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The religious treat.

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The RELIGIOUS TREAT.

The ARGUMENT.

This religious Treat teaches what ought to be the Table-Talk of Christians. The Nature of Things is not dumb, but very loquacious, affording Matter of Contemplation. The Description of a neat Garden, where there is a Variety of Discourse concerning Herbs. Of Marjoram, Celandine, Wolfsbane, Hellebore. Of Beasts, Scorpions, the Chamæleon, the Basilisk; of Sows, Indian Ants, Dolphins, and of the Gardens of Alcinous. Tables were esteemed sacred by the very Heathens themselves. Of washing Hands before Meat. A Grace before Meat out of Chrysostom. Age is to be honoured, and for what Reason. The Reading of the Scriptures very useful at Meals. That Lay Persons may Discourse concerning the Scriptures. The 21st of Prov. and 1st Ver. illustrated. How God hates Sacrifices, in Comparison of Mercy, Hos. 6. No Body is hurt but by himself. That Persons in Wine speak true. That it was unlawful for the Ægyptian Priests to drink Wine. The 1 Cor. 6. opened. All Things are lawful for me. The Spirit of Christ was in the Heathens and Poets. Scotus is slighted in Comparison of Cicero and Plutarch. A Place is cited out of Cicero and Cato Major, and commended; dare omni petenti, give to every one that asketh, how it is to be understood. We ought

to give to Christ's Poor, and not to Monasteries. The Custom of burying in Churches blam'd. That we ought to give by Choice, how much, to whom, and to what End. We ought to deny ourselves of something that we may give it to the Poor. No Body can serve two Masters, is explained. A Grace after Meat out of St. Chrysostom.

EUSEBIUS, TIMOTHY, THEOPHILUS, CHRYSOGLOTTUS, URANIUS, SOPHRONIUS, EULALIUS, THEODIDACTUS, NEPHALIUS.

EU. I admire that any Body can delight to live in smoaky Cities, when every Thing is so fresh and pleasant in the Country.

Ti. All are not pleased with the Sight of Flowers, springing Meadows, Fountains, or Rivers : Or, if they do take a Pleasure in 'em, there is something else, in which they take more. For 'tis with Pleasure, as it is with Wedges, one drives out another.

Eu. You speak perhaps of Usurers, or covetous Traders ; which, indeed, are all one.

Ti. I do speak of them ; but not of them only, I assure you ; but of a thousand other Sorts of People, even to the very Priests and Monks, who for the Sake of Gain, make Choice of the most populous Cities for their Habitation, not following the Opinion of *Plato* or *Pythagoras* in this Practice ; but rather that of a certain blind Beggar, who loved to be where he was crowded ; because, as he said, the more People, the more Profit.

Eu. Prithee let's leave the blind Beggar and his Gain : We are Philosophers.

Ti. So was *Socrates* a Philosopher, and yet he prefer'd a Town Life before a Country one ; because, he being desirous of Knowledge, had there the Opportunity of improving it. In the Country, 'tis true, there are Woods, Gardens, Foun-

tains and Brooks, that entertain the Sight, but they are all mute, and therefore teach a Man nothing.

Eu. I know *Socrates* puts the Case of a Man's walking alone in the Fields ; although, in my Opinion, there Nature is not dumb, but talkative enough, and speaks to the Instruction of a Man that has but a good Will, and a Capacity to learn. What does the beautiful Face of the Spring do, but proclaim the equal Wisdom and Goodness of the Creator ? And how many excellent Things did *Socrates* in his Retirement, both teach his *Phædrus*, and learn from him ?

Ti. If a Man could have such pleasant Company, I confess, no life in the World could be pleasanter than a Country Life.

Eu. Have you a Mind to make Tryal of it ? If you have, come take a Dinner with me to Morrow : I have a pretty neat little Country House, a little Way out of Town.

Ti. We are too many of us ; we shall eat you out of House and Home.

Eu. Never fear that, you're to expect only a Garden Treat, of such Chear as I need not go to Market for. The Wine is of my own Growth ; the Pompions, the Melons, the Figs, the Pears, the Apples and Nuts, are offered to you by the Trees themselves ; you need but gape, and they'll fall into your Mouth, as it is in the *fortunate Islands*, if we may give Credit to *Lucian*. Or, it may be, we may get a Pullet out of the Hen-roost, or so.

Ti. Upon these Terms we'll be your Guests.

Eu. And let every Man bring his Friend along with him, and then, as you now are four, we shall be the just Number of the Muses.

Ti. A Match.

Eu. And take Notice, that I shall only find Meat, you are to bring your own Sauce.

Ti. What Sauce do you mean, Pepper, or Sugar ?

Eu. No, no, something that's cheaper, but more savoury.

Ti. What's that ?

Eu. A good Stomach. A light Supper to Night, and a

little Walk to Morrow Morning, and that you may thank my Country House for. But at what Hour do you please to dine at?

Ti. At ten a Clock. Before it grows too hot.

Eu. I'll give Order accordingly.

Boy. Sir, the Gentlemen are come.

Eu. You are welcome, Gentlemen, that you are come according to your Words; but you're twice as welcome for coming so early, and bringing the best of Company along with you. There are some Persons who are guilty of an unmannerly Civility, in making their Host wait for them.

Ti. We came the earlier, that we might have Time enough to view all the Curiosities of your Palace; for we have heard that it is so admirably contrived every where, as that it speaks who's the Master of it.

Eu. And you will see a Palace worthy of such a Prince. This little Nest is to me more than a Court, and if he may be said to reign that lives at Liberty according to his Mind, I reign here. But I think it will be best, while the Wench in the Kitchen provides us a Salad, and it is the cool of the Morning, to take a Walk to see the Gardens.

Ti. Have you any other beside this? For truly this is a wonderful neat one, and with a pleasing Aspect salutes a Man at his entring in, and bids him welcome.

Eu. Let every Man gather a Nosegay, that may put by any worse Scent he may meet with within Doors. Every one likes not the same Scent, therefore let every one take what he likes. Don't be sparing, for this Place lies in a Manner common; I never shut it up but a-Nights.

Ti. *St. Peter* keeps the Gates, I perceive.

Eu. I like this Porter better than the *Mercuries*, Centaurs, and other fictitious Monsters, that some paint upon their Doors.

Ti. And 'tis more suitable to a Christian too.

Eu. Nor is my Porter dumb, for he speaks to you in Three Languages.

Ti. What does he say?

Eu. Read it yourself.

Ti. It is too far off for my Eyes.

Eu. Here's a reading Glass, that will make you another *Lynceus*.

Ti. I see the Latin. *Si vis ad vitam ingredi, serva mandata*, Mat. 19, 17. If thou wilt enter into Life, keep the Commandments.

Eu. Now read the *Greek*.

Ti. I see the *Greek*, but I don't well know what to make on't; I'll refer that to *Theophilus*, who's never without *Greek* in his Mouth.

Th. Μετανοήσατε καὶ ἐπιστρέψατε. Πράξεων τῷ τρίτῳ. Repent and be converted. Acts 3. 19.

Ch. I'll take the *Hebrew* upon myself, צדיק באמונתו יהיה *And the Just shall live by Faithfulness.*

Eu. Does he seem to be an unmannerly Porter, who at first Dash, bids us turn from our Iniquities, and apply our selves to Godliness, and then tells us, that Salvation comes not from the Works of the Law; but from the Faith of the Gospel; and last of all, that the Way to eternal Life, is by the Observance of evangelical Precepts.

Ti. And see the Chapel there on the right Hand that he directs us to, it is a very fine one. Upon the Altar there's *Jesus Christ* looking up to Heaven, and pointing with his right Hand towards God the Father, and the holy Spirit; and with his Left, he seems to court and invite all Comers.

Eu. Nor is he mute: You see the *Latin*; *Ego sum via, veritas, et vita*; I am the Way, the Truth, and the Life. Ἐγὼ εἶμι τὸ ἄλφα καὶ τὸ ὠμέγα. In *Hebrew*, לכו בניי שמעו לי יראת יהוה אלמדכם *Come, ye Children, hearken unto me; I will teach you the fear of the Lord.*

Ti. Truly the Lord *Jesus* salutes us with a good Omen.

Eu. But that we may not seem uncivil, it is meet that we pay back an Acknowledgment, and pray that since we can do nothing of ourselves, he would vouchsafe of his infinite Goodness to keep us from ever straying out of the Path of Life; but that we casting away *Jewish* Ceremonies, and

the Delusions of the World, he would guide us by the Truth of the Gospel to everlasting Life, drawing us of himself to himself.

Ti. It is most reasonable that we should pray, and the Place invites us to it.

Eu. The Pleasantness of the Garden draws a great many Persons to it; and 'tis a rare Thing that any Passes by Jesus without an Ejaculation. I have made him Keeper, not only of my Garden, but of all my Possessions, and of both Body and Mind, instead of filthy *Priapus*. Here is you see a little Fountain pleasantly bubbling with wholesome Waters, this in some Measure represents that only Fountain of Life, that by its divine Streams, refreshes all that are weary and heavy laden; which the Soul, tired with the Evils of this World, pants after, just as the Hart in the Psalmist does after the Water Brooks, having tasted of the Flesh of Serpents. From this Fountain, whoever thirsts, may drink *gratis*. Some make it a Matter of Religion to sprinkle themselves with it; and others for the Sake of Religion, and not of Thirst, drink of it. You are loath, I perceive, to leave this Place: But it is Time to go to see this little square Garden that is wall'd in, 'tis a neater one than the other. What is to be seen within Doors, you shall see after Dinner, when the Heat of the Sun keeps us at Home for some Hours like Snails.

Ti. Bless me! What a delightful Prospect is here.

Eu. All this Place was designed for a Pleasure Garden, but for honest Pleasure; for the Entertainment of the Sight, the recreating the Nostrils, and refreshing the Mind; nothing grows here but sweet Herbs, nor every Sort of them, but only choice ones, and every Kind has its Bed by itself.

Ti. I am now convinced that Plants are not mute with you.

