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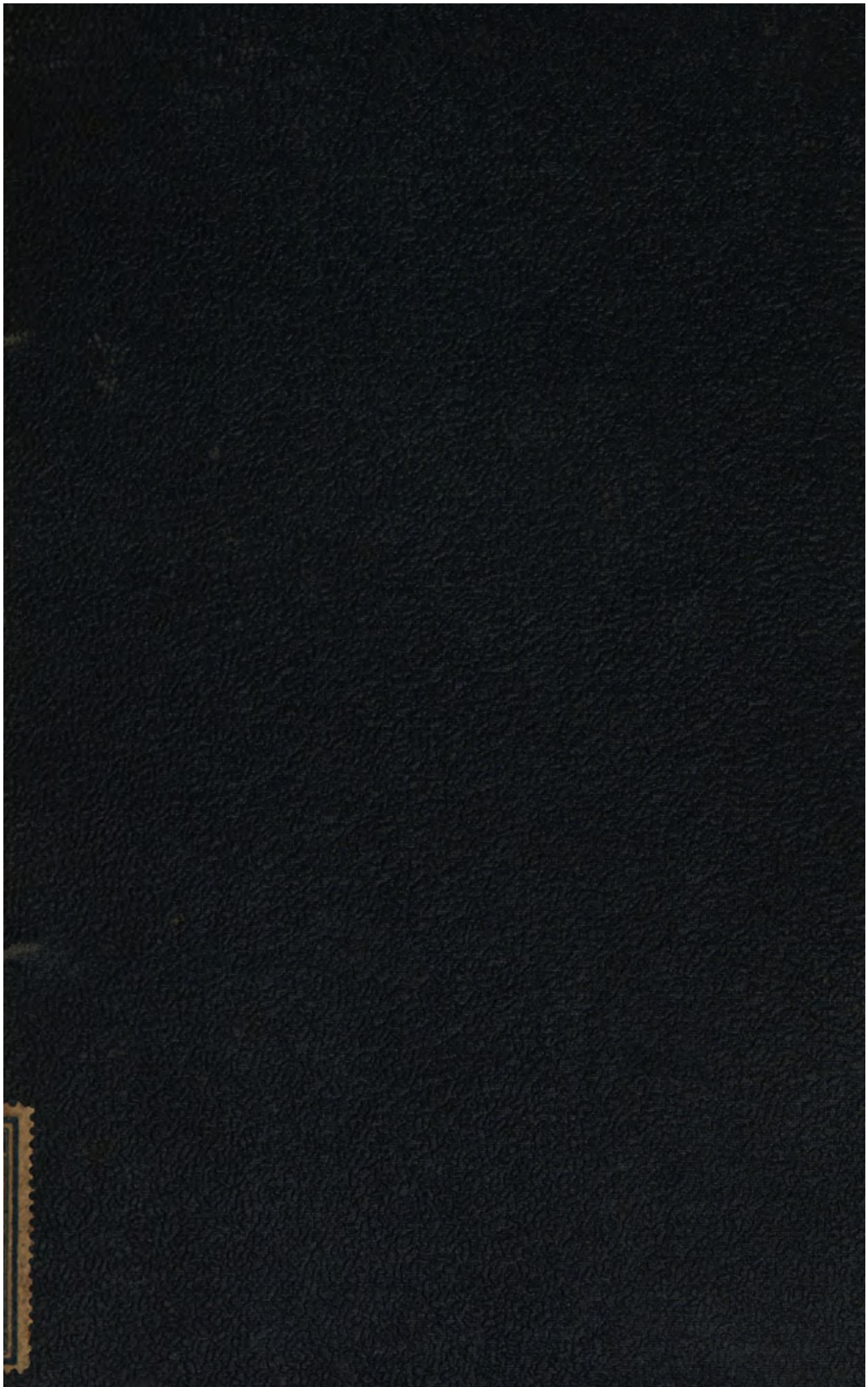
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Core
1852







THE LIFE
OF
MR. AMBROSE BONWICKE.

To which are added,

THOUGHTS
ON
CHRISTIAN EDUCATION,
BY
WILLIAM BEVERIDGE, D.D.
BISHOP OF ST. ASAPH.

OXFORD,

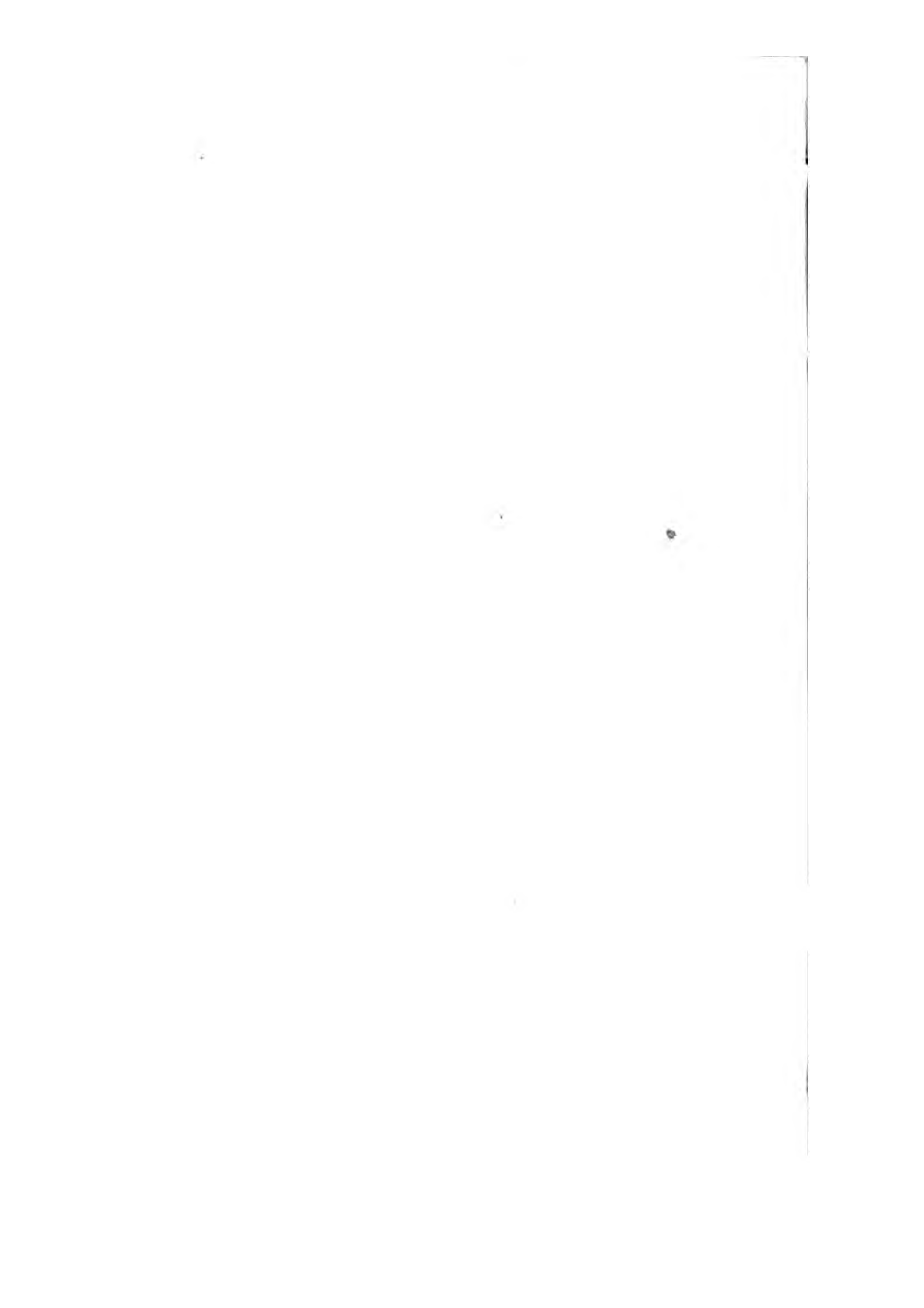
PRINTED BY W. BAXTER.

SOLD BY J. H. PARKER; AND J. G. AND F. RIVINGTON,
ST. PAUL'S CHURCH YARD, AND WATERLOO
PLACE, LONDON.

1834.



210. f. 29.



PREFACE.

THE following Memoir is offered to the public, as it appeared shortly after the death of the exemplary youth, to whom it relates. A fictitious narrative might attempt to set forth an imaginary pattern of perfection, or to throw the charm of genius round the virtues of a Christian character. Such is not the object of the present publication. Religion does not want the casual patronage of a romantic imagination; the light of Heaven needs not the candle of human intellect to display its brightness.

Some of the opinions, which are expressed in the early part of the following pages, may be looked upon by

many as weak prejudices. But the spirit of reverence and of order which pervades the whole character, described here rather by its living representation than its abstract qualities, may lead us to esteem even what we do not think proper to imitate.

Some virtues which the present age is too apt to treat with neglect, or even contempt, and habits, the present existence of which is unknown to the world^a, are here exemplified. They are offered not for servile imitation, but for serious consideration. With respect to the letters, the age of the writer must always be kept in view, as nothing has been altered, and nothing omitted from the original edition, excepting a copy of verses by a schoolfellow, which did not appear worth reprinting.

^a Is it not a common question, "Does any one fast now?"

The remarks of Bp. Beveridge on Christian Education are subjoined, both for their own intrinsic value, and on account of the pastoral connection of their Author with the mother of Ambrose Bonwicke. That such teachers and such learners may be multiplied in the Church, is the earnest desire and prayer of

THE EDITOR.

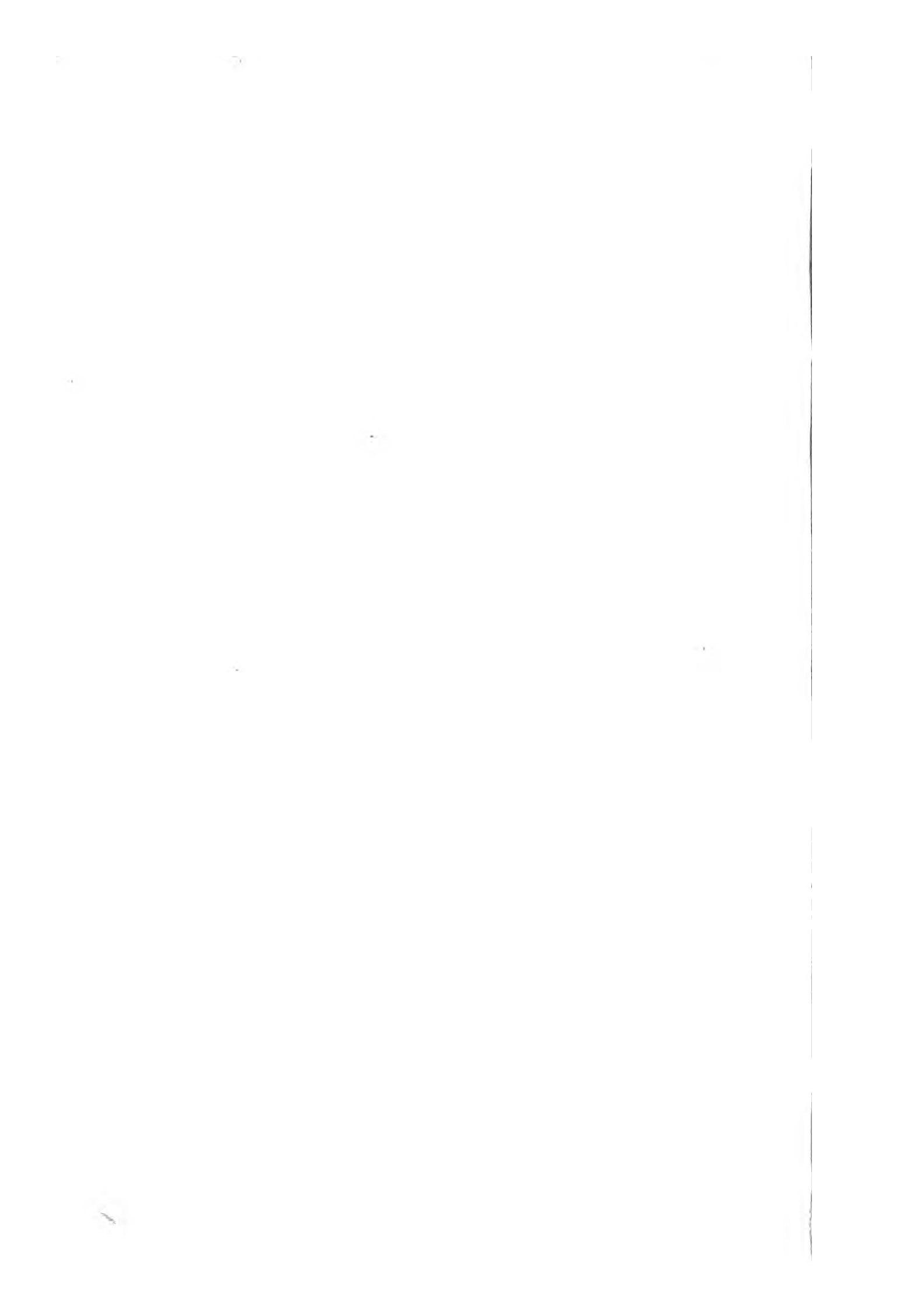
Ambrose Bonwicke, the father of the subject of this Memoir, was a nonjuring clergyman of great piety and learning, son of the Rev. John Bonwicke, Rector of Mickleham in Surrey. He was born April 29, 1652, and educated at Merchant Taylor's School. Thence he was elected to St. John's College, Oxford, in 1668, where he was appointed Librarian in 1670, and was elected Master of Merchant Taylor's School 1686. In 1689, the College petitioned the Merchant Taylor's Company that he might continue Master for life; but in 1691, he was turned out for refusing to take the oath of allegiance.



A
PATTERN
FOR
YOUNG STUDENTS
IN THE
UNIVERSITY,
Set forth in the Life of
MR. AMBROSE BONWICKE,
Some time Scholar of
ST. JOHN'S COLLEGE
IN
CAMBRIDGE.

Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πυλῆς. Luke xiii. 24.

First printed, London, 1729.



TO THE READER.


I NEED not apologize, I hope, for communicating to the public the life of a person so little known to it. The virtues of a private life, though they appear not to the world with all the advantage that those of a public one do, yet are of more use for its imitation, and perhaps not less difficult to be attained to in a remarkable degree.

An appearance in the heavens contrary to the usual course of nature may strike us with surprise, and convince us of a power more than human: but such a power is not less shewn in the constant motion of the planets, and the silent regularity of the world. Our reason may be affected as much by the one, as our imagination is by the other.

Every one, from a view of such a character as Cicero describes and is here exemplified, will draw the same conclusion.

Ego, siquis, iudices, hoc robore animi, atque hâc indole virtutis ac continentiaë fuit, ut respueret omnes voluptates, omnemque vitæ suæ cursum in labore corporis atque in animi contentione conficeret; quem non quies, non remissio, non æqualium studia, non ludi, non convivia delectarent; nihil in vitâ expetendum putaret nisi quod esset cum laude et cum dignitate conjunctum: hunc meâ sententiâ divinis quibusdam bonis instructum atque ornatum puto. *Cic. pro M. Cælio.*

A
PATTERN
FOR
YOUNG STUDENTS
IN THE
UNIVERSITY,
&c.



SUCH examples as this which I am now communicating to posterity being very rare, or, through a faulty neglect, sometimes buried in silence; I think it my duty to prevent the loss of one, and to endeavour to perpetuate the memory of a young man, who in this degenerate age is scarce to be paralleled. The works of God ought always to be remembered, especially those of his grace; and a victory obtained by his favour over the world, the flesh, and the devil, is more worthy to be recorded and celebrated than a victory over an enemy in the field, where the carnage of bodies, and the worse

havoc of souls, must needs create horror to the mind of a good man when he seriously contemplates them.

AMBROSE BONWICKE, whose short life I endeavour thus to lengthen as far as I can, was the first-born child of Ambrose Bonwicke, and Elizabeth his wife, daughter of Philip Stubbs, citizen of London, and several years inhabitant of the parish of St. Peter, Cornhill, where she had the happiness of improving her piety by her constant attendance on the service, sermons, and sacraments, under the most regular administration of the pious and learned Doctor Beveridge; which piety she early instilled into this her son, and had the comfort to see it increase to a very great degree. He was born at the Master's house adjoining to Merchant Taylor's School in London, on Wednesday, September 30, 1691; and being weakly and in danger of death, he was baptized privately that day sevensnight, October 7. Afterwards, when he grew stronger, and able to bear it, he was carried to the parish church on St. Luke's day, October 18, being Sunday; and there received into the congregation of Christ's flock, by the Reverend Doctor Whincup, then

Rector. His father being obliged within a quarter of a year after his birth to leave that house, he was carried from thence to Headley in Surrey, where he continued till he was eleven years of age, and laid the rudiments of learning under his father.

January 11, 1702-3, he was admitted into Merchant Taylor's School, and boarded with his uncle, Mr. Henry Bonwicke, a bookseller in St. Paul's Churchyard, a man of great piety and probity; by which he had the advantages of being the more acquainted with books, and influenced by a very good example. Here he followed his studies regularly, and gained the affection of his Master, and all he conversed with: and being pretty well established in piety and virtue, was the better able to proceed in both, even after he had lost his dear uncle's example, which it pleased God to deprive him of, by taking him to himself, after he had enjoyed it somewhat more than three years. He was constant to his morning and evening private prayers, and to the public also, as far as the necessary attendance on his studies would permit. And having been confirmed in due time, and now arrived

to the age of seventeen years, though he was yet a schoolboy, he would no longer defer his reception of the holy Sacrament; but thus addressed himself to his father in his letter of February 25, 1708-9. “ You have told
“ me, Sir, I should not want any helps for
“ my learning, (and I do not know that I do
“ want any,) and I doubt not but you will
“ assist me in my devotions also, and there-
“ fore desire you would lend me a book or two
“ to employ my spare time in the ensuing
“ Lent; for I think I cannot employ too
“ much time in the preparing myself for the
“ most holy Sacrament you intend I shall,
“ and I desire to receive. If you cannot
“ well spare me a book or two, I shall be
“ very glad to buy myself one, if you would
“ but please to send (when you have an
“ opportunity, and can spare time) a line
“ or two of your advice about the properest
“ books and means, for I have no books that
“ are particularly relating to that great
“ affair.”

In this part of a long letter (such as his generally were, as knowing that upon that account they were the more grateful) are evident marks of great piety, modesty, and

respect for his father. He carefully kept what letters he received, and in one of them I find this answer from his father; “ I approve of your whole conduct in the school-affair you mention, as you imagined I would; and would have you comply with every body, especially your Master, in all things you can with a safe conscience. If Mr. H. had gone, as he had some thoughts, you should have had Doctor Patrick’s Christian Sacrifice to assist you in your preparation, according to your pious design; but I must wait for some other convenience of sending it. In the mean time, the Whole Duty of Man (which I think you have) and your Winchester Manual, will very well supply that defect.” I suppose shortly after this he received that excellent book of Doctor Patrick’s, for I find him, in a letter March 11, returning many thanks to his father for a book he had just received, and he hopes he shall make a good use of.

According as his custom was at all breakings up, he went to his father’s this Easter, 1709, and there spent the Holy Week in attending the daily service, and completing

his preparation for the holy Eucharist; an especial part of which, according to the Apostle, 1 Cor. xi. 28. is examination, in which he was extraordinary exact from the very first to the day of his death. Having thus begun to communicate at this great festival, he resolved to omit no opportunity of repeating it; and upon his return to London, waited on Doctor Mandevil, the Rector of the parish he then lived in, for his approbation, which he readily obtained. He had Doctor Lake's *Officium Eucharisticum* handsomely bound up, (which he paid for out of his own little stock,) with spare leaves at each end, into which he transcribed prayers and meditations out of Doctor Beveridge, Mr. Nelson, and the *Whole Duty of Man*, chiefly for his use at the time of receiving. There was in this, as in all his other devotional books, this distich^a.

O Jesu, mea sola fames, mea sola voluptas!
 Quam sapis ipse, tui si sapit ipsa fames^b!

^a Matth. Casimir. Sarbievii Epigr. civ.

^b O Jesu, whom alone I hunger after, who art my alone delight, what must be thy savour, if the very hunger after thee savours of thee?

To which in this was subjoined the following hexastich,

Fide Deo, dic sæpe preces, peccare caveto,
Sis humilis, pacem dilige, magna fuge.
Multa audi, dic pauca, tace abdita, scito minori
Parcere, majori cedere, ferre parem.
Propria fac, persolve fidem, sis æquus egenis,
Parta tuere, pati disce, memento mori.

At the latter end of July this year, 1709, he removed nearer to the School, and became a parishioner of Doctor Whincup's, who first received him into the congregation of Christ's flock; and having obtained his approbation^c, as before he had Doctor Mandevil's, he was for near a twelvemonth, that is to say, all the time he continued at Merchant Taylor's School, a constant communicant, binding himself by repeated Sacraments to the Captain of his salvation, in the same church where he was first listed under his banner. He made the Saturday his ordinary day of preparation, as having then most time at his own disposal, and was concerned when necessary business robbed him of any part of it. Thus March 4, 1709-10, while Doctor Sacheverel's trial

^c According to the Rubric.

was depending, he concludes a letter to his father, “ I have heard some few particulars, “ but must beg pardon for any more at this “ time, having already, I am afraid, intruded “ far upon a time I had set apart for a “ better purpose.” Though afterwards, when he had more leisure, he gave his father a very large account of that trial in two long letters. So upon another preparation day, June 3, 1710, he writes thus. “ Going to “ so many places, I have but little time to “ spare, and therefore can’t be longer; hoping “ at the same time, that having been about “ necessary business, and so lately at the Com- “ munion, (that is to say, the Sunday before “ being Whitsunday,) a shorter preparation “ for to-morrow will be accepted.” He never was concerned for the loss of those sports and diversions which those of his years generally set their hearts so much upon, but his delight was in devotion, and doing his duty; and he very rarely missed the seven o’clock evening prayers, and was as constant on holy-days at those of eleven in the morning, at a church in the neighbourhood.

