoning.

I do please my self in imagining, that you will in this, and other good Qualities, be much above those who have had no other Education than that of a Petty School in their own Country: Nay, that you will not cease to labour, out of an honest Emulation, to out-strip the Ripest Lads that never saw more than *Eaton*, *Winchester*, or *Westminster*.

To this end and purpose call to remembrance, as well as you are able, the chief things which you saw abroad, (it is not impossible but as young a man as your self may remember something worthy of Imitation) and for the refreshing of your Memory, and the improving of your Understanding, read, as soon as you have opportunity, some of the Customs of those Countrys through which you passed, and more especially that wherein you did longest live. Imitate what is good wheresoever you find it, though among Turks, and Pagans; and abominate what is evil in your own Countrymen, or nearest Relations.

You will find many vertues abroad that you cannot easily meet with at home; and some vices at home, with certain Aggravations, that are seldom heard of abroad; among which give
L me

me leave to reckon one extravagance in the University, which I think is without Precedent or Parallel.

I mean the scandalous abuse of the the Office of the *Terræ-filius*: very good possibly in its first Designation, but now become, as it is ordinarily performed, odious and abominable, and without all dispute very mischievous to the *Youth* of the University in its consequences; who are thereby very often corrupted, I fear, in their first Conceptions of Vice and Vertue; and insnared, before they can well Judge, into a belief that *Scurrility*, *Prophaneness*, *Obscenity*, *Impudence*, *Lying*, and *Contempt of Authority*, are laudable Qualities, or, if sins, such as are very Venial. But the nature of this Irregularity requiring me to enlarge thereon, I shall reserve it as the subject of another Letter, and
in

in the mean time continue my Prayers
for you that you may be preserved
from this and all other Infection,
assuring you that I am,

Easter Tuesday
1685.

My D. N.

Your affectionate Uncle.

LETTER XI.

Exposing the Extravagance of the Terræ Filiis, &c.

My D.N.

I Must now according to my Pro-
mise in my last give you a view
of the Exorbitancies of the *Terræ-*
filiis, to Caution you very early against
this deplorable abuse, which hath in
a manner Intoxicated for some years

past the Youth of the University; lest you may be drawn away by your young Companions into an admiration of that which is detested by the wise and worthy Governours of *Oxford*, and all judicious and right vertuous persons, as much as it is doated on by such as are of *Irreligious, Loose, or Careless* spirits.

THIS notorious violence (whereof I am to speak) not only to Religion, but all kind of good Manners, I had Indignation against, and did, I bleſs God, bewail, before I had the honour to take any Degree in the University, though those kind of Brutes were much more tame, and modest, in those days, than they are at present, to the high encrease of their own shame, and sin of those who do encourage them against the established Government, and Governours of the Place, who have oftentimes
shewn

shewn Zeal against, and declared their detestation of this Enormity.

I look upon it as an Infallible Demonstration, that true Wit, as well as Vertue among the younger Generation begins to fall into its Declination, since Impudence sometimes doth thus pass for Ingenuity, and Scholars begin to be at such a great loss for Jest, that they are forced to rake Hell for them.

Such kind of Ribaldry, as I have heard upon such occasions, and was vented, as I have been told, the last Act and Commencement, in both Universities, must needs be of the Devils Inspiring, who surely has some Secretaries in that Club who industriously lay their heads together to invent Lies, and Reproaches. And it is no great wonder, that some have arrived to such a pitch of Irreligion and Atheism in this Age, as to write

Satyrs upon Vertue, when there is something like it (in defiance of Authority) annually acted in the University; and at such a Publick time and Concourse of People [even Foreiners of most Civilized Nations of *Europe*] that the two Antient Universities of *Oxford*, and *Cambridge*, famous all the World over in other matters, in this become their Derision.

To the truth of this, I my self can bear Testimony, having heard, to my great trouble, Foreiners abroad, for the sake of the *Terra-filius*, make as severe Reflexions on the Government of *Oxford*, as he on the Governours, laying very great sin at the *Terra-filius's* charge, but greater guilt at their Doors, who do not impose greater Punishment thereon than Expelling from the University, after having found by Experience that that will not reform it; they thinking it

no severity to condemn so publick and unpardonable a Buffoon, to be for ever after incapable of so sacred a Function as the Ministry, unless his Repentance be as publick as his Sin: and I must declare my self of the same opinion; that such a Censure would not be too rigorous for those that glory in Expulsion, and will not take warning from the severities that are, from time to time, very worthily by the Vice-Chancellour and Doctors inflicted upon Offendors.

Surely, if ever such ill Logick as arguing from the Abuse to the Abolishment be allowable, it will be in the Employment of the *Terræ-filius*; who takes a Preposterous Method to be qualified for an Embassadour of Christ, by exposing himself, before People of sundry Nations, for the University Jester, out of a very vain foolish hope, among such as are

Boyish, Wanton, and Injudicious, to get the Reputation of Wit: which if he does, let him remember that such a Wit [void of all Wisdom, Religion, and good Morality] is but a *Wit in Jest*, which an Ingenious Author did very truly, and wittily [long since in his Characters] stile a *fool in earnest*.

Were this Exorbitancy only a fruit of an Exercise performed by young men before they had been thought worthy to be admitted either to a Degree, or the holy Sacrament: that is, before they were Imbued with any right Principles of sound Learning and true Religion, it were less to be wondred at (though in them it would not be tolerable) but for Masters of Art, Scholars that have spent at least seven years in a University, passed through a Course of Philosophy, and have studied some divinity; [or have had

had sufficient opportunities so to do] that they should be ambitious of the Employment of a *Merry Andrew*, is Matter of greatest astonishment to all Persons of sober sense; and doth sufficiently Proclaim, that in their search after Philosophy they forgot their Ethicks, and in their reading of Divinity, never well considered the Christian Religion, which reckons such foolish *Talking* and *Jesting* among the grossest Immoralities and Impieties.