Eu. You are in the Right; others have magnificent Houses, but mine is made for Conversation, so that I can never be alone in it, and so you'll say, when you have seen it all. As the several Plants are as it were form'd into se-

veral Troops, so every Troop has its Standard to itself, with a peculiar Motto, as this Marjoram's is, *Abstine, sus, non tibi spiro*: *Keep off, Sow, I don't breathe my Perfume for thee*; for though it be of a very fragrant Scent, yet Sows have a natural Aversion to it: And so every Sort has its Title, denoting the peculiar Virtue of the Plant.

Ti. I have seen nothing yet more delightful than this little Fountain, which being in the midst of them, does as it were smile upon all the Plants, and promises them Refreshment against the scorching Heat of the Sun. But this little Channel which shews the Water to the Eye so advantageously, and divides the Garden every where at such equal Distances, that it shews all the Flowers over on both Sides again, as in a Looking-glass, is it made of Marble?

Eu. Marble, quoth thee, how should Marble come hither? It is a counterfeit Marble, made of a sort of Loam, and a whitish Colour given it in the Glasing.

Ti. But where does this delicious Rivulet discharge itself at last?

Eu. Just as it is with human Obligations, when we have served our own Turns: After this has pleased our Eyes, it washes our Kitchen, and passes through the Sink into the common Shore.

Ti. That's very hard-hearted, as I am a Christian.

Eu. It had been hard-hearted, if the divine Bounty of Providence had not appointed it for this Use. We are then hard-hearted, when we pollute the Fountain of divine Truth, that is much more pleasant than this, and was given us for the refreshing and purging our Minds from our Lusts and vicious Appetites, abusing the unspeakable Bounty of God: For we make no bad Use of the Water, if we put it to the several Uses for which he appointed it, who supplies every Thing abundantly for human Use.

Ti. You say right: But how comes it about, that all your artificial Hedges are green too?

Eu. Because I would have every Thing green here. Some are for a Mixture of Red, because that sets off

Green : But I like this best, as every Man has his Fancy, though it be but in a Garden.

Ti. The Garden is very fine of itself ; but methinks these three Walks take off very much from the Lightsomeness and Pleasantness of it.

Eu. Here I either study or walk alone, or talk with a Friend, or eat, as the Humour takes me.

Ti. Those speckled, wonderful, pretty party-coloured Pillars, that at equal Distances support that Edifice, are they Marble ?

Eu. Of the same Marble that this Channel is made of.

Ti. In Truth, a pretty Cheat, I should have sworn they had been Marble.

Eu. For this Reason then, take Care that you neither believe, nor swear any Thing rashly : You see how a Man may be mistaken. What I want in Wealth, I supply by Invention.

Ti. Could you not be content with so neat, and well furnished a Garden in Substance, without other Gardens in Picture besides ?

Eu. In the first Place, one Garden will not hold all Sorts of Plants ; and in the second, 'tis a double Pleasure, to see a painted Flower vie with the Life ; and in one we contemplate the Artifice of Nature, in the other the Skill of the Painter ; and in both, the Goodness of God, who gives all Things for our Use, in every Thing equally admirable and amiable : And in the last Place, a Garden is not always green ; nor the Flowers always fresh ; but this Garden is fresh and green all the Winter.

Ti. But it is not fragrant.

Eu. But then on the other Hand it wants no dressing.

Ti. It only delights the Eye.

Eu. But then it does that always.

Ti. Pictures themselves grow old.

Eu. They do so ; but yet they out-live us ; and besides, whereas we are the worse for Age, they are the better for it.

Ti. That's too true, if it could be otherwise.

Eu. In this Walk that looks toward the West, I take the Benefit of the Morning Sun ; in that which looks toward the East, I take the Cool of the Evening ; in that which looks toward the South, but lies open to the North, I take Sanctuary against the Heats of the Meridian Sun ; but we'll walk 'em over, if you please, and take a nearer View of them : See how green 'tis under Foot, and you have the Beauty of painted Flowers in the very Chequers of the Pavement. This Wood, that you see painted upon this Wall, affords me a great Variety of Prospect : For in the first Place, as many Trees as you see, so many Sorts of Trees you see ; and all express'd to the Life. As many Birds as you see, so many Kinds you see ; especially if there be any scarce Ones, and remarkable upon any Account. For as for Geese, Hens, and Ducks, it is not worth While to draw them. Underneath are four-footed Creatures, or such Birds as live upon the Ground, after the Manner of Quadrupedes.

Ti. The Variety indeed is wonderful, and every Thing is in Action, either doing or saying something. There's an Owl sits peeping through the Leaves, what says she ?

Eu. She speaks *Greek* ; she says, *Σωφρόνει, ὄν πᾶσι
ἔπιτημι*, she commands us to act advisedly ; *I do not fly to all* ; because an inconsiderate Rashness does not fall out happily to all Persons. There is an Eagle quarrying upon a Hare, and a Beetle interceding to no Purpose ; there is a Wren stands by the Beetle, and she is a mortal Enemy to the Eagle.

Ti. What has this Swallow got in her Mouth ?

Eu. The Herb Celandine ; don't you know the Plant ? with it, she restores Sight to her blind young Ones.

Ti. What odd Sort of Lizard is this ?

Eu. It is not a Lizard, but a Chamæleon.

Ti. Is this the Chamæleon, there is so much Talk of ? I thought it had been a Beast twice as big as a Lion, and the Name is twice as long too.

Eu. This Chamæleon is always gaping, and always hungry. This is a wild Fig-Tree, and that is his Aversion. He is otherwise harmless ; and yet the little gaping Creature has Poison in him too, that you mayn't contemn him.

Ti. But I don't see him change his Colour.

Eu. True ; because he does not change his Place ; when he changes his Place, you will see him change his Colour too.

Ti. What's the Meaning of that Piper ?

Eu. Don't you see a Camel there dancing hard by ?

Ti. I see a very pleasant Fancy ; the Ape pipes, and the Camel dances.

Eu. But it would require at least three Days to run through the Particulars one by one ; it will be enough at present to take a cursory View of them. You have in the first Spot, all Sorts of famous Plants painted to the Life : And to increase the Wonder, here are the strongest Poisons in the World, which you may not only look upon, but handle too without Danger.

Ti. Look ye, here is a Scorpion, an Animal very seldom seen in this Country ; but very frequent in *Italy*, and very mischievous too : But the Colour in the Picture seems not to be natural.

Eu. Why so ?

Ti. It seems too pale methinks ; for those in *Italy* are blacker.

Eu. Dont you know the Herb it has fallen upon ?

Ti. Not very well.

Eu. That's no Wonder, for it does not grow in these Parts : It is Wolf's-bane, so deadly a Poison, that upon the very touch of it, a Scorpion is stupified, grows pale, and yields himself overcome ; but when he is hurt with one Poison, he seeks his Remedy with another. Do you see the two Sorts of Hellebore hard by ; if the Scorpion can but get himself clear of the Wolf's-bane, and get to the white Hellebore, he recovers his former Vigour, by the very Touch of a different Poison.

Ti. Then the Scorpion is undone, for he is never like to get off from the Wolfs'-bane. But do Scorpions speak here?

Eu. Yes, they do, and speak *Greek* too.

Ti. What does he say?

Eu. Ἐδρε θεὸς τὸν ἀλιτρὸν, *God hath found out the Guilty.* Here besides the Grass, you see all Sorts of Serpents. Here is the Basilisk, that is not only formidable for his Poison; but the very Flash of his Eyes is also mortal.

Ti. And he says something too.

Eu. Yes, he says, *Oderint, dum metuant; Let them hate me, so they fear me.*

Ti. Spoken like a King entirely.

Eu. Like a Tyrant rather, not at all like a King. Here a Lizard fights with a Viper, and here lies the *Dipsas* Serpent upon the Catch, hid under the Shell of an *Estridge* Egg. Here you see the whole Policy of the Ant, which we are call'd upon to imitate by *Solomon* and *Horace*. Here are *Indian* Ants that carry Gold, and hoard it up.

Ti. O good God! how is it possible for a Man to be weary of this Entertainment.

Eu. And yet at some other Time you shall see I'll give you your Belly full of it. Now look before you at a Distance, there is a third Wall, where you have Lakes, Rivers, and Seas, and all Sorts of rare Fishes. This is the River *Nile*, in which you see the *Dolphin*, that natural Friend to Mankind, fighting with a *Crocodile*, Man's deadly Enemy. Upon the Banks and Shores you see several amphibious Creatures, as Crabs, Seals, Beavers. Here is a *Polypus*, a Catcher catch'd by an Oyster.

Ti. What does he say? αἰρῶν αἰροῦμαι; *The Taker taken.* The Painter has made the Water wonderfully transparent.

Eu. If he had not done so, we should have wantèd other Eyes. Just by there's another *Polypus* playing upon the Face of the Sea like a little Cock-Boat; and there you see a *Torpedo* lying along upon the Sands, both of a Colour, you may touch them here with your Hand without any Danger. But we must go to something else, for these Things feed the Eye, but not the Belly.

Ti. Have you any more to be seen then?

Eu. You shall see what the Back-side affords us by and by. Here's an indifferent large Garden parted: The one a Kitchen Garden, that is my Wife's and the Family's; the other is a Physick Garden, containing the choicest physical Herbs. At the left Hand there is an open Meadow, that is only a green Plot enclos'd with a quick-set Hedge. There sometimes I take the Air, and divert myself with good Company. Upon the right Hand there's an Orchard, where, when you have Leisure, you shall see a great Variety of foreign Trees, that I have brought by Degrees to endure this Climate.

Ti. O wonderful! the King himself has not such a Seat.

Eu. At the End of the upper Walk there's an Aviary, which I'll shew you after Dinner, and there you'll see various Forms, and hear various Tongues, and their Humours are as various. Among some of them there is an Agreeableness and mutual Love, and among others an irreconcilable Aversion: And then they are so tame and familiar, that when I'm at Supper, they'll come flying in at the Window to me, even to the Table, and take the Meat out of my Hands. If at any Time I am upon the Draw-Bridge you see there, talking, perhaps with a Friend, they'll some of them sit hearkening, others of them will perch upon my Shoulders or Arms, without any Sort of Fear, for they find that no Body hurts them. At the further End of the Orchard I have my Bees, which is a Sight worth seeing. But I must not show you any more now, that I may have something to entertain you with by and by. I'll shew you the rest after Dinner.