One of his strongest natural inclinations was to his dear relations, and he was always

forward and earnest to visit them upon all vacations: yet he made even this submit to religion; and moved, in a letter to his mother, that he might stay in town beyond the usual time, for the sake of a Sacrament the first Sunday in April this year, though the very next was Easter Day.

He had been left Captain of the school at the last election, 1709, and in October following was congratulated from St. John's with the news of a vacancy there, it being presumed he would reap the benefit of it. However, not long after he began to be somewhat dubious of success, his not reading prayers being taken notice of by the Master of the Company, Alderman Ward, who, it was supposed, came to the knowledge of it by the means of some one of the head scholars, that hoped by putting by Bonwicke to succeed himself. It is the custom of that school for the head-scholars in their turns to read the prayers there; and among other prayers for the morning, the first Collect for the King at the Communion Service of our Liturgy is appointed to be read. This our conscientious lad stuck at, it being indeed one of the most improper prayers in the whole Liturgy

to be used for a governor whom he thought was not so *de jure*, as well as *de facto*. On this account he was frequently attacked by most of his friends in London, who endeavoured not only to convince him with arguments, but to affright him with the consequences of his not complying. But the heroic youth stood firm against all their assaults, resolving to sacrifice every thing rather than his conscience. In a letter to his father, dated February 22, 1709-10, wherein he gave him a large account of what two of his uncles had said to him on this point, he thus expresses himself: “ Now though I am
“ very well convinced in my own breast that
“ these arguments are very false, yet I can-
“ not so well answer to them, because I do
“ not know whether you would have me open
“ myself so much as I must of necessity do,
“ if I go to refute these arguments; there-
“ fore I hear all and say little: but if you
“ would have me do otherwise, pray let me
“ know it.” And in another place thus:
“ I am stedfastly resolved to keep to your
“ opinion, which I take to be the right and
“ my duty; and I hope God will give me
“ grace and courage to suffer for the same,

“ whenever it shall please him to call me to
“ it.” To support and comfort him in this
trial, he received two days after the following
letter from his mother. “ Dear Ambrose, we
“ are afraid by your letter that came by your
“ uncle, that you trouble yourself too much;
“ and had that come time enough for us to
“ send you orders to come down on Tuesday,
“ I believe it had been done, though your
“ father thought it would be too great a
“ fatigue to return so soon, now the ways are
“ so bad. I pity you, supposing you have
“ not one friend at London to encourage
“ you, but that all blame us and you: I
“ hope notwithstanding, you will take courage
“ and bear up, when you consider you had
“ the same fate which you now fear, before
“ you were a month old, and it has pleased
“ God you have wanted for nothing since
“ that time; and therefore you have great
“ reason to hope, if you do your duty, God
“ will still provide for you some way or
“ other; we don’t in the least doubt of it.
“ And if you are put by going to Oxford,
“ and don’t like Cambridge so well, you may
“ assure yourself we shall not desire you to
“ go thither, nor think you a burthen to us

“ here, where you have a good friend to direct you in your studies : in the mean time God may raise us and you up friends, as he has done to a worthy person, which he never knew nor heard of before his troubles. So praying God in all things to direct and rule your heart, I leave you to his protection, who am,

“ Your loving mother,
“ E. B.”

At length the election for this year, 1710, came on, and St. Barnabas being on a Sunday, the orations, examinations, and other exercises, were performed the day before : in all which our youth came off with a reputation answerable to his post and standing. Particularly his extempore translation of Livy (which was truly so, for he declared he had never read that part of the history before) was so much admired, that Doctor Delaune, the President of St. John's in Oxford, told the Master of the school it was fit to be printed. On Sunday in the evening they proceeded to the election, and the Captain being called in, the Master of the Company spoke to him in these, or

words to this effect : “ Mr. Bonwicke, the
“ President and gentlemen who have exa-
“ mined you as a candidate for this election,
“ declare that you have performed your duty
“ very well, and are every way capable of
“ being elected. But the Company who are
“ the electors have received information, that
“ you have not read the prayers of the
“ school, whether enjoined by the Statutes or
“ your Master I cannot tell. The Company
“ therefore desire to know of you the reason
“ why you did not read them. You may
“ make what excuse you please ; I do not put
“ any thing to you to say, but only the
“ reason why you did not read them.” To
which he in short answered, “ Sir, I could
“ not do it.” Upon which the Master, and
several other persons there present, said, It
was very honestly said, a very honest answer,
the best answer he could give ; and one said,
that he was very sorry for him. Within a
little while after, the second and fourth boys
were elected, the third being set aside for
having been absent some considerable time
from the school since the last election.

Our young confessor bore this defeat
serenely and cheerfully ; and after he had

served a long apprenticeship at the school, having been near seven years and a half there, and above six of them in the head form, he laid down all his hopes of going to the same University and College of which his father had been, and of which he had heard so much, (and once had viewed from an adjacent hill,) with an evenness of mind becoming the title here given him; and retired to his father's in the country, where he patiently and industriously assisted him in his business, till the Bartholomew vacation afforded them leisure for a journey to Cambridge; where he was admitted into St. John's College, Aug. 25; and had another mortification in seeing several that had been below him at school, superior to him in the University. But this and some others he scarce regarded, being on many accounts so well pleased with his condition. It pleased God to raise him up many friends, and among them one especially, over whom his chamber was, who was all along like a father to him in care and kindness, and whose favours were so many, that there was scarce any letter of the many that he wrote home, but mentioned some of them. He had an agreeable chamber-fellow, a very

good scholar, a sober and innocent yet cheerful companion. But the greatest happiness of all, and what he valued above the honours and profits he lost with his election to the other St. John's, was the frequent returns of the holy Sacrament, which he would have missed of there, and could not, I think, have enjoyed at any other house in either of the Universities, except Christ-Church in Oxford, which being a Cathedral as well as a College, is under a double obligation of conforming itself to the fourth rubric after the Communion service. Accordingly the second Sunday after his admission, as soon as he was tolerably settled, he addressed himself again to this holy duty, having had no opportunity of communicating since he left London; and it is certain from that time he missed but four Sacraments all the while he was there, two of which happened on state-festivals, and the other two when he was confined to his chamber for the sake of his health.

Just before he left Headley, he had, by his dear mother's direction, transcribed into one of the spare leaves in his *Officium Eucharisticum*, a short prayer for a student, out of Dr. Patrick's book of devotions for families, &c. And as soon as his books were arrived, he

betook himself heartily to his studies, and pursued them in spite of Sturbridge fair, which made most of the other students idle, and by that means deprived him (for want of auditors) of those lectures and instructions of his tutor, which would have been more grateful to him than any of the diversions of that season. And from that time he followed his studies so close, that in the space of eleven months, he had read over all Dionysius's *Periegesis*, the Oxford edition; Virgil to the ninth book of the *Æneis*; all *Ælian's Varia Historia*, as it is printed for the use of Eton School; all Terence, fifty Hebrew psalms, a great part of Seneca the philosopher, all Burgersdicius's Logic, all the *Fasciculus præceptorum Logicorum*, Oxon. and half another logic book; all Bussiere's *Flosculi Historici*, all Pindar's Olympic Odes, and the four first of the Pythian, the lives of the first three emperors in Suetonius, five books of Pliny's Epistles, the Dialogue *De Oratoribus*, by some ascribed to Quintilian, by others to Tacitus; the first book of Ascham's Epistles, the first volume of Plutarch's Lives, the first volume of my Lord Clarendon's History, and some other books; and this not hastily or perfunctorily,

but he made his observations as he read them, and transcribed *Excerpta* out of several of them into his *Adversaria*. Besides these, on holy-days he read books of piety, and on Sundays no other, having in the fore-mentioned space of eleven months read all *Thomas à Kempis de Imitatione Christi*, the Whole Duty of Man, some pieces of Kettlewell, Brome of Fasting, almost all Nelson's Festivals and Fasts, a book that he had a great value for, and which he quickly purchased after his arrival at St. John's; besides several chapters in the Greek Testament, and other parts of the holy Bible. He had moreover in this time translated into English a Latin sermon of Doctor Henry Byam's, preached before the clergy at Exeter, at the triennial visitation of Doctor Joseph Hall, Bishop of Exon; and Erpenius's Epistle to the Reader before his edition of Ringelbergius, and Erasmus *de Ratione Studii*; had made four and twenty Greek or Latin themes, eighteen copies of Latin verses, with some Greek, three Latin epistles, and three epitomes, one of which was of the first part of Eustachius's Ethics, and transcribed into a paper book among his other exercises, but the other two

do not appear. Besides all this, his practice was, for his improvement in the Greek tongue, to take the Latin translation of an author, either prose or verse, and turn it himself into Greek, either prose or verse; and dividing his paper book into two columns, in one of them he writ his own version, and in the other the author, that so he might see wherein he fell short of the original. And thus had he in the aforesaid space of eleven months imitated a hundred verses of Theognis, four epigrams of Theocritus, and eleven dialogues of Mr. Leedes's Lucian, from the beginning in order, omitting only the eighth and the tenth, (which he had done before he came to the University,) and concluding with the thirteenth. And all this, notwithstanding his constant attendance on all the exercises of the house, and his tutor's private lectures. But he was an excellent husband of his time, rising often at four o'clock, and sometimes earlier, very rarely exceeding six, and that only when the College prayers were later than ordinary; and never, if he was well, going to bed till near ten. Quickly after his settlement at St. John's, he fixed to himself a weekly course of study, as appears

from a letter he writ to his father Sept. 14, of that year, 1710. “ My tutor (says he) “ did not talk to me about a method, &c. as “ I hear is customary ; but I have (thinking “ it convenient) proposed to myself one, viz. “ on Tuesdays and Thursdays all day, and “ Saturday mornings, which are our Logic- “ lecture days, to read Logic only, as being “ what I most need ; Monday mornings, “ Greek prose, chiefly Hierocles, as being “ read at lecture after dinner ; when that is “ done, the rest of the afternoon I intend to “ turn the translation of a Greek author, “ prose and verse, by turns into Greek ; “ Wednesday morning Latin prose, afternoon “ Latin verse ; Friday morning Greek verse, “ afternoon Hebrew ; Saturday afternoon “ Hebrew, and holy duties. If you think “ fit to make any additions or alterations, “ pray send them. I think also to make “ what he calls a common-place book, in “ which to write observations.”

Within less than a quarter of a year after his coming, he was chosen Scholar of the house ; and the very worthy Master, Doctor Gower, told him, it was his regular and good behaviour that got him that good preferment,

and was the likeliest means to get him more. On this occasion a very worthy member of that house wrote thus to his father.

Nov. 16, 1710.

“ Rev. Sir,

“ I wish I had been in St. John’s to
“ have received you when you brought
“ your son, who I am glad gives us so very
“ good hopes of his being a credit to the
“ society. He brought me your kind letter
“ the day after the election was over, and
“ found me very ready to give him joy of
“ his success, which was better than his
“ tutor and I first expected. He is chosen
“ into a Scholarship, the value of which will
“ be, while corn holds a good price, pretty
“ considerable, and was this last year to his
“ predecessor more than double the value of
“ the Exhibition he was to have had, which
“ I presume Mr. Anstey told you was five
“ pounds. Himself or his tutor may have
“ given you some account of it already, but
“ might not be able to give you so exactly
“ the value of it. His Exhibition would
“ have lasted no longer than till he is
“ Bachelor of Arts, but his Scholarship till

“ Master ; and I pray God preserve him to
 “ enjoy this favour of the College till he both
 “ deserves and receives greater. I gave Mr.
 “ Roper your service, who joins in the return
 “ of his to you with,

“ Rev. Sir,

“ Your most faithful humble Servant,

“ THOS. BROWNE.”

Upon this good success, our pious youth did not *sacrifice to his net, or burn incense to his drag*, but gave the glory of it to God alone. For thus he prefaces the account he gave his father of it: “ I have told you how God has
 “ delivered me from trouble ; I am now to
 “ let you know with what great mercies he
 “ has blessed me.” And concludes all thus :
 “ I doubt not but you will join with me in
 “ praying to God to enable me to keep the
 “ favour of the Master, which by his blessing
 “ I have thus signally gained.”

His first and greatest concern after this, was to keep the oath (of observing the Statutes of the College) which he had taken when he was admitted Scholar. And understanding that some of these were grown into disuse, “ so that it would be ridiculous in

“ him, nay perhaps to the disturbance of
“ the peace of the College, to pretend to
“ observe them ; I begun (says he) to doubt
“ whether I could perform my oath, and at
“ the same time comply with the customs of
“ the College ; and whether, to keep a good
“ conscience, though with the loss of all my
“ preferment here, I was not immediately
“ to quit my Scholarship at least, if not
“ the College. On the other hand I could
“ not think that, if the governing part and
“ whole College should annul a law by
“ their practice, one single Scholar was
“ obliged to observe it. However, I could
“ not be free (considering the dreadful guilt
“ of the most heinous sin of perjury) from
“ some doubts and scruples, and therefore
“ made haste to wait on my good friend Mr.
“ R. that I might know his sentiments. He,
“ I thank God, has settled my mind, and
“ freed me pretty well from my scruples.
“ But it being a matter of the greatest im-
“ portance to have one’s conscience quiet and
“ at ease, I would, when you have leisure
“ and opportunity, beg your opinion of the
“ case, whether being ready, whenever my
“ superiors shall require it, to perform every

“ article of the Statutes that concerns me, or
“ suffer the punishment they shall think fit
“ to inflict; and performing to the best of
“ my power whatever I can presume they
“ would have me do, or punish me for not
“ doing; and avoiding whatever they would
“ have me not do, or would punish me if
“ they knew I did, and observing whatever
“ else I conveniently can; and being also
“ sorry that all required by the Statutes is
“ not to be performed, I faithfully perform
“ my oath, and can with a good conscience
“ acquit myself of perjury. And whether
“ by the words *faciam ab aliis observari*,
“ which are part of the oath, I am obliged
“ to tell lads continually their duty as far as
“ I know it, and also to inform against
“ transgressors.” To which I find this answer
returned by his father: “ I know not how to
“ express my great obligations to Mr. R.
“ particularly from his freeing you from your
“ scruples about the Statutes, which thing,
“ no doubt, he has well considered, and
“ therefore is best able to give you satisfac-
“ tion. I herewith send you our University
“ Statutes, in the 195th page whereof you
“ have this matter resolved. The resolution

“ indeed has not the same authority in
“ respect of your Statutes that it has of ours,
“ but I think the reason is the same for
“ both. It is the governing part of the
“ College that must answer for the neglect
“ or disuse of any Statute, the main business
“ of the juniors, and what I suppose is often
“ enjoined them in those very Statutes,
“ being obedience: and what you resolve
“ upon in discharge of your oath is, I believe,
“ as much as the Foundress herself, if she
“ were alive, would require of you. It is
“ out of your province to attempt a reforma-
“ tion, and would be an affront to your
“ governors: and the *faciam ab aliis ob-*
“ *servari* can never be meant to oblige you
“ to oppose them. I bless God for his
“ extraordinary grace to you in giving you
“ so conscientious a regard to oaths, which
“ I doubt are generally too much disregarded
“ in both Universities; of which the sad
“ effects are too visible all over the nation.”
In his next to his father he thus expresses
himself: “ I return you many thanks, and
“ praise God that I am by yours, and good
“ Mr. R.’s assistance, now so well satisfied
“ in a matter of such importance.”

His temperance was always very great, and his fasting and abstinence rather more than his weak constitution could well bear. Yet we shall find him still increasing those rigours; and though at first he contented himself with missing his breakfast, and eating his bare commons on the Church fasts, and his days of preparation for the blessed Sacrament; afterwards on the approach of Lent his rules were more severe, which being written in his *Officium Eucharisticum* without any date, might be made about this time, and are as follow. “Remember to
“observe all Lent with abstinence and re-
“tirement, and interruption of visits; and
“the Wednesdays and Fridays therein,
“together with the holy passion-week, with
“strict fasting. Observe all vigils with
“abstinence and prayer, as also Embers and
“Rogations; and all Fridays in the year with
“strict fasting: but have always regard to thy
“health, and necessary occasions, as travelling
“and the like. Be not over-scrupulous as to
“the accidents of place, friends, civility, &c.
“which may sometimes put by thy stated
“rules. Be always prepared for charitable
“offices; and let not thy fasts make thee

“ peevish, affected in them, or self-conceited
 “ for them. Sanctify all thy actions, espe-
 “ cially on these times, by a holy inten-
 “ tion; and doubt not but God will bless
 “ and accept thee. But be sure at Lent,
 “ and all other fasts, beg his assistance even
 “ to outdo thyself. Obey the precepts of
 “ the Gospel, and follow its counsels as thou
 “ canst. Obey the Church.” The absti-
 nence here mentioned respected both the
 quantity and quality of the food; and the
 strict fasting was eating but one spare meal
 on those days, which was most commonly a
 dinner in the hall.

Before he had fully spent this Lent ac-
 cording to the foregoing rules, there was an
 additional sorrow to the solemn one of the
 season, from the death of Doctor Humfrey
 Gower, the worthy Master of the College, of
 which he gave his father an account in the
 following letter.

St. John's, Cambr. March 28, 1711.

“ Hon. Sir,

“ Yours of the 26th I received this even-
 “ ing, and agree with you in your opinion
 “ of our late excellent Master; for, alas! our

“ good friend and benefactor, and the honour
“ of this College and University, died yester-
“ day about two in the afternoon. He was
“ last week thought to be in a fair way of
“ recovery from the illness I mentioned in
“ my last; but being on Monday in the
“ afternoon taken with an aguish shivering,
“ he thought (they said) himself that he
“ should die. He lay speechless, and I
“ think senseless too, from four the next
“ morning: and upon his death you may see
“ in all faces, deep sorrow for the loss of so
“ good a governor, except in those loose
“ youths, who thought he held the reins too
“ tight, and hope now to be no more
“ punished for their irregularities. The
“ President went the Friday before to his
“ living at Lynn, to administer the Sacra-
“ ment there at Easter, but is sent for back
“ to College; and a schedule is this day
“ affixed to the chapel-door to give notice
“ of the vacancy, and that, according to
“ Statute, 13 days hence, viz. on the ninth
“ of April, a new Master will be chosen,
“ and Doctor Jenkin (they say) will,
“ without opposition, be the man. Thus
“ has it pleased God to take to himself from

“ us a man indeed too good for us, as he
“ had a little before a better. For to-night
“ being in Mr. R.’s chamber, before we begin
“ to read, says he, you shall hear a letter, in
“ which I have an account of the death of
“ Bishop Ken. Here, says he, have I lost
“ another good friend and acquaintance; he
“ died as he lived, a plain humble man.
“ And then upon my asking (that I might
“ give you an account) where and when, &c.
“ he took up the letter again, and read the
“ particulars to me thus: He came hither
“ (to my Lord Weymouth’s) on the 9th in Mrs.
“ Thynne’s coach, at whose seat he had been
“ all the winter, designing for Bath on
“ the 12th, but was hindered by the return
“ of his illness. He had two physicians
“ from Bath and Devizes, and desired to
“ know their opinion of his condition, for
“ he was not, he said, at all afraid to die,
“ and therefore desired they would tell him
“ the truth. Upon their saying there was
“ but small hopes, he replied, *God’s will be*
“ *done*, and so died the 19th, leaving order
“ in his will to be buried in the church-yard
“ of the nearest parish in his diocese soon
“ after sun-rising, very privately; to be car-

“ ried by the six poorest men in the parish,
“ and to have laid over him a plain stone, with
“ an inscription on it of his own composing,
“ which the writer did not yet know. He was,
“ according to his order, buried on Wednesday
“ morning the 21st, at Froome, I think.
“ These particulars I dare say you have not
“ heard of, if you have of the death of this
“ excellent prelate; and therefore that I
“ might the more exactly remember them, I
“ take this night to write my answer, and
“ partly because we are ordered to make
“ verses upon the melancholy occasion against
“ Saturday, with which I must necessarily
“ be busied to-morrow, though against my
“ inclination. For though such sorrowful
“ subjects may be proper, yet I could have
“ wished the puzzling our heads with verses
“ might have been let alone until another
“ time, because they will be apt to discompose
“ our minds, and keep out of them better
“ thoughts, and fitter for this holy week,
“ especially this latter part of it. To direct us
“ in the observance of which, Mr. Anstey sent
“ to all or most of his pupils on Monday
“ (as Mr. Edmondson had done to his the
“ week before) a book, entitled, The Use,

“ Measures, and Manner of Christian
“ Fasting; especially with regard to the most
“ holy passion-week; by Mr. Brome, one of
“ our senior Fellows, a particular friend to
“ the Master, and who always lived in the
“ Lodge with him. Though I have most of
“ it that is useful in short in Mr. Nelson,
“ and should have liked Mr. Seller’s book
“ much better to employ my time on this
“ great week, yet I thought it very improper
“ to refuse it, and that it were better to be
“ at a small, though unnecessary charge,
“ than seem to put an affront on Mr. Anstey
“ and the author, if not the Master also, to
“ whom the book is dedicated. I must
“ hastily conclude, (it being pretty late,)
“ with desiring you to accept the duty of,

“ Your most obedient son,

“ A. B.”

To which I shall add what I meet with in his next to his father, of April the 5th, relating to the same subject. “ The body of our
“ late excellent Master was interred on Thurs-
“ day night; but the funeral is not to be
“ performed till next Saturday. He has
“ been a noble benefactor, having left by his

“ will two Exhibitions of £10 each ; all his
 “ books to the library ; his country-seat at
 “ Thriploe, valued at £120 per annum, to
 “ the Master, after the death of Mr. West,
 “ his nephew and heir, and £500 to buy a
 “ living for the College. Besides private
 “ legacies, as £100 to Mr. Brome, who is
 “ also to have the use of his books as long as
 “ he stays here ; to his Sizer, and to another
 “ who had been his Sizer, whom (being a re-
 “ lation of Bishop Gunning) he had just
 “ made Fellow though but middle Bachelor,
 “ £10 each for mourning ; and five pounds
 “ to him who is to make his funeral oration.”