I am not for the Banishing from the World all kind of Satyr: This Age does surely, as much as ever any did, want it, and the Governours of the Universities without dispute would be contented to take their share of the Lash, if the Person designed to whip Vice in others, did not in himself renounce Vertue; and instead of Reforming the Old, Corrupt the Young; instead

instead of Declaming against Vice, Exclame against Goodness (the Office both of *Terra-filius* and *Prevaricator* *Magister* *Replicans*, and Junior of the Act too are sometimes now adays in reality no better) and instead of facetiously, and modestly reprovng Persons, inexcusably guilty, by close and witty Insinuations; boldly and openly Reproach, Villifie, Name, and Point at, their Superiours, (and sometimes the worthiest of the Land) and falsly accuse them to their very faces, in the presence of Persons of all Nations, Degrees, and Qualities; and all this in so bald and Rustick a manner, as is Intelligible to every Idle Wench, and Country Bumkin: to their own own horrible guilt in deterring sober Gentry, and others, to send their Children to the University, who, indeed, would have great reason to keep them away (Knowledg being too
dearly

dearly bought when it is purchased by the loss of Vertue) if the Governours were (as God be praised they never were) such as they are maliciously represented, and did not oppose (as to their honour they have ever done) this Intolerable Corruption.

I cannot imagine otherwise but that you, a sober young man advanced in Years (and so much the better) as well as Parts, and Experience, above many young Scholars who are sent up very Raw to the University at the Age of thirteen or fourteen (too young unless in some extraordinary cases) do your self discern this Corruption against which I now inveigh to be very blameable in it self, and Pernicious in its Consequences; and in good truth beneath the gravity of a round Cap to smile at; and that you will accordingly take care that the Reputation of such nauseous Performances
[the

[the very Excrement of the Act] may have not any kind reception in your breast to the prejudice of Vertue.

I desire you should be a lover of all Discourses and Persons that truly deserve the name of Witty, Pleasant, and Facetious. I am not, I thank God, by Nature, neither would I have you to be sowre and morose. Innocent mirth does become none so well as vertuous Souls, and indeed none but a real good man can be inwardly Gay, and Chearful: There can be no *continual Feast* where there is not a *good Conscience*.

THE thing I mainly drive at, is this, that young men may not be easily imposed on, and receive adulterate, instead of true, Coin, and swallow down the filthy dregs of a vain, frothy, and vicious Pate, for the very Quintessence of right laudable Wit, and Ingenuity; But be throughly
convin-

convinced, that such pretended Wits as cannot, in so large a field as is allowed them, find out Innocent Jests sufficient to divert the Auditory, and to accomplish the end of their Office, are deplorably dull.

A L L things are big with Jest (says our excellent Divine *Herbert* in his Poem stiled the *Church Porch*, very well deserving not only to be read, but committed to memory, by young Gentlemen) and a truly Witty and Ingenious man that has the knack of it, (as some have had heretofore, God be praised, in both Universities) will easily discover them, without giving any wound to Divinity or Morality. Whosoever commit such desperate Folly, inconsistent with all kind of good Nature, and Humanity, are Wits falsly so stiled, as I dare pronounce all such to be, who for want of Wit turn Buffoons and Atheists.

And

And he that has not so much Common Grace, and Prudence, as to abstain from the first, whilst he is under Restraint in a well governed University, (nay, I think I may say, the *best Governed* as well as the *most famous one in Europe*) will scarce have so much Religion as to defend himself against the latter, when he comes abroad into a profane World, Tinctured with all kind of Impiety.

I hope none will fancy what I write proceeds from any particular Provocation. I never was, neither am I ever like to be, a Head of a College, or Governour in a University, which are the Marks whereat they chiefly shoot their Bolts; so that none of their Arrows ever were, or are ever like to be, levelled at me; which if they had been, and hit me too, I should never have thought it to my dishonour.

MY Zeal is, lest there be wrong measures taken by the young Gentlemen of the University (among whom I have had for twenty years past a great many Relations, have divers at present, and am like to have more for the future) who are too apt to think it a fine thing to be past all shame, to invent and utter Lies, and to expose ones self, at one of the most Publick Assemblies of the Nation, for a Contemner of God and Goodness, and all the Rules of Decorum that are Essential to any Civilized Government.

HEREIN, I am sure, I do not go beyond my Last, I should think myself, not only unworthy the name of a Divine, but, of a Christian, if I should appear not at all concerned for so many of my young Kindred, as God has blest me with, and are yearly Spectators at the Egregious Folly
of

of the *Terræ-filius*, the *shame of the University*; grown to that excessive height, that a sober man may with less sin, and more to edification, see a Jack Pudding act in *Bartholomew Fair*, than be present at so leud and scandalous an Exercise as this, whereof I speak, doth often prove.

FOR me, to prescribe a Remedy, for so mighty an Evil, which seems too Potent for the Vice-Chancellour, and all the Doctors of *Oxford* and *Cambridge*, (who, though they do from time to time grievously complain of this Abuse, have not yet found out a means sufficient to redress it) would be a high piece of Presumption. But it will not be an error of that sort, in these my Instructions, (wherein I would have all my young Kindred think themselves so far concerned, as to make use of them in their respective Circumstances) to declare freely to you my
Nephew

Nephew (for whom I have much tender love) what I humbly conceive to be a sure Method of Education of young Scholars, and such as will take off all manner of Gust from such Publick Exercises, or Private Discourses, as relish of Irreligion, or hurt good Manners ; to both which our Modern *Terræ-filius's* and *Prevaricators*, &c. Proclaim themselves professed Enemies.

THE Rules I have penned down in these Papers (whereon I invoke God's blessing) are of this Nature, and directed to such an honest end. The observation of them will secure you and all others whom God gives the grace diligently to practise them) against the poyson belcht out by the *Terræ-filius* (so much the more deadly when vented in a Venerable Auditory of Grave and Judicious Persons, whose Formalities are not only abused, but

in a manner prophaned, while they countenance and give credit to such Discourses as are pernicious to Vertue) and prove an admirable Preservative also against the Contagion of such Prophane Company as make it their business to Jeer, or Droll at Religion.