Boy. Sir, my Mistress and Maid say that the Dinner will be spoil'd.

Eu. Bid her have a little Patience, and we'll come presently. My friends, let us wash, that we may come to the Table with clean Hands as well as Hearts. The very *Pagans* us'd a Kind of Reverence in this Case; how much more then should *Christians* do it; if it were but in

Imitation of that sacred Solemnity of our Saviour with his Disciples at his last Supper : And thence comes the Custom of washing of Hands, that if any Thing of Hatred, Ill-Will, or any Pollution should remain in the Mind of any one, he might purge it out, before he sits down at the Table. For it is my Opinion, that the Food is the wholesomer for the Body, if taken with a purified Mind.

Ti. We believe that it is a certain Truth.

Eu. *Christ* himself gave us this Example, that we should sit down to the Table with a Hymn ; and I take it from this, that we frequently read in the Evangelists, that he bless'd or gave Thanks to his Father before he broke Bread, and that he concluded with giving of Thanks : And if you please, I'll say you a Grace that *St. Chrysostom* commends to the Skies in one of his Homilies, which he himself interpreted.

Ti. We desire you would.

Eu. Blessed be thou, O God, who has fed me from my Youth up, and providest Food for all Flesh : Fill thou our Hearts with Joy and Gladness, that partaking plentifully of thy Bounty, we may abound to every good Work, through *Christ Jesus* our Lord, with whom, to thee and the Holy Ghost, be Glory, Honour, and Power, World without End. Amen.

Eu. Now sit down, and let every Man take his Friend next him : The first Place is yours, *Timothy*, in Right of your Grey Hairs.

Ti. The only Thing in the World that gives a Title to it.

Eu. We can only judge of what we see, and must leave the rest to God. *Sophronius*, keep you close to your Principal. *Theophilus* and *Eulalius*, do you take the right Side of the Table ; *Chrysoglottus* and *Theodidactus* they shall have the left. *Uranius* and *Nephalius* must make a Shift with what is left. I'll keep this Corner.

Ti. This must not be, the Master of the House ought to take the first Place.

Eu. The House is as much yours as mine, Gentlemen ;

however, if I may rule within my own Jurisdiction, I'll sit where I please, and I have made my Choice already. Now may Christ, the Enliverer of all, and without whom nothing can be pleasant, vouchsafe to be with us, and exhilarate our Minds by his Presence.

Ti. I hope he will be pleased so to do ; but where shall he sit, for the Places are all taken up ?

Eu. I would have him in every Morsel and Drop that we eat and drink ; but especially, in our Minds. And the better to fit us for the Reception of so divine a Guest, if you will, you shall have some Portion of Scripture read in the Interim ; but so that you shall not let that hinder you from eating your Dinner heartily.

Ti. We will eat heartily, and attend diligently.

Eu. This Entertainment pleases me so much the better, because it diverts vain and frivolous Discourse, and affords Matter of profitable Conversation : I am not of their Mind, who think no Entertainment diverting, that does not abound with foolish wanton Stories, and bawdy Songs. There is pure Joy springs from a clear and pure Conscience ; and those are the happy Conversations, where such Things are mentioned, that we can reflect upon afterwards with Satisfaction and Delight ; and not such as we shall afterwards be ashamed of, and have Occasion to repent of.

Ti. It were well if we were all as careful to consider those Things as we are sure they are true.

Eu. And besides, these Things have not only a certain and valuable Profit in them, but one Month's Use of them, would make them become pleasant too.

Ti. And therefore it is the best Course we can take to accustom ourselves to that which is best.

Eu. Read us something, Boy, and speak out distinctly.

Boy. Prov. xxi. *The King's Heart is in the Hand of the Lord ; as the Rivers of Waters, he turneth it whither soever he will : Every Man is right in his own Eyes, but the Lord pondereth the Hearts. To do Justice and Judgment, is more acceptable to the Lord than Sacrifice,* ver. 1, 2, 3.

Eu. Hold there, that's enough ; for it is better to take down a little with an Appetite, than to devour more than a Man can digest.

Ti. 'Tis better, I must confess, in more Cases than this: *Pliny* would have one never have *Tully's* Offices out of ones Hand ; and in my Opinion, it were well if all Persons, but especially Statesmen, had him every Word by Heart : And as for this little Book of Proverbs, I have always look'd upon it the best Manual we can carry about with us.

Eu. I knew our Dinner would be unsavoury, and therefore I procured this Sauce.

Ti. Here is nothing but what is very good ; but if you had given us this Lecture to a Dish of Beets only, without either Pepper, Wine or Vinegar, it would have been a delicious Treat.

Eu. I could commend it with a better Grace, if I did but perfectly understand what I have heard. And I would we had some able Divine among us, that did not only understand it, but would thoroughly expound it. But I don't know how far it may be lawful for us Laymen to descant upon these Matters.

Ti. Indeed, I see no Hurt in't, even for a *Tarpawlin* to do it, abating the Rashness of passing Sentence in the Case. And who knows but that *Christ* himself (who has promis'd to be present, where two or three are gathered together in his Name) may vouchsafe his Assistance to us, that are a much larger Congregation.

Eu. What if we should take these three Verses, and divide 'em among us nine Guests ?

Guests. We like it well, provided the Master of the Feast lead the Way.

Eu. I would not refuse it ; but that I am afraid I shall entertain you worse in my Exposition, than I do in my Dinner : But however, Ceremony apart, that I may not seem to want much Persuasion, omitting other Meanings that Interpreters put upon the Place : This seems to me to be the moral Sense ; "That private Men may be wrought upon

“by Admonition, Reproofs, Laws and Menaces ; but Kings
 “who are above Fear, the more they are opposed, the
 “fiercer their Displeasure ; and therefore Kings, as often as
 “they are resolutely bent upon any, should be left to them-
 “selves : Not in respect of any Confidence of the Goodness
 “of their Inclinations ; but because God many Times makes
 “Use of their Follies and Wickedness, as the Instruments
 “for the Punishment of the Wicked.” As he forbid that
Nebuchodonosor should be resisted, because he had deter-
 min’d to chastise his People by him, as an Instrument.
 And peradventure, that which *Job* says, looks this Way :
Who maketh the Hypocrite reign for the Sins of his People.
 And perhaps, that which *David* says, bewailing his Sin, has
 the same Tendency : *Against thee only have I sinned, and*
done this Evil in thy Sight : Not as if the Iniquity of Kings
 were not fatal to the People ; but because there is none that
 has Authority to condemn them, but God, from whose
 Judgment there is indeed no Appeal, be the Person never
 so great.

Ti. I like the Interpretation well enough thus far ; but
 what is meant by *the Rivers of Waters* ?

Eu. There is a Similitude made Use of that explains it.
 The Wrath of a King is impetuous and unruly, and not to
 be led this Way or that Way, but presses forward with a
 restless Fury : As the Sea spreads itself over the Land,
 and flows sometimes this Way, and sometimes that Way,
 and sparing Pastures nor Palaces, and sometimes buries in
 its own Bowels all that stands in its Way ; and if you should
 attempt to stop its Course, or to turn it another Way, you
 may e’en as well let it alone : Whereas, let it but alone,
 and it will sink of itself, as it happens in many great Rivers,
 as is storied of *Achelous*. There is less Injury done by
 quietly yielding, than by violently resisting.

Ti. Is there no Remedy then against the Unruliness of
 wicked Kings ?

Eu. The first will be, not to receive a Lion into the City :
 The second, is to tie him up by parliamentary and municipal

Laws, that he can't easily break out into Tyranny : But the best of all would be, to train him up from his Childhood, in the Principles of Piety and Virtue, and to form his Will, before he understands his Power. Good Counsels and Persuasions go a great Way, provided they be seasonable and gentle. But the last Resort must be to beg of God, to incline the King's Heart to those Things that are becoming a Christian King.

Ti. Do you excuse yourself, because you are a Layman ? If I were a Batchelor in Divinity, I should value myself upon this Interpretation.

Eu. I can't tell whether it is right or wrong, it is enough for me if it were not impious or heretical. However, I have done what you required of me ; and now, according to the Rules of Conversation, 'tis my Turn to hear your Opinion.

Ti. The Compliment you pass'd upon my grey Hairs, gives me some kind of Title to speak next to the Text, which will bear yet a more mysterious Meaning.

Eu. I believe it may, and I should be glad to hear it.

Ti. "By the Word *King*, may be meant, a Man so perfected, as to have wholly subdued his Lusts, and to be led "by the Impulse of the Divine Spirit only. Now perhaps "it may not be proper to tie up such a Person to the Conditions of human Laws ; but to leave him to his Master, "by whom he is govern'd : Nor is he to be judg'd according "to the Measures by which the Frailty of imperfect Men "advances towards true Holiness ; but if he steers another "Course, we ought to say with *St. Paul*, *God hath accepted "him, and to his own Master he stands or falls. He that "is spiritual, judgeth of all Things, but he himself is judged "of no Man.*" To such, therefore, let no Man prescribe ; for the Lord, who hath appointed Bounds to the Seas and Rivers, hath the Heart of the King in his Hand, and inclines it which Way soever it pleases him : What need is there to prescribe to him, that does of his own accord better Things than human Laws oblige him to ? Or, how great a Rashness were it, to bind that Person by human Constitutions,

who, it is manifest, by evident Tokens, is directed by the Inspirations of the Holy Spirit.

Eu. O *Timothy*, thou hast not only got grey Hairs on this Head, but you have likewise a Mind venerable for experimental Knowledge. And I would to God, that we had more such Kings as this King of yours among Christians, who, indeed, all of them ought to be such. But we have dwelt long enough upon our Eggs and Herbs; let them be taken away, and something else set in their Room.

Ti. We have done so well already on this Ovation, that there is no Need of any more, either of Supplication or Triumph.

Eu. But since, by God's Assistance, we have succeeded so well in the first Verse, I wish your *Umbra* would explain the other, which seems to me a little more obscure.

Soph. If you'll put a good Construction upon what I shall say, I will give you my Thoughts upon it. How else can a Shadow pretend to give Light to any Thing?

Eu. I undertake that for all the Company; such Shadows as you give as much Light as our Eyes will well bear.

