

ADOLESCENCE;  
*infancy* OR, *Maad*  
JUVENILE PROSPERITY  
AND *1831*  
COTTAGE FRIENDSHIP.

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By J. DAVIES.  

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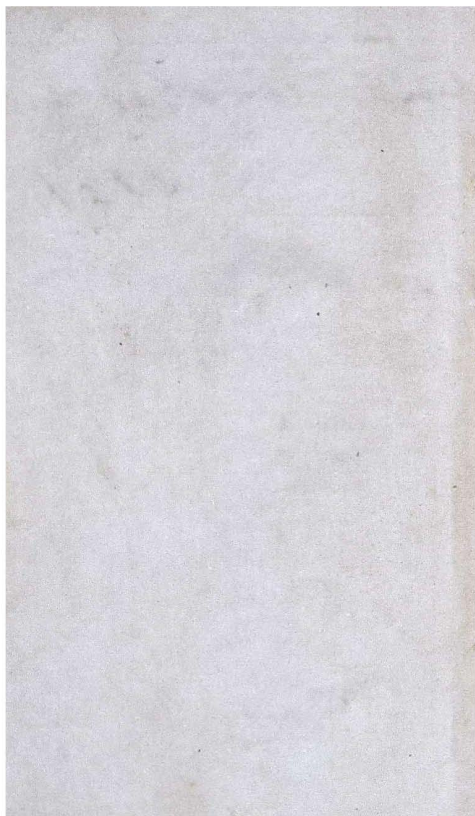
*1852*

Accept this plain if well design'd attempt  
To swell the youth with rapt'rous ambition  
To excel in goodness—to raise his thoughts,  
And shew that years of learning, if improv'd,  
Is time so well laid out, that riper life  
Will yield its stores of endless benefit;  
And, like the mariner who knows the shoals  
And dangers of the ocean, all escape  
By his experience. So the youth, careful  
To seize the advantage of instruction,  
Steers into life—he sees the requisites  
Wherewith to fill up each respective post.

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52 491  
TO THE 1794  
GOVERNORS AND SUBSCRIBERS  
TO THE  
PHILANTHROPIC SOCIETY,  
AND  
SUPPORTERS OF SUNDAY SCHOOLS.

WHILE you are busied in promoting the happiness of the destitute, by raising them from misery to usefulness in society, this humble incentive to the young man's understanding may confirm all the affectionate admonitions you have enforced

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forced in your own families, and prevail on them more seriously to attend to you in future. By dedicating it to the friends of philanthropy, I pay the tribute due to that humane principle that has established an asylum for indigence and a check to depravity. Succeeding ages will bless your memory, and rejoice that you opened the doors of beneficence wide for *all denominations*. May you have the satisfaction of seeing the good which you design to others flourishing in your own houses, that your *sons and children's children* may fill the philanthropic seats in the government of the society, to the latest period.



The generous candour which constitutes your design, and unites you in a common good, shews, by your instrumentality, mankind is on the verge of happier periods; when knowledge, instead of slavery, shall preserve the necessary distinctions in the world. Ignorance has deluged society with calamities; and in Sunday Schools I perceive the bright beam of learning diffusing its light. The consciences of youth will become enlightened remembrancers in their breasts, and, by being judges of their own thoughts, they will shun the commission of actions that must eventually disgrace them.

This is one side of the advantage : on the other hand, man being an active creature, if from conviction he loses a relish for vice, he will pursue a course more honourable to himself, and mingling with society, he gets established in his plan by the force of reason and example. Temptations to vicious practices cannot so easily prevail, which, for want of some education, might gain the ascendancy. Sunday Schools will give children a relish for instruction ; it can never be irksome, only having it occasionally ; and their circumscribed opportunities may be supplied by voluntary application.

May

May the Philanthropic Society in consolidating their liberality, and devoting themselves to fill the world with knowledge, by pruning and cultivating the minds of the fatherless and stranger, succeed in encouraging morality and increasing its example. Greater views present themselves as the probable consequence of your benevolence. Methinks I see many of them heirs of salvation, and entering, time after time, into the courts of glory, gladly welcomed by celestial inhabitants. May your own children experience all the blessings of your reward in doing good to your fellow-creatures, by not only  
saying

saying to the destitute, Be ye fed,  
clothed, and instructed, but, like  
the good Samaritan, in seeing it  
done.

I remain,  
with the greatest respect,  
Ladies and Gentlemen,  
your obedient servant,

Leadenhall-Street,  
1794.

JOHN DAVIES.

PREFACE.

## P R E F A C E.

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THE following thoughts were penned in order to prevent the young mind from being warped by folly, from the evil of yielding to bad example, and to rouse him to nobler pursuits.

If, among the profusion of books with which the world abounds, any fortuitous circumstance should rescue this least of all from obscurity, by covering its imperfections with the mantle of candour, so that it may be the more generally received and made useful to the rising generation, *the author's wishes will be at their fullest extent.*

Before a youth reads for instruction of his own choice, he seeks something entertaining,

tertaining, when a novel may fall into his hands full of the intrigues of dissipation, although wound up in the sequel in favour of virtue. In pleasing the fancy this little history attempts insensibly to edify and enrich the mind with a laudable emulation to be adorned with the wreaths of knowledge. Perhaps many an anxious mother may present her son with this monitor in the disguise of amusement; may it prove like casting their bread upon the waters, that they may find after many days.

To root up false springs of action in a youth is too frequently impracticable; he must see his error by experience before he is changed: when entered into the career of folly it is a long while before the charm is destroyed; like many diseases of the body, it must have its course;



course ; besides the loss of time, there are other very fatal consequences.

A good beginning is of the first importance to a young man, and if he finds the value of it, he cannot long prefer the object that weans him from it. A promising boy, without any patrimonial expectation, will soon get on equal advantages with the pampered youth that has been taught to put a higher value on his family consequence than his mental attainments. It is a material point to meet every change, and improve every stage of life, by reflections on the experience of the past. If a boy has been attentive at school, in his next situation, either of profession or trade, he will soon become a valuable acquisition ; companions will lose the power of pleasing unless some good is to be obtained from their actions. His  
circum-

circumspection will be ever on the watch, and shew him most of the dangers of life without falling into them. May this little book serve as a direction post to keep him in his way.

The writer does not expect to please all by his Adolescence; his liberality on religious topics may be misconstrued. Various have been the modes of worship among Christians since the Messiah ascended into heaven; and the Old Testament often exalts that manner of adoration that comes from the heart, without speaking of the place. When the heart is truly circumcised and separated from the love of the world, it is the temple of the most High: with this sincerity, whatever form or situation was most peculiar to the time, it was equally enjoyed as the most popular mode of the present day.

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One has worshipped in a mountain, another in the valley; one on the sea, another in the field; some in the house, others in a temple; at one time in a tent, another in a church: neither the roof or its title can make any difference; and let the soul that dissents from the writer prefer his church in the most obsolete and unviolated observance; or the meeting with the most rigid dissension, still his candour accompanies him, and receives him as a fellow-traveller to the same spiritual kingdom.

For boys under eleven years of age there may be less simplicity in the language than is proper for their years; most part consists of the relations and correspondence of Diogenes. In general it may suit from this age to seventeen or eighteen, a time

prehend the drift of sentiment, and not so hacknied in the practice of criticism as to look above the good intended to them. The chief characters in the history are inverted, till, in the course of it, the cause is explained. Diogenes had often been in search of a boy after his own mind, that he might instruct him cautiously to enter into life; but not succeeding, he commissioned the usher of a neighbouring school to mark such boys in whom he discovered any thing promising, and, if possible, characterise them according to their different turns or inclination of settling in the world.

It frequently happens that young men, long before they attain a suitable age for entering into the married state, form some mistaken attachment or other, that afterwards they are ashamed of recognizing:  
the

the writer thought proper to introduce a few hints on *this head*, to arm his young readers against the too early admission of a passionate regard for any object. Many an innocent attachment has proved a very ridiculous one, and it is not unfrequent that unguarded love terminates in unions entered into *so early* as to afford more time than was agreeable to the lovers to *repent of it afterwards*.

It is hoped the young reader will find himself much interested in the maxims presented to him, and maturer persons, inquisitive to know what is most strenuously recommended to youth, will find some things applicable to the general order of life.

Female tuition comes more immediately under the dispensation of the mother; the writer has drawn a short sketch  
of



of a lady educated without all the fine arts of affectation; the sweetness of her disposition may be known at once by the ease and affability of her manner—a man of worth is soonest won by the *unaffectedness* of female virtue.

Parents should beware of abridging the youth's education because their circumstances are too circumscribed for a boarding-school, disregarding a day-school as beneath the honour of the family; the latter may be found *best* for females, but at all events nothing should interfere with the child's right of education according to the situation of its friends.



ADOLESCENCE;  
OR,  
JUVENILE PROSPERITY.

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SENEGOLD was a venerable sage, and celebrated for his virtue and philosophic knowledge; he frequently walked near a seminary, where many youths were placed to finish their education. Often some of the rudest among them insulted him, and exhausted their ribaldry on the peculiarity of his dress and sedateness of his countenance. Six young men belonging to the school were very differently impressed, and, after some conversation on the subject, resolved on following him as he returned home to his  
B. cottage.

cottage. Ecnarevesrep introduced them, and apologized for intruding themselves into his company; but prepossessed in favor of his candour, he would proceed to explain their motives. “ You may conclude, when you find we belong to yonder school, that our sincerity is to be suspected, but we really disapprove of the ill behaviour of some of our fellows, and come as simply to profit by your experience, as bees exhale their honey out of the full-blown flower. ’Tis true, the singularity of your appearance awakened our curiosity, and we concluded you might have much to communicate out of the ordinary course of instruction, and we hope the illiberality of others will not prejudice you against us. As you may perceive, we are nearly the same age, and of one design, to ripen our knowledge, that

that we may have it to use, instead of having it to buy, on entering into life. We have now taken advantage of an allowed recreation from study to search after some practical essays on human life."

Charmed as he beheld them, the sage conducted them into his parlour, where, placing them on seats, he exclaimed, "Promising boys! my whole life has been devoted to the search of such characters as yourselves, but I found the generality blindly pursuing the dissipations of the age." Having inquired their names, he wrote them down. Then Senegoid addressed them again, and said, "It was a noble and advantageous pursuit they had in view, and by persevering the purpose must be crowned with success. Your very countenances express a thirst after knowledge: to gratify you I shall withhold nothing

that I can communicate. The great privilege of a liberal education qualifies you for the undertaking; - it enables the youth that is virtuously inclined to display each beautiful trait in his character, conceals his deformities by resisting every vicious propensity, and cleanses his disposition of the dross of his fallen nature. I will endeavour to illustrate this observation by a concise narrative, confident that a youth lays a good foundation to build his future character upon, who closely attends to instruction at school."

Phideliuſ and Careleſs were at a very eminent ſchool near the metropolis; their friends withheld no expence, conſidering, in proportion to their advantages, they would return accompliſhed and inſtructed; and furniſhed them with numberleſs books, in order that they might

lay

lay the most necessary superstructure of knowledge, a good education. Near the same place was a charity school. It happened, as they were returning from bathing, that one of the charity boys was on the road, some little distance before them, reading with great attention. Careless jocosely asked him if he was construing Virgil. No; I am not learning Latin, but, whenever I have the opportunity, this little book has taught me to improve it—'tis my father's legacy—he was a poor, but a good man, and this is the only boon Providence permitted him to leave me: it is entitled, Life in Perspective, and may do me more good than if he had bequeathed me a thousand pounds; it has increased my attention to learning, shewn me the unprofitableness of play instead of books, and bent me to the best



of my capacity to lose no time in cultivating my mind. Phideliuſ longed for a ſight of it, but thought Henry had not read it. “ Why,” ſaid Careleſs, “ you ſeem to aim at being wiſer than your neighbours, and by a hop, ſtep, and jump into life, leave your betters behind.” His companion had a good opinion of Henry’s plan, and reſolved on taking out a leaf of his book, or, which is the ſame thing, turn over a new one in his own. “ A day’s play in various games is but ſo much fatigue and fruitleſs emulation; whereas, if I excel in underſtanding, I have an inexhauſtible fund for future entertainment, profit, and honour.”