IF the serious reading of, and intense meditation on, those holy Scriptures, and pious Books, which I have chosen for your daily Companions in your Study (mentioned in my first Letter of advice) have the designed and wished for effect upon your Soul, and Conscience, as to incline you in your heart to love Vertue, and bewail the Vanities, and Vices of Youth, and sincerely to embrace Religion, according to the duty of every good Christian; so as to strive against your Passions, and evil Inclinations, till you have got the Mastery over all
Youth-

Youthful Lusts, or at least are not enslaved to any one of them: You will be too strong to be overthrown by the wind of those Temptations that prevail over the Generality of young Scholars, who were never so happy as to *Receive*, with due Preparation and sincerity of Soul, *Confirmation* and the *Holy Sacrament*; To the want of the right performance whereof, in due season, (that is either before, or soon after Admission into Colleges) I must attribute the chief part of the Extravagance of those Students who are drawn away and debauched in the University; as to the first ill example of some very bad men there may be attributed, a great many, and (which prove often) very incurable Irregularities, visible in Gentry, and Clergy, when they come abroad into the world.

THUS you will, as you grow in Vertue, and Christian knowledge, more clearly discover the lamentable Folly of unbridled Youths and headstrong young men; to which Age we may apply, more pertinently than to any other, that of *Job*, *Vain man would be wise though he be like a wild Asses Colt.*

THUS also you will find, by the constant and sincere use of such means of Vertue, as you now enjoy and are earnestly prest to, that God will bless you insensibly with spiritual strength to despise these vain Courses and Conversations, which ill nurtured Lads do doat on, and admire, (which are not the less Boyish when practised and Patronized, as they too often are, by square Caps, as well as round) and if God grant you the courage (which he will not deny if you do with humble importunity ask it) to pursue

pursue with Devotion, and Assiduity, the Prescribed Method of Piety (whereon it was your duty to resolve when you came to renew your Baptismal Vow in the holy Sacrament,) and successfully get through the Temptations of your first Year; you will in a great measure have overcome the the chief difficulties and dangers of your life; and approve your self more a man at nineteen, than many (you may meet withal) at seven and twenty; who smell very strongly of a Country School when they have been nine or ten years in a College, having not attained to that degree of Vertue and Sobriety, (nor (possibly) Philosophy neither,) which may be reasonably expected from a young man soon after his arrival.

You will likewise hereby learn to loath not only the company of openly vicious and leud opposers of Vertue,

but the ordinary insipid Conversation of those, who never season their Discourse with any Salt; who talk very much, but to little purpose; which Impertinent and Insignificant Intercourse is never so unseasonable, and insuitable, as in a College; a place in a particular manner dedicated to Devotion, Vertue, and Learning, where all things, even Divertisements, should be so ordered, as to be some way, or other, to Edification.

THE practice of Vertue will thus soon become to you very easie, and delightfom: *The ways of wisdom are ways of Pleasantness, and all her Paths are Peace:* wherein we shall find no difficulty but what proceeds from vicious Habits, and contrary Customs; which the sooner we do oppose, the sooner we shall overcome; and every one of us must sooner or later vanquish all evil Habits, so as to be free
from

from the Dominion of every known wilful sin; or we shall miss of a considerable degree of true happiness in this World as well as certain glory in the next.

THUS (*My Dear Nephew*) you may, by God's blessing, if you are not wanting to your self, proceed from one degree of Vertue to another, and from a lower to a higher Method of Education and Improvemenr, till you become a real good Christian, and a fine Gentleman, a Person of Integrity, and a well bred man; not in the eyes of the Vulgar, (I would not have you seek for Praise from such as understand not Vertue,) but in the estimation of the best, and wisest men, whose Opinion (though their number may be very few in this Profligate Age which seems to carry with it the very dregs of Christianity) is more to be valued, than the whole Rabble

of a Nation, who are very bad Judges of the Qualifications of a man of Merit; and do seldom cry up those Qualities and Vertues that best deserve a universal Fame.

Being once well fraught with Vertue, and furnished with a good measure of Reason (and you are likely the more to encrease in one as you grow in the other) you will be qualified for a freer Converse among men; and not lie under so great a necessity, as at present, so industriously to avoid all those Temptations of Company mentioned which are now very dangerous; being then Capacitated to draw Vertue, like the Bee, from the very same subject-matter, from which indiscreet and ill-disposed Persons, like the Spider, do suck Poyson; and when you are indeed arrived to such a pitch of vertue, and knowledge, you will begin really to deserve the name
of

of a Philosopher, and Christian (which mere *Letters* will never make you,) and go on comfortably through all the difficulties of your Study, and remaining Temptations of your Life, either in relation to your general or particular Calling. Concerning which I shall say somewhat in my next Letters. For the present I shall add no more but that I am,

St. Marks day
1685.

My D. N.

Your affectionate Uncle.

LETTER XII.

Directing the Choice of a particular Calling.

My D. N.

HOPING that you have well considered, and digested in some measure, the subjects recommended to you in my former Letters (which are I humbly conceive all of very great moment.) I am encouraged to proceed in my proposed Method of advice (by way of Letter since I have not yet an opportunity to talk with you) for your good establishment now at your first setting out in the World.

WHAT Profession or state of life you are most inclined to, or best Calculated for, I am yet ignorant ;
neither

neither is it very necessary to my present Design strictly to enquire after. Whatsoever Course you steer you are not like to succeed the worse for the Practice of Virtue and Devotion, but have rather ground to fear, that without the blessing of Heaven, which no person can promise himself who rejects Religion, you are not like to prosper in any undertaking.

W H E T H E R you Eye *Divinity*, *Civil Law*, or *Physick*, or the *Common Law*; the *Life of a Soldier*, or that of a *Courtier*. It is necessary for you in the first place to become a good Christian: and in those Professions wherein men vulgarly think true Christianity less necessary, there we shall find, if we make a right judgment of things, that it is most indispensibly required; As for Example, To instance in the two last, the *Souldier* and the *Courtier*.

Men are apt to fancy, that Religion is an unfutable Concomitant of either of these Professions, whereas if we throughly consider the dangers of a War, and temptations of a Court, we shall discern small reason to venture our selves in either, without a good Conscience, and a mortified Soul.

A *Souldier* should ever live in a constant preparation for death, which he cannot do without the practice of Religion; his Life is in continual, and greater hazard than other men's, and therefore has more reason than they to take care of his Soul. It is no part of Valour, to contemn God, nor Cowardize, to fear Damnation. A Commander cannot be truly Valiant without Vertue. That which appears most so in Vicious men, is but the Rage of a wild Beast [a Lion or a Tiger] rather than Fortitude.