Doctor Robert Jenkin was at the fore-
 mentioned time, viz. Monday, April 9,
 chosen Master of the College ; whose favour
 our young student, partly by his own merit,
 and partly by the recommendation of his
 good friend and patron Mr. Roper, quickly
 gained ; yet when he gives his father an ac-
 count of it, according to his wonted piety,
 referring all to the first cause, he attributes
 it to God alone.

He was (as I have already observed (so
 early a riser, and so constant at chapel, (un-

less on those few state holy-days that intervened,) that he was easily prevailed on by the chapel-clerk (who was indisposed) to officiate for him, which he did for almost two months, to the satisfaction of the Master and Deans. But the aforementioned eleven months being now expired, and having kept freshman's-term (as it is there called) purely for the sake of the exercise he was to perform in it; he was willing to visit his friends in Surrey, and having obtained his father's leave, went for Headley at the beginning of August: where he with great diligence assisted in the instruction of the scholars, and thereby made himself more perfect in the Greek and Latin, especially the grammar of both, and improved in his arithmetic to qualify him for an auditor of the algebraic lecture in their College. During his stay at Headley, it pleased God to take away his youngest sister, whose sickness and death would have been much more afflicting, had he been at College at the time: but being near her, he had the satisfaction of knowing continually how she did, and of contributing his assistance for her recovery, by going

himself to consult the Doctor, (who lived at some distance,) as often as it was thought necessary.

At the latter end of October he left Headley, in order to return to St. John's, there to prosecute his studies with the same vigour as formerly, or rather greater. Quickly after his arrival, he gave his father a large account of his journey, and of the kind reception Mr. R. gave him when he waited on him at his chamber. And then after a little College news, goes on thus: " Though I
" could not but be perfectly satisfied with,
" and very happy in, the many kindnesses I
" received from my mother and you in the
" country, for which I return many and
" hearty thanks; yet methinks I receive
" more than ordinary satisfaction in being
" returned to this pleasant seat of the
" Muses, where I find my books and all
" things in a very good condition, and my-
" self happy at the ethic-table at morning
" lectures in the hall. And I think myself
" in duty bound on this day, (Nov. 6.) on
" which I was elected Scholar, to give an-
" nual thanks to the Almighty for having
" most graciously afforded me so comfortable

“ a subsistence, and such powerful patronage
“ to enable me so happily to promote, not
“ only my temporal but eternal welfare, in
“ this learned and religious foundation. The
“ hopes of being someways assisting to the
“ preservation of your health, (added to the
“ great satisfaction I always receive in seeing
“ my dear relations,) for the continuing of
“ which, I earnestly beg of you to listen to
“ the frequent good motions of my dear
“ mother, will be the only allurements to
“ draw me hence.” At length he concludes
thus : “ Now that God of his infinite mercy
“ would preserve you and my mother in
“ health and happiness, and all your children
“ in their duty to you both, and love to one
“ another, and bring us all to eternal happi-
“ ness, with all our good friends hereafter, is
“ the earnest prayer of,” &c.

Though almost every hour of his time was already taken up with the public prayers and exercise of the house, with his tutor's lectures, his private studies and devotions, and the necessary care of his health ; yet, considering how useful the understanding the French tongue would be to him for the reading those many excellent books which

are daily published in that language concerning all sorts of learning, he betook himself to the study of it after the Christmas holidays were over, under the direction of a French master: and was so good a proficient, that in a short time he could read a French author; and having purchased the Bishop of Cambray's *Telemachus*, and Boileau's *Works*, he had read more than five books of the former before his second journey into Surrey.

He had a younger brother, who, if he had succeeded at Merchant-Taylor's, was to have followed him that way to St. John's in Oxford, but now was designed by his father to be sent to him to Cambridge, so soon as there should be a vacancy for him in the chamber he was in. Having about this time a prospect of it by his chamber-fellow's taking his Degree, with a design of leaving the College quickly after, he immediately gave his father notice, but withal desired leave for the admission of a third, (the chamber being capable,) a very sober studious lad, who was become also a constant communicant, and being troubled with a bad chamber-fellow, was very desirous to be with

him, that so they might both avoid worse company. To this proposal of his, his father made the following objections, in a letter dated February 4, 1711. “ I thank you
“ and your tutor for the promise of the
“ chamber for Phil. and think there may be
“ some conveniences in admitting a third,
“ but there may also be some inconveni-
“ ences, which I shall lay before you. By
“ the grace of God, this lad may continue
“ very good, and your society may con-
“ tribute towards it; but should it be other-
“ wise, you will not know how to get clear
“ of him again. Besides, if he be not exactly
“ of your principles, though he be otherwise
“ very good, it will be very inconvenient;
“ and you cannot at all times converse so
“ freely with your brother, as it will be ne-
“ cessary you should. I had hopes that
“ your brother might share with you in Mr.
“ Roper’s favour, and fear this third chum
“ may be an obstacle to that. Another
“ thing is, if Phil. should have the small-
“ pox, there will be no room for you to set
“ up a bed for that time; and you know I
“ do not care you should lie with any other
“ but your brother. If this lad has never

“ had that distemper, he may unhappily
“ bring the infection into your chamber.
“ Besides, I should not like him for a chum
“ for you, if his dialect be ungenteel, for
“ fear that infection should reach you, as
“ well as your brother. Yet after all, I have
“ a great concern for so hopeful a lad as you
“ describe him, and wish you might enjoy
“ each other’s society in the day time, though
“ you sleep not together ; neither am I
“ against that, if you can make me easy as
“ to the foregoing particulars.” To which
in his next he gave the following answer :
“ As to your first objection, I hope there is
“ no fear of his falling back, since the ad-
“ mitting him will, I am pretty well assured,
“ be the best precaution against it. Ill
“ company (I know by sad experience) is
“ the most enticing snare in this place, and
“ will never fail to be a great trouble, even
“ to those who are no worse sufferers by it.
“ Now as for my brother and self, I hope we
“ shall be so far from being a snare to him,
“ that we shall be a means to prevent his
“ being taken by others ; and so will he, I
“ doubt not, be to us, which for my own
“ part, I am sure, will not be unnecessary

“ for me. But supposing the worst, I doubt
“ not but when it is so, we shall easily get
“ rid of him ; seeing he himself will cer-
“ tainly in that condition be willing to leave
“ us : for I find by much experience, that
“ to be (almost without exception) true,
“ which you acquainted me with, in relation
“ to myself, in your third letter to me
“ hither, viz. that the lewder sort, when
“ they know me, will care as little for my
“ company as I do for theirs. But it is al-
“ most a crime to fear this, since he acts
“ upon no sudden, but firm, well weighed
“ and fixed resolutions. In the next place,
“ by frequent conversation for some time, I
“ find a great likeness of tempers and studies
“ betwixt us : and should he not exactly
“ agree as to the principle I suppose you
“ mean, it could not any way hinder my
“ freedom of conversation with my brother ;
“ for though we shall be often, we shall not be
“ always, all three together. But I believe
“ there is but very little disagreement be-
“ tween us in that point, for You need
“ not doubt of my brother’s sharing with me
“ in Mr. R.’s favour, nor fear the other’s be-
“ ing any obstacle to it ; because I shall ac-

“ quaint Mr. R. with it, and if he thinks it
“ inconvenient, to be sure he will tell me so.
“ Besides, if a chum will be a hindrance to
“ the gaining his favour, how should I have
“ got it and kept it so long, having (you
“ know) had always a chum and a neighbour
“ too, both far more deserving than myself?
“ If my brother should have the small-pox,
“ we must both remove, lest by staying with
“ him, and then coming at meals, &c. into
“ the company of others, we spread the in-
“ fection: so that we shall not need to lie
“ together at all, but go into different cham-
“ bers, or some one together that happens to
“ be empty. He has had the small-pox, and
“ I think is genteel enough in his dialect,
“ being neither a Northern nor Western lad,
“ out of which two quarters bad dialects
“ usually come. I am very glad you have
“ the same concern with me for so hopeful a
“ lad, and therefore must again beg of you
“ (hoping you will be satisfied with what I
“ have now offered) to admit him; for to
“ my sorrow I have too often found, that by
“ means of a bad chum or his acquaintance,
“ one is not safe in the best chosen company,
“ which therefore hinders our enjoying each

“ other’s society, as we would otherwise do,
“ in the day-time. The best way therefore,
“ I think, is to get as many sober lads toge-
“ ther as we can, without being liable to an
“ intermixture of others, which he certainly
“ is, who is troubled with a bad chum. It is
“ true, my brother and I should, I hope, be
“ free from this by ourselves, but then three
“ are better company than two; and besides,
“ I would not for all the world my friend
“ should be spoiled for want of my bearing
“ with a few inconveniences (supposing there
“ were any) whereby I might prevent it.”

This was urged so handsomely, and with such affectionate concern for his friend, that his father immediately gave his consent; and about the latter end of this month they were settled together to their mutual satisfaction.

This pious youth had upon his very first preparation for the holy Sacrament on Good Friday, April 22, 1709, according to the method prescribed in the *Officium Eucharisticum*, page 23, made and wrote down resolutions for the avoiding those sins he then upon examination found himself most inclined to, to which he continually added more as he found them necessary. And on Good Friday

this year, April 18, 1712, he summed them all up with this preface: “ In the following
“ rules I have comprised the sense of many
“ former resolutions, and have laid down di-
“ rections, which I pray God may enable me
“ in the remaining part of my life to avoid
“ all sin, and the occasions of it, to perform
“ his holy will and commandments, and
“ which may by his grace free me from many
“ scruples, doubts, fears, and superstition.
“ Grant this, O Jesu, Amen.” Such of these
as I think may be of benefit to the young
reader, I shall here transcribe. “ 3. Conti-
“ nuing still to be very much given to inde-
“ votion, distraction of mind, and tediousness
“ in my prayers public and private, to which
“ I have been induced by indulging myself
“ too eagerly in worldly matters just before ;
“ by letting my eyes wander from my book,
“ and bring in matter for wandering thoughts;
“ by staying too late in an evening before I
“ say my prayers, till I grow sleepy ; and
“ entering on them too carelessly in a morn-
“ ing : I will endeavour for the future at all
“ times to allow myself a little space for re-
“ collection, composing my thoughts, and
“ fixing in them an awe of the tremendous

“ Majesty I am going to address to ; to say
“ my prayers every night, if possible, be-
“ tween eight and nine ; to keep my eyes
“ shut, covered, or fixed on my book in the
“ chapel, or look upwards, that they rove not
“ during any part of divine service. I will
“ also endeavour to bridle my tongue in
“ chapel or church, not talking loudly and
“ indecently, nor making sport and jests as I
“ come out, yet not scrupling to answer a
“ necessary question to hinder more noise if
“ I should be silent. I will take care not to
“ omit my noon-prayers in the country. I
“ will take care too to banish all idle thoughts
“ and imaginations which may hinder my
“ attention to sermons, which I will take
“ care to write down on holy-days, yet not
“ scrupling sometimes to omit it upon the
“ account of some greater good, or some
“ other lawful hindrance. And I will en-
“ deavour to keep my mind from distraction,
“ and inflame it with fervent thanksgiving at
“ singing Psalms, not being foolishly shame-
“ faced : and I will pray constantly for
“ devotion and zeal.

4. “ In order to avoid rash execrations,
“ evil-speaking, and lying, I will always set a

“ watch before my mouth, endeavour to
“ speak little, and avoid loose laughter and
“ much jesting. I will not hearken after ill
“ stories of my neighbour, that so I may
“ have no evil to say of him, and what evil
“ I know to be true I will conceal. I will
“ avoid uncharitableness and hard suspicions
“ and censures, self-conceit and mean
“ thoughts of others, that I may offend
“ neither in word nor thought. I will be so
“ far from helping out discourse with scandal
“ myself, that I will endeavour to discour-
“ tenance it in others, and vindicate, if I can,
“ my neighbour’s injured character, and
“ pray constantly for charity.

5. “ Having been too often partaker in
“ the profaneness of others by staying too
“ long in their company, not shewing my
“ dislike of, or reproving, their actions as I
“ have had opportunity, and by suffering
“ myself too easily on specious pretences to
“ be persuaded to venture amongst common
“ swearers; I will seriously endeavour here-
“ after to be very uneasy at once hearing
“ God’s holy name profaned, and upon the
“ second or third repetition of great and
“ dreadful oaths, depart the company boldly,

“ (though Mr. R. thinks upon this account
“ I need not abridge myself of wholesome
“ exercise,) and make what convenient haste
“ I can from those who use less execrations,
“ as my affairs will permit, and when reproofs
“ are vain. But because I have too often
“ been betrayed by venturing at first, I will
“ be very careful not to be seduced into
“ company that may be a snare to me,
“ especially of those whom I have tried and
“ reprov'd in vain. I will avoid getting
“ much acquaintance. I will never venture
“ the displeasing God for fear of men; nor
“ wound my conscience by an ill-timed
“ complaisance. I will endeavour to live
“ peaceably and brotherly with all, but will
“ not value any indignity I may receive on
“ this account; and pray daily for courage
“ and constancy.

9. “ To avoid sinning against my con-
“ science, I will do nothing rashly, but
“ considerately weigh all my actions and the
“ inward motions of my mind, inclining
“ always to obey the whispers of God's holy
“ Spirit. I will not indulge my own in-
“ firmities or corrupt inclinations contrary
“ to Scripture and reason; but considering

“ that for every evil word God will judge
“ me, I will be very watchful over all my
“ ways; and when I have once formed a
“ well-weighed resolution, not suffer any
“ specious pretences and false glosses, but
“ solid argument only, to beat me from it.
“ I will often deny myself lawful pleasures,
“ that I may the better reject unlawful.
“ I will use only such recreations as are
“ necessary for my health on fast-days; and
“ take care not to let curious dressing on
“ any day make me be late at church. In
“ all doubts of conscience I will incline to
“ the safer side; but little unnecessary
“ scruples and fears I will endeavour to
“ reject.

10. “ To avoid rash anger, I will en-
“ deavour to gain a contempt of worldly
“ trifles; not be eager about my meat, bear
“ wrong, and remember that the greatest
“ affronts I can suffer, are less than my
“ deserts. I will check diligently the first
“ motions of anger, and not revolve in my
“ mind aggravations of injuries; but pray
“ daily for patience, meekness, and humility.

11. “ To avoid all intemperance, upon
“ the first true sense of having enough,

“ (though perhaps I could bear more,) I will
“ leave off, and not by being persuaded to
“ take a little more, be insensibly drawn into
“ sin; nor disorder myself to please my own
“ appetite, or another’s strong head, and
“ will pray constantly for temperance and
“ sobriety.

12. “ To avoid idleness, I will not lavish
“ away broken hours, much less whole ones.
“ I will consider my business here, the value
“ of my precious time, and not lazily please
“ my body to ruin my mind and soul. But
“ I will not be scrupulous to recreate a little
“ at fit seasons, so I loiter not away the
“ minutes I ought to spend in devotion. I
“ will avoid Sunday-visitants as much as
“ I can, without rudeness and breach of
“ charity, and pray daily for diligence, &c.
“ These contain all that was intended in my
“ former resolutions, whereby I firmly bind
“ myself to obey all God’s laws, and avoid
“ all sin. And I will endeavour to avoid all
“ occasions thereof which I think are here
“ contained, with respect to the sins I am
“ most prone to. And as I beg pardon for
“ all former rash vows, so I humbly pray
“ for God’s grace to enable me sincerely,

“ faithfully, and without scruple, to perform
“ these resolutions, as by that grace, and the
“ advice of my good father, I shall see them
“ useful and fit ; that I may perfect holiness
“ in the fear of the Lord, through Jesus
“ Christ our Saviour. *Amen.*”

To these he made the following additions
December 4, 1712. “ To prevent inde-
“ votion, I will endeavour at home to strike
“ such an awe upon my mind of the Divine
“ presence at prayers, as if the room were a
“ chapel, and not be vain about prayer-time.
“ I will take care to allow myself half a day
“ at least for sacramental preparation, unless
“ hindered by unavoidable accidents.”

In the Easter week his brother arrived,
being sent very young, that he might grow
up under his care, and the influence of his
good example, which was lately strengthened
by the conjunction of a suitable chamber-
fellow. He was happy also in Mr. Roper’s
favour and protection, who upon his arrival
told him he should follow his brother’s ex-
ample, and he should do well enough ; and
the Master upon his admission gave him the
same advice. In the letter he wrote the next

day after his brother came, he thus expresses himself: “ I shall use my utmost endeavours, and all that little discretion I am master of, to render my dear brother innocent and good in his morals and conversation, diligent in his studies, and decent and handsome in his carriage and behaviour. But, alas! knowing my many defects in all, I cannot depend upon my own endeavours, but rather on your and my dear mother’s united prayers, which therefore as I thank you for, so I heartily desire the continuance of them; and hope your commands (as also a desire of not falling short of that good opinion the Master and Mr. Roper have conceived of me) to set my brother a good example in all particulars, will perfect me in some degree at least in each of them.” And concludes thus: “ I pray God of his infinite mercy long to preserve you and my dear mother in health and happiness, as the greatest blessing on earth to all your children; and that he would give us all grace to see our happiness in being comforts to you both, which you are pleased

“ to reckon as a very great blessing to you.
 “ Be pleased, Sir, to accept also the humble
 “ duty and thanks of
 “ Your most obedient and dutiful son,
 “ A. BONWICKE.”

He had, I believe, for a good while used himself to daily examination; one of the first things written in the spare leaves of his *Officium Eucharisticum* being this:

“ Questions proper to put to ourselves every
 “ evening out of Mr. Nelson.
 “ How we have spent the whole day?
 “ What sin we have committed? What
 “ duty we have omitted? Whether we
 “ performed our morning devotions, and
 “ how? Where other opportunities of
 “ serving God have offered themselves, how
 “ we have behaved ourselves in relation to
 “ them? If we have conversed, whether
 “ with candour and affability? Whether
 “ we have kept at a distance from slander
 “ and evil-speaking, the bane of society?
 “ If we have had leisure from business, how
 “ we have improved our time? If we have
 “ been engaged in affairs, with what honesty
 “ and fidelity we have discharged them?

“ If we have diverted ourselves, whether
 “ innocently, and within the bounds of
 “ Christian moderation? What mercies we
 “ have received, and how thankful we have
 “ been for them? What temptations we
 “ have resisted? What ground we have
 “ got of the sin which doth most easily be-
 “ set us? How we have governed our
 “ passions in the little accidents that daily
 “ happen to provoke us? What opportu-
 “ nities we have had of doing good? and
 “ how we have used them? What opportu-
 “ nities we have had of discouraging evil?
 “ and how we have opposed it?

“ Consider that thou art in God’s presence,
 “ before whose tribunal thou must shortly
 “ appear.”

Nay, in his private book of sacramental ex-
 aminations, I found a paper with the same
 heads of examination out of Nelson, of a
 much older date, which doubtless he made
 use of from his first addressing himself to
 the holy Sacrament, if not sooner. And this
 in conformity to that excellent advice of the
 author of the *Whole Duty of Man*, Sund. 6.
 §. 25. of which he had been often a reader
 or auditor. “ The oftener therefore we use

“ this consideration (says that incomparable
“ author) the better, for the less likely it is
“ that any of our sins shall escape our know-
“ ledge. It is much to be wished, that every
“ man should thus every night try the actions
“ of the day, that so if he hath done any
“ thing amiss, he may soon check himself
“ for it, and settle his resolutions against it,
“ and not let it grow on to a habit and course.
“ And that he may also beg God’s pardon,
“ which will the easier be had the sooner it
“ is asked, every delay of that being a great
“ increase of the sin. And surely whoever
“ means to take an account of himself at all,
“ will find this the easier course, it being
“ much easier to do it so a little at a time,
“ and while passages are fresh in his memory,
“ than to take the account of a long time
“ together. Now if it be considered that
“ every wilful sin must have a particular
“ repentance before it can be pardoned, me-
“ thinks we should tremble to sleep without
“ that repentance ; for what assurance hath
“ any man that lies down in his bed, that he
“ shall ever rise again? And then how
“ dangerous is the condition of that man
“ that sleeps in an unrepented sin !”

Now that this daily examination might be the more exact and useful, he about this time began to write down in Latin a short account of the day, and what in the whole he observed amiss in himself. And for this purpose he always retired before bed time, wherever he was; the retiring was observed, but the purpose unknown till after his death, when it was discovered by the papers that remained. This daily examination made the weekly one preparatory to the holy Sacrament very exact and very easy, which was (as I have before observed) usually performed on Saturdays, for the work was already done, and he had nothing to do, but to add the examination of that day to the foregoing ones of that week. However, his custom was on such days of preparation, besides this, to note in a book he kept for that purpose (which I just now mentioned) his breaches of the several commandments, according to the method prescribed in his *Officium Eucharisticum*, which was very easy to him that had taken a daily account of himself. This examination, as well as the other, was writ in Latin with many abbreviations, designed to be understood by none but himself. It be-

gins April 22, 1709, and is continued to the very day of his death. The other papers begin May the 25th of this year, being Rogation-Sunday, and are of the same continuance. In these he observes how every hour was spent from his rising to his going to bed; and if any one, or any part of one, was mispent, he notes it in the conclusion among his other faults, to be repented of and amended. By these we learn what time was allowed for walking, and the necessary care of his health; what was taken up by his attendance on the chapel, on the hall, and on his tutor, and what remained for study, which never excluded his private prayers; and yet it appears he commonly studied eight or nine hours a day, and sometimes eleven or twelve. Nay once we find him sitting up all night at study, but out of order with it the next day, and blaming himself in his examination at night for his folly in watching beyond his strength.

Among other necessary affairs which took up part of his time, was that of writing letters, of which he writ near sevenscore while he was at Cambridge, in which it appears he had still at heart the glory of God,

and the good of mankind, and as occasion offered promoted both. Particularly in those which he writ to his brothers and school-fellows in the country, he encouraged them to diligence in their studies; and one especially which he wrote to one of them after he was bound apprentice, deserves a place here, wherein he supposes himself to need the good advice he gives his friend, and so artfully applies it to both. It is as follows.

St. John's, Camb. Sept. 14, 1712.