Soph. The same Thing seems to be meant here, that *Paul* says: *That there are several Ways of Life, that lead to Holiness.* Some affect the Ministry, some Celibacy, others a married State; some a retired Life, others publick Administrations of the Government, according to the various Dispositions of their Bodies and Minds: Again, to one Man all Meats are indifferent, another puts a Difference betwixt this Meat and that; another he makes a Difference of Days, another thinks every Day alike. In these Things *St. Paul* would have every one enjoy his own Freedom of Mind, without reproaching another; nor should we censure any Man in those Cases, but leave him to be judg'd by him that weigheth the Heart. It oftentimes happens, that he that eats may be more acceptable to God, than he that forbears; and he that breaks a Holy-day, than he that seems to observe it; and he that marries, is more acceptable to God, than a great many that live single. I who am but a Shadow, have spoken my Mind.

Eu. I wish I could have Conversation with such Shadows often. I think you have hit the Nail on the Head : But here is one that has lived a Batchelor, and not of the Number of Saints, who have made themselves Eunuchs for the Sake of the Kingdom of God but was made so by force, to gratify our Bellies, *till God shall destroy both them and Meats.* It is a Capon of my own feeding. I am a great Lover of boil'd Meats. This is a very good Soop, and these are choice Lettuces that are in it. Pray every one help himself to what he likes best. But that you may not be deceiv'd, I tell you, that we have a Course of Roast a coming, and after that some small Desert, and so conclude.

Ti. But we exclude your Wife from Table.

Eu. When you bring your own Wives, mine shall keep them Company. She would, if she were here, be nothing but a Mute in our Company. She talks with more Freedom among the Women, and we are more at Liberty to philosophise. And besides that, there would be Danger, lest we should be serv'd as *Socrates* was, when he had several Philosophers at Table with him, who took more Pleasure in talking than they did in eating, and held a long Dispute, had all their Meat thrown on the Floor by *Xantippe*, who in a Rage overturn'd the Table.

Ti. I believe you have nothing of that to be afraid of : She's one of the best-humour'd Women in the World.

Eu. She is such a one indeed, that I should be loath to change her if I might ; and I look upon myself to be very happy upon that Account. Nor do I like their Opinion, who think a Man happy, because he never had a Wife ; I approve rather what the *Hebrew Sage* said, *He that has a good Wife has a good Lot.*

Ti. It is commonly our own Fault, if our Wives be bad, either for loving such as are bad, or making them so ; or else for not teaching them better.

Eu. You say very right, but all this While I want to hear the third Verse expounded : And methinks the divine *Theophilus* looks as if he had a Mind to do it.

Theo. Truly my Mind was upon my Belly ; but however, I'll speak my Mind, since I may do it without Offence.

Eu. Nay, it will be a Favour to us if you should happen to be in any Error, because by that Means you will give us Occasion of finding the Truth.

Th. The Sentence seems to be of the same Importance with that the Lord expresses by the Prophet *Hosea*, Chap. vi. *I desire Mercy and not Sacrifice, and the Knowledge of God more than Burnt-Offerings.* This is fully explain'd, and to the Life, by the Lord *Jesus*, in *St. Matthew*, Chap. ix. who being at Table in the House of *Levi* the Publican, with several others of the same Stamp and Profession, the *Pharisees*, who were puff'd up with their external Observance of the Law, without any Regard to the Precepts of it, whereupon the whole Law and Prophets depend, (with a Design to alienate the Affections of his Disciples from him) ask'd them, why their Master sat at the Table of Publicans and Sinners. From whose Conversation those *Jews*, that would be accounted the more holy, abstain'd ; to that Degree, that if any of the stricter Sort had met any of them by Chance, as soon as they came Home they would wash themselves. And when the Disciples, being yet but raw, could give no Answer ; the Lord answer'd both for himself and them : *They (says he) who are whole need not a Physician, but they that are sick ; but go you and learn what that meaneth, I will have Mercy and not Sacrifice ; for I came not to call the Righteous but Sinners.*

Eu. Indeed you have very handsomely explain'd the Matter, by the comparing of Texts, which is the best Way of expounding Scripture. But I would fain know what it is he calls Sacrifice, and what Mercy. For how can we reconcile it, that God should be against Sacrifices, who had commanded so many to be offered ?

Th. How far God is against Sacrifices, he himself teaches us in the first Chapter of the Prophecy of *Isaiah*. There were certain legal Obligations among the *Jews*, which were rather Significations of Holiness, than of the

Essence of it; of this Sort are Holy-Days, Sabbatisms, Fasts, Sacrifices; and there were certain other Obligations of perpetual Force, being good in their own Nature, and not meerly by being commanded. Now God was displeas'd with the *Jews*, not because they did observe the Rites and Ceremonies, but because being vainly puffed up with these, they neglected those Things which God does in a more especial Manner require of us; and wallowing in Avarice, Pride, Rapines, Hatred, Envy, and other Iniquities, they thought they merited Heaven, because that upon Holy-Days, they visited the Temple, offer'd Sacrifices, abstained from forbidden Meats, and frequently fasted; embracing the Shadow of Religion, and neglecting the Substance. But in that, he says, *I will have Mercy, and not Sacrifice*; I take it to be said according to the Idiom of the *Hebrew* Tongue; that is to say, *Mercy rather than Sacrifices, as Solomon* interprets it in this Text, *to do Mercy and Judgment, is more acceptable to the Lord than Sacrifices*. And again, the Scripture expresses all the charitable Offices to our Neighbour, under the Terms of Mercy, and eleemosynary Tenderness, which takes its Name from Pity. By Sacrifices, I suppose is intended, whatsoever respects corporal Ceremonies, and has any Affinity with Judaism, such as are the choice of Meats, appointed Garments, Fasting, Sacrifices, the saying over of Prayers, as a Boy says his Lesson: resting upon Holy-Days. These Things, as they are not to be neglected in their due Season, so they become displeasing to God, if a Man relying too much upon these Observances, shall neglect to do Acts of Mercy, as often as his Brother's Necessity requires it. And it has some Appearance of Holiness in it, to avoid the Conversation of wicked Men: But this ought to give Place as oft as there is an Opportunity offer'd of shewing Charity to our Neighbour. It is a Point of Obedience to rest upon Holy Days: But it would be very impious to make such a Conscience of a Day as to suffer a Brother to perish upon it. Therefore to keep the Lord's Day is a Kind of *Sacrifice*: But to be reconcil'd

to my Brother is a Point of *Mercy*. And then, as for *Judgment*, though that may seem to respect Persons in Power ; who oftentimes oppress the weak therewith, yet it seems reasonable enough in my Opinion that the poor Man should remind him of that in *Hosea*, *And the Knowledge of God more than burnt Offerings*. No Man can be said to keep the Law of God, but he that keeps it according to the Mind of God. The *Jews* could lift up an Ass upon the Sabbath that was fallen into a Pit, and yet calumniated our Saviour for preserving a Man upon that Day. This was a preposterous Judgment, and not according to the Knowledge of God ; for they did not consider that these Things were made for Man, and not Man for them. But I should have esteem'd it Presumption in me to have said these Things, if you had not commanded it ; and I had rather learn of others Things more *à propos*.

Eu. This is so far from being a Presumption, that it looks rather like an Inspiration. But while we are thus plentifully feeding our Souls, we must not neglect their Companions.

Ti. Who are those ?

Eu. Our Bodies ; are not they the Soul's Companions ? I had rather call them so, than Instruments, Habitations or Sepulchres.

Ti. This is certainly to be plentifully refresh'd when the whole Man is refresh'd.

Eu. I see you are very backward to help yourselves ; therefore, if you please, I'll order the Roast-Meat to be brought us, lest instead of a good Entertainment I should treat you with a long one. Now you see your Ordinary. Here is a Shoulder of Mutton, but it is a very fine one, a Capon and two Brace of Partridges. These indeed I had from the Market, this little Farm supply'd me with the rest.

Ti. It is a noble Dinner, fit for a Prince.

Eu. For a *Carmelite*, you mean. But such as it is you are welcome to it. If the Provision be not very dainty you have it very freely.

Ti. Your House is so full of Talk, that not only the Walls but the very Cup speaks.

Eu. What does it say ?

Ti. *No Man is hurt but by himself.*

Eu. The Cup pleads for the Cause of the Wine. For it is a common Thing, if Persons get a Fever or the Head-ach by over drinking, to lay it upon the Wine, when they have brought it upon themselves by their Excess.

Soph. Mine speaks *Greek*. 'Εν δινφ ἀληθεία. *In Wine there's Truth* (when Wine is in the Wit is out.)

Eu. This gives us to understand that it is not safe for Priests or Privy-Counsellors to give themselves so to Wine, because Wine commonly brings that to the Mouth that lay conceal'd in the Heart.

Soph. In old Time among the *Egyptians* it was unlawful for their Priests to drink any Wine at all, and yet in those Days there was no auricular Confession.

Eu. It is now become lawful for all Persons to drink Wine, but how expedient it is I know not. What Book is that, *Eulalius*, you take out of your Pocket ? It seems to be a very neat one, it is all over gilded.