And

And he that should be most crowned with Victory and Success, and arrive to a Pitch of Fame, and Glory, even to that of *Alexander*, without *Vertue*, *Faith*, and *Compassion*, would not pass, among the wisest, so much for a great man, as a cruel Butcher.

A *Courtier*, though not in so constant danger, as to his Body, is in more in reference to his Soul. No course of life is more exposed to continual Temptation; and therefore such a measure of *Vertue* as might suffice another man, will not be sufficient for him who lives in a Court. He is always encompassed with snares, and not an hour free from some dangerous allurements to *Vice*, or *Vanity*. A *Courtier*, therefore, without many good habits of *Vertue*, is like a Soldier, without his Armour, when in peril every moment to be attacked by the Enemy. If he escapes a mortal wound,

wound, he cannot possibly avoid the being often repulsed, and very sadly treated by his spiritual Enemies.

Neither do all the Obligations which a Courtier has to true Piety consist in his spiritual danger. He has sundry and powerful Motives to be exemplarily good, from his publick Station; He being set, as it were, on a Hill, and exposed to such publick view, that his example must necessarily do either mighty Service, or Dis-service, to Vertue. And however the Eyes of some men do, in this purblind Age, overlook the scandals of a Court, (as much as some others unjustly magnifie them) thinking Vice more dispensible, than elsewhere, near the Persons of Sacred Princes: yet it is in good truth, no where so odious and abominable. And it is, of all spectacles, the most lamentable, to discern,

discern, at the Elbow of a Christian King, such a Monster as an Atheist; which does justly deserve to be banished from all Courts in Christendom; and will so be, whensoever the hearts of men are zealously bent to prosecute the true Interest of Virtue, or Civil Government.

BUT heartily praying that I may live to see so blessed an alteration, rather than enlarge on this Topick, (which I did once before touch on) I shall proceed in my Reflections on the necessity of Vertue for the right discharge of any Profession, or state of Life; which, without Religion, cannot be truly stiled a Christian Calling.

Now granting that Religion ought not to be dispenced withal, in men of the Sword, I need not spend any Ink to convince you that it is much more Essential in those of the Gown and
the

the Long Robe, namely, in the four other Professions which I just now mentioned: One whereof I confess I would much rather see you, than the most Eligible of the two other, though I am sure neither you, nor I, have any cause to be an Enemy to either of those, but many special reasons to be well-willers to both.

I shall not use any particular Arguments to persuade you to any one of the six states of life laid before you, provided you chuse one of them, and qualifie your self, as I have advised, before you undertake it, I shall rest very well contented.

ALL Gentlemen must not be Divines, more than Lawyers, and Physicians, nor all Lawyers and Physicians, more than Soldiers, and Courtiers. The Body Politick as well as Ecclesiastick, is made up of divers members, and no one can be cut off with-

without maiming of the Body. By the like Proportion, as the members of a Natural Body (peruse and consider well the twelfth Chapter of the first Epistle to the *Corinthians*) tend all to the mutual decency, service, and succour of the same body; so we should do one for another, to make up the mystical Body of Christ.

SOME ought to be Praying daily in the Church; some Disputing in the Schools; some Pleading in the Courts of Judicature; some, when there is just cause of War, fighting in the Field; and others honouring their Prince (whereby they do serve their Country) by a near attendance upon his Person. Nay, we must not forget, that the meanest Mechanick, though they ought not to be sought for in Publick Counsel, nor sit high in the Congregation: be placed on the Judges Seat, nor understand the Sentence of

N

Judg-

Judgment: yet they do (as the Wise-man speaks, *Ecclus.* 38. 33.) contribute to the maintaining of the World, and that without them a City cannot be inhabited.

God has tempered all Bodies [Civil or Ecclesiastick] like the natural Body of Man, giving more abundant honour to that part which lacketh, that there should be no Schism in the Body; but that the Members should have the same care for one another, making those Members necessary which seem to be more feeble, and bestowing more abundant honour upon them, which we think to be less honourable: so that whether we are high, or low in a Christian Commonwealth we have an opportunity to do good, and to glorifie our Maker, and should not despise or envy one another.

U P O N these considerations you are left, to your free Election, by me, and I suppose by all your Relations, to please your self with the choice of your future state of Life, and will have no violence used, provided you make a discreet Election, (every one of your Relations would be sorry to see you live idly, though you might wear as good Cloths, and eat as good Meat as your Elder Brother) concerning which I shall only farther advise, that you would be exceeding wary, and deliberate in your Determination, and with great Humility and Devotion, for some considerable time, consult this matter of high importance betwixt God and your own Soul.

Prostrate your self often before the Throne of Grace, and beseech him who is infinite in *Wisdom*, *Power*, and

Love, to incline you to what is most suitable to his Will, and wherein you are most capable to contribute to the good of the Universe. Have patience to spend some time in a Course of Study and Devotion, till both are (as they will in a short while) become pleasant. Carry this Request along with you, not only once, but several times to God's Altar. Recommend unto God all your present Designs, and future hopes, and wait upon him for his Illumination. Advise with your best and wisest Friends, those who are best acquainted with your Natural Parts, and Temper, and who in some matters may be more competent Judges than you your self. And, after all this Pious, and Prudent Care, do, in the name of God, as your own Mind and Conscience shall direct you. And that both may

may be guided by the all-wise God, is
the hearty Prayer of,

May 1.
1685.

My D. N.

Your affectionate Uncle.

Postscript.

AND having discoursed of the
choice of a Calling it is not
unreasonable to recommend to your
reading the fourth Sermon of learn-
ed Bishop Sanderson *ad Populum*, on
1 Cor. 7. 14.

LETTER XIII.

*Exhorting to keep close to the Church of England,
together with some Cautions against Mr. Hobs.*

My D.N.

I Have said nothing in any of my Letters to fortifie you either against Phanaticism or Popery, because I do not fear any danger either from your natural Temper, or present Circumstances: But if I did, I could not give better Counsel to that purpose than I have done already, in advising you very early to acquaint your self with your Bible, and Common-Prayer-Book.