Henry.—If a peruſal of this book will afford you any pleaſure, either of you are very welcome, provided you promiſe to aſſiſt me in the Latin grammar, more or leſs,



less, on the holidays. Phidelius said he would accede to the proposition, and gave Henry a shilling as the earnest of his promise, desiring him to be punctual in meeting in the Willow-Walk, after dinner on whole, and at four o'clock on half holidays. Careless said this was dull stuff enough in school, and the idea of making an amusement of it was intolerable; I'll keep my ears out of the din of it, and move off to yonder cricket match; therefore adieu. Alas! said Henry, that young gentleman seems to be mistaken in his choice, and seeks more greedily transient than abiding gratifications.

Phidelius.—I have often reflected on the vanity of youth, but used to allow its prevalence, supposing my wild oats must be all sowed before I could expect to shew the man with effect.

Henry.

Henry.—I am sure, if my father's gift was universally read, many youths, not wholly slaves to pleasure, would dread sowing such bad seed, which may be compared to the tares in Scripture, that produces a harvest of ills and a life of reflection.

Phidelius.—It has this moment occurred to me, and in the benefit of our school-fellows we may secure our own, that if alternately we read a few passages out of your book to as many as choose to attend; and we may enforce them, by giving our sentiments, and commenting on the most pertinent remarks; that we shall stir up a laudable emulation among our companions.

Henry.—I approve of the idea: indeed, at first sight of it, I imagine some good consequence will certainly attend it to them and ourselves; I would not have it laid aside on any consideration; but the  
 meanness

meanness of my abilities and situation would expose me to ridicule, and the design to a miscarriage; but if you will undertake it, I will gladly assist you, and bring all the poor boys I have any influence over. Some difficulties may arise, but a certain cautious way of acquainting them of it may insure you a quiet and an attentive hearing. Suppose we begin on Saturday afternoon.

Phidelius.—Agreed. Therefore take the following method to prepare them for the meeting. Publish it among them, that on such a day a question will be proposed in the Long Meadow, and half-a-crown reward given to the owner of the best definition of it.—They now parted, determining on an interview in a day or two, to consider on the expedience of the measure. During this interval, I shall  
give

give you some account of the families of  
 these boys. Phidelius was the only son  
 of a beneficed clergyman; he had all the  
 privileges of a good education, and an ex-  
 cellent example in his parents: his father  
 repeatedly descended to his son's capacity,  
 encouraged him to express his dawning  
 thoughts, and, by a friendly conciliatory  
 deportment, won the love and confidence  
 of his child. Careless was the last of six  
 children; his father was an eminent gro-  
 cer in London, and spared no encourage-  
 ment to make them more conversant  
 than himself in the polite arts; he was  
 universally esteemed a man of fortune.  
 this son, Theophilus Careless, qualified  
 or not, was intended and set apart for the  
 ministry. Henry's father was no other  
 than a journeyman bricklayer; and once  
 worked for the late alderman B——, who  
 by

by honest industry brought up a family of four children. I shall suspend my strictures upon youth, and display of an animated entrance into life, till by this anecdote I shew the advantages of attention to scholastic exercises.

Ecnarevesrep. — I hope time did not cool the intention of these enterprising boys; I should have enjoyed being one of their first auditory; I would have helped to preserve order.

Senegoid. — Agreeably to this arrangement, Phidelius, accompanied by fifteen school-mates, chose the spot, and with their knives dug up some turf to make an eminence for Phidelius to stand upon. He was looking out, impatient for Henry. Benevolus saw him coming at a distance, and told Phidelius a little tribe of boys was at his heels. By the good management



nagement of Phidelius all the boarding-school boys were prepossessed in favour of Henry, who was welcomed with great condescension. Phidelius stepped upon the turfed erection, and informed them the book he held in his hand was necessary to be read to every person present, and an earnest regard to its system recommended, without which the spirit and success of their employment in school hours was destroyed.

Agreeably to my advertisement among you, I proceed to propose the question. I shall give half-a-crown to the best answerer of it, and send him home honoured with laurels of approbation: "Which is the greatest in its kind, the mortification of a neglected instruction when the season for improvement is past, or the satisfaction of that mind who possesses the benefit



benefits of a good education by his assiduity to obtain it?"—You have all an equal opportunity of considering it, not having put any one of you in possession of it before: perhaps the sentiments in this little book may stimulate some of you to make hay while the sun shines.—Careless by this time had acquainted the usher of the convention, and brought him to witness it, expecting him to report Phideli-  
 us to the master. By a path between the willows, on the rivulet side, they approached unobserved. Phideli-  
 us read out of Time in Perspective, a letter from a guardian and godfather to his ward.

Dear Boy,

WITHOUT flattery to my own feelings or conduct towards you, I have  
 c often

often wished every orphan met with the parent in their nominal friends to whose care their future subsistence and happiness is intrusted. I have taken up this duty, and wish to discharge it with the utmost scrupulosity. I am anxiously solicitous to engraft knowledge upon your infant years, and save you all the pains, sorrow, and disappointment of acquiring it by experience. It is generally allowed, the continental part of Europe is full a century behind this nation in every improvement; and it is obvious, when we recollect how sacred we hold freedom in religion, freedom in commerce, and the arts and sciences: every thing is encouraged in Great Britain that the meanest individual presents to the public, if accompanied with merit; the laws are bound to cherish the general good. If I should

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 should succeed by the following treatise,  
 more deeply to impress your mind with  
 the importance of learning and drinking  
 deep in the cup of wisdom, before your  
 choice become vitiated by the nothing-  
 ness of variety and folly, and your memory  
 scratched all over with unimportant tri-  
 fles, I shall be superlatively happy. In-  
 struction is the first thing of importance  
 presented to youth. Folly, in the gay  
 attire of pleasure, repeatedly dissuades  
 him from making such an intrinsic elec-  
 tion, by which the dye of his future  
 years are cast. This, in a general  
 sense, determines the sphere of his circle  
 through life. If you are wise to seize  
 the opportunity, and fortunate to fix on  
 books, as your highest gratification, in-  
 stead of play, you will soon find yourself  
 capable of moving unclogged by igno-  
 rance,

rance, attaching to your train of acquaint-  
 ance such friends as will promote your  
 happiness as well as interest ; as a birdlime  
 ball is the brighter for rolling in the dia-  
 mond dust, so will your knowledge, with  
 equal adhesion, secure to you some valu-  
 able friends. This is the way to climb  
 the highest pinnacle of greatness. A dull  
 scholar makes a poor man ; while a  
 smart scholar, though destitute of a far-  
 thing, will make his way to the seat of  
 honour. What language can I use, what  
 sentiments enforce, to wean your love from  
 play ? I do not urge it because you, in par-  
 ticular, are so fond of it ; many may be  
 more greedily attached to it. It is no  
 unnatural thing to be in love with. I  
 do not reflect on you, it is congenial with  
 the very being of a boy ; but if I could  
 convince you, so far as to make a sacri-  
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fice of your inclination for present things,  
 and get you to hearken to the advantages  
 of sowing instead of reaping, you would  
 be a considerable gainer. The hand  
 that is picking flowers in the garden, and  
 the industrious hand that is strewing the  
 grain in the field on the other side of the  
 hedge, affords a pertinent contrast. The  
 flowers are gathered and perish, the corn  
 is buried, but rises in a short time abun-  
 dantly to increase. Pursue the road, en-  
 lightened by instruction, and though a  
 little rough, through self-denial, be as-  
 sured it is the nearest cut to prosperity.  
 Your companions, heedless of this great  
 secret, will be jogging on the highway  
 of indifference, and when they come into  
 the heat of life's journey, they will find, to  
 their great mortification, you are got to the  
 top of the hill, while their inattentive walk-



ing has brought them at the very bottom of its declivity, in the valley of poverty, disappointment, and obscurity. If you spring from the common propensities of a boyish mind, and escape out of the arms of Folly, Wisdom will take you by the hand, and at an early period greatly distinguish you, and, in spite of every envious ill wind, multiply the brilliancy of your prospects. Stir up in your mind a spirit of emulation; be determined to excel. Look through the obligation of a task to the satisfaction of the mastery of it. Abhor the very name of a dunce. An hour's application, assisted by your choice, will put you forwarder than a month's poring over it against your inclination. There is another secret will afford you a very useful hint. Try to get on the right side of your school-master or teacher,

this

this will change their hire into a pleasure; they will take more than ordinary pains with you, on account of the progress you make, and the credit you do to their exertions. Never offend their diligence by inattention, and you will innocently rob your giddy school-mate of their minuter care; nay, your preceptor may become an involuntary slave to you, and he will meet his reward by appointing you to the head of a class. Here the repetition of what you learnt before engraves a-new all the faint tints in your memory, and brings this and the other thing to your observation, that before escaped you. Another great object, inseparably connected with scholastic advantages, is, the improvement of the memory; after the jewels are collected the casket should be well secured from decay.

To

To this end let your mind often muster, it, y  
 and take knowledge of what has been ftead  
 committed to its memory. Strive to un- leaf  
 derstand well, and recognize by frequent next  
 repetition what you have learnt. This The  
 sort of digestion will affimulate your ract  
 learning into the very faculties of your or ag  
 soul, and prove a reservoir for future occa- thei  
 sion. A conscious superiority over the thei  
 other boys will afford you richer satisfac- thei  
 tion than you would reap from passing or you  
 rather wasting your time in play. Let way  
 the same policy and attention be extended are  
 to every one in the family, even to the the  
 domestic: you may ensure the privilege fur  
 of going to the library; be introduced to Th  
 his visitors as the first scholar; and you fall  
 will receive civilities from the servants. In par  
 short, this thoughtful proceeding renders tha  
 your school your home, and, after leaving you  
 it,

it, you will think of it with regret instead of remorse or dislike. Another leaf of Time next unfolds itself. You are next called to action, to learn and practise. The first step into life displays the character, and stamps the impression either for or against on the world's mind. To prevent their censure is better than to recover their good-will; they will make up their opinion, and give their report by your first transactions; and bear this always on your mind, that its prejudices are not easily eradicated. If you yield to the allurements of pleasure, you will as surely become the dupe of dissipation. Therefore be *so* cautious of falling by a false representation to your fancy or companions, and jealous even of yourself, that no snare may gain admittance to your inclination in disguise. — Phidelius  
 shut

shut the book, promising to read the remaining interesting parts of it at some future period. And now, my fellow youths, I thank you, and heartily too, for your silence and attention. I request your respective sentiments on the question.