Eulal. It is more valuable for the Inside than the Out. It is *St. Paul's* Epistles, that I always carry about me, as my beloved Entertainment, which I take out now upon the Occasion of something you said, which minds me of a Place that I have beat my Brains about a long Time, and I am not come to a full Satisfaction in yet. It is in the 6th Chapter of the first Epistle to the *Corinthians*, *All Things are lawful for me, but all Things are not expedient ; all Things are lawful for me, but I will not be brought under the Power of any.* In the first Place (if we will believe the Stoicks) nothing can be profitable to us, that is not honest : How comes *Paul* then to distinguish betwixt that which is lawful, and that which is expedient ? It is not lawful to whore, or get drunk, how then are all Things lawful ? But if *Paul* speaks of some particular Things only, which he would have to be lawful, I can't guess by the Tenor of the

Place, which those particular Things are. From that which follows, it may be gather'd, that he there speaks of the Choice of Meats. For some abstain from Things offer'd to Idols, and others from Meats forbidden by *Moses's* Law. In the 8th Chapter he treats of Things offer'd to Idols, and in the 10th Chapter explaining the Meaning of this Place, says, *All Things are lawful for me, but all Things are not expedient; all Things are lawful for me, but all Things edify not. Let no Man seek his own, but every Man the Things of another. Whatsoever is sold in the Shambles, eat ye.* And that which *St. Paul* subjoins, agrees with what he said before: *Meats for the Belly, and the Belly for Meats; but God shall destroy both it and them.* Now that which has Respect to the *Judaical* Choice of Meats, is in the Close of the 10th Chapter. *Give none Offence, neither to the Jews nor the Gentiles, nor to the Church of God; even as I please all Men in all Things, not seeking my own Profit, but the Profit of many, that they may be sav'd.* Where in that he saith to the *Gentiles*, he seems to have Respect to Things offer'd to Idols; and where he speaketh to the *Jews* he seems to refer to the Choice of Meats; what he says to the Church of God appertains to the Weak, collected out of both Sorts. It was lawful, it seems, to eat of all Meats whatsoever, and all Things that are Clean to the Clean. But the Question remaining is, Whether it be expedient or no? The Liberty of the Gospel makes all Things lawful; but Charity has always a Regard to my Neighbour's Good, and therefore often abstains from Things lawful, rather chusing to condescend to what is for another's Advantage, than to make Use of its own Liberty. But now here arises a double Difficulty; first, that here is nothing that either precedes or follows in the Context that agrees with this Sense. For he chides the *Corinthians* for being Seditious, Fornicators, Adulterers, and given to go to Law before wicked Judges. Now what Coherence is there with this to say, *All Things are lawful for me, but all Things are not expedient?* And in the following Matter, he returns to the Case of *Incontinence*, which

he had also repeated before, only leaving out the Charge of Contention: *But the Body*, says he, *is not for Fornication, but for the Lord, and the Lord for the Body.* But however, this Scruple may be solv'd too, because a little before, in the Catalogue of Sins, he had made Mention of Idolatry. *Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers;* now the Eating of Things offer'd to Idols is a certain Kind of Idolatry, and therefore he immediately subjoins, *Meat is for the Belly, and the Belly for Meat.* Intimating, that in a Case of Necessity, and for a Season, a Man may eat any Thing, unless Charity towards his Neighbour shall dissuade it: But that Uncleanness is in all Persons, and at all Times to be detested. It is Matter of Necessity that we eat, but that Necessity shall be taken away at the Resurrection of the Dead. But if we are lustful, that proceeds from Wickedness. But there is another Scruple that I can't tell how to solve, or how to reconcile to that Passage: *But I will not be brought under the Power of any.* For he says, he has the Power of all Things, and yet he will not be brought under the Power of any one. If he may be said to be under another Man's Power, that abstains for Fear of offending, it is what he speaks of himself in the ninth Chapter, *For though I be free from all Men, yet have made myself Servant to all, that I may gain all.* St. Ambrose stumbling, I suppose, at this Scruple, takes this to be the Apostle's genuine Sense for the better Understanding of what he says in the 9th Chapter, where he claims to himself the Power of doing that which the rest of the Apostles (either true or false) did, of receiving a Maintenance from them to whom he preach'd the Gospel. But he forbore this, although he might have done it, as a Thing expedient among the *Corinthians*, whom he reprov'd for so many and enormous Iniquities. And moreover, he that receives, is in some Degree in the Power of him from whom he receives, and suffers some Kind of Abatement in his Authority. For he that takes, cannot so freely reprove his Benefactor; and he that gives will not so easily take a Reprehension from him that he has obliged.

And in this did the Apostle *Paul* abstain from that which was lawful, for the Credit of his apostolical Liberty, which in this Case he would not have to be rendered obnoxious to any one, that he might with the greater Freedom and Authority reprehend their Vices. Indeed, I like this Explication of St. *Ambrose* very well. But yet, if any Body had rather apply this Passage to Meats, St. *Paul's* Saying, *but I will not be brought under the Power of any*, may be taken in this Sense: Although I may sometimes abstain from Meats offered to Idols, or forbidden by the *Mosaical* Law, out of Regard to the Salvation of my Brothers Souls, and the Furtherance of the Gospel; yet my Mind is free, well knowing that it is lawful to eat all Manner of Meats, according to the Necessity of the Body. But there were some false Apostles, who went about to persuade them, that some Meats, were in themselves, by their own Nature unclean, and were to be forborn, not upon Occasion only, but at all Times; and that as strict as Adultery or Murder. Now those that were thus misled, were reduced under another's Power, and fell from their Gospel Liberty. *Theophylact* (as I remember) is the only Man that advances an Opinion different from all these. *It is lawful*, says he, *to eat all Sorts of Meats; but it is not expedient to eat to Excess; for from Luxury comes Lust.* There is no Impiety, indeed, in this Sense; but it does not seem to me to be the genuine Sense of the Place. I have acquainted you with my Scruples, it will become your Charity to set me to Rights.

Eu. Your Discourse is, indeed, answerable to your Name, and one that knows how to propound Questions as you do, has no Need of any Body to answer them but himself. For you have so proposed your Doubts, as to put one quite out of doubt, altho' St. *Paul*, in that Epistle, (proposing to handle many Things at once) passes often from one Argument to another, repeating what he had intermitted.

Ch. If I were not afraid, that by my Loquacity I should divert you from eating your Dinners, and did think it were lawful to intermix any Thing out of profane Authors

with sacred Discourses, I would venture to propose something that I read to Day; not so much with Perplexity, as with a singular Delight.

Eu. Whatsoever is pious, and conduces to good Manners, ought not to be called profane. The first Place must indeed be given to the Authority of the Scriptures; but nevertheless, I sometimes find some Things said or written by the Antients; nay, even by the Heathens; nay, by the Poets themselves, so chastly, so holily, and so divinely, that I cannot persuade myself, but that when they wrote them, they were divinely inspired; and perhaps the Spirit of Christ diffuses itself farther than we imagine; and that there are more Saints than we have in our Catalogue. To confess freely among Friends, I can't read *Tully of Old Age*, of *Friendship*, his *Offices*, or his *Tusculan Questions*, without kissing the Book, and Veneration for that divine Soul. And on the contrary, when I read some of our modern Authors, treating of *Politics*, *Oeconomics* and *Ethics*, good God! how cold they are in Comparison of these? Nay, how do they seem to be insensible of what they write themselves? So that I had rather lose *Scotus*, and twenty more such as he, than one *Cicero* or *Plutarch*. Not that I am wholly against them neither; but because, by the reading of the one, I find myself become better; whereas, I rise from the other, I know not how coldly affected to Virtue, but most violently inclin'd to Cavil and Contention; therefore never fear to propose it, whatsoever it is.

Ch. Although all *Tully's* Books of Philosophy seem to breathe out something divine; yet that Treatise of *Old Age*, that he wrote in old Age, seems to me to be according to the *Greek Proverb*; *the Song of the dying Swan*. I was reading it to Day, and these Words pleasing me above the rest, I got 'em by Heart: *Should it please God to give me a Grant to begin my Life again from my very Cradle, and once more to run over the Course of my Years I have lived, I would not upon any Terms accept of it: Nor would I, having in a Manner finished my Race, run it over again from the start-*

ing Place to the Goal: For what Pleasure has this Life in it? nay, rather, what Pain has it not? But if there were not, there would be undoubtedly in it Satiety or Trouble. I am not for bewailing my past Life as a great many, and learned Men too, have done, nor do I repent that I have liv'd; because, I have liv'd so, that I am satisfy'd I have not liv'd in vain. And when I leave this Life, I leave it as an Inn, and not as a Place of Abode. For Nature has given us our Bodies as an Inn to lodge in, and not to dwell in. O! glorious Day will that be, when I shall leave this Rabble-rout and Defilements of the World behind me, to go to that Society and World of Spirits! Thus far out of *Cato*. What could be spoken more divinely by a Christian? I wish all the Discourses of our Monks, even with their holy Virgins, were such as the Dialogue of this aged Pagan, with the Pagan Youths of his Time.

Eu. It may be objected, that this Colloquy of *Tully's* was but a Fiction.

Ch. It is all one to me, whether the Honour of these Expressions be given to *Cato*, who thought and spoke them, or to *Cicero*, whose Mind could form such divine Things in Contemplation, and whose Pen could represent such excellent Matter in Words so answerable to it; though indeed I am apt to think that *Cato*, if he did not speak these very Words, yet that in his familiar Conversation he us'd Words of the very same Import. For indeed, *M. Tully* was not a Man of that Impudence, to draw *Cato* otherwise than he was. Beside, that such an Unlikeness in a Dialogue would have been a great Indecorum, which is the thing chiefly to be avoided in this Sort of Discourse; and especially, at a Time when his Character was fresh in the Memories of all Men.

Th. That which you say is very likely: But I'll tell you what came into my Mind upon your Recital. I have often admired with myself, that considering that all Men wish for long Life, and are afraid of Death; that yet, I have scarce found any Man so happy, (I don't speak of old, but of

middle-aged Men) ; but that if the Question were put to him, whether or no, if it should be granted him to grow young again, and run over the same good and ill Fortune that he had before, he would not make the same Answer that *Cato* did ; especially passing a true Reflection upon the Mixture of Good and Ill of his past Life. For the Remembrance even of the pleasantest Part of it is commonly attended with Shame, and Sting of Conscience, insomuch that the Memory of past Delights is more painful to us, than that of past Misfortunes. Therefore it was wisely done of the ancient Poets in the Fable of *Lethe*, to represent the Dead drinking largely of the Waters of Forgetfulness, before their Souls were affected with any Desire of the Bodies they had left behind them.

Ur. It is a Thing well worthy of our Admiration, and what I myself have observ'd in some Persons. But that in *Cato* that pleases me the most is his Declaration. *Neither am I sorry that I have liv'd.* Where is the *Christian*, that has so led his Life, as to be able to say as much as this old Man ? It is a common Thing for Men, who have scrap'd great Estates together by Hook or by Crook, when they are upon their Death Beds, and about to leave them, then to think they have not liv'd in vain. But *Cato* therefore thought, that he had not liv'd in vain, upon the Conscience of his having discharg'd all the Parts of an honest and useful Citizen, and an uncorrupted Magistrate ; and that he should leave to Posterity, Monuments of his Virtue and Industry. And what could be spoken more divinely than this, *I depart as from an Inn, and not an Habitation.* So long we may stay in an Inn till the Host bids us be gone, but a Man will not easily be forc'd from his own House. And yet from hence the Fall of the House, or Fire, or some Accident drives us. Or if nothing of these happen, the Structure falls to Pieces with old Age, thereby admonishing us that we must change our Quarters.