Such as have been so happy, as to have been trained up, from their Youth, in the holy Scriptures; and have read them often, with Sincerity,
Humility,

Humility, and earnest Prayer to God for divine Illumination, have been seldom catched by the baits of that Church which makes ignorance the Mother of Devotion.

AND on the other side, those who have well and throughly considered the excellent design of the divine Service of the Church of *England*, will not be easily reconciled to such a Party as are Haters of such an incomparable Liturgy. To which if you would add, as you advance on in years, the serious consideration of the Purity of its Doctrine [contained in the 89 Articles,] and the Usefulness of its Discipline [enjoined in our Canons.] You will take the most effectual course to establish your self well, both against the one and the other. Both which (and indeed our whole Constitution and Order) are so admirable and unexceptionable, that it is

not possible to be Enemies to either, unless we are perfect strangers to them both; which if the People of *England* had never been, they could not have been so easily drawn away, into so many Sects, and Factions, and prejudiced, nay, imbittered against a Church which is no where to be equalled. And the multitude (it is plain) had never been so a second time, (I mean grossly ignorant of our Order, Discipline, and Doctrine) had not we ourselves of the Clergy, been too deficient, in obeying his Majesties wise, and Godly *Directions to Preachers* which were published very seasonably after his Restoration, in the year 1662. and dispersed by the Archbishops among all the Clergy of *England*; which require the Articles of the Church to be read in the Congregation every Year twice, and the Canons, at least, once; as also the Prayers

Prayers and Rubricks to be sometimes in the Year discoursed on, and explained: The best expedient that could have been thought on (and God forgive us that have not put it in execution) to have prevented the growth both of Superstition and Schism here among us, and the lamentable danger we have been lately in from our excessive fear of Popery, and too little fear of sedition.

FOR the same Reasons that I have forbore to direct any considerable part of my Discourse against the Pope of Rome, or the Presbyterian of England: (two very kind Friends, who do well agree, when they have an opportunity to wound our Church) I have waved any enlargement upon the dangerous and pernicious Errors and Principles of the great Master, or rather *Monster of Malmsbury*; as he was not unjustly stiled in the Title Page
of

of a small Piece I once met withal. I am not, I thank God, so much afraid for you on this account as for some other young men. I do Judge you, and I hope I am not mistaken, to be very well natured, and humble. And good nature, and Humility are very bad Qualifications for a Hobbist; who, (as the worst sort of Presbyterian) is made up of the very Quintessence of the contrary Vices. And besides you are fallen into the hands of a Tutor, who will, I hope, save me this labour, and in due season insinuate into you such right and Orthodox notions of *Vertue* and *Vice*, as to cause you to abhor any one who shall teach that there is betwixt them no moral difference, making a King more than God; and God an absolute Tyrant: such a kind of Being as doth not suit so well with Heaven, as the Infernal Pit; the Portraiture of the Deity, that

is

is drawn by Mr. *Hobbs*, serving very well for the Picture of a Devil. Whose Body of Divinity, without dispute, has been one of the Master-pieces of Satan ; and it is to be feared has done more to prepare the way for Atheism, than any attempt this late Age has produced. For to speak freely my thoughts, I should think it a Vertue to fancy there was no God at all, rather than to believe there is such an one as may be described by the Principles of that Leviathan : A God whom none could love, nor with any delight adore.

To draw to a Conclusion, my chief business hath been, and is, in this my well intended Advice to your self (and my other youthful Relations) to preserve you from *Practical*, rather than *Speculative Atheism*. For the *Practical Atheist* of the two, as pious *Mirandula* tells us, is the greatest Mon-

Monster; that is, he that professes to believe there is a God, and yet lives as if there were none. And this kind of Character, I am sure does Ingross by far the greatest part of Mankind.

As to the *Speculative Atheist*, that is, such a man as does not at all believe that there is a God (and, I am sure, it is difficult to persuade oneself, that there is such an one in nature.) I shall tell you, and shut up my Discourse with an honest plain edifying Story; concerning a very Profane, sensual sinner, who was not only esteemed, but did in a manner profess himself to be an *Atheist*: who, having for a long time forced his understanding to stoop to his Will and Affections, and giving himself up to the power of his corrupt Nature, and many sins against God, did endeavour to persuade others (and would fain have

have persuaded himself) that there was none; who, being pulled down very low into a dangerous condition, by a severe fit of sickness, which opened his Eyes, and gave him another kind of view of Eternity, and the state of the Soul, than he ever had before, fell into an extraordinary degree of Despondency, almost even unto despair; and uttering many melancholy Expressions with great fear, and trouble concerning his future Estate, was visited by one of his old Companions of the same Kidney, and asked, why that he, who did neither believe there was God, or Devil, Heaven, or Hell, should have such dismal apprehensions of Death, which would deliver him from all his misery; *Replied*, and (in a doleful manner) vented his Fear and Grief, saying, “It is true, I believe that there is no God, but I am not sure, what if there
“ should

“ should be one? Then I am in a lamentable case.

THESE are the usual Perplexities of such kind of *Impudent sinners*, and *bold defiers of Heaven*, who are of all the most fearful men when they come to die; whereof there are Innumerable Instances, and it is not long since that our own Country produced a very notable one.

AND I could tell you another Story, like the former, of the great Disciple-monger (of cursed memory) last spoken of; who did, in the same manner, when he was once like to die in *France*, discover very much fear of death, and gave sufficient Expressions of his Repentance both for his evil Principles, and Practices, to an eminent Pillar of our Church, (then in Banishment with our Sovereign, since, a great Prelate here in *England*, from whose Mouth I have several times heard

heard this Relation) in such sort, as to be admitted to receive the Holy Sacrament, according to the excellent order of our Church: But being permitted, by God, to recover his former health, returned to his vile and vitious temper of mind, *like the Dog to his vomit, or the Sow who was washed to her wallowing in the Mire*: renouncing his former Vows and Resolutions, and making it his Divertisement, in most Companies, to laugh at, and expose, himself, for the greatest Vertue of his whole life; which was, that he did once make an offer at Repentance, and the Salvation of his Soul.

FOR avoiding of which fears, and qualms, which neither sort of Atheist is like to escape, when God brings him down upon his Death-bed, and opens his Conscience; it is the wisest way, for all men to lean to the surest side, and betimes practise Vertue and Religion.