\* \* \* \* \*

A longer pause taking place than he expected, he was going to ask if no one was prepared with a reply, when the usher, at that instant perceiving that the discovery of his presence among them was the cause, stepped forward, and told them all, that from his knowledge of youth and life in general, a regard to the golden rule just now laid down by Phidelijs, would save the most part, if not all of them from the common calamities of the world, and render them respectable in

society



society; and so far was he from condemn-  
 ing their proceeding, he should certainly  
 recommend the master to continue the  
 plan under his own patronage. He  
 thought, from Careless's account, Phide-  
 ius had turned methodist preacher; but  
 he was agreeably deceived, and he urged  
 some of them to give a definition to the  
 interrogation. Henry took courage, and  
 gave his opinion, "That the mortifica-  
 tion and remorse attending a neglected  
 education, was far greater in its kind  
 than the satisfaction of an improved one;  
 because, although we enjoy, we do not  
 sufficiently estimate the good we possess."  
 This turn of the answer being so opposite  
 to the general acceptance of ideas on the  
 question, that all, even the usher, was  
 struck with Henry's sensibility. I shall  
 not tire you with too long a relation,  
 having

having some thoughts of my own to communicate relative to the advantages of education; but, as you seem all inquiry into the fate of these sensible youths, let it suffice to observe, they were honoured made useful, and much respected at school. Phidelius lived to be an eminent and valuable country 'squire, and Henry made his way to be lord mayor of London. Senegoid remarked it was growing late, and recommended their return home, assuring them all he might be commanded on the following holiday, the king's birth-day, when he would resume the subject. Ecnarevesrep spoke with great energy as to the high sentiment he entertained of Senegoid's philanthropy. Egaruoc assured the sage that he should take him for his monitor, that his maxims should be the standard of his ac-

and if he succeeded in its consequent enjoyment, he should ascribe all the credit of it to his generous advice. Suorepsorp said he thought it a good mode to get well furnished for a profitable journey through life. Ecitsuj and Nelag all along expressed their opinion by repeated nods of approbation. Noigiler requested he might, on the following day, be permitted to come alone, and have Senegoid's thoughts of some scruples he held against the study of the scriptures: this was cheerfully granted, and they all very gratefully took leave of Senegoid; and he afterwards declared he parted from them with regret.

In the evening of the ensuing day, Noigiler met Senegoid on the road to his house, when he proceeded to tell him he saw something so beautifully sublime, and elegantly expressive, in sacred writ, as to

prefer its reading to other books; but an almost insurmountable objection presented itself to deter him from its study. Merely to read, and not admire it, is very common, and according to the generality of worship; but to enter into the meaning, essence, spirit, and views, gladly to yield to its influence, will infallibly expose me to that obnoxious epithet, Methodist. I don't know what it means, but I have imbibed the most abhorred notions against this sect in my own family; at every school I have been at, frequently while visiting, I have remarked it ridiculed, but never explained. I understand they make great use of the scriptures; is it because they pervert them? for the matter must be cleared up before my prejudice, against even the word of God itself, is removed. I am afraid

to read with earnestness for fear I should fall into the errors of methodism.

Senegoid.—You have imposed a difficult task on me. This nick-name is too generally applied to the most exemplary pious; this serves as a barrier for the enemy of our souls to separate the world from the knowledge of God. Therefore, while I shew the evils and abuses of the word methodism, I shall necessarily bring popular prejudices into condemnation; 'tis of importance these things should be immediately explained to you, and every hindrance taken out of the way of your natural turn to examine the Scriptures. I shall be brief as possible, and begin with investigating the origin of these objections. In all ages, men have more or less observed the performance of worship to the Deity, and from the history of the

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church



church you find a material and superficial formal observance of it. In the profession of friendship, there are two descriptions, one is disinterested and sincere, the other has some hidden purpose to accomplish, and appears but friendship; so in religion, some people think it a subordinate concern, and others make it entirely subservient to their purposes, but both are deceived. God will not be mocked; for what a man soweth, that shall he also reap. If we could penetrate the soul of insincerity, either to God or man, its apostasy and deceit would present a horrid spectacle. God is a spirit, and they that worship him acceptably, must worship him in spirit and in truth. The great misfortune is, mankind think he is altogether such a one as themselves. That you may fully comprehend me, look at

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the solemnities of the adorations paid to God in our churches; how many ministers preach for their own admiration! how common is it for them to ask their friend how they performed! The better order of our congregations dress to be gazed at, and can enlarge on their neighbours' dresses better than the discourse; the inferior class lose the tediousness of the service in the wanderings of their imagination. When all mingle in the church-yard, what compliments, appointments, and unsuitable conversation, take place! Visiting, card-playing, and other intoxicating amusements choke all impressions of divine matters, and, like Shakespear's

“ Baseless fabric of a vision,

“ Leave not a wreck behind!”

The Dissenters likewise, in abstaining from form, fall into an inanimate worship;

ship; with many of them the spirit of religion is dead, and are contented in their informality. In this last description are included numberless denominations, some abounding with error, others with impiety. The name of Methodist originated with Whitfield and Westley, while at College; in visiting the sick, setting certain hours apart for prayer, meditation, and exhorting in small conventions, conducting the whole in a methodical manner. Adorning the religion of the Christian by such an example, gained themselves enemies in abundance; and it was no difficulty to stigmatize them by a name which distinguished their peculiarities. In length of time it is become as bad in idea, and general acceptation, as an inquisition for its enormities. 'Tis true enough, many have professed it under all

its opprobrium, with a view to deceive some good character or other; some have even, under a false zeal, turned preachers, and, by paying little regard to decorum, but much less to morality, have lessened the merits of the profession of Christianity in general. Mr. Westley's people still retain the character from denomination; but Methodism is now applied to every true worshipper of God. When a man is deeply impressed with a sense of sin, he comes out from the world, if by the grace of God he is delivered from its dominion. Can the worldling join him in his efforts to be restored to the image of God? neither can the believer be deceived by his innocent amusements; he sees through the name to their tendency, and finds they alienate the mind from nobler pursuits; he

he is constrained to shrink from them, though urged to it by relation or friend; he talks of calling upon the Lord, and is immediately suspected of Methodism; he is told that others go to church on Sundays, as well as himself, and that is as much as is required; that the Almighty takes all enthusiasts for hypocrites. Thus you may perceive that the odium originates in the mouths of such only as are inimical to heart religion, and applied both to dissenters and churchmen, who are actively instead of passively religious. In speaking of the different classes of religion, understand me as levelling my remarks at the unconverted part of each sect, who think they shall be saved by their particular profession. Forty years I have been of one opinion in this matter, and all my observations have confirmed it. I seldom have  
seen



seen a pious bigot, therefore, where I knew I could hear the Gospel of Jesus preached, I should think him weak indeed to believe there was an ordinance passed the council of heaven to prohibit its promulgation in the church, and refuse to accompany me there; by the same parity of reasoning can any one accuse God of partiality to a steeple, and because the place was distinguished by men, say he would do so also? No; I remember God is not confined to houses made with hands, but forms a temple of, and dwelleth in, that man that is of an humble and contrite spirit. I will now meet your opinion of the beauties of holy writ, and shew, was it unconnected with any obligations on mankind, I believe it would be had in universal repute; divested of these impediments, its sublimities

mities would take the lead of any modern elegance. Most probably it would be quite in fashion, and young ladies and gentlemen be directed to turn it into music, instead of some of the insipid compositions now in use. There is such a dignity in its language, so strikingly august and captivating to the understanding mind, that its advances to the heart bear the nearest affinity to the footsteps of God. It contains greater instances of wisdom, glory, honour, courage, valour, and success; miracles, remarkable occurrences, entertaining history, impartial biography, instructions to love and friendship, encouragement to moral duties, denunciations against the vicious, promises, blessings, and rewards to the pious, than are met with in any other book in the universe. In it is to be found

an account of the tremendous appearance of Jehovah to reveal his Holy Law. The same Jehovah in Jesus Christ, the Son of his love, in the New Testament, revealed himself a-new in the greatness of the glory of his humility: by a message of mercy, and an act of sacrifice, even of his own body, more effectually to repair the breach of the broken covenant of the law, that whosoever should hereafter believe on him that died for sinners, should not perish, but have everlasting life. When I say it is the book of God, it is conclusive he never suffered any thing to be called by his name unworthy of himself; and he will justify the believers in it, in sight of men and angels. In the word of God is the astonishing covenant of grace, which brings good news to men: in it is to be found

found the all-glorious scheme of salvation, the mystery of godliness, God manifest in the flesh; and shall these sublime things, which the angels have a desire to look into, be so injured and dishonoured by the very persons who are the subjects of its mercy and design, as to have a slur thrown upon the study of it. My dear youth, when you see Methodism applied to an unholy enthusiast, to one who has no tenderneſs of conſcience, he deſerves all the odium the name can convey—avoid him; but, on the contrary, when you find a man treading in the commandments blameleſs, from a principle of love to Jeſus, who bore ſo great a contradiction of ſinners againſt himſelf, who walks by faith on the Son of God, imitate him, purſue hard after him; his road is to the celeftial city; that man has invincible aids; the hand of  
 God

God is with him, to lead him on his way. No enemy shall pluck him out of his hands; seraphims are his shield: when wearied and ready to faint, he is sustained by the power of God through faith unto victory; therefore, let your adversaries neither intimidate or laugh you out of the way; straight is the gate and narrow the path that leads unto eternal life. When they smile at you, because of the peculiarities of holiness, still you shall win. Ask them the meaning of their epithets, and see if they are not pitiably confounded for an explanation; so that, in fact, Methodism is indiscriminately applied to every one more righteous than his neighbour, without regard to sect or denomination. Our Saviour was a beautiful example; because, although he was tempted, as we are, yet he was without sin; but he was



despised and rejected of men ; therefore, to be a joint heir with Christ will necessarily insure the same treatment. But let not this dismay you ; Moses esteemed the reproach of Christ greater riches than all the treasures in Egypt. In running a race, you must necessarily be exposed to a variety of opinions, and probably ridicule from the beholders ; which, if you turn a deaf ear to, and press on so running, that you may obtain the possession of the prize, this will turn their illiberality into wonder. The Christian has many battles to fight, many sharp conflicts to be engaged in ; he must be always in armour, incessantly on the watch ; he has mighty foes to contend with ; numberless adversaries, in as many forms, both within and without, to withstand, all headed by the prince of the power of the air ; but under him are the everlasting

lasting arms. Men are cowards who take up with the little pleasures of time, dismayed at the difficulties of the way that leads unto eternal bliss. How differently we think of that man who passes us in rags one day, when the next his garments are changed, and you see him with the king taking him by the arm. To be noticed by the King of kings secretly on earth, will one day produce a public display of glory, which will eclipse all the honours of the world; ay, infinitely more than the sun exceeds the smallest star in the greatness of its light.

Noigiler.—I feel my mind superior to my former prejudices, and I am determined to persevere in the knowledge of the Scriptures as my ultimate good. It is, surely, a divine contemplation.

Senegoid.—Let this be fully impressed on

your understanding: the children of God are to be found in the church, in the chapel, and meeting-house; his true worshippers are scattered among each of these congregations, therefore, neither custom or inclination need be disappointed; where two or three are met together in his name, there he is sure to be in the midst of them.

Noigiler.—Pray, don't you think it extremely injurious to every young mind that conceives so much antipathy to true worship under the influence of common report and general ridicule?

Senegoid.—Certainly I do; for it not only diverts his judgment from approving for want of knowing its importance, but he hereditarily hates it. The greatest reverence is due to parents; but is that a wise conclusion, to stand  
or

or fall by the system adopted in the family? No humane parent but wishes his child to be better than himself; to see that his offspring's mind is enriched with more enlarged conceptions of the Deity than he possesses himself: it cannot with such a father excite envy, but gladness of heart. Every man that knows his own depravity, sensible in himself of the effects of the fall, will ardently desire his example may not limit his son's progress in the knowledge and practice of holiness. We may gratify ourselves so long as we like, by indulging the child, if we are bent on sowing more seeds of ruin in its breast, and disappointment to ourselves; but if we would instil a superior principle, we must take a very contrary method to accomplish it. We should let our children see as few of our

defects as possible, and guide their thoughts to the Scriptures ; to God as the fountain of good ; to the cross of Christ ; and teach them the bitterness of sin.