“ Dear Cousin,

“ THE great acquaintance we had at
“ school, and all the while I lived with your
“ mother, emboldens me to write first to you,
“ who have not been so kind as to let me hear
“ from you all the time I have been here.
“ And to encourage you to correspond with
“ me, I shall endeavour to make the nature
“ of this my first letter to you such as may
“ really be for your advantage. At this
“ season of the year you cannot expect news,
“ nor ought you at any time to expect idle
“ tales from a philosopher: let us mount
“ higher than such frothy trifles, and en-
“ courage one another in such things as may

“ bring us in substantial pleasure. All per-
“ sons that hope to live creditably here, or
“ happily hereafter, must apply themselves
“ diligently to some sort of business, art, or
“ science: you have, I presume, to one; I
“ to another. But this must be laid down
“ as a self-evident axiom for both of us, (if
“ we design to make any proficiency in one
“ or the other,) that the first step to be wise,
“ is to obey wise counsel, to practise the ad-
“ vice of our best friends; without this we
“ shall never do any good, for by experience
“ I know (as, if ever you have the misfor-
“ tune to try, you will too) that young
“ heads are neither fit nor able to choose for
“ themselves. This being premised, it neces-
“ sarily follows, that above all we are obliged
“ to respect our parents, and obey their
“ counsels; because it is morally impossible,
“ it is contrary to the dictates of nature,
“ that they should do or choose what is op-
“ posite to our interest. But all young per-
“ sons (as for my own part I too often have)
“ are apt to think quite otherwise, forgetting
“ all the while the sanction of the fifth
“ Commandment, which only of all others
“ denounces shortness of life, and therein all

“ temporal calamities to those who disobey
“ it by despising their parents. It were
“ needless to reckon up the many dreadful
“ examples of grievous punishments inflicted
“ miraculously on such offenders; all his-
“ tories (which in your business you have
“ the opportunity of often reading) are full
“ of them. But were there not this com-
“ mand, our interest, as you may perceive
“ by what I have said before, would naturally
“ oblige us to respect and obey our parents,
“ since without following their advice and
“ directions we must almost inevitably be
“ rakes and beggars in this life, and eternally
“ miserable in that which is to come. Next
“ after our parents, if we would be masters
“ of our trades, if we would prosper and be
“ happy, which is the end all rational crea-
“ tures propose to themselves: I must love
“ and obey my tutor, you your master,
“ being those who are to teach us those arts,
“ which we hope by God’s blessing will afford
“ us a comfortable maintenance. This we
“ must do chiefly, because it is a duty in-
“ cluded in the fifth commandment, and
“ also because by our civil and meek deport-
“ ment we may reasonably hope they, out of

“ love and affection will be more careful and
“ hearty in instructing us, than they other-
“ wise would, or, in justice, were bound. As
“ I have thus laid before you, dear cousin,
“ what I at this time think seasonable, I
“ desire you, as you see fitting, to take the
“ same liberty with me; and do not take ill
“ what I have here said, which flows from a
“ sincere desire of your welfare, and from
“ gratitude to your good mother, from
“ whom I acknowledge myself to have re-
“ ceived so many favours. Let me beg of
“ you not to contemn these lines at the
“ first reading, but give them a second: I
“ have endeavoured to make them plain to
“ you, and it will be your own fault after-
“ wards if you do not profit by them. How-
“ ever, if all my poor endeavours fail, whe-
“ ther you think well or ill of me for this
“ real kindness, I shall continue always to
“ beg of God, that both you and I, and all
“ who bear any relation to us, may increase
“ in all goodness, but especially in loving,
“ honouring, and obeying all who are set
“ over us, particularly our dear parents, that
“ so after a long and happy life here on
“ earth, we may be made partakers of a

“ blessed immortality in heaven. I think I
 “ need say no more at present, since the
 “ freedom I have used with you will suffi-
 “ ciently assure you, that I am your true and
 “ hearty friend, as well as

“ Your affectionate cousin and

“ humble servant,

“ AMBROSE BONWICKE.”

In about a year's time from his return from Headley to the College, he had read over Whitbey's Ethics, Thirlby against Whiston, Burgorsdicius's Ethics, Curcelæus's Ethics, Puffendorf de Officio Hominis et Civis, Sanderson de Obligatione Jur. et Consc. the four last books of the *Æneis*, Eustachius's Ethics, and a second time as far as the Passions, the greatest part of Collier's Essays; the eight last Pythian Odes of Pindar, and the six first Nemean; half Vossius's *Partitiones Oratoriæ*, Grotius de *Jure Belli et Pacis*, Ray's *Wisdom of God in the Works of the Creation*, Allingham's *Use of Maps*, Euripides's *Medea*, and 357 verses of his *Phœnissæ*, Milton's *Paradise Lost*, 122 Epigrams of Martial, a chapter out of the Greek Testament every day for

eighteen weeks, 39 Hebrew Psalms, all Sallust, Thomas à Kempis, Brome of Fasting, Whole Duty of Man, and Nelson, all a second time on Sundays and other holy-days; Suetonius, Caligula, and Claudius; five books of Pliny's Epistles a second time, and three more added to them; more than five books of the Adventures of Telemachus in French, which I mentioned before; about a third part of Hierocles's Comment on Pythagoras's Golden Verses, the Prologue and first Satire of Persius, the two first Catilinarian Orations, that for Milo, and the two first Philippics; the first volume of Echard's Roman History, Howell's Epistles, Tyrrell of the Law of Nature, and against Hobbs; part of Clerk's Physics and Cheyne's Philosophical Principles of Religion; with other books. During which time he also made six and twenty Greek or Latin Themes, eleven Copies of Verses, six Theses, six Latin Epistles, two Declamations, six Epitomes, a great many arguments in Ethics and Physics for disputations; and added to the former Excerpta in his Adversaria, many observations and phrases out of the aforementioned authors. He had likewise, according to his former

method, turned part of the version of Musæus into Greek verse. And for Demosthenes's Oration de Rep. Ordinandâ he did something more, first translating above half of it into Latin; and dividing his paper book into three columns, he wrote that version in the middle, and then turning it again into Greek, writ that on one side of his Latin version, and Demosthenes's Greek on the other. After the same manner he translated part of Quintilian's first Oration de Pariete Palmato, and part of Tully's Offices into English, in which sort of translations he was generally very happy, and then returned them into Latin, opposing them to the authors in his paper book. The same method he made use of for mastering the French, turning part of Telemachus into English, and back again into French, and then comparing his version with the author. Besides all this, he had, at the motion of his best friend, undertaken the translating a small tract of Bishop Henshaw's into Latin. The title of it is, Spare-Hours of Meditations. The good man giving him the book, took occasion from hence of advising him not to suffer even such parts of his time as came

under that denomination to pass away useless, and he who paid the greatest deference to all the counsels of so prudent and so kind a patron, gratefully accepted the book and the advice, and immediately applied that little spare time he had left to this translation, and by this time had gone through forty-five pages, for the most part very well, though some places were difficult.

And now, having obtained leave from his father, he made him a second visit, taking his brother along with him. And having for almost a quarter of a year, in the severest time of it, been very serviceable, not only in instructing the boys as formerly, (in which he was sometimes relieved by his brother,) but in calling them up early, and condescending to any other assistance he was capable of giving the family: he returned before Lent, with his brother, to the College; and, by a letter dated February 17, 1712-13, gave his father an account of their safe arrival, and of the extraordinary care and concern of Mr. R. for them. After which he thus goes on: “ I am returned very luckily for lectures; for on Saturday our sub-tutor, “ Mr. Newcome, began Taquet’s Euclid to

“ us, and yesterday he began to read us
“ Rohault’s Physics. I am very glad I
“ brought the De Chales, it will help me, I
“ hope, in mathematics, which I find some-
“ what difficult. Besides our best friends,
“ that little acquaintance I have made among
“ my equals, I find, to my comfort, more
“ and more civil to me ; and can never enough
“ adore the goodness of God, for the mani-
“ fold supports, comforts, and favours he
“ hath showered down on me in this place.”
After this, though he had honestly earned
the best entertainment could be given him
at his father’s, yet he thus expresseth him-
self: “ And now, Sir, should I begin to re-
“ turn ordinary thanks to my dear mother
“ and you, for those many and great favours
“ I received in the country, I might seem to
“ intimate, either that these were the first I
“ had received from you, or else that I had
“ made some competent recompence for what
“ kindnesses I had before been obliged by.
“ Both which I so well know to be utterly
“ false, that I am, on the contrary, deeply
“ sensible of my being too too ungrateful, or
“ rather (I hope) too incapable of making
“ any recompence for those numberless obli-

“gations you have laid on me ever since I
“had being. For from you, my dear pa-
“rents, I gratefully acknowledge I have re-
“ceived all that could be expected either
“from the most indulgent parents, best
“friends, or kindest benefactors, to whom,
“next under God, I owe all that little vir-
“tue, learning, and fortune that I am master
“of. In gratitude therefore, and out of a
“due sense of my own, and all our future
“interest, I think myself bound humbly to
“advise and press you, not to let slip Lady-
“day before you have fixed your removal.
“If nothing else, let the interest your chil-
“dren have in your life, quicken your search;
“and be assured I (and I doubt not all my
“brothers and sisters will agree with me)
“shall be very glad to abate much of that
“plenty you have, by God’s blessing, always
“maintained us in, if we could but thereby
“add one day to either of your lives, or
“any little augmentation to either of your
“healths. Some small decrease of your
“school, therefore, may be doubly useful;
“help you sooner to a house, and enable you
“to live longer in it. I know you will so
“far remember my constant readiness to

“ make good my words by my obedience, as
 “ not to think these mere compliments, &c.”
 For the better understanding the foregoing,
 it must be known, that Headley was a very
 good air for young persons, but too sharp
 for his father, which made him often think
 of removing into some warmer place; and
 this son of his had so tender and affectionate
 a concern for him, that he was often pressing
 him to it. I suppose one objection against it
 might be, the loss of some of his scholars
 upon a removal, which he here handsomely
 turns to an argument for it.

The very next day after the date of this,
 in a spare leaf in his Nelson, he set himself
 the following rules for his observation of the
 Lent that began that day: “ February 18,
 “ 1712-3. A. W. ordinary days only com.
 “ and once A. viz. G. C. add L. P. to noon
 “ Pr. Not vis. nor go to C. H. W. and F.
 “ only one me. S. only 2. and add to longest
 “ Pr. L. P. F. ap. A. W. P. to noon Pr.
 “ Emb. D. only com. and add 2 Emb. Pr. to
 “ all the rest. Allow $\frac{1}{2}$ an hour on W’s for
 “ med. and read. go B. H. P. W. all strict
 “ F. not vow but endeavours. On W’s add
 “ M. de H. C. J. and on S’s add Me. and P.

“ on the H. S. and P. of Int. On Sun. to
“ accust. add L. P. Be stricter next Lent.”

These will need some explanation: A. W. therefore stands for Ash-Wednesday, the day on which he made these rules. He confines himself to his commons on the ordinary days in Lent, and allows himself one draught of ale out of the grace cup; he adds the Lenten prayers, out of Nelson, to his prayers at noon every day; not visit nor go to coffee-house; Wednesdays and Fridays only one meal; Saturdays only two; and add to longest prayers the Lenten prayers on Fridays, (the meaning of *ap* here after the F. I cannot make out,) and the Ash-Wednesday's prayers out of the same book, to the noon-prayers on those days; Ember-days only commons; and add two Ember-prayers to all the rest. Allow half an hour on Wednesdays, for meditation and reading going to bed. Holy Passion Week all strict fasting; not vow, but endeavour. On Wednesdays add the Meditation on the Holy Child Jesus, out of Bishop Ken's Winchester Manual, (a book that he had made constant use of from the beginning of the year 1707, and in the spare leaves of which he had writ prayers collected out of

other books,) and on Saturdays add Meditations and Prayers on the Holy Sacrament, and Prayer of Intercession, all out of the same Manual: on Sundays, to accustomed add Lenten prayers. The words *Be stricter next Lent*, were writ in a smaller character, and added, I suppose, when that Lent was finished. His strict fasting now was more rigorous than formerly, for he ate nothing all the holy week till supper-time; only on Monday and Tuesday he ate a little about four o'clock in the afternoon. On Good-Friday, when he was contemplating his Saviour's sufferings for him and all mankind, he denied himself at night the usual refreshment of his bed. This I gather from his diary, wherein the account of that day and the following are joined together. I find him there reading, meditating, and praying, till half an hour after one, and then sleeping (I suppose in his studying-chair) till about six, when he betakes himself again to reading and praying till chapel-time, without mentioning, as usual, his rising from bed. On the account of this week were endorsed these words: *Ἡ ἁγία καὶ μεγάλη ἑβδομάς.*

His conscience was very tender, and he

preserved that tenderness by the daily examination of himself; so that the sins of omission, which generally are so little regarded, notwithstanding that procedure of the last day, which our blessed Lord gives us in the 25th of St. Matthew, goes wholly upon them, could not be endured by him, but were as duly repented of as those of commission; and upon any difficulty, he had recourse to his good friend and neighbour Mr. Roper, who was able and willing to give him satisfaction. His father was at a greater distance, and therefore he could not so readily consult him; but as we find him once before advising with him about the observation of the College-statutes, so in a letter about this time he proposes a case to him, which shews his great concern to do the utmost of his duty, and not to be guilty of any sinful omission. The letter bears date May 29, 1713: wherein, after some other matters, he thus proceeds: “ I wish you all
“ the good success you can desire in finding
“ a fit place to remove to, and must again
“ beg you not to be too solicitous about a
“ great deal of room for lads, the trouble of
“ which may, perhaps, hinder the good ef-

“fects of a warmer region; or if (as you
“know best) we cannot well subsist without
“such a maintenance, let me prevail with
“you to take either me, (who shall soon have
“kept all my Terms,) or some other to your
“assistance. Let not any fears of hindering
“my preferment here, make you backward
“in being helped by me, for I shall willingly
“sacrifice my present satisfaction, (which I
“own is not little in a college life,) and fu-
“ture hopes to your welfare; and, doubt not,
“but I shall be better rewarded for dutiful-
“ness to my parents herein by God, than I
“can be by any other, for any endowments
“which by his blessing I may acquire. I
“thank God we are both in good health,
“and can never hear too often that you are
“so.—I desire your advice in this particular
“case: At St. Mary’s there is a Sacrament
“every month, and their time for receiving
“is after the University Sermon is over, be-
“tween eleven and twelve o’clock. I have
“of late, upon seeing the holy table pre-
“pared, had some doubts whether I am not
“obliged to communicate there, though I
“have done it but three hours before in our
“own chapel. My main argument, with

“ which I think I have pretty well satisfied
“ myself, that there is no such obligation in-
“ cumbent on me, is, the practice of the apo-
“ stles and primitive Church, whom I never
“ read to have communicated twice a-day,
“ unless with a sick person, or on some such
“ extraordinary occasion, and whom I take
“ to be the best judges of the extent of our
“ Saviour’s command, and best to under-
“ stand his institution of the holy Sacra-
“ ment ; and therefore hope, that in me, who
“ have received but just before, it is no cri-
“ minal turning my back on the altar. Be-
“ sides, I do not take St. Mary’s to be the
“ proper place for scholars to receive at, who
“ must be supposed to have sufficient oppor-
“ tunities in their own chapels. Be pleased
“ to let me know if you think these argu-
“ ments sufficiently grounded ; and if you
“ have any others to add, pray let me have
“ them ; or if, on the contrary, I am in an
“ error, and am obliged to receive the second
“ time, pray let me know it.” In his father’s
answer I find no more than this : “ As to
“ the other point, I think you have deter-
“ mined it very well, and have nothing to
“ add.”

His brother being on the 10th of July elected Scholar of the house, on the 14th he wrote thus to his father.

“ Hon. Sir,

“ As you on the occasion of my being
“ elected Scholar began to me, so now do I
“ to you on account of my brother’s being
“ upon the same level with me: *Te Deum*
“ *laudamus, &c.* I shall never any more
“ doubt the power of Mr. R. especially when
“ united to that of Mr. B. by which, under
“ the blessing of God, he has not only got
“ us the Scholarship, but also the firm pro-
“ mise of another Exhibition, a full account
“ of which you will have from my brother.
“ These Exhibitions too I find now (which
“ is a greater enhancement of their value, and
“ our friends’ kindness) are kept till we are
“ complete M.A. This good news will, I
“ hope, make some amends for the tardiness
“ of our letters to acquaint you with the
“ receipt of the parcel which came safe
“ hither on Saturday last. Pray return
“ mine and my brother’s many thanks to
“ our dear mother and all her maidens for
“ our linen ; and, I hope, by God’s blessing,

“ we may one time or other be able to make
“ the junior part some amends, though my
“ mother I am persuaded we never shall.
“ All our endeavours, all our successes, be
“ they never so great or surprising, will be too
“ weak, too insufficient, to make her any re-
“ turns for this, or any other of her troubles
“ endured for, or kindnesses shewn to us.—
“ Having found the Almighty so wondrously
“ gracious in his singular care of and pro-
“ viding for us, I cannot in the least doubt
“ but that he has ordered your stay at
“ Headley for the best, at least at present,
“ taking it for granted that you have used
“ all the means you could at this time for
“ removing. Though I was formerly so
“ much against your stay, yet now I find
“ some satisfaction in it, because it will give
“ me an opportunity of shewing how desirous
“ I am to make you what returns I possibly
“ can for all your great favours, by taking
“ part of your trouble upon me. And there-
“ fore earnestly desire you, (or rather my
“ dear mother, who, I believe, will be a more
“ equitable judge of your case than your-
“ self,) as soon as ever you find yourself
“ indisposed by the weather and cold, added

“ to the too great fatigue of your business
“ already, to send for me. I have kept so
“ many Terms that I am perfectly at liberty
“ in that respect, and therefore beg of you
“ and her to consider your own ease wholly.
“ — Last week Mr. B. whose character you
“ must needs have heard, brought a young
“ gentleman hither, who being put in a
“ chamber without a chum, my tutor on
“ Saturday morning sent to me (at Mr. B.’s
“ request) to be acquainted with him, and
“ accompany him a little at first. Accord-
“ ingly I went, and as I was going, met Mr.
“ B. He told me, though he was not per-
“ sonally acquainted with you, he had a very
“ great respect for you, and appearing to be
“ informed of our character, asked how my
“ brother did, and desired the favour of us
“ to be acquainted with the little gentleman,
“ to whom he was too favourable in his com-
“ mendations of us. He recommended him,
“ a very pretty, modest genteel young man,
“ to mine and my brother’s acquaintance,
“ and that of my friends, and to my care in
“ Mr. R.’s name, his very good friend. Had
“ not Mr. B.’s character, and a desire of
“ preserving any young gentleman from ill

“ company, obliged me sufficiently to him,
“ Mr. R.’s name, you may be sure, would
“ have that influence upon me, as to make
“ me lose some little time in his company till
“ he were a little settled ; and this occasioned
“ my not writing before. He acquainted
“ the Master also in what hands he had put
“ his friend, who, he said, was pleased with
“ it.”

He had for about eight months from his return out of the country, kept very close to his studies, though I cannot give so full an account of them as I have given for the two former years. I find extracts out of Suicer’s *Compendium Philosophiæ*, Rohault’s *Physics*, Derham’s *Boyle’s Lecture Sermons*, Mr. Hughes’s edition of *St. Chrysostom de Sacerdotio*, and *Doctor Hammond on the New Testament*, in which last he read very often. The extracts out of him relate chiefly to the use of the Greek words, and are entered in an alphabetical order, among those out of other Greek authors, Hammond’s English being turned into Latin. He read also at the same time *Sir Norton Knatchbull*. He had likewise for his improvement in the French, translated the beginning of *Monsieur*

Boileau's Latin into English, which remains in one of his paper books; and in those others in which he kept the first draughts of his exercises, I find sixteen Greek or Latin themes, two theses, four copies of Latin verses, two Latin epistles, and one declamation within the aforesaid space of eight months.

And now being desirous of seeing his friends in Surrey again, and of assisting his father, in that time of the year when he apprehended he would most need his assistance, he made them the third and last visit. It was in the beginning of October, while the coaches continued to go through in a day. On which account he got up by three o'clock, and was not in London till past seven, and by that means caught some cold, which turned afterwards to an ague, a distemper to which he was too subject. Yet notwithstanding the fatigue and disorder of his journey, he went to God's house that night and joined in the public service: and according to his constant practice, was twice a day at church while he continued in town, except only one evening when he was sick in bed. Being got to his father's, he betook

himself heartily to the business of the school, notwithstanding his illness, which it pleased God in a short time to deliver him from. But though he recovered of his ague, he was often indisposed, which yet hindered him not in his duty either to God or man. Nay, he seemed always more concerned for his father's indisposition, than for his own; and though he too much neglected himself, yet would look upon him at such times with the greatest tenderness, and put him upon taking something, or using some diversion that might make him better. The same unfeigned love and respect for him he shewed upon another occasion, which offered itself during this time of his being at Headley: One of the boys deserving punishment, was called out to it, which he not complying with, his father took him by the hand, and he making shew of resistance, this most dutiful son, immediately uncalled, ran with the greatest zeal and eagerness to his father's assistance, as not being able to bear any thing that looked like an insult on his person or authority.