Religion. It is certain that if there should be no God, and the Soul should prove mortal, there can be no ill consequence of Piety and Goodness, since it carries its Reward with it, and affords men a kind of Heaven here in this World, if they miss of one hereafter: whereas an Atheistical, leud Wretch, if there should be no Torments in another World, feels a sufficient Hell here in this life to convince him of the wretchedness of his Choice, and to denominate him, for preferring Vice before Vertue, the greatest of Fools, and Madmen, *Even in the midst of laughter his heart is sorry, says Solomon, and the end of all his Mirth Heaviness.*

AND at last, if such a miserable Wretch do ever (as he will one day, as sure as there is a God in Heaven) discern the Brutish sottishness of his mistake; and not only feel, that there

there is a God, but a God of Vengeance, who, (though Love it self, and a merciful Embracer of every humbled sinner) has not one Dram of mercy in store for the Impenitent, he will begin that Weeping and Wailing and Gnashing of Teeth, which we are told of in *Mat. 22. 13.* and break forth into the usual Language of the wicked, when they are at the Day of Judgment, struck with admiration at the unexpected felicity of the Godly man, saying, *Wisdom 5. 3, 4, 5, 6, 7, 8.* This was he whom we had sometimes in derision, and a Proverb of Reproach.

We fools accounted his Life madness, and his End to be without honour.

How is he numbred among the Children of God, and his Lot is among the Saints.

Therefore have we erred from the way of Truth, and the light of Righteousness
 O bath

194 *Counsel and Directions,*
bath not shined unto us, and the Sun of
Righteousness rose not upon us.

*We wearied our selves in the way of
wickedness and destruction: yea, we have
gone through Deserts, where there lay no
way: But as for the way of the Lord we
have not known it.*

*What hath Pride profited us, or what
good hath Riches with our vaunting brought
us.*

Commending not only this choice
place, but the whole Book of *Wisdom*,
and the Book of *Ecclesiasticus* to your
frequent perusal, I rest,

*May 10.
1685.*

My D. N.

Your affectionate Uncle.

LETTER XIV.

Concerning frequent Communion, and the good Example of Cathedral Churches, in that Particular.

My D. N.

HA V I N G in none of my Letters of Advice, said any thing concerning your obligation to receive the Holy Communion frequently, nor told you how often it is your duty to Communicate, I shall make it the subject of this my Concluding Letter.

A N D here I am glad that I have an opportunity to declare that I think it yours and every mans duty to be a * constant Communicant, where you have an opportu-

* Vide Treatise written by Dr. Bury intitled, Constant Communicant.

nity so to be, and never to turn your back upon the heavenly Feast of your Lords Supper, when you are invited to his holy Table unless you have just reason so to do. For to afford ones presence at Prayers and Sermon, and to run away from the Sacrament of our Lords Body and Bloud; is the most incongruous, and the most unaccountable thing in the whole world, unless in these Cases :

1. **W H E N** a man is surprized with any Indisposition or Infirmity of Body, that will not permit him to stay out the whole Service.

2. **W H E N** there is such an absolute necessity as requires him to retire out of the Church that very moment to do some such work of Charity or Mercy, as is certainly the end of our Prayers.

3. **W H E N**

3. W H E N there is a greater number of Communicants than is possible for the Priest to dispatch with any conveniency or in due time.

4. W H E N being a stranger to the Congregation, there is no time or opportunity to observe the Orders of the Church, in giving in ones Name, as the Book of Common-Prayer requires.

5. W H E N a man lapses into any gross or foul Act of sin, that necessarily requires some Preparatory Act of Repentance, by way of publick or private Penance or Application to ones spiritual Guide.

I can hardly conceive any other Cases (if there be some, they are I am sure very few) wherein a Man can without offence, and contempt of the Holy Sacrament, depart, after the prophane manner of this Generation, out of the Church, when they see the

Altar furnished for them, hear themselves earnestly invited, are assured they are in a particular manner expected, and know that the usual number of Communicants in that place are hardly sufficient to keep up the dignity of the Duty; thinking themselves duly qualified, and worthy enough to joyn in the Churches sacred Forms of Prayers and Praises, as well as hear a Sermon (which always require the sincere habits of *Faith, Hope, and Charity*, the most essentially necessary Qualifications of a Communicant) and yet fly away from the Sacrament [the Eucharistical Service] the end of all other Services, and for which these were particularly designed to prepare them.

How often the Holy Communion is administred in your Colledge I am not well informed, but I cannot in Charity imagine that you have fewer than

than Monthly Communion, since Colleges as well as Cathedrals and Collegiate Churches are strictly obliged to Administer the Holy Communion at least every Lords Day; and since you are in your University so happy, as to have one pious Precedent (as well as another in the University of Cambridge) that strictly keeps the Churches Ground, in Celebrating the Lords Supper weekly as the Law requires; and besides that this important Rule hath been lately very seasonably and successfully revived not only in the Metropolitan Churches of Canterbury and York, and sundry other * Cathedrals, but in several Parochial (a) Churches.

* Worcester, Exeter, Chichester, Gloucester, Peterborough, Lichfield, Wells, Winchester, and Durham, with Ely, and St. Asaph, when the Bishops are present.

And moreover, since Collegiates are always required, by the Canon, to receive four

2 At Dr Beveridge's Church at St. Peters in Cornhill, Dr. Hicks's at Alhallows Barking, and at S. Swithins near London-stone.

times a year, which cannot be done with tolerable conveniency where they have but four Celebrations; and not to Receive so often as you are absolutely required by the Penalty of the Law is a deplorable Piece of negligence. And your College being one of the four Eminent Colleges that have Quire Service with Jubilation should be supposed to be very exemplary in this the highest and chief Duty and Mystery of the Christian Religion.

TAKING it for granted then, that you have a Monthly Communion, I do advise you, especially at this present Juncture, (when all Persons, Clergy and Laity, have extraordinary Motives to live up to the height of their Religion) to endeavour to order your Affairs so, as to be constant at the Communion, unless you have a

reasona-

reasonable Cause to the contrary; I mean not in your own Judgment (I would not have young men govern themselves too soon by their own Heads) but in the Judgment of your Tutor, and the Governour of the College. Or if this should not by the Method of the College be exacted from you, you will do well to Receive every other Month (which is but six times in the year) and very ill if you should not Receive so often as the very Letter of the Canon prescribes all Students, which is *Can. 23.* four times.