It is a sad mistake, an unpardonable crime, where visitors and parents talk slightly of religion before children ; when they feast themselves in exposing the failings of people that are pilgrims and followers of Christ ; not guarding the young mind from conceiving a dislike to a holy life. Yet, notwithstanding the relations, improprieties will be no excuse to the youth in the day of judgment, although the fault may increase their condemnation.—Ivornia was too sensible of the irremediable consequences of such a soul-destructive practice. Her husband had all the advantages of a classical education, but the prejudices

he



he had imbibed in his infancy to every thing good, overcame all subsequent instruction, which made him insensible to her virtues; and his extravagancy soon hastened his end. Left with two daughters, she devotes all her care to promote their happiness. She first raises the object in their conceptions, and then shews it alone worthy of their affections; and this is no other than Jesus. She teaches them the work of angels, and seems blessed in the deed.—Dare any turn the profession of religion into ridicule, let such consider its similitude to blasphemy. Parents should be careful not to keep their children unacquainted with the Scriptures; and when once they are taught (however involuntarily it may happen) to think lightly of godliness, it is in vain, as they grow up, to look for the fruits of it.

It. Many expect them to keep up the honour of the family, by acting with discretion, but contentedly wink at the excesses of youth; yet, for want of better theory, the practice falls short of their sanguinary expectations. The more respectable a family is, the more they pride themselves on going to the parish church. Often the minister becomes the guest: it is a query whether he is as good in conduct as in sentiment; if he is of a gay turn, he only serves to patronize folly, which is already bound up in the heart of youth. The world need no arguments to illustrate such ill consequences; the coarsest capacity can detect the badness of its tendency.

If we contrast the characters of two boys, brought up in different families, you will find Edward pursue one uniform road to happiness, in the school or at home:

home : he displays such an invariable rectitude ; his love of virtue, and nobleness of disposition in the choice of every mental pursuit, rendered him the pride of his family, the emulation of his acquaintance, but the hatred of Richard. Unlike Edward, he is indulged in every inconsistent demand ; his folly is lost sight of under the title of boyish tricks ; but by the time Edward was an ornament to society, Richard's irregularities increased the confusion and grief of his friends, as well as his own misery : he betrayed his envy to Edward by calling him Methodist, as often as he saw him pass by his window to attend divine worship, where the minister had crowded congregations ; but the sequel proved Edward's advantage, by his having both the promises of this life, and those which are to come.

Was

Was the object of our adoration visible in the clouds, surrounded by angels and hosts of cherubims, the case, like the principle of man, would be just the same.

The way to the favour and acceptance of God would be the same; through the Mediator we should alone have access, and in seeking an interest in him, we come round to the same point, and still are Methodists by being Christians; and this last term, which is a national one, was once as opprobrious as the former is now: by way of reproach they were first called Christians at Antioch; since, Puritans and Protestants. If Parliament sanctioned the name, thousands would adopt it that were not religious, and in the course of time, such as did not run to the same excess of riot with themselves, might be called Exemplarists, Nonsuch's, Pretenders,

tenders, or any thing else but Methodists; so that it is evident, God makes use of the world to put a mark upon the godly, which he hath set apart for himself. Methodism, in the strictest sense, is the doctrine of the Church of England, of the Protestant Dissenters, of the Bible, of the Prayer Book, &c. whence arises the difference then with people of one denomination? In point of profession, none; but in reality, much: one embraces the substance, the other takes up with the shadow. In some measure it resembles two persons in a court of justice; one is busied in noticing the manner of the judge, the countenance of the prisoner, and the abilities of the counsel; while the other is attracted by the nature of the case, and compares the evidence with the verdict, the crime with the sentence. So the despised Christian

hears



hears the message of the Gospel, well weighs its conditions, receives it as the power of God to salvation, thus he always has his religion at heart: while others are satisfied in the external observance of Christian duties, quite ignorant of the exercise of Christian graces. There are counterfeit Methodists, and there is no coin so base; such may pass undetected by men, but God will not take them, let the resemblance be ever so good, sooner than those who bear no superscription at all.

Senegoid took Noigiler by the hand into a shady bower in his garden, and there prayed that a double portion of Elijah's spirit might be poured on the youth, and concluded with dedicating him, his life, and services, to the Lord, that an Isaiah's commission might be given unto him. Noigiler departed

parted delighted with his new views of Christianity, and on his way home offered up his first ejaculatory prayer to the Lord.

On his return he found his five young friends fishing in the stream near the school; he repeated the substance of Senegoid's friendly communication, and suggested a proposal, which was eagerly adopted—That Senegoid's little income should be increased by their liberality, after they had left the seminary twelve months; each to be an annual five pound subscriber, to form an annuity of thirty pounds. They went to the school house, and signed an agreement of honour among themselves, seriously designing to fulfil it. Ecnärevesrep was the same week promoted to the head of a class, in consequence of his classical proficiency; Ne-

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lag, with a letter in his hand, and dejection in his countenance, informed his select companions of his removal to college the ensuing week; Suorepsorp expressed apprehensions of a similar nature as to a separation, for he expected every post a summons to London, to be in his father's counting-house; on which account they agreed to meet on the following day, and have the last advice they might probably receive collectively from Senegoid. The next day, as they were going to the sage, and settling every thing relative to their future correspondence, the continuation of their histories and subscriptions, a young lady came in sight on horseback, galloping with the greatest speed; they soon saw her steed was under no controul of the reins. Ecnarevesrep and Egaruoc ran swiftly

towards

towards her; the last made a plunge at the bridle, and missed it, which turned the horse more towards the former, who seized it just in time to save her from falling; the distress and agitation of the lady overcame her, and she fainted as soon as she alighted; by this her servant came up, whose concern for her situation, and joy for her deliverance, were equally visible. Nelag and Noigiler went in search of some water to a cottage on the right; Ecnarevesrep supported the young lady, till, recovering herself, she apologized for the trouble she gave them, and ingenuously owned they were her deliverers. The servant took Ecitsuj aside, and enquired the names and abode of the two successful gentlemen. After he had changed the saddles for his mistress to ride his horse home, she remounted, and, to

use Ecnarevesrep's own words, took the sweetest farewell he ever witnessed; they soon after reached Senegoid's house, and related all the circumstances. By the description the old man was assured it could be no other than Lord ———'s daughter; this created some surprise, and they were ready to reflect on themselves for not exerting their complaisance. Senegoid thought she would lose sight of any deficiency on that head, in their seasonable aid. I shall take occasion to furnish you with a few hints whereby you may, in some measure, be a characteristic physiognomist with the ladies, after I have said a little on the main entrance into life. You are on the point of leaving school, and manhood is approaching: I advise you to endeavour to make yourselves masters of every person's disposition you may have  
any



any concern with. If you should be removed to the Metropolis, and enter into any mercantile situation, in order to learn how to command, be well read in every requisite to render yourself agreeable as a servant; think yourself above no one; whatever business that is imposed on you, feel it a pleasure if you can but accomplish it, however inconvenient or difficult it may be: what a multitude of impediments to your success will be removed out of the way by such a line of conduct, and while another may be fighting out a long contested difference with the head clerk, maintaining a controversy with the master, or keeping up a self-will rebellion with the father, you will think every injury, misunderstanding, or affront, unworthy your consideration for a moment, a *secondary object*, a small acquire-

ment even if you prevailed ; you have a greater in view. Leave every intervening trifle behind you, that you may be at full liberty to learn the value of commerce, and improve on the precision, experience, and correspondence of others. If an opportunity presents itself for *launching out for yourselves into business*, compare your means with the design ; never let the latter swallow all consideration of the former. You are not obliged to *cut a figure in life* ; begin at the right end ; command every thing plain and convenient about you ; avoid superfluities ; be choice in your company ; select friends from among those who will enrich your understanding, who will recreate instead of debauch your mind. Some of your connexions in commerce may form some part of your companies, which hospitable regard will  
 interest

interest many more steadily in promoting your business. Avoid contracting beyond the limits of your *capital*, lest the snare insensibly gain upon you, and at last you feel it *burdensome*; but, in proportion to your gains, add energy to the means whereby you attain them. Let out your speculation in traffic by degrees, and go no farther at any one time than you can retract without material injury. Be all ears, and give your tongue rest until your judgment is mature. Let the first opportunity to accomplish be embraced, and enjoy the delights of procrastination when you have nothing material to do done. Never appear haughty to inferiors, or distant to a slight acquaintance. Avoid increasing your enemies, but never be afraid of their envy, that is much less to be dreaded than their pity. In your deport-  
ment

ment encourage an agreeable affability, preserve an openness of countenance, and it will be a key to the hearts of others. Accompany your conversation with an unaffected action: above all, beware of losing your time, and waiting your words, by dwelling on the imperfections of others; but let their deformities cause you to guard against the growth of them in yourself. See that your example is productive of good in the family, and *then* a bad servant cannot stay with you without growing better; and a good one will serve you from a principle of regard: thus service will become a pleasure to your domestic. Put confidence in no man till you can judge how he would act if he had the advantage of you. If one comes with an offer big with some essential service, penetrate the design to its source,

source, and know if his aim is not to benefit himself at your expence, under a specious pretence. I will not enlarge now, for as you are situated I shall accordingly write, and set you on the foundation of my experience, as far as it will help you to mingle with the world, and prepare you to meet it on its own ground.

Noigiler now took an opportunity of informing Senegoid he was to be the medium of intelligence to the whole of them ; that they had formed an annuity by subscription among themselves of 30l. per annum during his life ; a small consideration for the great attention and parental kindness he had so clearly manifested by his instructive lectures: that shortly Sourepforp was going home, and Nelag to college, nor did he know how soon



soon it would be his turn. That as college was getting into disrepute for its extreme immorality, he would certainly correspond: he hoped he should always hear of the happiness of his companions. Senegoid told them he could not think of taking any hire for that which is in itself his highest gratification, a diffusion of his knowledge to the rising generation. They unitedly declared, that they could not separate without resolving on this token of respect. Ecnarevesrep reminded Senegoid of his intention to make them judges of *female excellences*, and guard them against any improper connexions in their juvenile years. Senegoid said, he should best do that by the description of an *amiable woman*; and that you may be at liberty to address such a one, when Providence brings her in your way, beware of

of letting your affections be carried away by any external accomplishment, which is too superficial to ensure lasting happiness; many a brilliant genius has been a slave to this yoke for life. Neither a beautiful face, graceful person, extreme wit, an elegant dancer, celebrated voice and player on music, are endowments which constitute the object I mean to depicture.—*Adrenea* was the only daughter of *Rutulus*, who took much pains to learn her to bear every disappointment with composure: she discovered unusual attention to the instruction of her mother, and not till eleven years of age was she sent to boarding-school. She soon conceived a strong antipathy to her new situation, and sent her wish to return home: after remaining there six months, her parents determined the matter in favour of her request.