Neph. That Expression of *Socrates* in *Plato* is not less elegant : *Methinks*, says he, *the Soul of a Man is in the*

Body as in a Garrison, there is no quitting of it without the Leave of the Generals, nor no staying any longer in it, than during the Pleasure of him that plac'd him there. This Allusion of Plato's, of a Garrison instead of a House, is the more significant of the two. For in a House is only imply'd Abode, in a Garrison we are appointed to some Duty by our Governor. And much to the same Purpose is it, that in Holy Writ the Life of Man is sometimes call'd a Warfare, and at other times a Race.

Ur. But *Cato's* Speech, methinks, seems to agree very well with that of *St. Paul*, who writing to the *Corinthians*, calls that heavenly Mansion, which we look for after this Life in one Place *οικλαν* a House, in another *οικητήριον* a Mansion, and moreover (besides that) he calls the Body *σκήνος* a Tabernacle. For *we also*, (says he) *who are in this Tabernacle, groan, being burthened.*

Neph. Much after this Manner says *St. Peter*; *And I think it meet* (says he) *as long as I am in this Tabernacle, to stir you up by putting you in Mind, being assured that I shall shortly put off this Tabernacle.* And what else does *Christ* himself say to us, but that we should live and watch, as if we were presently to die: And so apply ourselves to honest Things, as if we were to live for ever? And when we hear these excellent Words of *Cato*, *O that glorious Day*, do we not seem to hear *St. Paul* himself saying, *I desire to be dissolved, and to be with Christ?*

Ch. How happy are they that wait for Death with such a Frame of Mind? But as for *Cato's* Speech, altho' it be an excellent one, methinks there is more Boldness and Arrogance in it, than becomes a Christian. Indeed, I never read anything in a Heathen, that comes nearer to a Christian, than what *Socrates* said to *Crito*, a little before he drank his Poison; *Whether I shall be approv'd or not in the Sight of God, I cannot tell; but this I am certain of, that I have most affectionately endeavoured to please him; and I have a good Hope, that he will accept of my Endeavours.* This great Man was diffident of his own Performances; but so, that being

conscious to himself of the Propensity of his Inclination to obey the divine Will, he conceived a good Hope, that God, of his Goodness, would accept him for the Honesty of his Intentions.

Neph. Indeed, it was a wonderful Elevation of Mind in a Man, that knew not Christ, nor the holy Scriptures : And therefore, I can scarce forbear, when I read such Things of such Men, but cry out, *Sancte Socrates, ora pro nobis; Saint Socrates, pray for us.*

Ch. And I have much ado sometimes to keep myself from entertaining good Hopes of the Souls of *Virgil* and *Horace.*

Neph. But how unwillingly have I seen many Christians die? Some put their Trust in Things not to be confided in; others breathe out their Souls in Desperation, either out of a Consciousness of their lewd Lives, or by Reason of Scruples that have been injected into their Minds, even in their dying Hours, by some indiscreet Men.

Ch. It is no wonder to find them die so, who have spent their Time in philosophizing about Ceremonies all their Lives.

Neph. What do you mean by Ceremonies?

Ch. I'll tell you, but with Protestation over and over beforehand, that I don't find Fault with the Sacraments and Rites of the Church, but rather highly approve of them; but I blame a wicked and superstitious Sort of People, or (to put it in the softest Term) the simple and unlearned Persons, who teach People to put their Confidence in these Things, omitting those Things which make them truly Christians.

Neph. I don't yet clearly understand what it is you aim at.

Ch. I'll be plainer then. If you look into Christians in common, don't you find they live as if the whole Sum of Religion consisted in Ceremonies? With how much Pomp are the antient Rites of the Church set forth in Baptism? The Infant waits without the Church Door, the Exorcism is performed, the Catechizing is performed, Vows are made,

Satan is abjured, with all his Poms and Pleasures; then the Child is anointed, sign'd, season'd with Salt, dipt, a Charge given to his Sureties to see it well brought up; and the Oblation-Money being paid, they are discharged, and by this Time the Child passes for a Christian, and in some Sense is so. A little Time after, it is anointed again, and in Time learns to confess, receives the Sacrament, is accusom'd to rest upon Holy-Days, to hear Divine Service, to fast sometimes, to abstain from Flesh; and if he observes all these, he passes for an absolute Christian. He marries a Wife, and then comes on another Sacrament; he enters into Holy Orders, is anointed again, and consecrated, his Habit is chang'd, and then to Prayers. Now I approve of the doing of all this well enough; but the doing of them more out of Custom than Conscience, I don't approve; but to think that nothing else is requisite for the making a Christian, I absolutely disapprove: For the greatest Part of Men in the World trust to these Things, and think they have nothing else to do, but get Wealth by Right or Wrong, to gratify their Passions of Rage, Lust, Malice, Ambition: And this they do till they come upon their Death Bed; and then there follows more Ceremonies; Confession upon Confession, more Unction still, the Eucharist is administered; Tapers, the Cross, holy Water are brought in; Indulgencies are procured, if they are to be had for Love or Money; Orders are given for a magnificent Funeral; and then comes on another solemn Contract: When the Man is in the Agony of Death, there's one stands by bawling in his Ear, and now and then dispatches him before his Time, if he chance to be a little in Drink, or have better Lungs than ordinary. Now although these Things may be well enough, as they are done in Conformity to ecclesiastical Customs; yet there are some more internal Impressions, which have an Efficacy to fortify us against the Assaults of Death, by filling our Hearts with Joy, and helping us to go out of the World with a Christian Assurance.

Eu. You speak very piously and truly; but in the mean

Time here is no Body eats; I told you before, that you must expect nothing after the second Course, and that a Country one too, lest any Body should look for Pheasants, Moorhens, and fine Kickshaws. Here, Boy! take away these Things, and bring up the rest. You see, not the Affluence, but the Straitness of my Fortune. This is the Product of my Gardens you have seen; don't spare, if you like any Thing.

Ti. There's so great a Variety, it does a Man good to look upon it.

Eu. That you mayn't altogether despise my Thriftiness, this Dish would have chear'd up the Heart of old *Hilarion*, the evangelical Monk, with a hundred more of his Fellows, the Monks of that Age. But *Paul* and *Anthony* would have lived a Month upon it.

Ti. Yes, and Prince *Peter* too, I fancy would have leap'd at it, when he lodg'd at *Simon* the Tanner's.

Eu. Yes; and *Paul* too, I believe, when by Reason of Poverty he sat up a-Nights to make Tents.

Ti. How much do we owe to the Goodness of God! But yet, I had rather suffer Hunger with *Peter* and *Paul*, upon Condition, that what I wanted for my Body, might be made up by the Satisfaction of my Mind.

Eu. Let us learn of *St. Paul*, both how to abound, and how to suffer Want. When we want, let us praise God, that he has afforded us Matter to exercise our Frugality and Patience upon: When we abound, let us be thankful for his Munificence, who by his Liberality, invites and provokes us to love him; and using those Things the divine Bounty has plentifully bestowed upon us, with Moderation and Temperance; let us be mindful of the Poor, whom God has been pleas'd to suffer to want what he has made abound to us, that neither Side may want an Occasion of exercising Virtue: For he bestows upon us sufficient for the Relief of our Brother's Necessity, that we may obtain his Mercy, and that the Poor, on the other Hand, being refresh'd by our Liberality, may give him Thanks for putting it into our Hearts,

and recommend us to him in their Prayers; and, very well remember'd! Come hither, Boy; bid my Wife send *Gudula* some of the roast Meat that's left, 'tis a very good poor Woman in the Neighbourhood big with Child, her Husband is lately dead, a profuse, lazy Fellow, that has left nothing but a Stock of Children.

Ti. Christ has commanded *to give to every one that asks*; but if I should do so, I should go a begging myself in a Month's Time.

Eu. I suppose Christ means only such as ask for Necessaries: For to them who ask, nay, who importune, or rather extort great Sums from People to furnish voluptuous Entertainments, or, which is worse, to feed Luxury and Lust, it is Charity to deny; nay, it is a Kind of Rapine to bestow that which we owe to the present Necessity of our Neighbours, upon those that will abuse it; upon this Consideration it is, that it seems to me, that they can scarcely be excus'd from being guilty of a mortal Sin, who at a prodigious Expence, either build or beautify Monasteries or Churches, when in the mean Time so many living Temples of Christ are ready to starve for Want of Food and Clothing, and are sadly afflicted with the Want of other Necessaries. When I was in *England*, I saw *St. Thomas's* Tomb all over bedeck'd with a vast Number of Jewels of an immense Price, besides other rich Furniture, even to Admiration; I had rather that these Superfluities should be apply'd to charitable Uses, than to be reserv'd for Princes, that shall one Time or other make a Booty of them. The holy Man, I am confident, would have been better pleas'd, to have his Tomb adorn'd with Leaves and Flowers. When I was in *Lombardy*, I saw a Cloyster of the *Carthusians*, not far from *Pavia*; the Chapel is built from Top to Bottom, within and without, of white Marble, and almost all that is in it, as Altars, Pillars, and Tombs, are all Marble. To what Purpose was it to be at such a vast Expence upon a Marble Temple, for a few solitary Monks to sing in? And 'tis more Burthen to them than Use too, for they are perpetually troubled with Stran-

gers, that come thither, only out of mere Curiosity, to see the Marble Temple. And that, which is yet more ridiculous, I was told there, that there is an Endowment of three thousand Ducats a Year for keeping the Monastery in Repair. And there are some that think that it is Sacrilege, to convert a Penny of that Money to any other pious Uses, contrary to the Intention of the Testator; they had rather pull down, that they may rebuild, than not go on with building. I thought meet to mention these, being something more remarkable than ordinary; tho' we have a World of Instances of this Kind up and down in our Churches. This, in my Opinion, is rather Ambition than Charity. Rich Men now-a-Days will have their Monuments in Churches, whereas in Times past they could hardly get Room for the Saints there: They must have their Images there, and their Pictures, forsooth, with their Names at length, their Titles, and the Inscription of their Donation; and this takes up a considerable Part of the Church; and I believe in Time they'll be for having their Corpse laid even in the very Altars themselves. But perhaps, some will say, would you have their Munificence be discourag'd? I say no, by no Means, provided what they offer to the Temple of God be worthy of it. But if I were a Priest or a Bishop, I would put it into the Heads of those thick-scall'd Courtiers or Merchants, that if they would atone for their Sins to Almighty God, they should privately bestow their Liberality upon the Relief of the Poor. But they reckon all as lost, that goes out so by Piece-meal, and is privily distributed toward the Succour of the Needy, that the next Age shall have no Memorial of the Bounty. But I think no Money can be better bestow'd, than that which Christ himself would have put to his Account, and makes himself Debtor for.