To Receive less than so, in my poor Judgment is more scandalous in a College, than it is in a Parochial Church and Chappel not to Receive three times in the year; which neglect I have ever judged so unpardonable, that it ought to be by no means
past

past by without severe Punishment.

I hope you will have much good Example given you, by the young Scholars of your College, especially by those in your own Circumstances; but if it should happen to be otherwise, be you sure to do your duty, and never govern your self by the Example of careless young-men, but by the Precepts of the Church.

BE not ashamed to be accounted singular for doing that you are assured is your Christian duty, and will promote your Salvation. Such forwardness in Youth will be a very commendable vertue, and very far from a blameable singularity.

THE Ecclesiastical Constitutions of our Church require that in all Colleges and Halls within both the Universities, “ The Masters and Fellows (such
 “ especial-

“ especially as have any Pupils) shall
“ be careful that all their said Pupils,
“ and the rest who remain amongst
“ them be well brought up, and
“ thoroughly instructed in Points of
“ Religion, and that they do diligent-
“ ly frequent Publick Service and Ser-
“ mons, and Receive the holy Com-
“ munion; and that the holy Com-
“ munion should be Administred the
“ first or second Sunday in every
“ Month, requiring all Students, Of-
“ ficers, and even Servants belonging
“ to the College to Communicate
“ four times in the year at the
“ least.

AND our present Common-Prayer-
Book (a later Establishment) hath
raised the frequency of College Com-
munion into a Weekly Celebration,
making such Foundations where there
are many Priests and Deacons (and
not

not without good reason) in point of Devotion, equal to Cathedrals. Had this obtained in all Colleges in both Universities, as it was intended, it had been certainly highly advantagious to both the Church and Kingdom: the setting right Colleges of the University in point of *Religious Order and Worship*, as well as *College Discipline*, being a matter of mighty moment towards the firm establishment of both.

It is very visible that those two Colleges which have born witness to God and the Church in this particular, ever since the last Regulation of the Common-Prayer-Book, namely, Christs Church in *Oxford*, and *St. Johns Colledge in Cambridge*, have sent forth a more considerable number of right Principled and sober men for service of Church and State than other Colleges.

Colleges. Which good effect must not be attributed solely to the strict Discipline of those two Houses, (though it must be confessed they have been all along very eminent for it, and good Government) but to the commendable care of the Governours, in keeping Religion continually in the view of their young men, and more particularly this most excellent part thereof, and Primitive piece of Piety, the Administration of the Lords Supper every Lords day.

THE consideration of so much fruit from this Laudable and Pious Practice will prevail at last (it is hoped by some good men) with other Colleges, to set up the same Order in their Houses, and whether this be not a reasonable, and more than ordinary proper time, in Colleges, as well as Cathedrals, to revive this excellent and edifying

edifying Order, I will not presume to determine, but rather leave to the worthy and wise Governours of the Universities to Judge.

ALL that will become me to say further on this account (and so much Liberty I hope no one will deny me) is, that I have often observed much ill Consequence of Irregularities authorized in the Colleges of the University: and have as often felt the sore Inconvenience thereof in my Jurisdiction. Young Divines having been very apt to dispute pragmatically in Justification of their College-Chappel-Practice (though Irregular to the retrenching of considerable parts of the Service, even the First Lesson, and *Te Deum*) concluding the Order that they saw in their College Chappels as uncontrollable a Rule, as was heretofore
the

the use of *Sarum*, *Hereford*, *Bangor*, *York*, and *Lincoln*: which makes it a duty in me to Caution so near a Relation as a Nephew, against that Prejudice which is very apt to creep into the minds of young men in Reference to the established Rule of God's Worship, by the countenancing of the breach of Rubrick in Universities; which since Cathedrals have lately given worthy Example (the name of God be praised) I hope, by God's blessing, I may live to see Reformed.

B E S E E C H I N G our gracious God to accept my honest Intentions, and you, with all those to whom I dedicate my poor Endeavours, to peruse these Directions seriously without Prejudice, and with sincerity and diligence to put them (as occasion offers) into Practice, I do with an extraordinary

extraordinary Zeal, and unfeigned
Love to your Souls, subscribe
my self, in a very particular man-
ner,

May 20.
1685.

My D. N.

Your Affectionate Uncle.

Postscript.

POSTSCRIPT.

AS concerning the extravagance of Hair and Habit among Scholars (which is now grown very notorious) I have said nothing in any of my Letters, because your Station may defend you in a good measure from that excess; neither shall I at present say (and only by way of Postscript) any more than this, to wit, that a Courtiers Head on a Scholars Shoulders (and indeed any of the Habit of the first on the back of the latter while a member of a College in the University) is as incongruous, and ugly, as a Soldiers Cravate, and a coloured Ribbon, on a singing man of any Choir chanting out the Litany: both Indecorums and Irregularities of bad Consequence; the first disgracing College Discipline, and the last

P disparaging

disparaging the Sacred Worship of Almighty God. The mischief of such unsuitable Excesses in Students have been wisely foreseen by the Governours of the University, and therefore carefull^y provided against in the Publick Statutes; and in like manner Members of a Choir had (without all doubt) been forbidden such Unecclesiastick Habiliments, (while they are assisting at Gods Service) had it been suspected they would have come into the Choir with ridiculous Accoutrements, any more than with their Swords and Belts upon their Surplices.

F I N I S.

A Catalogue of some Books Printed for
Robert Clavell in *St. Paul's Church-yard*.

Dr. *Cumbers* short discourses upon the Com-
mon-Prayer in 8°.

Tracts written by *John Selden*.

Annals of King *James* and King *Charles*, fol.

Mr. *Scrivener's* Body of Divinity, fol.

The History of the Irish Rebellion, fol.

Varenius Geography, fol. Engl.

Bishop of *S. David's* vindication of Bishops right
to Vote in Capital Cases.

His Book against the Protestant Reconciler.