Under

Under her mother's tuition, and proper masters, she made rapid progress, and soon was more accomplished than most of her young friends. She early took an active part in domestic affairs, and withal shewed so much affability, that the servants were pleased with an occasion of giving her every assistance. She now takes *her mother's place*, and presides at the head of the family concerns; her sensibility and sweetness of temper set off her accomplishments, and deck her person with charms. The neighbours could not long be strangers to her value; her affection to her parents became proverbial; in short, she was brought up without those female appendages, extravagance in dress, love of gaiety, and fondness of adulation. She was just the reverse; every one that spoke to her could perceive

perceive the double blush of modesty and  
 humility : as she arrived to maturity she  
 became the envy of her sex and the ad-  
 miration of the country. From a for-  
 ward and vain female turn aside, let her  
 pass on to the notice of others, with-  
 out the smallest interruption from you.  
 One who discovers extreme vivacity, is  
 better calculated for the man of fashion  
 than the sensible partner. Choose a tran-  
 quil spirit, that possesses evenness of tem-  
 per, who will neither be thoughtlessly  
 elated or suddenly depressed ; at *all* times  
 she will be a comforter when you have  
 met with any thing to create uneasi-  
 ness : a regular disposition in a female is  
 as useful in a family as the compass at  
 sea. A young man should never despise  
 an alliance with his equal in circum-  
 stances, if one is to be found, possessed

Of every mental requisite for connubial happiness; but in looking out for an object of such importance to your future good, search among your superiors for one I have been describing, who will think it no condescension to give her hand to the man who has given *unequivocal* testimony of his affection and deserts. But let these general rules suffice, which I give you now, more to guard you against any premature attachments, and make you rather difficult than otherwise. I shall consider next your

#### ENTRANCE TO COLLEGE.

Many will endeavour to learn who you are, and whether you are a fit companion for conviviality and dissipation; do not satisfy them, weary out their impertinence by good-natured replies,

full



full of indirection ; this will pre-  
 vent familiarity, and probably you may  
 escape the character of being singular  
 and unfociable : this difficulty over, look  
 out for a companion or two, whose at-  
 tention to study has signalized them at  
 college ; let such know your real inten-  
 tions, and you will find an easy access  
 to their confidence and friendship ; they  
 will not hesitate to point out the advan-  
 tages to be embraced, in order to increase  
 knowledge. Observe the same line of  
 conduct which Phideliuſ recommended  
 at school, and ſo conciliate yourſelf into  
 the notice and eſteem of the tutors, that  
 you may reap abundantly of their atten-  
 tion to you. Sometimes, for recreation,  
 make the fields your ſtudy ; when en-  
 gaged in claſſic duties, be interrupted by  
 none. Let not the weakneſs of youth  
 full

prejudice your inclination, and wear your love to this practice : nevertheless intersperse your time with set hours for relaxation from study ; recruit your faculties by some wholesome digression, some amusement or other that you can keep in subordination to the important purposes of collegiate acquisition.—They all thanked Senegoid, and begged when they were separated he would continue the correspondence individually, and communicate to each the intelligence he gathers of the others. Suorepforp and Nelag promised the day before they set off, to call and take their leave.

The following day all the boys were gazing at an elegant coach and four drawing up to the master's door. Soon Lord ——'s equipage was announced ; but their surprise was greatly increased to hear the name

names of Ecnarevesfrep and Egaruoc called for: after some little preparation, they obeyed the invitation from his Lordship, and went back with the carriage. When they arrived in the great hall, it would be agreeable to relate how kind and gratefully the nobleman received them; he ushered them into a parlour where his daughter was. Here, my girl, are your deliverers from danger: the young lady laid aside all form, and again expressed the high sense she entertained of their seasonable relief. Egaruoc, with a nobleness peculiar to him, assured her ladyship, it would have been his highest happiness, and future boast, had he been so fortunate as to have been the immediate cause of her escape from accident, but it was by no means diminished, when he recollected his friend and companion was entitled to

the<sup>v</sup> honour of stopping the horse. Ec-narevesrep declared his friend Egaruoc was a good steersman, for it was entirely owing to his agility that the animal's course was turned towards him, which afforded an opportunity of seizing the bridle. The lovely Augusta assured them, she was equally indebted to each. Yes, said her father, and such gallantry should not go unrewarded. The conversation then turned on the number of scholars, the pleasantness of the situation of the school-house, the many great characters who had received the first part of their education there, and other things concerning the country, &c. When at dinner, the whole of their conduct evinced a sensibility that won much on his Lordship, and he asked them if, in placing themselves in the world, he could be of any service

to

to them. He asked Egaruoc how the sea life would agree with his prospects, and found he had a strong inclination to it; here was no difficulty in making provision for him, quite answerable to his wishes, for his Lordship's son, the Marquis of —, had lately been promoted to be captain of a 90 gun ship, and he should have a birth with him. Egaruoc respectfully thanked the nobleman, and said, he would write to his relations for their approbation. As to you, Ecnarevesrep, it is very fortunate that I am secretary of state; I shall bring you into my office, where you will have some exercise for your abilities, of which I advise you to inform your father. As soon as you have answers from home acquaint me of it by a line, and I will appoint an early day for you to come and dine with me again,  
when



when we will adjust every matter relative to your new situations; and, in the mean time, let this purse of ten guineas convince you of my regard. They politely declined accepting any pecuniary reward, and assured their noble friend they were amply supplied with pocket-money from home; this was attended by such firmness in their manner, that his Lordship desisted from urging his offer any more, and desired them not to omit writing when they had their letters. On the way back they called on Senegoid, and told him the success of their visit. The pleasure which shined in the good man's countenance resembled the joy of a spring day, when the sun-beams pierce through the shower and *glisten* every trickling drop; the gladness of his heart gave a brilliancy to his tears. He recommended them to  
 nurture

nurture this noble acquaintance, to eye the hand of Providence in the occurrence, which was attended with good to each of them. They were too full of the news to make a long stay at present, and hastened to the school-house, and told their master and four friends; the rest of the boys were not satisfied with the current news, but wished it authenticated from their own mouths. The following day Nelag took an affectionate, but heart-rending, farewell of Senegoid and his companions: they saw him to the coach for Oxford; he told them he envied their happiness in staying together at school. Come, come, said Egaruoc, your lot is to break the knot, we must all take our different courses; in a very short time we shall also be distributed for our own good, and I hope that of society; we  
must

must act like men, and brave the dissolution of every social tie with fortitude and manliness. Not self-gratification, but public good, should operate on your mind, and become your darling; never grieve at giving the less for a greater object; so farewell, my dear fellow. Nelag's heart was too full to make a reply; the prancing of the horses interrupted the shaking of hands, and the sound of the whip spoke the final adieu; final indeed it was, for after nine months Senegoid sent the others news of his death.—He began closely to apply his talents to the study of physic, and from benevolent motives visited and took medicines to a poor family sick of the small-pox; unhappily for his friends, he caught the infection, which baffled all the united abilities of the faculty in Oxford. His father

father was sent for, and arrived a few hours before his dissolution. His conversation on his death-bed made the world more sensible of its loss: his resignation to Providence shewed more than a Cato's magnanimity, and his soliloquies breathed forth the effusions of certainty: he was fully assured, to change time for eternity was to him *profitable indeed*. The lectures he had heard Senegoid give occasionally to Noigiler and himself, made a deep impression on his mind: he saw through the vanities of time to the unfading glories of those happy mansions prepared for all them that love the Lord Jesus Christ in sincerity: he declared if he *was making the exchange*, if quitting the world, he had his choice. He was shortly after deprived of speech, and a strong convulsion launched him  
 into

into the unebbing haven of eternal bliss.—But to return to the academy. A few days after *Nelag* left it, Suorep-forp went to London, leaving behind him assurances of his *inseparability* in friendship to the old philosopher and his fellow scholars. By the same day's post came to hand the fullest acquiescence to Lord ——'s proposals. Under the school-master's directions, the following note was sent his Lordship.

Ecnarevesrep and Egaruoc present their respects to Lord ——, request permission to separate the occasion of their acquaintance with his Lordship from that of his generosity, that they may attribute the whole to his munificence. The cause to which his Lordship ascribes it, they consider more an  
 8 object



object of duty than reward ; but, agreeably to their promise, herewith they enclose their friends' full consent to his proposals, which contains their best acknowledgments for his Lordship's kindness ; they hope ever to be in the way of deserving his confidence, and shewing their obligations to his patronage.

Frederick Academy.

An ill-disposed boy envying the good fortune of these young gentlemen, determined to check their happiness, and gave it out that Ecnarevesrep said he had been making love to Lord ——'s daughter ; this offended the ears of the master exceedingly, who concluded on severely reprimanding Ecnarevesrep for his presumption. Egaruoc took some pains to trace the assertion to its source, assured of the rectitude

rectitude of his friend's heart ; however they were summoned before the master to answer the charge. Egaruoc asked if he might be indulged with making an experiment to find out the real author of the report : it was readily granted ; and he then required the master to take Calumnious aside, and ask him, if he would accept an appointment under Lord — instead of Ecnarevesrep. The plan was put in execution, and on the bait being presented to him, he readily received it, and said, he was sure his abilities exceeded Ecnarevesrep's for the situation he was intended. Egaruoc advancing towards them, said, Yes, yes, he has such an opinion of his superior capacity, that he offered me a share of his emoluments if I would desert my friend and interest myself in his behalf, by representing the  
greatness

greatness of his talents to Ecnarevesrep's. The perfidy was too glaring to be disputed, and the monster was sent away in disgrace. This opportunity Egaruoc embraced to mention Senegoid; he said, it was to him they owed so much, for pruning off their wild sprouts, and encouraging the growth of every manly principle. The schoolmaster wished to see him, (for he had heard much of him as a sensible man) that he might have an opportunity to his wishes of doing honour to the philanthropy of Senegoid. Egaruoc promised to bring him next day; when Egaruoc and Noigiler went for him. Their conversation turned on the detestable conduct of Calumnus. Ah, said Noigiler, he is to be pitied.—Pitied, said Egaruoc, yes, because the horsewhip has been spared on him a great deal too much. I

pity him, said Noigiler, for giving wickedness the preference to truth.

After they arrived at the cottage of Senegoid, and delivered their invitation, without any hesitation he accompanied them back: they told him of Calumnus; he asked what sort of a youth he was: from their description he perfectly remembered him to be the foremost to insult him always when passing by. Ecit-suj and Ecnarevesrep met them near the school, and very heartily welcomed their venerable friend.—These four young men introduced the sage to their preceptor, who declared his concern for being ignorant of his services to his scholars so long. Senegoid said it was his delight to instil virtuous principles into young minds. If he was successful in one instance he was richly rewarded; but six had fallen  
to

to his lot, of this description, at one time; and instead of my seeking after them, they solicited me purely that they might grow in experience, among whom was Nelag, lately gone from your school. While talking, a livery servant came up to them with a note.—Egaruoc opened it,

Lord —— presents compliments to Ecnarevesfrep and Egaruoc, will be very happy to see them to breakfast in the morning at —— house.

Senegoid and the preceptor now united in commending them for not taking the favour his lordship so handsomely offered; said it was best not to be too covetous of that generosity which flowed in his lordship's breast toward them, nor on the other hand to resist him in any mode he had adopted



to situate them in life. The next morning Ecnarevesrep was up an hour before the time, dressing himself as clean and neat as he could. Egaruoc was a little behind in getting up, but used so much expedition, that he was time enough to set out. Senegoid having slept there all night, accompanied them part of the way. My dear lads, said he, you know the strength of my affection for you. I have my fears lest this extraordinary good fortune should interfere with your pursuit after virtue, and, in lieu of it, you should set down contented with ambition. I'll tell you candidly, said Egaruoc, and though I am answering for myself, I have the same opinion of Ecnarevesrep. I am resolved on serving my country and my friend (as far as I can do it with honour and integrity) at the expence of every

every thing that is dear to life. If I cannot find an opportunity of *doing good*, and *being good*, in the situation his Lordship places me, I will resign my post in favour of the first mercenary who would take it. Remember, said Ecnarevesrep, we are not obliged to sacrifice our rectitude on the acquisition of any station, however elevated; I rather conceive the exercise of it will give lustre and dignity to the office itself. Well said, my boys, keep this in view and you will succeed. Good morning; here I turn off home, and leave you to pursue your road to the lodge.

They soon after arrived at Lord ——'s, and the servants shewed them into a very beautiful room adjoining the library. His Lordship came out to them and expressed more regard than ever. At this interview

interview Egaruoc received information from his Lordship that he had settled every preliminary necessary to his naval situation; that his name was entered as a midshipman at the Admiralty, and he was to go on board the ——. He desired Ecnarevesrep to come and spend some little time with him previous to his going to London. In a few days Egaruoc departed for Portsmouth. When he took his leave of Lady Augusta, he laconically observed, her Ladyship's misfortune might be the means of his good fortune.