Ti. Don't you take that Bounty to be well plac'd that is bestow'd upon Monasteries?

Em. Yes, and I would be a Benefactor myself, if I had an Estate that would allow it; but it should be such a Provision for Necessaries, as should not reach to Luxury. And

I would give something too, wheresoever I found a religious Man that wanted it.

Ti. Many are of Opinion, that what is given to common Beggars, is not well bestowed.

Eu. I would do something that Way too ; but with Discretion : But in my Opinion, it were better if every City were to maintain their own Poor ; and Vagabonds and sturdy Beggars were not suffer'd to strole about, who want Work more than Money.

Ti. To whom then would you in an especial Manner give ? How much ? And to what Purposes ?

Eu. It is a hard Matter for me to answer to all these Points exactly : First of all, there should be an Inclination to be helpful to all, and after that, the Proportion must be according to my Ability, as Opportunity should offer ; and especially to those whom I know to be poor and honest ; and when my own Purse fail'd me, I would exhort others to Charity.

Ti. But will you give us Leave now to discourse freely in your Dominions ?

Eu. As freely as if you were at Home at your own Houses.

Ti. You don't love vast Expences upon Churches, you say, and this House might have been built for less than it was.

Eu. Indeed, I think this House of mine to be within the Compass of cleanly and convenient, far from Luxury, or I am mistaken. Some that live by begging, have built with more State ; and yet, these Gardens of Mine, such as they are, pay a Tribute to the Poor ; and I daily lessen my Expence, and am the more frugal in Expence upon myself and Family, that I may contribute the more plentifully to them.

Ti. If all Men were of your Mind, it would be better than it is with a good many People who deserve better, that are now in extreme Want ; and on the other Hand, many of those pamper'd Carcases would be brought down, who deserve to be taught Sobriety and Modesty by Penury.

Eu. It may be so: but shall I mend your mean Entertainment now, with the best Bit at last?

Ti. We have had more than enough of Delicacies already.

Eu. That which I am now about to give you, let your Bellies be never so full, won't over-charge your Stomachs.

Ti. What is it?

Eu. The Book of the four Evangelists, that I may treat you with the best at last. Read, Boy, from the Place where you left off last.

Boy. *No Man can serve two Masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other: You cannot serve God and Mammon. Therefore, I say unto you, take no thought for your Life, what you shall eat, or what you shall drink: Nor yet for your Body, what you shall put on. Is not the Life more than Meat, and the Body than Raiment?*

Eu. Give me the Book. In this Place *Jesus Christ* seems to me, to have said the same Thing twice: For instead of what he had said in the first Place, i. e. *he will hate*; he says immediately, *he will despise*. And for what he had said before, *he will love*, he by and by turns it, *he will hold to*. The Sense is the same, tho' the Persons are chang'd.

Ti. I do not very well apprehend what you mean.

Eu. Let me, if you please, demonstrate it mathematically. In the first Part, put *A* for the one, and *B* for the other. In the latter Part, put *B* for one, and *A* for the other, inverting the Order; for either *A* will hate, and *B* will love, or *B* will hold to, and *A* will despise. Is it not plain now, that *A* is twice hated, and *B* twice beloved?

Ti. 'Tis very clear.

Eu. This Conjunction, *or*, especially repeated, has the Emphasis of a contrary, or at least, a different Meaning. Would it not be otherwise absurd to say, *Either Peter shall overcome me, and I'll yield; or I'll yield, and Peter shall overcome me?*

Ti. A pretty Sophism, as I'm an honest Man.

Eu. I shall think it so when you have made it out, not before.

The. I have something runs in my Mind, and I'm with Child to have it out : I can't tell what to make on't, but let it be what it will, you shall have it if you please ; if it be a Dream, you shall be the Interpreters, or midwife it into the World.

Eu. Although it is looked upon to be unlucky to talk of Dreams at Table, and it is immodest to bring forth before so many Men ; but this Dream, or this Conception of thy Mind, be it what it will, let us have it.

The. In my Judgment it is rather the Thing than the Person that is chang'd in this Text. And the Words *one* and *one* do not refer to *A* and *B* ; but either Part of them, to which of the other you please ; so that chuse which you will, it must be opposed to that, which is signified by the other ; as if you should say, you shall either exclude *A* and admit *B*, or you shall admit *A* and exclude *B*. Here's the Thing chang'd, and the Person the same : And it is so spoken of *A*, that it is the same Case, if you should say the same Thing of *B* ; as thus, either you shall exclude *B* or admit *A*, or admit *B* or exclude *A*.

Eu. In Truth, you have very artificially solv'd this Problem : No Mathematician could have demonstrated it better upon a Slate.

Soph. That which is the greatest Difficulty to me is this ; that we are forbidden to take Thought for to Morrow ; when yet, *Paul* himself wrought with his own Hands for Bread, and sharply rebukes lazy People, and those that live upon other Men's Labour, exhorting them to take Pains, and get their Living by their Fingers Ends, that they may have wherewith to relieve others in their Necessities. Are not they holy and warrantable Labours, by which a poor Husband provides for his dear Wife and Children ?

Ti. This is a Question, which, in my Opinion, may be resolv'd several Ways. First of all, This Text had a particular Respect to those Times. The Apostles being dispers'd far and wide for the Preaching of the Gospel, all sollicitous Care for a Maintenance was to be thrown aside, it being to

be supply'd otherwise, having not Leisure to get their Living by their Labour; and especially, they having no Way of getting it, but by Fishing. But now the World is come to another Pass, and we all love to live at Ease, and shun Pains-taking. Another Way of expounding it may be this; Christ had not forbid Industry, but Anxiety of Thought, and this Anxiety of Thought is to be understood according to the Temper of Men in common, who are anxious for nothing more than getting a Livelihood; that setting all other Things aside, this is the only Thing they mind. And our Saviour does in a Manner intimate the same himself, when he says, that one Man cannot serve two Masters. For he that wholly gives himself up to any Thing, is a Servant to it. Now he would have the Propagation of the Gospel be our chief, but yet, not our only Care. For he says, *Seek ye first the Kingdom of Heaven, and these Things shall be added unto you.* He does not say, seek only; but seek first. And besides, I take the Word to Morrow, to be hyperbolic, and in that, signifies a Time to come, a great While hence, it being the Custom of the Misers of this World, to be anxiously scraping together, and laying up for Posterity.

Eu. We allow of your Interpretation; but what does he mean, when he says, *Be not solicitous for your Life, what you shall eat?* The Body is cloth'd, but the Soul does not eat.

Ti. By *Anima*, is meant Life, which can't subsist without Meat (or is in Danger, if you take away its Food): But it is not so, if you take away the Garment, which is more for Modesty than Necessity. If a Person is forc'd to go naked, he does not die presently; but Want of Food is certain Death.

Eu. I do not well understand how this Sentence agrees with that which follows; *Is not the Life more than Meat, and the Body than Raiment?* For if Life be so precious, we ought to take the more Care of it.

Ti. This Argument does rather increase our Sollicitousness than lessen it.

Eu. But this is none of our Saviour's Meaning; who, by this Argument, creates in us a stronger Confidence in the

Father: For if a bountiful Father hath given us *gratis* that which is the more valuable, he will also bestow upon us what is less valuable: He that has given us Life, will not deny us Food: And he that has given us Bodies, will by some Means or other give us Cloaths too: Therefore, relying upon his Bounty, we have no Reason to disquiet ourselves with Anxiety of Thought, for Things of smaller Moment. What remains then, but using this World, as though we used it not, we transfer our whole Study and Application to the Love of heavenly Things, and rejecting the World and the Devil universally, with all his crafty Delusions, we cheerfully serve God alone, who will never forsake his Children? But all this While, here's no Body touches the Fruits. Certainly you may eat this with Joy, for this is the Product of my own Farm, and did not cost much Care to provide it.

Ti. We have very plentifully satisfied our Bodies.

Eu. I should be glad if you had satisfied your Minds too.

Ti. Our Minds have been satisfy'd more plentifully than our Bodies.

Eu. Boy, take away, and bring some Water; now, my Friends, let us wash, that if we have in eating contracted any Guilt, being cleansed, we may conclude with a Hymn: If you please, I'll conclude with what I begun out of St. *Chrysostom.*

Ti. We entreat you that you would do it.

Eu. *Glory to thee, O Lord; Glory to thee, O holy One; Glory to thee, O King; as thou hast given us Meat for our Bodies, so replenish our Souls with Joy and Gladness in thy holy Spirit, that we may be found acceptable in thy Sight, and may not be made ashamed, when thou shalt render to every one according to his Works.*

Boy. *Amen.*

Ti. In Truth, it is a pious and elegant Hymn.

Eu. Of St. *Chrysostom's* Translation too.

Ti. Where is it to be found?

Eu. In his 56th Homily on St. *Matthew.*

Ti. I'll be sure to read it to Day : But I have a Mind to be informed of one Thing, why we thrice wish Glory to Christ under these three Denominations, of *Lord, Holy, and King.*

Eu. Because all Honour is due to him, and especially in these three Respects. We call him Lord, because he hath redeem'd us by his holy Blood from the Tyranny of the Devil, and hath taken us to himself. Secondly, We stile him Holy, because he being the Sanctifier of all Men, not being content alone to have freely pardoned us all our Sins *gratis* by his holy Spirit, hath bestow'd upon us his Righteousness, that we might follow Holiness. Lastly, We call him King, because we hope for the Reward of a heavenly Kingdom, from him who sits at the Right-Hand of God the Father. And all this Felicity we owe to his gratuitous Bounty, that we have *Jesus Christ* for our Lord, rather than the Devil to be a Tyrant over us ; that we have Innocence and Sanctity, instead of the Filth and Uncleaness of our Sins ; and instead of the Torments of Hell, the Joys of Life everlasting.