His Answer to *Sidneys* Speech.

Martindales Book of Surveying.

Mr. *Ogilbies* *Esop* in 8°, adorned with 160 Scul-
ptures.

Bishop of *Lincolns* *Brutum Fulmen*.

Dr. *Combers* Book of Tithes 4°.

His Discourse of Religion and Loyalty.

His Catechism two sheets.

Dr. *Byam's* Sermons before the King in his Exile.

Mr. *Twell's* *Grammatica Reformata*.

Mr. *Bakers* Book of Equations.

Everard's Book of Gauging.

Esop's Fables Gr. Lat.

Skimmers Lexicon, fol.

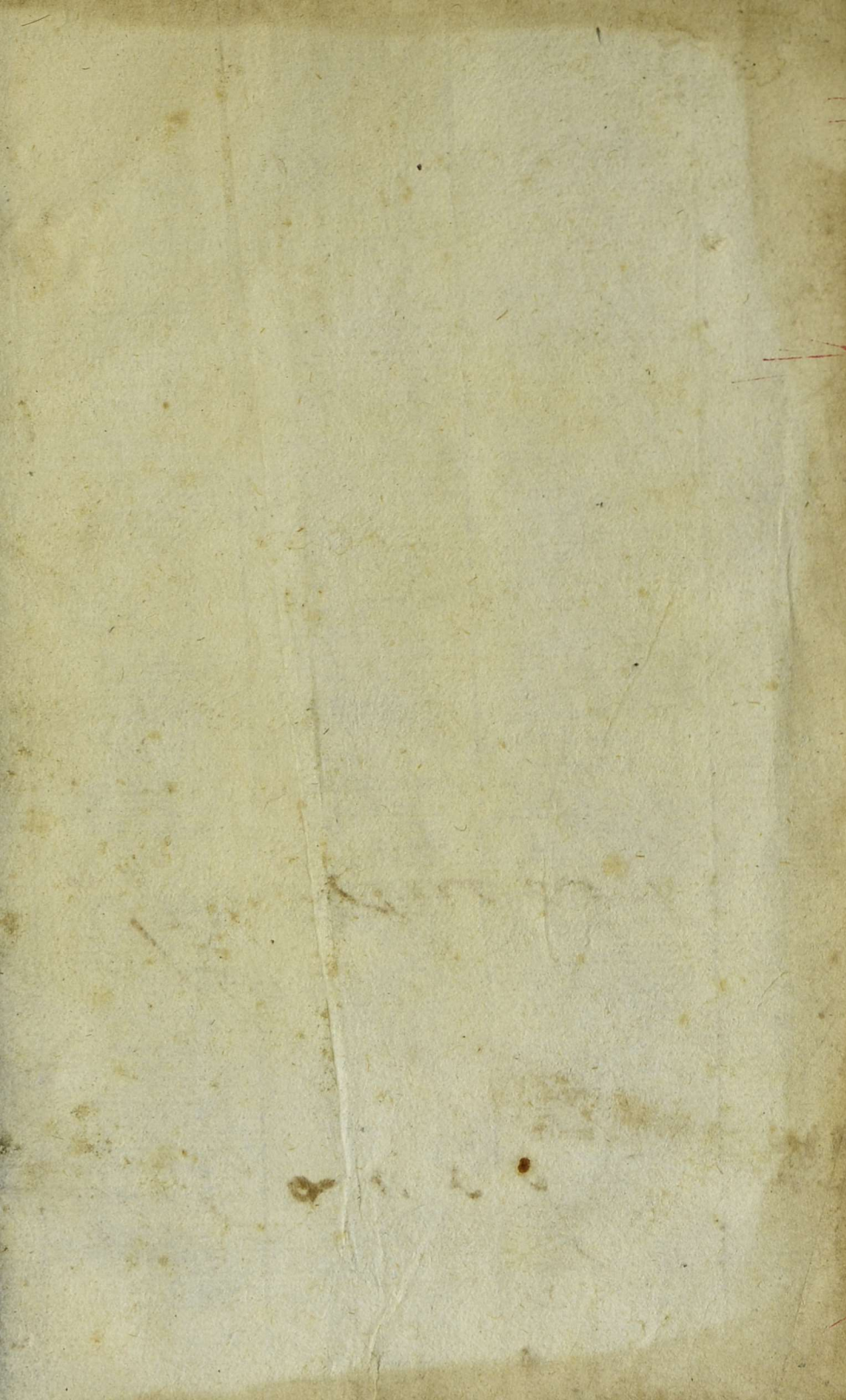
Smith's Rhetor. 8°.

A general Catalogue from 1666. continued to the
end of Trinity Term 1685.

A Sermon at the Coronation of King *James II.*
in French and English.

Dean of *Sarum's* *Pacificatorium Orthodoxæ Theolo-
giæ Corusculum*.

A Catalogue of some Books Printed for
 Robert Clavel in St. Paul's Church-yard.
 Dr. Bower's four discourses upon the Com-
 mon Prayer in 8.
 Tracts written by John Selkirk.
 Annals of King James and King Charles, fol.
 Mr. Bower's Body of Divinity, fol.
 The History of the Irish Rebellion, fol.
 Narrum Geography, fol. Engl.
 Bishop of St. David's vindication of Bishops right
 to Vote in Capital Cases.
 His Book against the Protestant Reconciler.
 His Answer to Sir John's speech.
 A vindicable Book of Surveying.
 Mr. Ogilvie's Essay in 8, shorned with 1 do. Scul-
 printer.
 Bishop of Lincoln's Tracts in Latin.
 Dr. Comber's Book of Tracts, 4.
 His Discourses of Religion and Loyalty.
 His Catechism two sheets.
 Dr. Bower's Sermons before the King in his Exile.
 Mr. Twell's Grammatical Reformation.
 Mr. Baker's Book of Editions.
 Baxter's Book of Gauging.
 Baxter's Tables Gr. Lat.
 Baxter's Lexicon, fol.
 Baxter's Rhetoric, 8.
 A General Catalogue from 1666. continued to the
 end of Trinity Term 1687.
 A Sermon at the Coronation of King James II.
 in French and English.
 Dean of Sturton's Exposition on Job's words
 Job's words.



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