Ecnarevesrep has left the school, and is now in the nobleman's family, forming his talents for the important office his patron designed him. Senegoid being confined to his bed, is often visited by Noigiler, who is the last of the six frequenters to Senegoid left at school. One  
day

day they fell into deep conversation on the *fulfilment* of the prophecies, the awful manner the prophetic buds were opening, which, like the aloe, appears so much the same year after year, that people behold the blossom with silent astonishment. The plants of universal reformation, said Senegoid, are growing fast; papacy is dwindling, and will speedily be buried in the ruins of Antichrist. Liberty is lighting her torch to give freedom to religion. When the embargo, which superstition imposes on the consciences of mankind is once taken off, the gospel shews itself, and the believers in it are wise to salvation without the help of St. Pope and the purgatory door-keepers. When the present prophetic aloe has done blowing, which is the same with the fourth vial, and one more is exhausted, the next which blossoms

forms will probably be the collection of the Jews from their long dispersion among the nations of the earth; their adamantine prejudices softened by the power of God, and a glad acknowledgment of the Messiah, whom their forefathers crucified. This, I conceive, will be used by the Spirit of God, to convince all people of the great authenticity of sacred writ, and make them consider it an honour to accompany the Jew to worship the despised Shiloh, and to witness the glory of the new Jerusalem; on which will follow the fulness of the Gentiles, which happy period is allowed by most commentators to continue a thousand years. But I recommend to you to search for illustrations on this subject; the study of them will enlarge your ideas of prophecy, and men and things will appear to you to be more



more subordinate to the purposes of heaven than you may otherwise imagine. Study the art of enforcing divine truths, deliver them in an energetic, expressive, yet becoming manner, and *strive to be versed in the experience of them*. I trust you will never stand up to teach without divine assistance, but this does not preclude the necessity of refinement in the address. St. Paul was all things to all men to win souls; and if you have to stand up before the rich and great, an awkward deportment and vulgar delivery might deprive them of some advantage from the discourse: temper your voice to the nature of the subject of address; expostulate coolly; declaim with a certain degree of vehemence; and exhort affectionately: by no means scruple to study the graces of speech, for agreeable gestures

gestures cannot diminish, but rather become the dignity of the delivery of everlasting truth: your eyes should express the impression the discourse has on your mind. The apostle was under the influence of it, insomuch that he reminded those he addressed that he had not ceased to warn them with his tears. The body should not be immovable, but changed in its position very seldom: let your head turn easily, as occasion serves, to look on each hand, as well as to the centre of the audience. Quintilian says, "The other parts of the body help him much that speaks, but the hands, as it were, speak themselves." All affectation is odious, therefore I wish you to study nature in every effort to teach; where ease is not natural to the person, it may be acquired by application; but most of all

to be regarded is the example. On the virtue of this depends, in a great measure, the energy of your precepts ; it is in vain to separate them and expect success. When you are thoroughly acquainted with the doctrines of Christianity, and feel the power of them on your own soul, you will address three descriptions, which form the generality of congregations that have the gospel preached to them ; the sinner, the awakened, and the believer. You will alarm, lead, and build up, and, doubtless, by earnest prayer for the souls under your care, you may be honoured by some seals to your ministry ; remembering him who hath made you a minister of the new covenant, and so taking heed to yourself and doctrine, that by continuing in them you may save yourself and them that hear you. As error abounds

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throughout our streets, prepare yourself for the defence of the truth. As there are three that bear record in heaven, be ready to shew that the Father is one, the Son is one, and the Holy Ghost is one also: that the Father is God over all; that Christ is the brightness of his Father's glory, and express image of his person; and that the other person in this mysterious One, is the eternal Spirit; and let the man that calls in his reason to account for it, calculate the years of the most High. Steadily adhere to the practice of piety, and be out of the world sooner than be in the fashion of it; therefore come out from it, and be ye separated. You will learn much by the death-bed of a Christian. Let not the emoluments of a parish, but the opportunities of doing good in it, be your chief attraction.

tion. Christ crucified, come out from the bosom of his Father, to be a ransom for sinners, affords a *field for enlargement*, and ought to be the kernel of all your discourses. If you arrive at popularity, convert it to your Master's purpose, and be more zealous to promote the increase of his kingdom.

Noigiler was fired by the exhortation, and would have listened much longer to it, but perceiving Senegoid had not recovered his strength, he begged him not to exhaust himself: he took leave of Senegoid, and at the school he met with a letter from Egaruoc.

DEAR FRIEND,

By Ecnarevesrep you will learn all the particulars of my birth on *board ship*. 'Tis a life that I am per-



suaded would not suit your turn; but a virtuous character may shew itself here as well as on shore: I grant his influence may be less over the conduct of others, but in this situation it is the more wanting. 'Tis true *also*, the more refined the character, the more the subject of remark. It is very extraordinary, but during the little time I have been here, I have been second (in a duel business) to one of the lieutenants, which I acceded to because I had just formed acquaintance with him and his family: he received a challenge from a fellow in my mess. Unfortunately my friend was a *father* of a large family. His wife is a happy sensible woman: but oh! what distress this melancholy incident occasioned. Apprehensions for her partner's life so agitated her mind and her dear children's, that  
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**MISSING PAGES ARE 89 to 92, IN BOOK**

Noigiler was solicitous to point out the road to wisdom and honour among some new faces that were come lately to the school, and instanced the success of his former companions : he introduced them to Senegoid, and hoped, on his departure from the academy, he should hear they improved the privilege of sitting under his instructions.

Soon after Noigiler reached Cambridge, he joined a good young man, who mentioned the names of Venn and Berridge as preachers of the gospel : he had learned from Senegoid to distinguish between a preacher of the gospel and a methodist preacher ; so that he sought several opportunities of hearing them. One day, on his return from Everton, he broke out into the following soliloquy—" I never was designed to be the ambassador of this  
great

great Jehovah! None are calculated for the high office unless set apart according to the counsel of heaven. Wo is me, for I am a youth of unclean lips! What presumption in me to look for the title of Reverend while I have such an unsanctified spirit! with all my collegiate learning, or moral rectitude, there will be something still deficient. How can I pretend to inflame the people's love to God, till a spiritual apprehension of his truth and character hath set my own soul on fire? Great God, undeceive me! This appointment for the ministry is no other than the appointment of myself and friends. Thou requirest truth in the inward parts of thine ambassadors. Oh, Senegoid! the horrors of this mistake chills the blood in my veins! Would thou wast here! would I had been averse at the beginning

beginning to take upon me an office of such magnitude and importance ! Oh that I were conversing with thee on this momentous subject ! What shall I do ? I am certainly wrong. The Lord may justly say to me, What ! art thou to take my name into thy mouth ? Who commissioned thee for the preparation of a priest of the most high God ? Enter not into judgment with me, O Lord, but set me right in this matter. I desire to be vitally united to thee as a private soldier ; cheerfully would I enlist under thy banner ; but none but those peculiarly chosen for the work of the ministry are to be the heralds of the most High : it is an office I can least aspire unto ; such should be veterans, tried friends ; whereas I cannot trust myself another day. The eyes of Emanuel penetrate the inmost thoughts,



thoughts, and I know mine to be unstable and unholy.—Similiar views occupied his mind all that night till he fell asleep. Now was the Lord's time at hand to break open the prison doors, and shake off the fetters of the law. In a beautiful dream he saw a figure majestically emerging from the extremest distance of a calm sea; all the sky was lined with golden splendour; as he ascended the glory increased around him. The rainbow, in its full perfection, displayed the colour of his vesture; his wings were as sweetly tinged: after hovering some time over his head, he descended, and smiled benignity and mercy: his voice was lovely, his message was grace.—Noigiler, said he, thy prayers are heard, this day thy name was inverted and recorded in the Lamb's book: I am the  
angel

angel of the covenant sent to commission thee to preach good-will towards men through faith in the blood of the Son of God. No longer hesitate, but believe; obey, and thou shalt be made more than conqueror. As a sign there appeared *Religion*, wrote with stars of extraordinary brilliance. The heavenly visitant told him, As clear as the lustre of those stars, so *sure*, through imputed righteousness, was his title to an incorruptible crown! He then ascended, and was instantaneously veiled by the immensity of space! but the glory in the heavens continued, the starry name *the same*; and while he was intent on gazing at it, *he awaked*. The mind of Religion was serene, like the landscape after a heavy summer shower.

—The sight he now had of himself watered his soul with humility, and

the sun-beams of heavenly consolation invigorated his graces, and nurtured the growth of faith, hope, and love. When his meditations were, for the moment, exhausted in divine things, he refreshed them by a contemplation of Providence. Thus that which was irksome to others was his highest delight: he admired the ineffable purity and majestic grandeur of its nature and purposes: the essence of its cause, the mysteriousness of the means, and its admirable conclusion; he perceived that all its ultimates were mercy and truth to man, which, in the fulness of time, made an all-sufficient provision, procured a perfect sacrifice, and, though long expected, exhibited an atonement so complete, as to restore the subject of it to a higher state of bliss and perfection than it was originally deprived of.

—He saw that the great wheel of Providence put the vast machine of time, and the minutest concerns of it, in perpetual motion; that the axis is the everlasting Alpha's eternal glory. Religion now saw what numberless wheels had their Omega in him. With astonishment, he cried, Lord, what is man, that thou shouldest be mindful of him, or the son of man, that thou visitest him. Every day he increased in wisdom; he had the key of knowledge by a spiritual discernment of Jehovah! His understanding shot from the bud, and turned out leaf upon leaf, like the blowing rose. If it was said of one Eternitatem Pingo, justly of him, he studied for eternity. His prudence was celebrated in the following instance, among others: Three of the same college sent their compliments, and, if it

was agreeable, would spend the evening with him in his apartment: his answer was a ready acquiescence. After he had prepared his study for their reception, he pinned against the wall the several days exercises of the last week.

1. Comparing prophane history with sacred.

2. Cato's soliloquy with St. Paul's.

3. Church government, theory, and laws, with the obedience, practice, and success of its profession.

4. Professional worship and love, with vital godliness and real regard.

5. Balancing lost time with the gratifications of sense against the sublimity of its redemption.

6. The difference of value between a plurality of livings and a multiplicity of seals to the ministry.

7. The



7. The tribulation, contempt, and mortification, a believer undergoes in time, to the torment and perdition his contemner endures in eternity. In one place was wrote, James v. 12, Above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your communications be yes or no. Ephesians iv. 29, Let no corrupt communication proceed out of your mouth, but that which is to the use of edifying. James iii. 9, Out of the mouth proceedeth blessings and cursings; these things ought not to be. Prov. xv. 2, The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness.—Soon after they arrived Religion withdrew for a few minutes; on entering again, one observed he had been pretty industrious lately, if they

might judge of the several subjects around them. Yes, said he, I am aiming at a comprehensive knowledge of divinity, for it appears to me, as in physic, of much consequence to know the disease and the cure. They said no more on this head, but descanted on the abilities of the several heads of the respective colleges that came within their knowledge: reprobated the notorious debauchery of some collegians belonging to them; touched a little upon politics; entered largely into a discussion of the several points of literature; and, on the whole, spent an entertaining and profitable evening. The visitants afterwards spoke well of the interview, allowing for some peculiarities in Religion; and he grew into esteem with many learned young men, both for his great abilities in explaining the scriptures, and his

his exemplary and unblemished conduct.

About this time he received a letter from Senegoid, which is inserted, as it contains a general continuation of the history of his schoolmates.

MY DEAR PUPIL,

I have delayed writing till I could send you an abstracted account from all the letters of your fellows. I have been again confined to my bed, when I saw how near I was to the end of my journey; to travel one day back would be a year's pilgrimage. I bless God, since the extraordinary deliverance he vouchsafed you, I perceive a serenity peculiar to adoption. May you grow up in stature, and, through grace, be mighty to pull down the strong holds of Satan.