I find by his papers about this time he took up the custom on Sundays, and other

holy days, of singing Bishop Ken's Morning Hymn as soon as he awaked, after which he got up to his devotions. And this, no doubt, he did in the same devout manner he was always observed to join in that seraphic Prelate's Evening Hymn, which used to be sung at his father's on Sunday nights. He was always very strict in keeping that day holy, and would not allow himself so much as to write a letter on it, without necessity, but prepared on the Saturday what was to go by that day's post. He was generally first of the whole family ready for church, whither he delighted to go, and was troubled when the badness of the weather obliged his father to perform the service at home. Besides his constant attendance on the public service either at church or in the family, he often retired to his private prayers, usually four times in the day, and sometimes more, to which he joined reading the Holy Bible, or some other good book. Part of the business of that day likewise was writing into a paper-book he kept for the purpose, what he remembered of the Sermon, either preached at church, or read to him at home. This exercise he had been a good while used to

while at school, and continued it at the University on holy-days, not having leisure for it on Sundays, as he had in the country, concerning which we have before met with a resolution of his, page 54. And he left behind him four volumes of such abstracts of Sermons, beginning July 1, 1705, and ending with two resurrection Sermons on Easter Monday and Tuesday 1714, as preparatory to his own dissolution. In this he was arrived to a wonderful perfection, being able to write down the main of the Sermon, not only as to the matter, but even the very words of it, with which on Sunday evenings he entertained the family, and set a noble example for the young gentlemen to imitate, by which some of them improved to a very great degree, though they were never able to equal it. While he was preparing himself for the holy Sacrament on Christmas-eve, he wrote in a loose paper the examination of his whole life, beginning it thus: "When
" I consider my life, I find a continual
" wonderful providence and care of God
" over me in every stage of it, and therefore
" the greater ingratitude in me, in that, &c." And this memorandum in his Officium Eu-

charisticum. “ December 24, 1713. It will
“ be useful at all times to avoid doing what
“ I have once condemned, till I am fully
“ satisfied to the contrary; and to be con-
“ stant in Friday’s examinations, especially
“ in the country, unless great necessity
“ hinder; not to put off noon devotions, nor
“ lazily mispend spare times, and not trust
“ too much to my present thoughts.”

A little before his return to Cambridge on January 21, in the parish of Great Bookham, not far from his father’s, there was a great quantity of Roman coins found. As the countrymen were ploughing, the plough struck against a large urn and broke it, and discovered the coins: there were about half a peck of them, all copper. As soon as his father and he heard of it, they went to view the place, and get what they could of them. There were none among those that they saw older than Gallienus, or later than Dioclesian. The little while he stayed after this, when the toil of the day was over, he assisted his father in cleansing those coins they had procured, discovering the impresses, and in reading and transcribing the inscriptions. On February 8, being Shrove-Monday, he

walked to Epsom, in order to go from thence by coach to London ; his father accompanied him part of the way, acknowledging the good service he had done him, and thanking him for it, and at parting, with his blessing, gave him two kisses, little thinking they were the last he should give him in this world. He went to church that evening at London, and so morning and evening constantly as formerly, till he left the town. He gave his father an account of his safe arrival at Cambridge in a letter by his brother, who hastened to supply his place at Headley : and acquaints him that the lads of his year being apprised of his return, quickly took care that he might not lose his turn of disputing and declaiming ; and what he knew would be very grateful, that his brother brings along with him a coin of Constantine's, with a fair reverse, SOLI INVICTO COMITI. Quickly after this I find the following entry made in his Officium Eucharisticum, which seems to be taken out of one of the Sermons he heard that day at St. Mary's, where he was a constant attendant, and of which I find no abstract in his Sermon-book : " Sunday, " February 28, 1713-4. Psalm v. 1, 2.

“ *Ponder my words, O Lord: consider my*
 “ *meditation. O hearken thou unto the*
 “ *voice of my calling, my King, and my*
 “ *God: for unto thee will I make my prayer.*
 “ The study of prayer, recollection and
 “ composure of mind. Mischievous prayers,
 “ when we ask for things that appear good,
 “ designed to ill purposes, or to be got by
 “ ill means. Frivolous, when we ask for
 “ worldly things, rather than, or before
 “ heavenly. Fantastical, when we strive not
 “ to gain the virtues we pray for. The in-
 “ ward intention of the heart, and what that
 “ is set upon, is the prayer, not the words.
 “ Complacency arising from a good per-
 “ formance of this duty, inquietude from
 “ the contrary.”

He had received no letter from Headley
 in above a month's time after he had left it,
 which gave him great uneasiness, of which
 he complained thus to his father, March 15,
 1713-4.

“ Hon. Sir,

“ After a very tedious expectation, and
 “ many disappointing negative answers from
 “ the buttry-men, I received my brother's

“ last Friday. Though I was in great hopes
“ my brother would have given me an ac-
“ count how he performed his journeys,
“ what success you had in getting more
“ coins, &c., before the month was out; yet
“ I bore being balked pretty well till Sunday
“ was sevensnight. I had then been within
“ a day of a month from Headley without
“ any letter, and could not help being uneasy
“ from that time till Friday; because you
“ were pleased to promise me at parting, that
“ I should never wait longer than a month
“ for a letter. Mr. R. asked very frequently
“ after you all, and wondered my brother
“ sent no account, &c. When I reflect on
“ what I have wrote, I almost fear you will
“ think me too bold, in taking notice of that
“ which I am sure your forgetfulness only of
“ the exact time, or your depending upon
“ my brother to observe it, was the cause
“ of. Only this I know, you will put the
“ best interpretation on my words and judge,
“ (which is really the truth,) that my desire
“ of often hearing how you do, especially at
“ my first being separated from your com-
“ pany, after so long an enjoyment of it,
“ makes me watch the times so exactly, and

“consequently so soon observe any failure “in that respect.” For the reason (I suppose) mentioned in this letter, that his father left the correspondence wholly to his brother, I find no more of his father’s letters among his papers, though, as I before observed, he carefully preserved them.

The time now drew near that the Lord would take him to himself; and as the philosophers have discovered an acceleration of the motion of heavy bodies in their descent towards the earth, the same may we suppose in the ascent of a pious soul towards heaven; the nearer it approaches to it, the more powerful is the attraction, and the more vigorous the motion. The Monday, Tuesday, and Wednesday in the holy-week he ate nothing till supper time, only once a few figs in the afternoon; Thursday being the feast of the Annunciation, he dined as well as supped, and then watched with his Saviour the night that he was betrayed, in part of which he wrote the following articles, and the resolutions that day and the next.

‘ *In the Name of God. Amen.*

Good Friday, March 26, 1714.

‘ Being moved (I hope) by the Spirit of
 ‘ God, and excited by reading Bishop Be-
 ‘ veridge’s Private Thoughts, &c. after some
 ‘ days fasting, abstinence, watching and
 ‘ praying for the particular assistance and
 ‘ direction of the Holy Ghost, I formed these
 ‘ articles of belief, from the Apostles’ Creed,
 ‘ Bishop Beveridge, Mr. Nelson, &c. and the
 ‘ following resolutions grounded thereupon,
 ‘ intending after to examine my evil ways,
 ‘ bewail and repent me of my sins, that so I
 ‘ might worthily partake of the holy Eu-
 ‘ charist at Easter, and also be enabled to
 ‘ lead the remainder of my life in true faith
 ‘ and obedience, without superstition, scruple,
 ‘ and doubtfulness.

I.

‘ *I believe in God the Father Almighty,*
 ‘ *Maker of heaven and earth, i. e. I believe*
 ‘ there is one God, the Being of all beings,
 ‘ and that whatsoever he would have me to
 ‘ believe or do, in order to his glory or my
 ‘ happiness, he hath revealed to me in his
 ‘ holy Scriptures: whence I learn to believe,
 ‘ that as there is one God,⁵³ his one God is

‘ three Persons, Father, Son, and Holy
 ‘ Ghost. Consequently I believe the divine
 ‘ inspiration of the holy Scriptures, the
 ‘ Canon received in the Church, and that the
 ‘ Christian religion which they teach is the
 ‘ only true religion in the world.

II.

‘ *And in Jesus Christ his only Son our*
 ‘ *Lord ;*

III.

‘ *Who was conceived by the Holy Ghost,*
 ‘ *born of the Virgin Mary ; i. e. I believe*
 ‘ that the Son which is the Word of the Father,
 ‘ begotten from everlasting of the Father, the
 ‘ very and eternal God, of one substance with
 ‘ the Father, took man’s nature in the womb
 ‘ of the blessed Virgin, of her substance ; so
 ‘ that two whole and perfect natures, that is
 ‘ to say, the Godhead and Manhood, were
 ‘ joined together in one Person never to be
 ‘ divided, whereof is one Christ, very God
 ‘ and very Man. And I believe that Christ
 ‘ was conceived without sin, but that I was
 ‘ conceived in original sin, and brought forth
 ‘ in iniquity, and being by nature a child of
 ‘ wrath have been ever since working vanity,
 ‘ (for my *righteousness is as filthy rags,*) but

‘ am by Christ’s merits made a child of
 ‘ grace; for I believe that the Son of God
 ‘ was made the Son of man, that I the son
 ‘ of man might be made the son of God.

IV.

‘ *Suffered under Pontius Pilate, was*
 ‘ *crucified, dead and buried, he descended*
 ‘ *into hell:* i. e. I believe that Christ lived
 ‘ to God, and died for sin, that I might die
 ‘ to sin, and live with God; and this not in
 ‘ his divine, but human nature, (for the
 ‘ divine nature cannot be born, and suffer,
 ‘ and die, and be buried, and rise again from
 ‘ the grave,) but as it was one and the same
 ‘ Person which subsisted in both natures, we
 ‘ may properly be said to be redeemed by
 ‘ the *blood*^a of God, and that *the Lord of*
 ‘ *glory was crucified*^b for us. I believe also,
 ‘ that he being dead, his soul continued in a
 ‘ state of separation for a time, that he
 ‘ suffered not any torments of the damned,
 ‘ but triumphed over the devil and led him
 ‘ captive.

V.

‘ *The third day he rose again from the*
 ‘ *dead:* I believe too that Christ thus rose

^a Acts xx. 28.^b 1 Cor. ii. 8.

‘ from the grave, that I might rise from sin ;
 ‘ reuniting by his infinite power the same
 ‘ soul to the same body which was buried,
 ‘ and so rose the same man.

VI.

‘ *He ascended into heaven, and sitteth on*
 ‘ *the right hand of God the Father Almighty :*
 ‘ i. e. I believe that the only-begotten and
 ‘ eternal Son of God, after he rose from the
 ‘ dead, did with the same soul and body
 ‘ with which he rose, by a true and local
 ‘ translation, convey himself from the earth
 ‘ on which he lived, through all the regions
 ‘ of the air, through all the celestial orbs,
 ‘ until he came into the heaven of heavens,
 ‘ to the most glorious presence of the Majesty
 ‘ of God, and that he is ascended into heaven
 ‘ that I may come to him ; and that being
 ‘ exalted to the highest dignity in his Father’s
 ‘ kingdom, he there makes perpetual inter-
 ‘ cession for us.

VII.

‘ *From thence he shall come to judge the*
 ‘ *quick and the dead:* i. e. I believe that
 ‘ our Lord Jesus Christ shall at the end of
 ‘ the world descend from heaven in his
 ‘ human nature, and summon all mankind
 ‘ to appear before his dreadful tribunal ;

‘ where they shall come upon their trial,
 ‘ have all their actions strictly examined, and
 ‘ according to the nature and quality of them
 ‘ be adjudged, the righteous to eternal hap-
 ‘ piness, the wicked to eternal misery.

VIII.

‘ *I believe in the Holy Ghost*; that he is
 ‘ very God, the third Person in the undivided
 ‘ Trinity, proceeding from the Father and the
 ‘ Son, and coequal and coeternal with them.

IX.

‘ *I believe in the Holy Catholic Church*;
 ‘ *the Communion of Saints.*

X.

‘ *The Forgiveness of Sins*; I believe that
 ‘ God in his unspeakable mercy gave his Son
 ‘ Jesus, and the Son gave himself, to become
 ‘ a surety for the debt we by our sins had
 ‘ contracted, and did offer himself up a
 ‘ sacrifice by his death to God’s justice, and
 ‘ a satisfaction for us; thereby reconciling us
 ‘ to God. I believe that I have no merit at
 ‘ all of my own, and trust in Christ’s merits
 ‘ only for justification, who by his grace also,
 ‘ I believe, delivers us from the dominion of
 ‘ sin, enabling us to repent of it and mortify
 ‘ it: for *we* are not sufficient of ourselves,
 ‘ *but our sufficiency is of God*, who worketh

‘ in us to will and to do of his own good
 ‘ pleasure. But I believe that his merits
 ‘ will stand me in no stead, unless I en-
 ‘ deavour after sincere obedience in my own
 ‘ person ; his merits being imputed to none,
 ‘ but only such as apply them to themselves
 ‘ by faith ; which faith in Christ will cer-
 ‘ tainly put such as are possessed of it upon
 ‘ obedience to God. So that I must endea-
 ‘ vour after obedience as much as if that alone
 ‘ were to gain me salvation ; and I must rely
 ‘ as much upon the merits of Christ, as if I
 ‘ were bound to no endeavours after obe-
 ‘ dience. As to the active obedience of
 ‘ Christ making part of our justification, I
 ‘ conceive it not a point of faith absolutely
 ‘ necessary to salvation, though this text
 ‘ 1 Cor. i. 30. seems to imply it. I trust in
 ‘ the merits of Christ as revealed, to be the
 ‘ satisfaction for my sins, and the justification
 ‘ of my person ; and think I need not be
 ‘ solicitous about the Predestinarian and
 ‘ Calvinistical opinions of Bishop Beveridge
 ‘ concerning free-will, reprobation, and elec-
 ‘ tion^a ; at least not yet a while.

^a Bishop Beveridge’s opinions on these subjects were changed in his riper years, as appears in the second volume of his Private Thoughts.

XI.

‘ *The Resurrection of the Body:* i. e. I
‘ believe that after a short separation, my
‘ soul and body shall be united together
‘ again, in order to appear before the judg-
‘ ment-seat of Christ, and be finally sentenced
‘ according to my deserts.

XII.

‘ *And the Life everlasting:* i. e. I believe
‘ firmly the immortality of the soul, for God
‘ hath said that, Eccles. xii. 7. *my spirit*
‘ *shall return to God who gave it;* and that
‘ according to the actions done in the body,
‘ it shall either be admitted to the eternal
‘ fruition of the glorious Godhead, or be sent
‘ into everlasting fire prepared for the devil
‘ and his angels.

‘ In these articles of my belief, I learn to
‘ believe, 1, In God the Father, who hath
‘ made me and all the world; 2, In God the
‘ Son, who hath redeemed me and all mankind
‘ by his death, and who has satisfied God’s
‘ justice for my sins, upon my faith and my
‘ repentance, my future love and obedience,
‘ which are the terms of the new covenant of
‘ grace, which I believe God hath made with
‘ man in the second Adam; he promising me

‘ on his part, pardon of sins, eternal life and
‘ strength to do my duty, by the assistance
‘ of God the Holy Ghost; in whom, 3dly, I
‘ learn to believe, and that he sanctifieth me
‘ and all the elect people of God. Which
‘ covenant I believe it hath pleased God to
‘ seal to us by a double seal, Baptism and the
‘ Lord’s Supper. The first being that rite
‘ whereby we are admitted into covenant
‘ with God, wherein the guilt of original sin
‘ is washed off, and we receive strength and
‘ power to live righteously, (not by our own,
‘ but by God’s strength,) if we will but
‘ diligently and sincerely make use of it to
‘ perform our part of the covenant, and
‘ humbly beg for more; we are restored and
‘ admitted to God’s favour, and have a title
‘ given us to glory in heaven. The second
‘ is the Christian sacrifice, a solemn and
‘ lively representation of the death of Christ,
‘ and offering it again to God, as an atone-
‘ ment for sin, and reconciliation to his favour,
‘ wherein we renew our baptismal covenant
‘ with God, who, I believe, will make good
‘ to us the benefits of it upon our due
‘ reception of this holy Eucharist, furnishing
‘ us with free grace and comfort; wherein

‘ we verily and indeed receive the body and
‘ blood of Christ to all intents and purposes,
‘ to which he did speak them to be, and as
‘ he meant and designed them to us, provided
‘ we examine, confess and bewail our sins
‘ before God, with a true sense of, and sorrow
‘ for them, and, taking firm resolutions for
‘ the time to come utterly to relinquish and
‘ forsake them, solemnly engage ourselves in
‘ a new and truly Christian course of life ;
‘ having a lively faith in God’s mercy through
‘ Christ, with a devout, humble, thankful re-
‘ membrance of his death, and being in charity
‘ with all men, heartily forgiving those who
‘ have offended us, and making restitution
‘ and satisfaction to those we have injured.
‘ This I take to be the sum of what I pro-
‘ mised in the second article of my baptismal
‘ vow, viz. To believe all the Articles of the
‘ Christian faith, contained in the Apostles’
‘ Creed, and in the writings and explanations
‘ of pious and learned men ; all the necessary
‘ parts of which I can, I trust in God, confirm
‘ by express Scripture, or lawful inference
‘ from it. And as to some controversial
‘ points intermixed, I find them not laid
‘ down in Scripture as necessary articles of

‘ faith, and think I need not as yet be over-
‘ solicitous about them.

‘ Though I cannot fully comprehend all
‘ the mysteries in my faith, yet I fully believe
‘ them, because God has revealed them.

‘ The best preparation for the holy Sacra-
‘ ment, is to endeavour to live constantly
‘ according to the precepts of the Gospel,
‘ which will fit a man to receive at any time.

‘ Having endeavoured to lay a firm found-
‘ ation of faith, by God’s grace, I proceed
‘ now, relying upon the same grace, to form
‘ such resolutions as may make my practice
‘ suitable thereto, and conformable to God’s
‘ holy will. In the first place I solemnly
‘ renew my baptismal vow, (begging pardon
‘ humbly for any rash ones that I have
‘ since made,) my part of which, viz. all that
‘ is to be performed by me, I find summed
‘ up by the apostle^c in these words: *that*
‘ *denying ungodliness and worldly lusts, we*
‘ *live godly, righteously and soberly in this*
‘ *present world*; which is excellently para-
‘ phrased in our Church Catechism, summing
‘ up all at the end of the Ten Commandments,

^c Tit. ii. 12.

‘ the whole of our duty to God, our neigh-
‘ bour, and ourselves.

‘ I. I resolve therefore, as it is my duty,
‘ to believe in God ; i. e. to believe the holy
‘ Scriptures which are his word, taking all
‘ the laws therein recited for his laws, and
‘ the promises of pardon and happiness to
‘ the penitent, and the threatenings of death
‘ to the impenitent, for his promises and
‘ threatenings ; and to make this effectual, I
‘ will endeavour to walk by faith, not by
‘ sight, that so I may not be deceived by the
‘ false baits of sin, nor prefer momentary to
‘ eternal pleasures. This will encourage me
‘ in self-denial, and comfort me under all
‘ calamities.

‘ II. I resolve to fear God, and to love
‘ him with all my heart, with all my mind,
‘ with all my soul, and with all my strength:
‘ I will endeavour therefore not to do any
‘ thing that may offend him, and for his
‘ sake will do all that he bids me. I will
‘ endeavour always to be looking upon God,
‘ as always looking upon me, which shall
‘ make me not dare to do any ill action in
‘ his sight, that I would not do before men.
‘ And since God sees my inward thoughts,

‘ I will endeavour as much to watch over the
‘ motions of my heart as my outward actions,
‘ that they may not be wicked nor vain, proud,
‘ lustful, &c. or hindering my studies. To
‘ which end it will be useful to keep my mind
‘ fixed on good or innocent objects, and to
‘ examine all thoughts of moment as they
‘ come into my mind, that by letting an
‘ unexamined thought harbour in my breast,
‘ I be not drawn into sin: not as if I could
‘ examine every one, but such only as have the
‘ face of sin. I am resolved to love God as
‘ the greatest of goods, and hate sin as the
‘ worst of evils, which love I must shew, by
‘ endeavouring always to please him in avoid-
‘ ing that; and in all my expressions of love
‘ to my fellow-creatures, so to love the
‘ person, as yet to hate his sins; and so to
‘ hate his sins, as to love the person. I
‘ will endeavour habitually to desire spiritual
‘ mercies more than temporal, and these
‘ only in reference to them; and therefore
‘ to subject my affections to my reason, and
‘ this to the word of God.

‘ III. I resolve to worship God, to give
‘ him thanks, to put my whole trust in him:
‘ i. e. In his providence for outward supplies

‘ as I need them, in his mercy for pardon of
‘ sins when I repent of them, and in his
‘ Spirit for grace and inward aid when I en-
‘ deavour together with Him. And thus
‘ trusting in God, I will endeavour to arm my-
‘ self with that spiritual courage and magna-
‘ nimity, as to press through all duties and
‘ difficulties whatsoever, for the advancement
‘ of God’s glory and my own happiness. I
‘ will endeavour to conquer those childish
‘ fears I have formerly been troubled with ;
‘ the surest remedy against which is always
‘ to keep a good conscience. I will call upon
‘ God devoutly in my religious addresses to
‘ him. I will be devout at public prayers,
‘ and at home I must take care to strike as
‘ great an awe of the Divine presence into my
‘ mind, as if I were at church. To prevent
‘ indevotion, I will take care to meditate
‘ before hand seriously, and fix in my mind
‘ an awe of the tremendous majesty I am
‘ going to address, take fitting opportunities
‘ when I am best inclined to, and prepared
‘ for prayer. To which end it will be useful
‘ as often as I can to say my evening prayers
‘ before nine, my noon, especially at home,
‘ before six o’clock. I must reject all

‘ wandering thoughts, and to prevent their
‘ intruding, it will be useful to keep my
‘ eyes fixed on my book in chapel, or shut or
‘ covered, or so fixed upwards, or some way,
‘ that they bring not in matter for wandering
‘ thoughts. I will endeavour to behave my-
‘ self decently in chapel, bridling my tongue
‘ from loose talk and jesting, and not speak-
‘ ing without necessity during divine service;
‘ and not minding what others do to my own
‘ hindrance, by unnecessary bowing, &c. in
‘ prayer time: and be as devout as I can at
‘ singing of psalms, anthems, &c. I will
‘ take care to allow myself a fit time for
‘ sacramental preparation, and to facilitate it,
‘ be careful over my nightly examinations;
‘ and besides, unless lawfully or unavoidably
‘ hindered, allow half a day for such prepara-
‘ tion.