Ti. Indeed it is a very pious Sentence.

Eu. This is your first Visit, Gentlemen, and I must not dismiss you without Presents ; but plain ones, such as your Entertainment has been. Boy, bring out the Presents : It is all one to me, whether you will draw Lots, or every one chuse for himself, they are all of a Price ; that is to say, of no Value. You will not find *Heliogabalus's* Lottery, a hundred Horses for one, and as many Flies for another. Here are four little Books, two Dials, a Lamp, and a Pen-Case : These I suppose will be more agreeable to you than Balsams, Dentrifices, or Looking-Glasses.

Ti. They are all so good, that it is a hard Matter to chuse ; but do you distribute them according to your own Mind, and they'll come the welcomer where they fall.

Eu. This little Book contains *Solomon's* Proverbs in Parchment, it teaches Wisdom, and it is gilded, because Gold is a Symbol of Wisdom. This shall be given to our

grey-headed *Timothy*; that according to the Doctrine of the Gospel, to him that has Wisdom, Wisdom shall be given and abound.

Ti. I will be sure to make it my Study, to stand in less Need of it.

Eu. *Sophronius*, this Dial will suit you very well, whom I know to be so good a Husband of your Time, that you won't let a Moment of that precious Thing be lost. It came out of the furthest Part of *Dalmatia*, and that's all the Commendation I shall give it.

Sophr. You indeed admonish a Sluggard to be diligent.

Eu. You have in this little Book the Gospel written on Vellum; it deserv'd to be set with Diamonds, except that the Heart of a Man were a fitter Repository for it. Lay it up there, *Theophilus*, that you may be more and more like to your Name.

The. I will do my Endeavour, that you may not think your Present ill bestow'd.

Eu. There are St. *Paul's* Epistles; your constant Companions, *Eulalius*, are in this Book; you use to have *Paul* constantly in your Mouth, and he would not be there, if he were not in your Heart too: And now for the Time to come, you may more conveniently have him in your Hand, and in your Eye. This is a Gift with good Counsel into the Bargain. And there is no Present more precious than good Counsel.

Eu. This Lamp is very fit for *Chrysoglottus*, who is an insatiable Reader; and as *M. Tully* says, a Glutton of Books.

Ch. I give you double Thanks; first, for so choice a Present, and in the next Place, for admonishing a drowsy Person of Vigilance.

Eu. *Theodidactus* must have this Pen-Case, who writes much, and to excellent Purposes; and I dare pronounce these Pens to be happy, by which the Honour of our Lord *Jesus Christ* shall be celebrated, and that by such an Artist.

The. I would you could as well have supply'd me with Abilities, as you have with Instruments.

Eu. This contains some of the choicest of *Plutarch's* Books of Morals, and very fairly written by one very well skill'd in the *Greek*; I find in them so much Purity of Thought, that it is my Amázeament, how such evangelical Notions should come into the Heart of a Heathen. This I will present to young *Uranius*, that is a Lover of the *Greek* Language. Here is one Dial left, and that falls to our *Nephalius*, as a thrifty Dispenser of his Time.

Neph. We give you Thanks, not only for your Presents, but your Compliments too. For this is not so much a making of Presents, as Panegyricks.

Eu. I give you double Thanks, Gentlemen: First for taking these small Matters in so good Part; and secondly, for the Comfort I have receiv'd by your learned and pious Discourses. What Effect my Entertainment may have upon you I know not; but this I am sure of, you'll leave me wiser and better for it. I know you take no Pleasure in Fiddles or Fools, and much less in Dice: Wherefore, if you please, we will pass away an Hour in seeing the rest of the Curiosities of my little Palace.

Ti. That's the very Thing we were about to desire of you.

Eu. There is no Need of entreating a Man of his Word. I believe you have seen enough of this Summer Hall. It looks three Ways, you see; and which Way soever you turn your Eye, you have a most delicate Green before you. If we please, we can keep out the Air or Rain, by putting down the Sashes, if either of them be troublesome; and if the Sun is incommodious, we have thick folding Shutters on the out-Side, and thin ones within, to prevent that. When I dine here, I seem to dine in my Garden, not in my House, for the very Walls have their Greens and their Flowers intermix'd; and 'tis no ill Painting neither. Here's our Saviour celebrating his last Supper with his elect Disciples. Here's *Herod* a keeping his Birth-Day with a bloody Banquet. Here's *Dives*, mention'd in the Gospel, in the Height of his Luxury, by and by sinking into Hell. And here is *Lazarus*, driven away from his Doors, by and by to be receiv'd into *Abraham's* Bosom.

Ti. We don't very well know this Story.

Eu. It is *Cleopatra* contending with *Anthony*, which should be most luxurious; she has drunk down the first Pearl, and now reaches forth her Hand for the other. Here is the Battel of the *Centaur*s; and here *Alexander* the Great thrusts his Launce through the Body of *Clytus*. These Examples preach Sobriety to us at Table, and deter a Man from Gluttony and Excess. Now let us go into my Library, it is not furnish'd with very many Books, but those I have, are very good ones.

Ti. This Place carries a Sort of Divinity in it, every Thing is so shining.

Eu. You have now before you my chiefest Treasure: You see nothing at the Table but Glass and Tin, and I have in my whole House but one Piece of Plate, and that is a gilt Cup, which I preserve very carefully for the Sake of him that gave it me. This hanging Globe gives you a Prospect of the whole World. And here upon the Wall, are the several Regions of it describ'd more at large. Upon those other Walls, you have the Pictures of the most eminent Authors: There would be no End of Painting them all. In the first Place, here is *Christ* sitting on the Mount, and stretching forth his Hand over his Head; the Father sends a Voice, saying, *Hear ye him*: the Holy Ghost, with outstretch'd Wings, and in a Glory, embracing him.

Ti. As God shall bless me, a Piece of Work worthy of *Apelles*.

Eu. Adjoining to the Library, there is a little Study, but a very neat one; and 'tis but removing a Picture, and there is a Chimney behind it, if the Cold be troublesome. In Summer-Time it passes for solid Wall.

Ti. Every Thing here looks like Jewels; and here's a wonderful pretty Scent.

Eu. Above all Things, I love to have my House neat and sweet, and both these may be with little Cost. My Library has a little Gallery that looks into the Garden, and there is a Chapel adjoining to it.

Ti. The Place itself deserves a Deity.

Eu. Let us go now to those three Walks above the other that you have seen, that look into the Kitchen Garden. These upper Walks have a Prospect into both Gardens; but only by Windows with Shutters; especially, in the Walls that have no Prospect into the inner Garden, and that's for the Safety of the House. Here upon the Left-Hand, because there is more Light, and fewer Windows, is painted the whole Life of *Jesus*, out of the History of the four Evangelists, as far as to the Mission of the Holy Ghost, and the first Preaching of the Apostles out of the Acts; and there are Notes upon the Places, that the Spectator may see near what Lake, or upon what Mountain such or such a Thing was done. There are also Titles to every Story, with an Abstract of the Contents, as that of our Saviour, *I will, Be thou clean.* Over against it you have the Types and Prophecies of the Old Testament; especially, out of the Prophets and Psalms, which are little else but the Life of Christ and Apostles related another Way. Here I sometimes walk, discoursing with myself, and meditating upon the unspeakable Counsel of God, in giving his Son for the Redemption of Mankind. Sometimes my Wife bears me Company, or sometimes a Friend that takes Delight in pious Things.

Ti. Who could be tired with this House?

Eu. No Body that has learn'd to live by himself. Upon the upper Border (as though not fit to be among the rest) are all the Popes Heads with their Titles, and over against them the Heads of the *Cæsars*, for the better taking in the Order of History. At each Corner, there is a Lodging Room, where I can repose myself, and have a Prospect of my Orchard, and my little Birds. Here, in the farthest Nook of the Meadow, is a little Banqueting House; there I sup sometimes in Summer, and I make Use of it, as an Infirmary, if any of my Family be taken ill, with any infectious Disease.

Ti. Some People are of Opinion, that those Diseases are not to be avoided.

Eu. Why then do Men shun a Pit or Poison? Or do

they fear this the less, because they don't see it? No more is the Poison seen, that a Basilisk darts from his Eyes. When Necessity calls for it, I would not stick to venture my Life: But to do it without any Necessity, is Rashness. There are some other Things worth your seeing; but my Wife shall shew you them: Stay here this three Days if you please, and make my House your Home; entertain your Eyes and your Minds, I have a little Business abroad: I must ride out to some of the Neighbouring Towns.

Ti. What, a Money Business?

Eu. I would not leave such Friends for the Sake of receiving a little Money.

Ti. Perhaps you have appointed a hunting Match.

Eu. It is a Kind of Hunting indeed, but it is something else I hunt, than either Boars or Stags.

Ti. What is it then?

Eu. I'll tell you: I have a Friend in one Town lies dangerously ill; the Physician fears his Life, but I am afraid of his Soul: For I don't think he's so well prepar'd for his End as a Christian should be: I'll go and give him some pious Admonitions that he may be the better for, whether he lives or dies. In another Town there are two Men bitterly at odds, they are no ill Men neither, but Men of a very obstinate Temper. If the Matter should rise to a greater Height, I am afraid it would be of ill Consequence to more than themselves: I will do all I can in the World, to reconcile them; they are both my Kinsmen. This is my hunting Match, and if I shall have good Success in it, we'll drink their Healths.

Ti. A very pious Hunting, indeed; we pray heartily, that not *Delia* but *Christ* would give you good Success.

Eu. I had rather obtain this Prey, than have two thousand Ducats left me for a Legacy.

Ti. Will you come back quickly?

Eu. Not till I have try'd every Thing; therefore, I can't set a Time. In the mean Time, be as free with any Thing of mine, as though it were your own, and enjoy yourselves.

Ti. God be with you, forward and backward.