Ecnarevesrep

Ecnarevesrep has met with great worldly honour; as under secretary of state he discovered such wonderful abilities, as to secure him the attention of his majesty; and this is not all, for his noble benefactor has given him the hand and fortune of his daughter. You know his family was far from being inconsiderable in the world; yet this is certainly an exaltation. You are ready to answer me, it is but a worldly one, and quite momentary. True; death will eclipse the sunshine of time if ever so splendid; but I have a secret satisfaction in reading the character of Ecnarevesrep. By his letter he confirms my opinion that he will stand aloof from all the trifles of high life, and find his best treat in domestic happiness. The prime minister is frequently with him; and I hope it will be an opening in Providence for your preaching

preaching the gospel. He is a deserving youth, and, I firmly believe, steps aside from the duties of office in the contemplation of eternity. Egaruoc desired particularly to be remembered to you prior to his departure for foreign service. Suorepforp is steady to trade, the pride of his friends; he is just entered into partnership with his father. He is generous in his remittances, and faithful to his promise, of which I am unworthy; but he seems less concerned about divine things than the rest of his young friends. Ecit-suj is a valuable acquisition to our acquaintance; he is now paying his addresses to a young lady of the fairest reputation, possessed of an amiable disposition; in short, he tells me, he has been long a Diogenes among the Ladies, searching for the nearest original to my picture



picture of a virtuous woman ; that he has now found one not only corresponding with the likeness, but possessed of numberless excellencies. She has lost her father, but her mother is living, and living in my view, to be blessed with a husband, son, and friend, in Ecistuj. She lives near his own house ; most of the families in the neighbourhood with the match celebrated. He has imposed a hard task upon me ; journeying is a fatigue too great for my infirmities, but he will receive his beloved bride at no other hand than mine. I fear I shall only interrupt the enjoyment of the day, but it is his request, and I love Ecistuj, therefore, in truth, I will brave the difficulty, and go and bless them ; hoping that the Angel that hath redeemed my soul from all evil will keep this deserving couple under the shadow

shadow of his wings. Since your pretty dream, I have inverted the names of yourself and companions who were at the academy, and they are so apposite as to oblige me to disclose the whole secret. Your first usher and me were acquainted; I desired him to select six boys of different, but steady turn, and name them, to the best of his knowledge, according to the features of their mind; then reverse that name to prevent their pride hindering the progress of their learning. Unfortunately he soon after went away, but I presently perceived by the occasional names you gave each other, that all of you were young persons that he had particularised. You are all increasing, but I must decrease: remember that you are but embarked, scarce under sail; while I have the port of heaven in view. I rejoice to think  
there

there is but one wave between me and glory, and I have a sovereign oil wherewith to assuage that—the oil of assurance and gladness, the oil that anointed me an heir of the kingdom; that oil which smoothed all the apostle's fears, when he exclaimed, Who shall separate me from the love of God! not even the great surge of death when it breaks over my head shall destroy its efficacy. Once floated on its surface, it will but safely carry me to the shores of bliss, and force me, in spite of resisting nature, into my Saviour's bosom!

. . . . .

A post-chaise is now arrived at the door from Justice, whose nuptials are to be solemnized to-morrow; I enter into an anticipation of his happiness, and, though infirm, hasten to witness it, . . . .

Oh,

Oh, Religion! if this is to be virtuous, and such superlative bliss its concomitant effects, who would not be a candidate for it? The world, in general, are wandering out of the road to genuine pleasure. I have just been seeing my heart's delight, a young pair in the fairest track to everlasting bliss, a happiness which my dear Religion has in prospect. Your Pisgah is a pleasant mount; your path grows brighter and brighter; you can look down on inferior objects with indifference. Our friend Justice, with Justiana, met at the altar, and paid their vows with the incense of sincerity. There righteousness and peace kissed each other. After breakfast we walked in the fields, and the conversation was enriched

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by

by sensibility. At dinner-time we drank  
 your health; Justiana said, the name and  
 character agreeing, would render you a  
 great acquisition to their acquaintance,  
 for your precept, influence, and example,  
 would animate every virtuous property,  
 and call it forth in support of true holi-  
 ness. In the evening I returned, and  
 this morning I take up my pen to  
 conclude a broken epistle. On the road  
 home I met Calumniator (if I was not  
 deceived in his person) so intoxicated as to  
 provoke the risibility of all the people he  
 passed; he could scarcely sit his horse. I  
 naturally contrasted his situation with the  
 happy bridegroom I had spent the day  
 with. The path of the just shineth more  
 and more: and I expect Justice will be as  
 conspicuously eminent as this poor sense-  
 less creature is contemptible. I am glad  
 my



my dear Religion is a candidate for the highest blessedness, the full consummation of which I hope to witness in realms of ineffable peace. Farewell; I bear you ever on my mind, and perhaps, for the last time, subscribe myself,

Your spiritual father,

and sincere friend,

DIOGENES.

Parliament being adjourned, Perseverance and Lady Augusta visited their father's seat in the country. One day they were taking a walk, and being fine weather, he proposed extending it as far as Diogenes's house: this was readily acceded to, for Lady A—— had heard much of the good old gentleman. When they arrived, never was man so overjoyed to see them. Generous condescension,

said he, thus to honour my decayed remains; this is a love token indeed, this shews the value you will prove to the world. He told them of the recent union between Justice and Justiana, and urged them to keep up an acquaintance with them, which, if he was ever so exalted in life, he should be happy to cultivate. He said he was so near the verge of going home, to be for ever happy, that he had no care left, but for the welfare of Religion, now at college; him he left to the God of Religion, and to his dear favourites Perseverance and Justice. They now parted with him, but had not got far from the cottage before they met Justice and Justiana in a post chaise: gladly they alighted, and congratulated each other on the unexpected interview. They all went to Diogenes's, and Perseverance succeeded in appointing him to dine

dine with them the next day at — house, and took home Justice and Justiana to sleep there that night. The same evening was recounted the various advantages they had reaped from the labours of Diogenes, and the remarkable success of events which distinguished the selection of their first usher, to whom they were so attached, as to keep up the names he importunately requested, and they as positively promised to continue; many other things relative to the school, the happy walks and profitable conversation, when fishing, which they recollected with pleasure, and the loss they felt in the death of Galen. Next morning Perseverance and Justice went to fetch Diogenes; after entering the garden gate they found the house door bolted; they searched all about without seeing

him: Perseverance looked through his bed-room window by help of an old ladder, and perceived the curtains drawn; he is not up, said he to Justice. After calling to no effect, they forced the bolt and went up stairs; but alas! their friend was dying. Who can paint their sorrow? Each took him by the hand; he opened his eyes, and scarcely articulated, *Follow me*; then laid his head sideways on the pillow, and breathed no more.

After looking on each other with silent concern, Justice said, too much honour could not be paid to the remains of so good a man; let us shew that we *mean* to follow him, indeed, by the respect we pay him *still, though dead*. I meet all your ideas, and will certainly co-operate with you, said Perseverance, but at present my spirits are too much overwhelmed. They called  
in

in two or three aged persons in the neighbourhood, and gave them strict charge not to leave the house till they sent a proper person to conduct the funeral. They had poor cheer to take home to the ladies, who were delighted in the expectation of seeing Diogenes; how to reveal the sudden death of their aged friend they were at a loss, but their countenances bespoke a fatal something, together with their being alone. He is gone, indeed, said Justice, not too soon for himself, but much sooner than we could spare him. His last words were, *Follow me*. Yes, we will follow him in the paths of virtue; we will follow him in his love to do good; we will follow him by seeking the Lord while he may be found: but I despair of coming up to him in this life; in the next I may join him, and hope we all shall, to enjoy his company for ever. The involuntary  
 tear



tear trickled from its bounds; his memory was dear to them: they were awakened from their concern by a letter directed to Perseverance; he soon perceived it was from Courage.

DEAR FRIEND,

We arrived from our station at Jamaica yesterday 10 A. M. after a blowing voyage. As soon as I have discharged my business in the ship I shall come and see you; I find you have not left town long. I shall be glad to meet you to trace the happy footsteps of those golden days when we had no care but to get ballast enough for the voyage of life, and suck the honey of wisdom out of the experienced good old Senegoid. I have received but one letter from him; I shall well rally him for his neglect of me. He  
tells

tells me that he has upset our names, and begins at the stern of them. Yours reads Perseverance, and I think no inapplicable one neither, for you have persevered till you have seated yourself in Dame Fortune's lap. May you live to enjoy and improve the birth; as for me, I am too much complimented by it, but tars ought to be fearnoughts, so that the name is right if the nature is answerable. How does your dear prize do? I long to see Diogenes, I think *that* means *Senegoid* with the letters unshipped and put stern uppermost: the Diogenes of the ancients went in vain in search of an honest man; our modern Diogenes has been the chief instrument of guiding our footsteps into the paths of honour. Send for Religion (a good name for a parson), and let him give us the meeting to celebrate the  
joys

joys of our juvenile hours, and good old Senegoid (for such I must call him still, you read it backwards if you like) shall be made young again, and be delighted with an interview after his own heart; till then, I am,

Dear Perseverance,

Yours,

COURAGE.

Justice thought a letter should be forwarded to Cambridge immediately, that Religion might have time to prepare himself to come and see the last of his friend; all approved, and an express was sent off within an hour. Lady A—— said another should meet Courage, as it might affect him much to come in full expectation of meeting Diogenes, and find him dead. Perseverance sat down and wrote to them and Prosperous likewise:

a day

a day or two after they were endeavouring to remove the gloomy effects of their sorrow by a walk in the gardens, when they saw Courage at a distance ; they went towards him : he left the carriage, ran from the road side, and soon joined them with a 'What cheer, my good friends ? You could not receive my letter, or you would have known your loss, said Perseverance. Then he is got into port : if I sorrow, it is because I am disappointed, but good old Diogenes is safe moored ; may we all cast anchor in the same waters, and we shall never more have any stress of weather. Poor old man, I have buoyed myself with the hope that I should see him before he went aloft. Sailors seldom rig their ships high enough to climb there, but they have the most need to be prepared with the means of getting to  
 7 heaven,

heaven, because exposed to greatest danger, and have often no time to get ready for it. But Diogenes's letter tells me of a sure way of being always ready, which is, as a Christian, to look up to Christ to secure me a birth, and when that is done keep me from losing it. I have considered the matter, and should not like to make shipwreck of my hope in it; but where is Religion? he will tell you more about it. Justiana said he was sent for, and made no doubt but he would arrive the next day. The two following days were taken up in providing mourning; the undertaker, by desire of Justice, brought a silver lock of hair to divide among them, a relic of their departed Diogenes. While they were all at supper they heard a single knock at the hall door, and who should it be but Religion!

he



he had been obliged to walk five miles, as the stage coach in which he came passed no nearer — house. His looks, though fatigued, possessed much resignation, and his affability and meekness won their hearts; soon he caught all the strings of hope which despair had cut, and now Religion had become their guest, each could discover Diogenes lived in Religion. He told them, by the last letter he received from his dear aged friend, he had every reason to apprehend his dissolution; but, said he, the worthy Sire's experience had sowed some good seed; it has blown into many flowers, some of which were ornaments to that dwelling, and a comfort to its owner. The name of Senegoid would be ever dear to him. Bewildered when I sat out to tread the thorny path of time, he shewed me that,

if I endured the pricks of the way without dismay, and kept looking forward to the end of my journey, I should shortly find every wound would heal itself; and at last, like a good soldier, be so inured to the hardships of it, that the thorns of disappointments could no longer make me bleed. Other necessary and valuable correspondence I had with him; and, that you may form adequate views of the importance of it, I have brought his letters. Perseverance asked him the next day if he had taken up his degrees, to which he answered in the affirmative; then, said he, you shall perform the duties of your office over our departed Senegoid.