‘ IV. I resolve *to honour his holy Name*
‘ *and his Word*: and therefore to make his
‘ holy word the rule of all my actions, as
‘ that which contains fully all my duty. And
‘ I will endeavour so seriously to hear and
‘ read it, as that I may constantly be con-
‘ firmed by it in well-doing, and also per-
‘ fected in my knowledge of what I am to

‘ believe, and particularly practise in order
‘ to my eternal salvation. To this end also
‘ I must be attentive to sermons, which for
‘ my improvement it will be useful to write
‘ down on holy-days as my circumstances
‘ will permit, not scrupling sometimes to omit
‘ it for a greater good, or other lawful hin-
‘ drance.

‘ V. I resolve *to serve God truly all the*
‘ *days of my life.* I will therefore endeavour
‘ to do every thing in obedience to the will
‘ of God with a right intention of mind ;
‘ especially my acts of charity : and make
‘ his glory the aim of all my designs ultimately,
‘ though I am not obliged particularly and
‘ immediately to design it in every single
‘ action. To make these endeavours the
‘ more effectual, I set myself these rules, and
‘ must take care not to venture on any action
‘ of moment, where I can deliberate, till
‘ I know it is lawful, lest by doubting I
‘ make all my actions sinful ; and as for
‘ sudden acts, it is the safest way not to
‘ venture on what I have condemned already,
‘ till I am convinced fully of my mistake.
‘ The best way to serve God is to make
‘ Christ my pattern, where I doubt, asking

‘ myself, what he would do ; always judging,
‘ that what he had commanded in Scripture
‘ he would do, or what is not expressly or
‘ implicitly forbidden there. In all my be-
‘ haviour I will endeavour to be considerate,
‘ and never do any thing that in my con-
‘ science I am persuaded is unlawful, nor
‘ obstinately oppose the motions of God’s
‘ Holy Spirit exciting me to do my duty, nor
‘ wholly disregard the inward whisperings of
‘ my conscience, but incline to them as far as
‘ they are necessary, and my affairs will
‘ permit ; but take care too not to be led into
‘ unnecessary scruples and superstition there-
‘ by. I must not indulge my own corrupt
‘ inclinations contrary to Scripture and rea-
‘ son, nor break rashly a well-weighed reso-
‘ lution ; and take care not to be imposed on
‘ by specious suggestions and false reasoning.
‘ It will be proper for me to follow my
‘ father’s advice and good example, especially
‘ in relation to swearers, and using gaming
‘ or vain recreations on fast-days ; and in all
‘ real momentous doubts to incline to the
‘ safest side.

‘ VI. I resolve, as it is my duty, *to love*
‘ *my neighbour as myself, and to do unto all*

‘ *men as I would they should do unto me.*
 ‘ To love and honour, and, when need is, to
 ‘ succour my father and mother. I will
 ‘ endeavour to practise the great duty of
 ‘ charity in all its branches, being the true
 ‘ love of God and our neighbour, and to do
 ‘ good to all in the best way that I can with
 ‘ prudence and discretion.

‘ VII. I resolve *to honour and obey the*
 ‘ *King, and all that are put in authority,*
 ‘ actively or passively: and in the circum-
 ‘ stances I am at present, to direct myself
 ‘ according to a good rule of my father’s.

‘ VIII. I resolve *to submit myself to all*
 ‘ *my spiritual pastors, and all my go-*
 ‘ *vernors, and to shew reverence to all my*
 ‘ *bettors:* I will endeavour therefore to carry
 ‘ myself with due respect to my superiors,
 ‘ with condescension to my inferiors, and
 ‘ civilly to all; guarding myself against all
 ‘ proud, surly, insolent behaviour even to
 ‘ the meanest; and giving my betters all
 ‘ the respect they justly require, and their
 ‘ titles in opposition to the mad notions of
 ‘ quakers, &c. To this purpose I ought
 ‘ often to consider that the meanest of my
 ‘ fellow-creatures in some measure excel me,

‘ and therefore be willing to undergo little
‘ injuries, deficiencies in their service, and
‘ small affronts.

‘ IX. I resolve *to bear no malice nor*
‘ *hatred in my heart, to hurt nobody by*
‘ *word or deed, but to be true and just in all*
‘ *my dealing.* To this purpose I will par-
‘ ticularly guard against anger and hasty
‘ speeches; and that I may not sin by anger,
‘ take care it be placed on a due object, and
‘ do not exceed its proper bounds. I must
‘ not be *hasty in my spirit*^c, but *defer my*
‘ *anger according to discretion*^d. I will take
‘ care never to speak evil of any, unless
‘ justice or charity, or some good reason
‘ oblige me to it, so as to do him no harm,
‘ and to keep from the greater fault. I will
‘ not indulge myself in idle tales, and cen-
‘ surings of others, lest I wound my neigh-
‘ bour’s credit, and his charity to whom I
‘ speak: and to take away all occasion of
‘ this, not hear with pleasure evil of others,
‘ and when I do, conceal it, unless good
‘ reason call it forth. To avoid anger, it
‘ will be useful to be prepared to bear little

^c Eccles. vii. 9.

^d Prov. xix. 11.

‘ affronts, and not to revolve in my mind
‘ aggravations of injuries, and avoid peevish-
‘ ness about meats, &c.

‘ X. I resolve *to keep my hands from*
‘ *picking and stealing, and my tongue from*
‘ *evil speaking, lying, and slandering.* To
‘ govern my tongue, I will endeavour
‘ always to set a watch before my mouth,
‘ avoid much speaking, consider as well as I
‘ can what I speak, and take care that *no*
‘ *corrupt communication proceed out of my*
‘ *mouth*^e, but what either is beneficial, or at
‘ least harmless. I will avoid all vain swear-
‘ ing, and endeavour to reprove it in others
‘ as I can; and some way or other shew my
‘ dislike to such company, endeavouring to
‘ be very uneasy at hearing God’s holy name
‘ profaned, not rashly venturing amongst
‘ common swearers, and if no other method
‘ will do, leaving such company as soon as I
‘ can. I will take care too to avoid all lying,
‘ making my intentions conditionally, and
‘ not indulging jesting lies. I will avoid
‘ carefully rash execrations and swearing in
‘ thought, and not help out discourse with

^e Eph. iv. 29.

‘ scandalous stories, but as prudently as I
‘ can discountenance such talk, and vindicate
‘ my neighbour’s injured credit as well as I
‘ can. And that I may not be censorious or
‘ uncharitable, and have unjust suspicions
‘ and mean opinions of others without reason,
‘ I will take care not to be proud and self-
‘ conceited myself, but meek and humble,
‘ often calling to mind my great and crying
‘ sins,

‘ XI. I resolve *to keep my body in temper-*
‘ *ance, soberness, and chastity, and not to*
‘ *covet other men’s goods.* I will endeavour
‘ to avoid all manner of uncleanness, and all
‘ filthy company, never by smiling, &c.
‘ countenancing any obscene jests; but
‘ beating down all impure thoughts, and ir-
‘ regular fancies, at their first beginning, not
‘ consenting to the least approach towards
‘ uncleanness, which my conscience shall
‘ check me for. I will endeavour upon the
‘ first true sense of having drunk enough to
‘ leave off; and though, perhaps, I could
‘ bear more, yet deny myself, lest I be en-
‘ snared unawares by little springs and dis-
‘ simulations. I must take care that hunger
‘ or carelessness do not make me omit saying

‘ grace devoutly to my meals; and endeavour
‘ by my example, and other prudent means,
‘ to bring others to this good practice.

‘ XII. I resolve *to be diligent in my own*
‘ *calling, and to do my duty in that state of*
‘ *life, to which it hath, or shall, please God*
‘ *to call me.* To this end I will take care to
‘ do all my actions with prudence and discre-
‘ tion, endeavouring to bestow my charity
‘ with a due proportion to what God has
‘ given, or rather lent me to be accounted
‘ for. I will be wary in the choice of my
‘ company and friends, and faithful and con-
‘ stant to those I shall enter into a state of
‘ friendship with, as I desire my friend
‘ should be to me. I will endeavour by a
‘ double diligence in my studies, especially,
‘ if possible, to redeem my past time, em-
‘ ploying all the gifts and endowments both
‘ of body and soul, to the glory and service
‘ of my great Creator, improving the talents
‘ he hath given me, to his honour, and my
‘ neighbour’s benefit; endeavouring to im-
‘ prove good thoughts into holy actions, and
‘ to take afflictions as tokens of his mercy to
‘ me, and to amend under them. I will take
‘ care that my recreations be innocent, and

‘ take not up too much of my time, suiting
‘ them to the particular circumstances I may
‘ be in ; and not be overscrupulous about
‘ them, nor childish in my behaviour, chiefly
‘ regarding my health and reputation, and
‘ watching that I be not drawn to covetous-
‘ ness, anger, cheating, or tamely hearing
‘ swearing in them, so as to seem to comply
‘ with it ; and therefore it will be best to
‘ avoid much play, or with others than
‘ known acquaintance. To avoid idleness I
‘ must take care not to loiter away my pre-
‘ cious time, especially such as is designed
‘ for devotion, and not let my friends rashly
‘ persuade me to mispend my time, and must
‘ find employment for broken hours.

‘ Thus have I endeavoured to fence my-
‘ self against sin by these rules, laying no
‘ obligation on myself so as to be guilty of
‘ perjury if I break them, binding myself
‘ only to my RESOLUTIONS, which I think
‘ chiefly contain my duty, and only so far as
‘ they are matter of duty. The ENDEA-
‘ VOURS which are subjoined to the RESOLU-
‘ TIONS, I take to be useful ; and those which
‘ I think most to my present circumstances,
‘ which yet I fear will be most difficult, I

‘ have marked with red lines, [*the original*
‘ *was so marked,*] and purpose to be most
‘ careful in observing them. Yet not tying
‘ myself up strictly to them, but so far as
‘ they are not matter of duty, leaving my-
‘ self at liberty to alter, omit, or neglect
‘ them, as I shall see just occasion upon
‘ reasonable grounds and good advice. I am
‘ not for making too many resolves, because
‘ I have found the sad inconvenience, and
‘ been insnared thereby. And I take some
‘ of the Bishop’s about our thoughts to be
‘ unnecessary, impracticable, and pernicious
‘ to health, as witness—— In short, I in-
‘ tend not to be enslaved to any odd expres-
‘ sion I may have used, my intention is
‘ sincere to perform my duty to God, my
‘ neighbour, and self, and therefore must
‘ observe these ENDEAVOURS only as they
‘ are useful to it in each particular. Taking
‘ care in general to be considerate, to keep
‘ out of temptation by diligent employment
‘ in a lawful calling, or harmless exercise and
‘ devotion: endeavouring to secure my duty
‘ in the first place, and these rules only as
‘ they are subservient to it, lest I lose that
‘ which alone is necessary, and insnare my-

‘ self in superstition and sin by those means
 ‘ which I choose to keep out of it. Circum-
 ‘ stances will alter. *Be ye wise as serpents,*
 ‘ *and harmless as doves*^f. *Give not that*
 ‘ *which is holy unto the dogs, neither cast ye*
 ‘ *your pearls before swine, lest they trample*
 ‘ *them under their feet, and turn again and*
 ‘ *rend you*^g. *Offer not the sacrifice of fools*^h.
 ‘ *He that will come after me, let him deny*
 ‘ *himself*ⁱ.

‘ And now, O my God, I am not able of
 ‘ myself to do any thing that is good; it is
 ‘ thyself, my God and my Guide, that I
 ‘ solely and wholly depend upon. O for
 ‘ thine own sake, for thy Son’s sake, and for
 ‘ thy promise sake, do thou both make me to
 ‘ know what thou wouldst have me to do,
 ‘ and then help me to do it. Teach me first
 ‘ what to resolve upon, and then enable me
 ‘ to perform my resolutions. Keep me, if it
 ‘ seem good to thee, from scrupulousness and
 ‘ superstition, carelessness and profaneness;
 ‘ that I may cheerfully walk with thee in the
 ‘ ways of holiness here, and rest with thee in
 ‘ the joys of happiness hereafter, through
 ‘ Jesus Christ our Lord. *Amen.*’

^f Matt. x. 16. ^g vii. 6. ^h Eccles. v. 1. ⁱ Matt. xv. 24.

Both Good-Friday and Easter-Eve he fasted till the evening, and on the latter of these days he rose about half an hour after five, though, as we have observed, he had not slept the preceding night. He again examined his whole life past, and that he might do it the more exactly, he made use of the catalogue of sins at the end of his Nelson, as well as that in his *Officium Eucharisticum*. And from this time, to the day of his death inclusive, I find the accounts of his sacramental examinations much larger, and more exact than formerly.

Understanding his mother was to be in London in the Easter week, he wrote to her thither on Easter Monday; and this being his last letter to her, I shall give you part of it, that you may see how he took his leave of her. In the first place he hopes, before she leaves the city, she will trouble herself so far as to let him know how all his dear relations do, particularly how his father has borne up against the remaining part of the winter since he left him. And then after a pretty deal of business, in which he was always very exact, towards the conclusion he proceeds thus: "My business generally

“ leading me to write to my father, but
“ having now an opportunity to do it to
“ yourself, I should seem unmindful of those
“ particular and affectionate kindnesses you
“ have been all along pleased to shew me,
“ more especially when I was last with you,
“ did I not return you my hearty thanks for
“ them. Though at present I have no great
“ prospect of it, yet I trust God will some
“ time or other so bless with success my
“ earnest endeavours of making myself fit
“ for the support and comfort of my dear
“ parents, that I may make returns of
“ gratitude in my actions, rather than my
“ words. But however he pleases to order
“ that, be assured, Madam, I shall never
“ want the will to do it so long as any sense
“ of duty remains in me, which, as it has
“ had so many additional helps of kindnesses
“ from you to fix it in my breast, will (I
“ have great reason to hope) never be rooted
“ out thence.”

The last letter he wrote to his father was the following one.

St. John's, Cambr. May 2, 1714.

“ Hon. Sir,

“ Upon seeing the date of this you will be
“ apt to think something more than ordinary
“ has happened, I having not used to write
“ on a Sunday. The occasion of it is this.
“ On Friday was sevensnight, just as I was
“ lain down in bed, before I had put out my
“ candle, a tickling cough seized me, which
“ causing me to spit, I was surprised to find
“ it blood ; so taking up my pot, I continued
“ spitting in that manner and coughing, by
“ reason of the sharpness of the taste of the
“ blood, for a little time ; designing to ask
“ Mr. Roper's advice the first opportunity,
“ which happened not to be till Tuesday
“ last, when I was taken with my coughing
“ and spitting blood again, much more than
“ the first time, occasioned, I believe, by
“ winding up the clock a little eagerly.
“ Giving Mr. R. an account of what hap-
“ pened, (and that though some overstrain-
“ ing myself might cause this, yet no such
“ could be the occasion of my first seizure, I
“ being then perfectly easy, and having been
“ sitting an hour or two in my study, and
“ going to bed too in good time,) he advised

“ me if I was taken thus again to be let
“ blood, and to take some styptic electuary,
“ because he could not easily tell whether it
“ proceeded from my lungs, or fell down
“ from my head thither, which is the apo-
“ thecary’s opinion, and to avoid straining
“ myself on any account. Accordingly I
“ have since got a boy to wind up the clock
“ for me. But on Wednesday night, with
“ only laughing heartily and suddenly, my
“ cough and spitting came on me again, but
“ not so much as the night before. The
“ next day was not thought proper to be
“ blooded in, because of my exercise in the
“ Schools, nor Friday last, because it was
“ very wet and cold. That night foolishly
“ going to help the boy in the easiest part of
“ winding up the clock, I was, in doing it,
“ again taken with my cough, &c. though
“ but a little. But the same night, as soon
“ as ever I had laid myself down in bed,
“ which was in good time, and without any
“ emotion or hurry, having been quietly half
“ an hour in my study, I was seized worse
“ than ever before, coughing and bringing
“ up for near half an hour, a great quantity
“ of thick fresh blood. Upon which I re-

“ solved next day to keep up and be blooded,
“ as I accordingly was by Mr. Roper’s ad-
“ vice; though the day was not so good as
“ might have been wished, but I kept a fire
“ in my chamber, and have stayed within
“ ever since; though I thank God I am now
“ so well, that I believe I shall, with Mr;
“ R.’s leave, go to chapel this evening. I
“ did not faint in the least at bleeding,
“ though I was somewhat afraid of it before
“ I felt it. Mr. R. tells me my blood is too
“ good, yet bids me have a care of eating
“ salt meats, or drinking strong drinks:
“ and by my being subject to bleed at the
“ nose, as my brother also is, he is apt
“ to believe we have too much blood in
“ our vessels, which he thinks has occasioned
“ my illness. I beg you and my mother not
“ to be concerned, for my good friend takes
“ as much care of me as possibly can be: he
“ was twice with me yesterday; he tells me
“ I should take ground-ivy-tea, and plan-
“ tain, and other styptic herbs he mentioned,
“ of which I shall have an electuary from the
“ apothecary to take two or three times a
“ day, and to go abroad with, which shall
“ stanch the blood, and heal any thing that

“ may be out of order. I hope I shall have
“ no more returns of my spitting blood; if
“ I have in any considerable degree, you
“ shall be sure to hear. Mr. Roper says I
“ must then be blooded again, and take the
“ advice of a doctor.

“ *P. S.* About 4. I have been at church,
“ and am come down now into public again
“ by Mr. Roper’s advice, who was with me
“ after dinner. He bid me be sure not to
“ fright you, because he hoped all was very
“ well: but he said I must avoid all strain-
“ ing myself, and taking cold, which Doctor
“ Wagstaff had told him after bleeding was
“ of ill consequence, though little regarded.
“ Our letters are not yet come in from Lon-
“ don, but if I receive any this post, you may
“ expect to have it answered, and a farther
“ account of my health the latter end of this,
“ or the beginning of next week.”

Upon the receipt of this, his father concluded him in a very dangerous condition, and hastened away his brother to him, with orders, that, if he were able to bear the journey, he should come home, where during a lingering sickness (as he thought it would prove) he might find that tender care and

attendance which his constant duty and affection had so well deserved. His brother accordingly began his journey on Ascension-Day, presuming the charity of it would excuse his travelling on so great a festival. He had promised to write from Cambridge the very next post; but his father was very much surprised to receive a letter, which, by the superscription, appeared to be neither his, nor his brother's, and upon opening found it thus.

“ Rev. Sir,

“ I am extremely concerned that I am
“ obliged to acquaint you with the most
“ afflicting news of a very great loss. It
“ has pleased God to take to himself one of
“ the best youths that I ever knew in this
“ College, and for whom every body here had
“ the greatest value. Mr. Roper will write
“ to you next post, and give you the par-
“ ticulars of the manner of his death: in
“ the mean time I know I need not pray you
“ to bear this loss with a suitable resignation;
“ nor after the character I have mentioned,
“ is it necessary to say it is your son that we
“ have lost. Your younger son is very well

“ recovered of the great surprise he was in on
 “ his first hearing the sad news. Every
 “ thing in relation to a decent funeral shall
 “ be taken care of by,

“ Sir,

“ Your most afflicted

“ Friend and Servant,

May 9, 1714.

“ CHR. ANSTEY.”

The very next post came the following letter from his brother.

St. John's, May 11. A Ground-Chamber.

“ Hon. Sir,

“ I must intreat you to cease your grief
 “ for my dear brother's untimely yet happy
 “ departure out of this world ; for he is now
 “ (in the judgment of all that knew him)
 “ much happier than we ; and when you
 “ hear the circumstances which preceded it,
 “ you will, I am confident, agree with me in
 “ that phrase I used just now of *happy de-*
 “ *parture*. This therefore that follows, you
 “ may depend upon as certain, for indeed I
 “ cannot affirm any thing of myself, who did
 “ but set out from home the morning next
 “ to that fatal night. He was in company

“ with Sir Newton that night, till about
“ eight o’clock, and then retired, telling him
“ he had business at home, (which was to
“ prepare himself for the blessed Sacrament
“ next morning, this being Ascension-Eve;)
“ accordingly having examined himself (as
“ was found by a paper of his own writing)
“ and prayed for devotion in celebrating
“ those mysteries, (as may be seen by the
“ books that were found open on his desk,)
“ it pleased Almighty God then and there
“ to take him to himself, and that he should
“ die such a death, as he had (I doubt not)
“ often desired, in that prayer of Doctor
“ Wichcot, which I wrote for him into his
“ Nelson; when he was neither unprepared,
“ nor his accounts unready, when he was in
“ a perfect renunciation of the guise of this
“ mad and sinful world, and not being tor-
“ mented by a lingering sickness; for in all
“ probability he was taken away in an in-
“ stant, having not made the least noise,
“ not even so much as to be heard by his
“ good neighbour Mr. Roper. The time he
“ died, happy for him, unhappy for all that
“ knew him, is supposed to be about nine or
“ ten o’clock on Wednesday night. His

“ body was interred in the chancel of Allhal-
“ low’s Church on Friday night, and his
“ funeral very decently performed the Sun-
“ day night following. There was within
“ the College walls a very great attendance
“ of Fellows and Scholars, yea, and Fellow-
“ Commoners too, (who are generally negli-
“ gent at these times,) but a much greater
“ multitude expected the bier at the gates.
“ For having the week before performed pub-
“ lic exercise in the Schools with great ap-
“ plause, his death was more universally taken
“ notice of, and sadly lamented too, as may be
“ seen by the ingenious elegies which people
“ so freely made on this occasion; some of
“ which, I hope, will ere long be sent you.
“ The Master, when I was with him yester-
“ day to write my *Rediit*, told me, he hoped
“ I should continue in health, though he
“ could not but own the great loss befallen
“ both myself and the College; so enquiring
“ after your health, dismissed me. After
“ which I went to Mr. Baker, who desired
“ me to give his service to you, and tell you
“ that he joined in bewailing the loss of such
“ an ornament to the College. Whither
“ (though I was in the town on Friday in

“ the afternoon) I came not before Saturday,
“ but no nearer the chamber than Mr.
“ Roper’s door, and cannot find in my heart
“ to go any higher. I have, indeed, no
“ relish for the College, and should not
“ abide it, were it not for some good friends,
“ whom I am very much obliged to. But
“ after six weeks I shall have kept my Term,
“ and then, I hope to see you again, and
“ take a little school-burden off from you,
“ which, I am sure, must lie heavy, when
“ such a sad addition comes to it; and what-
“ ever alterations I find in myself, I am
“ pretty sure they are in no less degree at
“ home on such an occasion. Pray, Sir, give
“ my duty to my mother.

“ Your obedient Son,

“ PHILIP BONWICKE.”

“ *P. S.* Mr. Roper desired me to give his
“ service to you, and beg your pardon for
“ not writing according to promise, for
“ he is in no condition to do it. On Wednes-
“ day night he received an account of the
“ death of Doctor Turner, President of
“ Corpus Christi, Oxon. his best friend in
“ the world; and on Thursday had the shock

“ of finding my dear brother’s dead body in
“ his study. He desired me also to tell you,
“ that he thinks his death was preceded by
“ an extravasation of blood upon his lungs,
“ occasioned from winding up the clock that
“ day, which he had not done for a week
“ before.”

There can little be added to this pathetic account of his death. It must only be observed, that next day being St. John Port Lat. one of their foundation days, (as they call it,) as well as Holy Thursday, his death was not so soon discovered as otherwise it might have been. He was then alone, his brother and his other chamber-fellow being in the country; and though he was asked after by several, because missed at the public communion that day, where all were obliged to be present; yet it passed off without further enquiry till after evening prayer, when his dear friend (with whom he had last conversed, and very cheerfully, as he said, though he complained his head was out of order) asked the bedmaker whether he lay at home that night, and she answering no, he, knowing his constant regularity in that and all other particulars, bid her go and tell

Mr. Roper, whose mind immediately misgave him; and going up and forcing open the study door, he found him sitting in his chair cold and stiff, and so leaning back that the chair lay against the door, his candle by him unlighted (as was supposed) that he might be the more retired and undisturbed; his *Officium Eucharisticum* open before him, with a paper in it, containing the abstract of that week, from Sunday morning to the end of that day, Wednesday; his *Nelson*, *Common-Prayer-Book*, and others lying by it. Thus he, whose lamp was always burning, had by the good providence of God now trimmed it, ready for the approach of the bridegroom; and gave up his soul to his blessed Redeemer in that very place, where he had often before offered it up in prayer. This was an *εὐθανασία*, far beyond what the poor heathen emperor could wish for himself and his friends, being heightened by a hope full of immortality.

By his constant regular reading of *Nelson*, he was at this time more especially prepared for his dissolution. For after he had finished his resolutions on Easter-Eve, the discourses and prayers for that day are all preparatory

for death; and one of them is that very prayer of Doctor Wichcot's his brother mentions. On Easter-Day, and its two attendant festivals, he was directed by that good book to meditate on Christ's resurrection and his own, and the immortality of the soul; to set his affections on things above; to prefer the interest of his soul before all the advantages of this life; to prepare his body by purity and sobriety for that honour and happiness it is designed for at the resurrection; and was furnished with suitable prayers. On St. Philip and St. James he was instructed in the duty of self-denial, and encouraged to part with life and all earthly comforts, and rather die and suffer the greatest hardships, than out of a fondness to this world and the enjoyments of it, to do any thing unbecoming the religion of Jesus Christ. The discourse on the Rogation days is wholly upon prayer, teaching us what we ought to pray for; upon what conditions God has promised to hear our prayers; in what manner we ought to pray; what prayers are most acceptable to God, and most necessary for us; what are the great advantages of the frequent and devout exercise of this

duty; as that it is the best method to get the mastery of our evil inclinations, and to overcome our vicious habits: it preserves a lively sense of our duty upon our minds, and fortifies us against those temptations that continually assault us: it raises our souls above this world by making spiritual objects familiar to them, and supports us under the calamities and crosses of this life, by sanctifying such afflictions: it leads us gradually to the perfection of Christian piety, and preserves that union between our souls and God, in which our spiritual life consists. Immediately after reading this and the meditation for the day in his *Officium Eucharisticum*, he betook himself to this devout exercise, and the examination of himself preparatory to the holy Communion. After which he went to evening prayer in the chapel, where he was called upon in the voice of the Church, to ascend in heart and mind after his blessed Lord. In obedience to which call about eight o'clock, according to his brother's letter, and his own minutes, he betook himself again to examination and penitence; and being acted by a nobler principle than the fear of death, prepared

himself, in the best manner it was possible, for death, and the actual ascent to the blessed Jesus, which immediately followed.

He had left papers in three several places of his Nelson, which shewed what parts he had last made use of; the first was at the prayers for Trinity Sunday, the second in the preparation for death on Easter-Eve, and the third in the examination of himself on all Fridays in the year. That he had finished his sacramental preparation according to the method of the *Officium Eucharisticum*, may be gathered from his having consecrated (as it appeared he had) and set apart what he designed for the offertory the next day; which is one of the last things to be done according to that book, that charity may crown the devotions of the day. And in such charities, out of his little stock, he had expended in three years and about eight months, the whole time from his admission at St. John's to his death, above four pounds. Nor did his charity exert itself only in almsgiving, but in all the other branches of it, particularly in that of hoping the best, and judging the best of others. Of which, among other instances that might be given, take

this of July 7, 1713, which being a state holy-day, he absented himself from the public prayers, but his brother was present at them. However, for this he condemned him not, but thus charitably expressed himself in a letter to his father that day; "I dare say my brother would not have gone, had he thought he could not lawfully." He shewed his great charity for souls, in the care he took to instruct some of the meanest college servants in the principles of religion and piety, and helping them to good books for that purpose; a charity which exceeds all corporal ones, as much as the soul is superior to the body.

I am not able to give you any better account of his studies for the three months of this year that he was in college, than I gave you for the eight months of the former year; but this I am sure of, that he continued the same early riser, that he had been all along, to the last day of his life; and the Sunday before his death, when he was obliged to keep in on account of his illness, and having been let blood the day before, I find him rising at half an hour after six, though sick at that very time, and imme-

diately betaking himself to his prayers. And indeed it is wonderful to consider, that he who had such an infirm body, so often ailing, would not indulge it that ease, which any one but himself would have judged necessary.

He went on in this time in reading Echard's Roman History; Dr. Hammond on the New Testament, whom by this time he had gone almost quite through; Terence, Tully, and Hebrew Psalms. He read also Fontenell's Plurality of Worlds, Appian's Roman History in Greek, Hooker's Ecclesiastical Polity, (as appears by the abstract he made out of each,) and Whiston's Astronomy. He made one Greek theme, one copy of Latin verses, two theses, one Latin and one Greek declamation; besides the public exercises at the School, which his brother in his letter took notice of.

And now if any one shall compare the rules given by Dr. Barecroft, in his advice to a son in the University, with the practice of this pious youth, he will find it to come up to them in almost all the particulars; though it is a question whether he had ever read that advice, it being not among his books,

nor any where taken notice of in his minutes. His brother sent his father several copies of verses which were made on his death.

There was a monument erected for him in the chancel of Allhallows, near the place of his burial, with the following inscription.

Respice paululum,
 Si sincera fides, si candida veritas,
 Si flos Juventæ redolens virtutem
 Ad quod respicias habet :
 Hic jacet quod post se reliquit
 Impatiens terræ AMBROSIUS BONWICKE,
 Egregius multi nominis Juvenis,
 Majoris multo postea futurus.
 Qui perbreve vitæ emensus stadium,
 Magnum virtutis circulum feliciter complevit ;
 Et satis vixit.

Recepit pia sancti Johannis ædes,
 Nec magis piam alluit Camus ædem,
 Castumque formavit Juvenem sinuque fovit,
 Nec magis castum fovit unquam Juvenem,
 Educens bonam in frugem semina,
 Quæ Ludus olim jecerat literarius,
 Cælestis irrigaverat favor,
 Sincero ipse excoluerat pectore.
 Obiit Maii 5to, 1714. Ætatis suæ 23.

PHILIPPUS BONWICKE

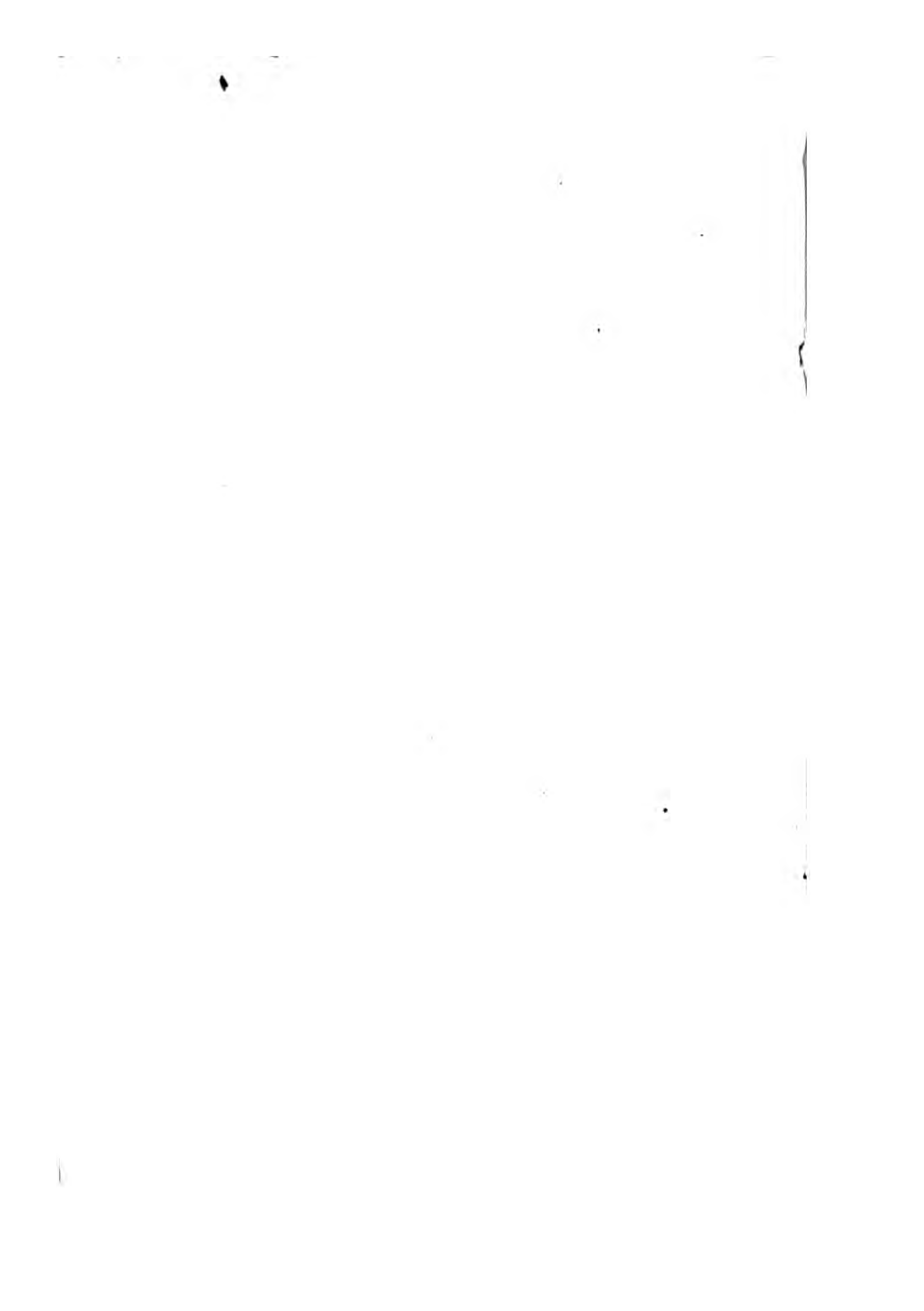
Ejusdem Ædis Alumnus fratrem charissimum ut pietate, ita et Morte quam proxime secutus est. Ob. enim 14. Mar. ejusdem anni, ætat. suæ 18.

This small addition was made to the inscription upon the death of his brother, who died of the small pox, and was buried close by him; by whose death this account has lost much of its perfection and beauty. But such as it is it may be depended upon as faithful, having been chiefly made up out of his Letters which his father had preserved, and those other private papers, which were never designed to see the light, but by his sudden death had the good fortune to outlive him.

If now upon the reading of this it should please God to move the heart of any young person to remember his Creator in the days of his youth, and to imitate the example here set before him; let him immediately fall down on his knees, and give him thanks, that by his good providence he hath put this little book into his hand, and his grace into his heart, to make a right use of it; and beg the continuance of that grace, that his good intentions prove not abortive. To which purpose it may be useful to take this caution along with him, viz. That he aim not the equalling it in every particular at first, but content himself with a firm resolution to

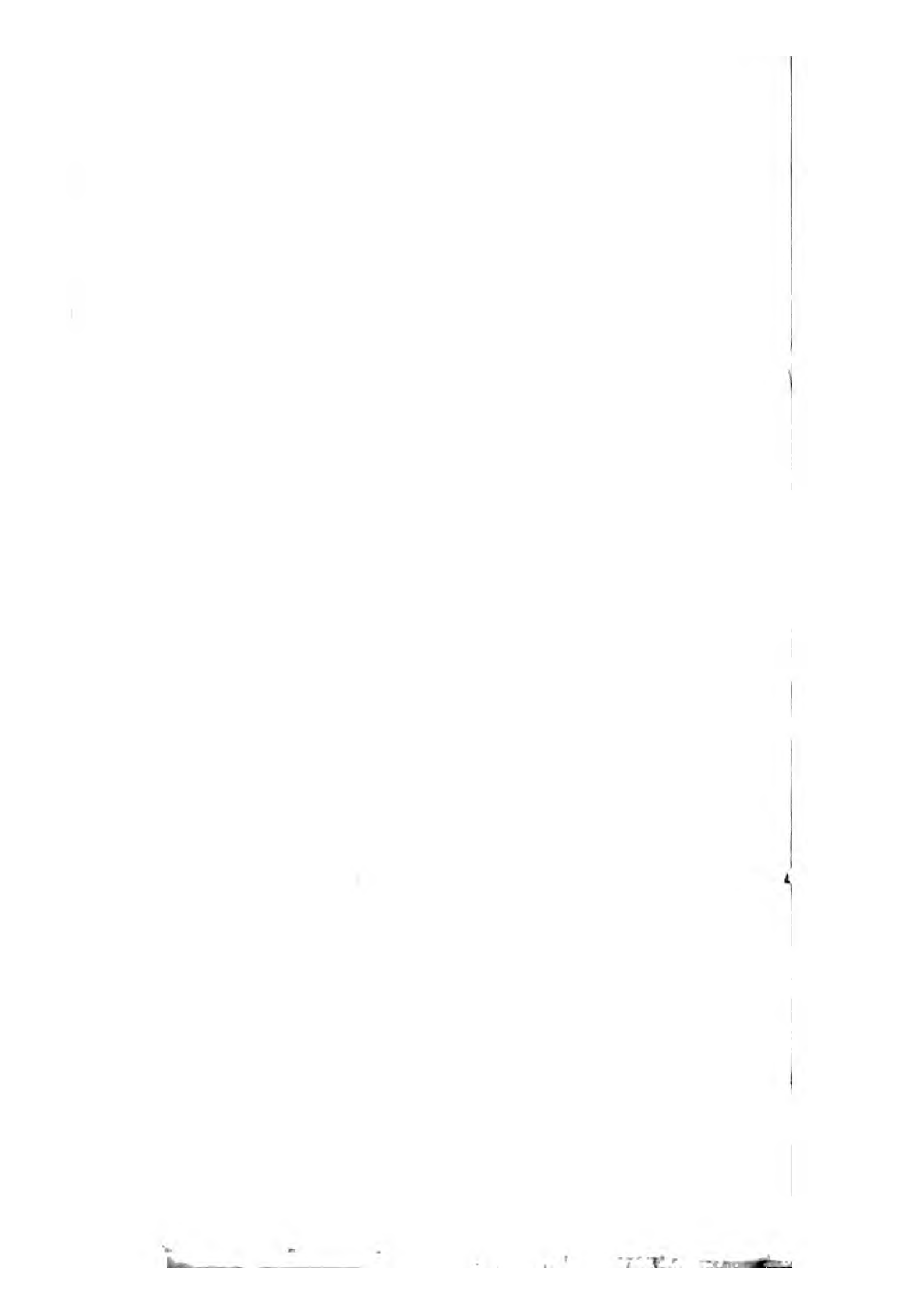
abandoning all known sin, and then proceed to those degrees of piety, mortification, and self-denial, he here meets with, as he finds he is able, and that he try the strength of his shoulders before he too much increases the burthen. So shall there be joy in the presence of the angels of God, and of the spirit of this young man, among those of other just men made perfect, and some addition even to the happiness of heaven. *Which God of his infinite mercy grant for the merits of Christ Jesus our Saviour, the only perfect example, to whom with the Holy Spirit, three Persons, and one glorious Lord God, be given all honour, praise, and thanksgiving, by all angels, all men, all creatures, for ever and for ever. Amen. Amen.*

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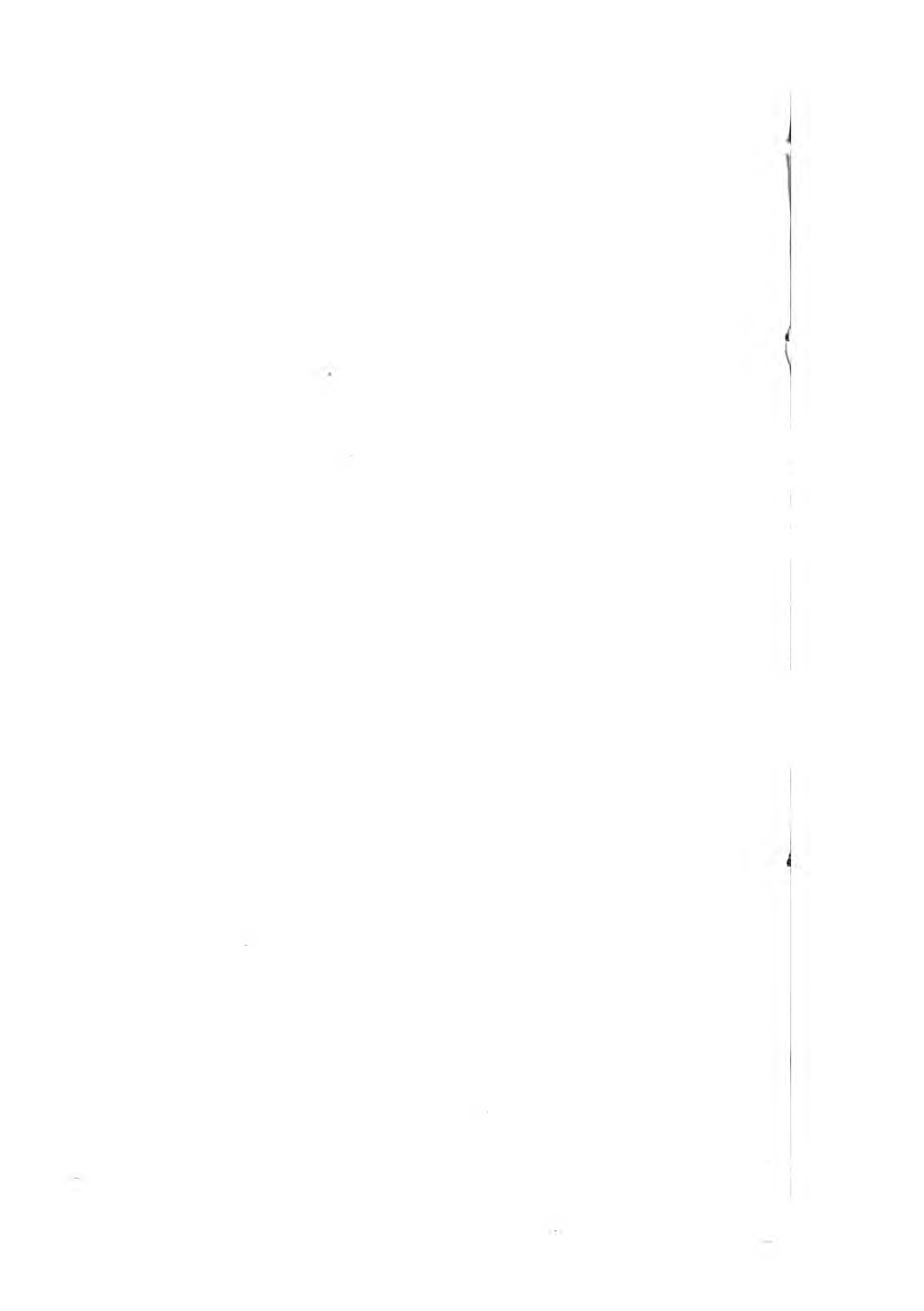


NOTE.


In order to explain certain scruples relating to the Government, held by A. Bonwicke and his family, it should be remarked, that many persons, at that time, considered the exclusion of the family of James II. from the throne of England unjust, and therefore scrupled to acknowledge the existing Government.



THOUGHTS
ON
CHRISTIAN EDUCATION,
BY
W. BEVERIDGE, D.D.
BISHOP OF ST. ASAPH.



THOUGHTS
ON
CHRISTIAN EDUCATION.



IF the principles of the Christian religion were well rooted in the hearts of all mankind, what excellent fruit would they produce! The earth would put on another face, bearing some resemblance of heaven itself: idolatry, with all sorts of wickedness and vice, would be every where discountenanced and suppressed, for all would worship the one living and true God, and him only: there would be no more *wars* nor *rumours of wars*; *kingdom* would not *rise up against kingdom*, nor *nation against nation*, but all princes would be at peace with their neighbours, and their subjects at unity among themselves, striving about nothing but which should serve God best, and do most good in the world. Then piety, and justice, and charity,

would revive and flourish again all the world over, and particularly in the church and kingdom to which we belong. Then the prayers would be read twice a day in every parish, as the law requires, and all people would heartily join together in offering them up to the almighty Creator of the world. Then all that are of riper years would, at least every Lord's-day, celebrate the memory of the death of Christ, by which their sins are expiated, and the most high God reconciled to them, and become their God and Father: and as all sorts of people would thus continually worship God in his own house, so wheresoever they are, they would do all they could to serve and honour him. *Whether they eat or drink, or whatsoever they do, they would do all to his glory.* And as for their fellow-servants, they would all love as brethren, and every one seek another's good as well as their own. *Whatsoever they would that men should do to them, they would do the same to all other men.* In short, all would then *deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world,* and so walk hand in hand together in the *narrow way*

that leadeth to everlasting life. This would be the happy state of all mankind, if they were but well grounded in that religion which the eternal Son of God hath planted upon earth.

But not to speak of other people, we of this nation rarely find any such effect of this religion among ourselves. Though it be as generally professed and as clearly taught among us, as ever it was in any nation, there are but few that are ever the better for it; the most being here also as bad, both in their principles and practices, as they which live in the darkest corners of the earth, where the light of the Gospel never yet shined. Though the kingdom in general be Christian, there are many heathens in it; people that were never christened; many that were once christened, and are now turned heathens again, living as *without God in the world*; many that would still be thought Christians, and yet have apostatized so far, as to lay aside both the sacraments which Christ ordained, and every thing else that can shew them to be so; many that privily bring in damnable heresies, even *denying the Lord that bought them, and so bring upon them-*

selves swift destruction; many that follow their pernicious ways, by reason of whom the way of truth is evil spoken of, and through covetousness with feigned works made merchandize of men, as St. Peter foretold; many who will not endure sound doctrine, but after their own lusts, heap to themselves teachers, having itching ears, and so fulfil the prophecy of St. Paul, 2 Tim. iv. 3. And of those who still continue in the communion of the Church and in the outward profession of the true Christian faith, there are many who although *they profess to know God, yet in works they deny him, being abominable and disobedient, and unto every good work reprobate.* Many, did I say? I wish I could not say almost all; but, alas! it is too plain to be denied.

For of that vast company of people that are called Christians in this kingdom, how few are there that live as becometh the Gospel of Christ; that finish the work which God hath given them to do, even glorify him in the world! How many that refuse or neglect to worship and serve him upon his own day! How few that do it upon any other day, when they have any thing else to

do! How many that never received the sacrament of the Lord's Supper in their whole lives! How few that receive it above two or three times in the year, how often soever they are invited to it! How many are the proud, the passionate, the covetous, the intemperate, the incontinent, the unjust, the profane and impious, in comparison of the humble, and meek, and liberal, and sober, and modest, and righteous, and holy among us! The disproportion is so vastly great, that none but God himself can make the comparison; so little of Christianity is now to be found amongst Christians themselves—to our shame be it spoken.

It is indeed a matter of so much shame, as well as grief, to all that have any regard for the honour of Christ their Saviour, that they cannot but be very solicitous to know how it comes to pass, that his doctrine and precepts are so generally slighted and neglected as they are in our days, and how they may be observed better for the future than now they are. Both which questions may be easily resolved; for we cannot wonder, that of the many which profess the Christian religion, there are so few that live up to it,

when we consider how few are duly instructed in the first principles of it.

The religion which Christ hath revealed to the world is, by his grace and blessing, settled and established among us, so as to be made the religion of the kingdom in general; and therefore all that are born in it are, or ought to be, according to his order or institution, soon after baptized, and so made his disciples or Christians by profession. And the Church takes security of those who thus bring a child to be baptized, that when it comes to be capable of it, it shall be instructed in the Catechism which she for that purpose hath set forth, containing all the principles of that religion into which it was baptized. But, notwithstanding, this hath been neglected for many years, whereby it is come to pass that the far greatest part of the people in this kingdom know little or nothing of the religion they profess, but only to profess it as the religion of the country where they live. They may perhaps be very zealous for it, as all people are for the religion in which they are born and bred, but take no care to frame their lives according to it, because they were never rightly informed about it, or, at least,

not soon enough, before error or sin hath got possession of them, which one or other of them commonly doth before they are aware of it ; for they are always *as children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive.* And whatsoever sin gets dominion over them, there it reigns and domineers in their mortal bodies, so that they obey it in the lusts thereof, in spite of all that can be said to them out of God's own word ; for they are no way edified by any thing they hear, in that the foundation is not first laid, upon which they should build up themselves in that most holy faith that is preached to them. The word they hear is as *seed that falls by the way side, or upon a rock, or else among thorns,* and so never comes to perfection ; their hearts not being prepared beforehand and rightly disposed for it, by having the principles of the doctrine of Christ first infused into them.

This therefore being the great cause of that shameful decay of the Christian religion that is so visible among us, we can never expect to see it repaired, unless the great

duty of catechising be revived, and the laws that are made about it be strictly observed all the kingdom over, as most certainly they ought to be, not only as they are the laws both of the Church and State under which we live, but likewise for that they are grounded upon the word of God himself, who expressly commands the same thing by his apostle, saying, *Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.* For here, by *nurture* we are to understand, as the Greek word signifies, that discipline which parents ought to exercise over their children, to prevent their falling into or continuing in any wicked course; and by *the admonition of the Lord* is meant the catechising, or putting them in mind of the Lord Jesus Christ, and of what he would have them believe and do, that they may be saved; for the original word which we translate *admonition*, properly signifies *catechising*. And therefore to catechise or instruct children in the knowledge of God and our Lord Jesus Christ, is a duty here laid upon all parents by Almighty God himself; and all that neglect to educate or bring up their children in the

admonition of the Lord, by catechising or teaching them the principles of his religion, they all live in the breach of a plain law, a law made by the supreme Lawgiver of the world; and must accordingly answer for it at the last day.

Wherefore all that are sensible of the great account which they must give of all their actions, at that time, to the Judge of the whole world, cannot but make as much conscience of this as of any duty whatsoever, so as to use the utmost of their care and diligence, that their children may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and so be *wise unto salvation*.

Neither is this any hard matter for those to do, who live in the communion of the Church, having such a Catechism or summary of the Christian religion drawn up to their hands, which is easy both for parents to teach and for children to learn, and yet so full and comprehensive, that it contains all things necessary for any man to know in order to his being saved; as you may clearly see if you do but cast your eye upon the method and contents of it, which may be all reduced

to these five heads—the Baptismal Vow, the Apostles' Creed, the Ten Commandments, the Lord's prayer, and the doctrine of the Sacraments ordained by our Lord Christ.

It begins where a child begins to be a Christian, and therefore hath a Christian name given him, even at his baptism, “wherein he was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;” which great privileges belong to all that are baptized, and to none else; none else being in the number of Christ's disciples; for our Lord Christ, a little before his ascension into heaven, left orders with his apostles, and in them with all that should succeed in the ministry of the Church to the end of the world, to make all nations his disciples, by baptizing them *in the name of the Father, Son, and Holy Ghost*, as the original words plainly import. And therefore as people of all nations are capable of being made his disciples, so none now are nor ever can be made so any other way, than by being baptized according to his order. But they who are not thus made his disciples by being baptized unto him, are not the members of Christ; and if they be not the members of

Christ, they cannot be the children of God, nor have any right to the kingdom of heaven, that being promised only to such as believe and are baptized. And our Saviour himself elsewhere also saith, that *except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.* Whereby we may perceive the great necessity of this sacrament, where it may be had, as our Church observes in her Office for the ministration of it to such as are of riper years.

It is to be farther observed, that when our Saviour ordained baptism to be the way or means of admitting persons into his Church or the congregation of his disciples, lest we should think, as some have done, that he meant it only of those who are of riper years, he used the most general terms that could be invented, requiring that all nations should be baptized; and if all nations, then children also, which are a great, if not the greatest, part of every nation. And accordingly his Church hath always baptized children as well as adult persons. When any who were come to years of discretion were willing and desirous to become Christ's disciples, that they

might learn of him the way to heaven, they were made so by being baptized, and if they had children, they were also baptized at the same time with their parents; and so were the children which were afterwards born to them; they also were baptized soon after they were born. And that it is our Saviour's pleasure that children also should be brought into his church, appears likewise in that when his disciples rebuked those who brought children to him, he was much displeased, and said unto them, *Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.*

But seeing they who are thus baptized according to the institution of Christ are thereby made his disciples, and in him the children of God, it is necessary they should then promise to believe and live from that time forward according as he hath commanded; which promise therefore all that are grown up always used to make, every one in his own person; and for that purpose were, and ought to be, catechized beforehand, and put in mind of what they were to promise when they were baptized; and therefore were called Catechumens. But children

not being capable of making any such promise themselves in their own persons, they were always admitted and required to do it by their guardians, that is, by their godfathers and godmothers, which brought and offered them to be baptized; and are therefore obliged to take care that they be afterwards catechized, or instructed in the principles of that religion into which they were admitted, and put in mind of the promise which they then made of framing their lives according to it.

This promise therefore which children make at their baptism by their sureties, and which is implied in the very nature of the sacrament, whether they have any sureties or no, consists of three general heads:

First, "That they will renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh."

Secondly, "That they will believe all the articles of the Christian faith."

Thirdly, "That they will keep God's holy will and commandments, and walk in the same all the days of their life."

Which three things, under which the

whole substance of the Christian religion is contained, being all promised by children when they are baptized into it, it is absolutely necessary that they be afterwards put in mind, so soon as they are capable, of the promise which they then made, and of the obligation which lies upon them to perform it: for otherwise it can never be expected that they should either do, or so much as know it. Whereas the instructing them in this the first part of the Catechism, will prepare and dispose them for understanding all the rest; particularly the Apostles' Creed, which is next taught them, containing all those articles of the Christian faith which they promise to believe, and nothing else; nothing but what is grounded upon plain texts of Scripture, and hath been always believed by the whole catholic Church, in all ages and places all the world over. Here are none of those private opinions and controverted points, which have so long disturbed the Church, and serve only to perplex men's minds, and take them off from the more substantial and necessary duties of religion, as we have found by woful experience; which our Church hath taken all possible care to prevent, by inserting no other

articles of faith into the Catechism which her members are to learn, than what are contained in this Creed, received and approved of by the whole Christian world; and then acquainting them what they chiefly learn in it, even to “believe in God the Father, God the Son, and God the Holy Ghost,” in whose name they were christened, and therefore must continue in this faith, or cease to be Christians.

The other thing which they who are baptized promise, is, that “they will keep God’s commandments, which therefore are next taught in the Catechism without any mixture of human inventions or constitutions; those Ten Commandments, which the supreme Lawgiver himself proclaimed upon mount Sinai, and afterwards wrote with his own finger upon two tables of stone. These they are all bound to learn, because they are bound to keep them all, as they will answer it at the last day, when all mankind shall be judged by them.

But no man can keep these commandments without God’s special grace, which we have no ground to expect without praying to him for it. And therefore children are, in the

next place, taught how to pray according to that form which Christ himself composed, and commanded us to say whensoever we pray. And as he who believes all that is in the Apostles' Creed, believes all that he need believe ; and he that keeps all the Ten Commandments, doth all that he need to do ; so he that prays this prayer aright, prays for all things which he can have need of. So that in this short Catechism, which children of five years old may learn, they are taught all that is needful for them either to believe, or do, or pray for.

The last part of the Catechism is concerning the two Sacraments which Christ hath ordained in his Church, as “ generally necessary to salvation,” that is to say, Baptism and the Lord's Supper ; both which our Church hath there explained with such extraordinary prudence and caution, as to take in all that is necessary to be known of either of them, without touching upon any of the disputes that have been raised about them to the great prejudice of the Christian religion.

Seeing therefore this Catechism is so full, that it contains all that any man needs to know, and yet so short, that a child may

learn it, I do not see how parents can bring up their children in the *nurture and admonition of the Lord* better than by instructing them in it. I do not say, by teaching them only to say it by rote, but by instructing them in it, so that they may understand, as soon and as far as they are capable, the true sense and meaning of all the words and phrases in every part of it; for which purpose it will be necessary to observe these rules.

First; you must begin betime, before your children have got any ill habits, which may be easily prevented, but are not so easily cured. When children are baptized, being *born again of water and of the Spirit*, as the guilt of their original sin is washed away in the *laver of regeneration*, so that it will never be imputed to them unless it break forth afterwards into actual transgressions; so they receive also the Spirit of God to prevent all such eruptions, by enabling them to resist the temptations of the world, the flesh, and the devil; to believe and serve God according as they then promised, so far at least, that *sin shall not have dominion over them, that they should obey it in the lusts thereof*,

seeing now they are not under the law, but under the grace of Christ. But that the seeds of grace which were then sown in their hearts may not be lost or stifled, but grow up to perfection, great care must be taken that they may be taught, so soon as they are capable to discern between good and evil, to avoid the evil and do the good, and to believe and live as they promised, when they were endued with grace to do it. Hast thou children? saith the son of Sirach; instruct them, and bow down their neck from their youth. Give thy son no liberty in his youth, and wink not at his follies. Bow down his neck while he is young, and beat him on the sides while he is a child; lest he wax stubborn and be disobedient unto thee, and so bring sorrow to thine heart. Whereas he that gathereth instruction from his youth, shall find wisdom till his old age; according to that saying of the wise man; Train up a child in the way he should go; and, when he is old, he will not depart from it: as Timothy from a child had known the holy Scriptures; and that was the reason that he was so expert in them when he became a man; which therefore that your children may also be,

the first thing they learn must be their Catechism, where they are taught all the great truths and duties that are revealed in the holy Scriptures, as necessary to salvation.

But how can such parents do this, that cannot read, nor say the Catechism themselves? This, I fear, is the case of too many among us. There are many who, having not been taught to read when they were young, neglect or think scorn to learn it afterwards, and so lose all the benefit and comfort which they might receive by reading of the holy Scriptures. But this, I confess, is not so necessary, especially in our Church, where the holy Scriptures are so constantly read in public; that if people would as constantly come and hearken to them, they might be *wise unto salvation* although they cannot read, as few heretofore could, at least in the primitive times, when notwithstanding they attained to the knowledge of God and of their duty to him, as well as if they had been the greatest scholars in the world. But then, considering that they could not read, they supplied that defect by attending more diligently to what they heard out of God's holy word, and laying it up in their

hearts, so that they understood all the principles of the Christian religion, and were able to instruct their children in the same, as well as if they could read. But this is not our case ; for now there are many who can neither read, nor so much as say the Catechism, having never learned it themselves, and therefore cannot possibly teach it their children. Such as the Apostle speaks of, who *when, for the time, they ought to be teachers, they have need that one teach them again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.* And what must such do? They certainly, as they tender their own good, must be doubly diligent in the use of all means that may tend to their edification and instruction ; and as they desire the good of their children, they must send them to school, or provide some other person to teach them ; which if the parents neglect to do, the godfathers and godmothers of every child should put them in mind of it, and see that “ the child be taught, so soon as he is able to learn, what a solemn vow, promise, and profession he made by them at his baptism. And that he may know these things the

better, they must call upon him to hear sermons; and chiefly they must provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health," as they are contained in the Church Catechism, and then to bring them to the Bishop to be confirmed by him.

But for that purpose, when children have been taught the Catechism, they must be sent to the minister or curate of the parish where they live, that he may examine and instruct them in it—examine whether they can say it, and instruct them so as to make them understand it; for though the words be all as plain as they can be well made, yet the things signified by those words are many of them so high, that it cannot be expected that children should reach and apprehend them without help; which therefore they must go to their minister for, whose duty and office it is to acquaint them with the full sense and meaning of every word, what is signified by it, and what ground they have to believe it is God's holy word. But to do this to any purpose, requires more time than is com-

monly allowed for it in our days ; and that is one great reason there are so few among us that are *built up*, as they ought to be, *in their most holy faith*. Many refuse or neglect to send their children to be catechized at all ; and they who send them, send them so little and for so little a time, that it is morally impossible they should be much the better for it ; as many have found by experience, who, although in their childhood they were taught the Catechism and could say it readily, yet having not been sufficiently instructed in it, they afterwards forgot it again, and knew no more than as if they had never learnt it. I wish this be not the case of too many parents. Wherefore that this great work may be done effectually so as to answer its end, as children should begin as soon as ever they are able to learn the Catechism, and go on by degrees till they can say it perfectly by heart, so when they can do that, they are still to continue to be instructed in it all along, till they understand it all so well, as to be fit to receive the sacrament of the Lord's Supper, which usually may be about sixteen or seventeen years of age, more or less, according to their several capacities. By this means, as

they grow in years, they would *grow* also *in grace, and in the knowledge of our Lord and Saviour Jesus Christ*. This likewise would be a great encouragement to the minister to take pains with them, when they are such as can understand what he saith to them, and will continue under his care and conduct till they are settled and grounded in the faith, and have their senses exercised to discern between good and evil; and so shall be every way qualified to serve God and do their duty to him in that state of life, to which he shall be pleased afterwards to call them upon earth, and then to go to heaven.

If this could once be brought about throughout the kingdom, that all children that are born and bred up in it were thus fully instructed in the knowledge of Christ, and of that religion which he hath revealed to the world, till they are fit for the holy Communion and ready to engage in the affairs of the world, the next generation would be much better than this, and Christianity would then begin to flourish again, and appear in its native beauty and lustre. And verily, whatsoever some may think, such especially as were never catechized themselves, this is as

great and necessary a duty as any that is required in all the Bible; for God himself, by his Apostle, expressly commands all parents to bring up their children in the *nurture and admonition of the Lord*; that is, as I have shewed, to catechize or instruct them in the principles of the doctrine of our Lord Christ. And therefore they who do it not, live in the breach of a known law, yea, of many laws; there being many places in God's holy word, where the same thing is commanded in other terms by Almighty God himself, saying, *These words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children*, Deut. vi. 6. And again, *Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes, and ye shall teach them your children*, Deut. xi. 18. This is that which he commands also by the wise man, *Train up a child in the way he should go, and when he is old he will not depart from it*. The word in the original, which we translate *train up*, signifies also to *dedicate* or *devote* a child to the service of God, by instructing him how to do it, and

exercising him continually in it; and therefore in the margin of our Bibles it is translated *catechise* a child: so that we have here both the necessity and usefulness of this duty; the necessity, in that it is commanded to *train up* or *catechise* a child in the ways of God; and the usefulness, in that what a child is thus taught will remain with him all his life long.

Seeing therefore that God hath laid so strict a command upon all parents to bring up their children in the knowledge of himself and of their duty to him, they can expect no other but that he should take particular notice whether they do it or not, and reward or punish them accordingly. As we see in Abraham, what a special kindness had God for him upon this account. *Shall I hide from him, said the Lord, that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations upon earth shall be blessed in him? But why had he such an extraordinary favour for Abraham above all other men? God himself gives us the reason of it, saying, For I know that he will command his children and his household after him, and they shall*

keep the way of the Lord. This was the reason that Abraham was so much in favour, that he was called the *friend of God*.

And how much God is displeased with parents neglecting to bring up their children in his true faith and fear, and suffering them to grow up and go on in a course of vice and profaneness, appears sufficiently from that severe judgment which he inflicted upon Eli and his whole house for it, saying to Samuel, *For I have told him, even Eli, that I will judge his house for ever for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not. And therefore I have sworn to the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever,* 1 Sam. iii. 13. The execution of which dreadful judgment is left upon record in the holy Scriptures, as a standing monument and caution to all parents to take heed how they educate their children.

Be sure the saints of God in all ages have taken as much care to bring up their children well, as to live well themselves; making as much conscience of this, as of any duty whatsoever which they owe to God; that the

children which he hath given them may answer his end in giving them; that they may not be insignificant ciphers in the world, or as fruitless trees that serve only to cumber the ground, but that they may serve and glorify God whilst they are upon earth, so as to be *meet to be partakers of the inheritance of the saints in light.*

And verily all parents would make this their continual care and study, if they minded either their own or their children's good. Many complain, not without cause, that their children are disobedient and undutiful to them; but the cause is chiefly in themselves. When they have neglected their duty to their children, how can they expect their children should perform their duty to them? They were never taught it, how then can they do it? If therefore they prove stubborn and obstinate, if they give themselves up to all manner of vice and wickedness, if instead of a comfort they be a grief and trouble to their parents, their parents must blame themselves for it; and when they come to reflect upon it, their sin in neglecting their duty to God and their children in their education, will be a greater trouble to them than any

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their children can give them. Whereas when parents bring up their children in the *nurture and admonition of the Lord*, if their children notwithstanding happen to miscarry afterwards, they have this to comfort them, that they did their duty, and have nothing to answer for upon that account.

But what a mighty advantage would it be to the children themselves, to be thus continually put in mind of their baptismal vow, the articles of their faith, the duties of religion, and what else is contained in the Catechism, from their childhood all along till they come to be men or women! Their minds would be then filled with such divine truths and with so great a sense of their duty, that there would be no room left for heresy or sin to enter, at least not so as to get possession, and exercise any dominion there. The first impressions that are made upon us are not soon worn out, but usually remain as long as we live. As the wise man observes, *Train up a child in the way he should go, and when he is old he will not depart from it.* When one hath been all along from his childhood brought up in the knowledge of God and his holy will, it will

stick by him so as to be a constant check upon him, to keep him within the compass of his duty in all ordinary cases; and if any thing extraordinary happen to draw him aside, it will make him restless and uneasy, till he hath recovered himself and got into the right way again; and so it will either keep him innocent, or make him penitent. In short, by the blessing of God attending, as it usually doth, this great duty, when it is conscientiously performed, it is the best means that parents can use, whereby to breed up their children for heaven, to make them fellow-citizens with the saints, and of the household of God, both in this world and for ever.

Wherefore, if we have any regard either to our own or to our children's eternal welfare, let us set upon this duty in good earnest; let us bring up our children so long in the *nurture and admonition of the Lord*, till they fully know him, and all that he would have them believe and do, that they may be saved. But we must be sure to teach them by our example as well as instructions. We must not tell them one thing, and do another ourselves; but shew them how to

keep the faith and laws of God, by keeping them ourselves before their eyes, all the while we live together upon earth; that when we are all got, one after another, out of this troublesome and naughty world, we and our children may at last meet together in heaven, and there praise and glorify Almighty God, we for them, and they for us, and all for his grace and truth in Jesus Christ our Lord.

After this general instruction in the principles of our holy religion, it will be necessary, as soon as our young Christian is capable of it, to inform him more particularly in the nature of God, and the great mystery of the Trinity, into which we are all baptized; which therefore shall be my next subject.

THE END.

BAXTER, PRINTER, OXFORD.

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