The mind of Religion was perfectly composed, and much allowance he made for the sorrow which prevailed on his companions. When a day was fixed for the  
the

the interment of Diogenes, Perseverance went to his late school-master to request the boys might attend the remains of the good old man; in addition to the most hearty welcome, he expressed an intention of coming himself.

On the morning appointed, the four friends went in the first coach, the curate and school-master in another, and after them above fifty boys and an usher; Lady Augusta and Justiana met them at the church; a great number of the villagers attended. After the burial service, Religion delivered a funeral discourse on Dan. xi. 36, *For that that is determined shall be done.* He shewed that the will of the Lord was founded on the councils of infinite wisdom. It was his will by sin should enter death, and so the sentence of death passed upon all men, for all have

sinners. It was his will to counteract both the crime and the punishment; and by his Son he brought in everlasting righteousness, that whomsoever believeth might not perish, but have eternal life. Thus his will operated to establish his word, that the seed of the woman should bruise the serpent's head: his will is sovereign, he is of one mind; his councils shall stand, and he will do all his pleasure.

This led him next to consider his omnipotence, by which he created and rules every intelligence: here, said he, our ideas fall short of the least comparative description of his unbounded might; it is so perfectly uncircumscribed and independent, that the barriers of impossibility fall before it: his omnipotence reigneth over all! He created man out of the dust of the earth,  
and

and breathed into him the breath of life : his work was perfect, but all this perfection of innocence departed as sin entered. Although the destroyer plucked man from the garden of Paradise ; though the bloom which covers the fruit can never be restored after the hand of the gatherer has touched it, the Lord God in his omnipotence found a ransom for man ; and Jesus's righteousness is the beautiful bloom which clothes the sinner with acceptance : by his incomprehensible power he made the angels, but the scriptures are silent as to the miraculous manner of their creation. Dust was the material which the finger of God made use of to build these mysterious temples of animated clay ; to complete this condescending work, he incorporated so much of his nature by his breath, that man became a living spirit,



the parent of unnumbered beings; so by the same wondrous power he might breathe or speak into life hosts of angels, authorities, principalities, powers, mights, and dominions, excelling in knowledge, wisdom, and utterance, who stand around the glory of his majesty to do his pleasure; ten thousand millions of whom minister unto him. If greater in their nature to man they are not the more objects of worship, because created, and no intelligence capable of sinning can be the subject of adoration. Satan was an angel of light, whose rebellion caused him to be hurled from the celestial habitations. As the power of God infinitely exceeds our highest comprehension, we must turn aside our thoughts from the subject with this conclusion, that the way and operation of the performance by which he created

created hosts of cherubims and seraphims, was an act of divine power ; and in giving him the credit of the work we must subscribe to his omnipotence. Of God's own nature no man knoweth, but the Son who is come out from the Father, the brightness of his glory, and express image of his person. Those who are the called, according to his purpose, will see his glory, and admire his perfections, till they are lost in wonder, not only that they are so infinite, but being so *much above all our thoughts*, that they should be engaged in saving sinners. And as to exchanging time for a more desirable and unchangeable state, if we compare the loss with the gain, we shall find the objections of nature fully confuted. If we part with life we are rid of its evils, and have immortality and joy in its stead: we  
 give

give up the shadow of peace for the *substance*, which, with all our striving, we could never grasp; and *unspeakable happiness* we barter to a great advantage, when we exchange sin, uncertainty, and imperfection, for holiness and permanent bliss. This necessary change shall put off mortality, with all its objectionable qualities, and clothe us with light and incorruption, when we shall join the general assembly of the saints made perfect, and all that is celestial about them will be but likenesses of ourselves; all that is happy, glorious, exalted, and honourable in their situation, will be but the duplicate of our portion. Turn towards whom you may you will meet with nothing but true friendship and perfect union: there you will be in no danger from the masked countenances, insincerities, and depravi-

ties of professors; selfishness is not known throughout their gladdened streets: we have been often astonished by it among the people of God on earth. Where the Lamb's name is written in the forehead, these things have been put off, and we may join them with perfect safety; there we shall know who was a true worshipper; for although the profession of religion is too universal to be genuine, the possession of it is too sovereign a gift to be disputed. Without holiness no man can see the Lord, and yet none but sinners are made heirs of salvation; but the righteousness of Christ, imputed by faith, and received in its power, creates repentance for sin and newness of life, and explains the paradox.

Our friend is not dead but *sleepeth*; out of that dust shall be raised a glorious body,  
after

after the image of the second Adam. Although that which is determined has taken our Diogenes from us, and consigned him to the silent grave, his spirit is now sweetly engaged in the presence of Jehovah, in singing his praises. The solicitude he ever discovered to bring a youth acquainted with the one thing needful, as well as to instruct him in the various matters necessary to his present peace, shewed how far he was interested in the good of society; he was a stranger to the sordid frailties of old age; on the contrary, he was ever free to communicate *with disinterestedness*: he was supported by a small independence, but lived chiefly in retirement; he always had some benevolent object in view, which he took care to support by setting apart so much of his income for the purpose;

such



such an example deserves our imitation, and his memory ought to be handed down to posterity. To him I was indebted for removing the prejudices of childhood and hearsay accounts, which, had they remained, would for ever have sealed the scriptures from my knowledge: his zeal to undeceive me has laid me under a lasting remembrance of it. To part with near and dear friends is a trial we are all called to endure, but when compared with the reward that follows to them that love God, it is but a light affliction. O that we could hear the harmonious sound of the loud hallelujahs of the ransomed above! we should join the happy chorus, and sing with them to him that hath loved us, and given himself for us, be eternal praise.

As near as Justice could recollect, this was the substance of the exhortation; the youth

youth and seriousness of Religion was a pleasing combination, and exceedingly impressed his hearers. The old school-master was very much taken with it, and wished the living might become his through the interest of Perseverance, as the present incumbent was very aged, which contingency took place soon after.

Some weeks after the interment of Diogenes, Courage was ordered to his ship; he found his friend the lieutenant in a great trouble. During the absence of Courage his eldest daughter had been married to a gentleman in the neighbourhood. About three weeks after he went out to sea in a small sailing boat; before they had got their fishing-tackle ready a strong breeze sprung up from off the land, and the tide coming in at the same time, increased the surge prodigiously; they  
were

were obliged to abandon their design. As yet they apprehended no danger, but coming near the shore, after many fruitless attempts to land, a wave filled the boat, and *three of them were lost*, among whom was the lieutenant's son-in-law; the other two, with little remains of life, were washed on shore. This affecting story pierced the sensibility of Courage, and having entertained a secret affection for Charlotte, which he had locked up in his own breast from prudential motives, his mind was *doubly agitated*: he was too generous to feel the less, because it afforded a dawning hope that one day he might be at liberty to address her who had long been the object of his love: he was changed into the utmost concern and distress, till his natural vivacity overcame the trouble of his mind. A friend of the

lieutenant's called in at this affecting period, who was a hatter of London, a valuable character; he was a good husband, and a certain friend: he assured them they were not the only ones that were the subjects of bereaving dispensation—I had, continued he, a little favourite girl, and discovered many endearing peculiarities in her; this dress tells you I have lost her. She was seized with the small-pox on Tuesday, and died on Thursday following, at the most engaging age of little more than five years. Should we not cleave too close to these objects if the Lord did not, by such visitations, shew us that we suffer them to draw off our affections from himself, the centre of goodness and happiness? all other relationships, friendships, or acquirements, are but *streams* from this blessed fountain, which we satisfy ourselves

ourselves with, instead of receiving our pleasure out of himself; we taste his goodness, it is true, but we drink it out of the muddy rivers of sense, and never know the ineffable purity of his love.

About four months after the return of Courage, as he was walking out one evening with the lieutenant, his wife, and daughter, and being near the ground where the duel was interrupted by Matilda's pretty rhetoric; something being said about it, Yes, said Courage, and it puts me in mind of what I thought at the time. Here he paused, but the lieutenant *insisted on knowing it*, if he preserved the same friendship for him. That I do, replied Courage; but Mr. —'s visits to Charlotte shewed me I was mistaken, for I thought Matilda's tears saved *my father* as well as hers, in the person



of my friend; but at some future period I shall be more explicit. And had you a regard for Charlotte, said the old man? The thing, above all others, that would have crowned my wishes. I'll tell you, Courage, my esteem is not of a common kind; I view you in a superior light to that which the world calls friendship; they get you to visit them, but for their own gratification, and thus will cause you to deal with them, *promoting their own interest*; they will reprove you, in the kindest manner, for making yourself scarce, when they meant nothing else but compliment; they will smile at you, and ask after your health, then turn from you to their companion, and rail against you. Mine is of a different nature; and if I thought the hand of Charlotte would add to your happiness; as far as I  
*have*

*have a voice*, she is yours. Courage was a little disconcerted, and endeavoured to wave the subject. The old seaman declared if he had known his mind he would have got him the birth in preference to any other man in the world. You oblige me, said Courage, to throw off the restraints of custom, and be more premature in the declaration of my affection than otherwise I should; and I frankly own she has long had my dearest and best wishes: and though I loved her myself, it was of that description, as related solely to her happiness, and not a predominancy of self to obtain her, as though *I only* could make her happy, or be happy with her. While I was encouraging the most disinterested attachment, and not being in a suitable situation to make proposals consonant with my ideas of her deserts, Mr. —

came in the way and took the prize. Charlotte retreated some distance from them, when her mother told Courage his prudence overcame his natural intrepidity; my daughter, said she, had a great esteem for you. Well, well, said her father, it is not *too late now*, she is out of commission, and I shall appoint him to the command if Charlotte will give me leave. No, but it is too soon, said Courage. Not too soon indeed, replied he, for me to think of a good mate for my girl. I would pay every respect to the memory of her deceased husband, but his loss was such a misfortune as cannot too soon be removed from our spirits.

As opportunities permitted, Courage and Charlotte saw each other, and increased in their esteem. They smiled off all the lieutenant's impatience and disre-

gard to decorum, till a suitable time arrived for the consummation of their wishes. Soon after it had taken place Courage wrote the following letter to Perseverance.

DEAR BROTHER HOUSE-KEEPER,

Agreeably to the many hints I have given in my former letters, this brings the pleasing news of our union; and by it I have wife, house, and fortune; but in the *first*, literally, I have every thing. You knew my regard for her long since; but although I loved her, as I could not keep her as I loved her, I suffered her to be taken from me by another; and, doubtless, she might have been as happy with poor —— as myself, had he lived, and perhaps more so; but the *ill wind* that  
that

that was the death of him has blown into my arms all the earthly good my soul can desire. We have enough now to maintain the lieutenant's whole family with the interest of the money which my wife has left her by her late husband. Religion writes me in answer to my letter on this occasion, that God's time is the best time; indeed it is, for now we can make up the deficiency of the old gentleman's pay, and render his situation very comfortable. Matilda is with us, the others are at school. When will you favour us with a visit? Bring Religion with you: should he be in London, tell him his zeal for his Master's kingdom shall meet with no impediments among us. I am an enemy to press warrants, but he may come and beat up for volunteers, and he has plenty  
of



of bounty to give to such as enlist in the service. May the word be powerful in his hands, and many flock to the standard of happiness. He shall go aboard and see how a sailor lives. Our ships' crews would be better off if they had such chaplains as himself. Was it your doing, or Lord ——'s, in getting me so unexpectedly promoted; whether friend or benefactor I am equally obliged. One of our schoolmate's aunts visits us, her name is Wilson; she has been a long acquaintance of the lieutenant's family, has lived in London, and attended the methodist preaching there. I do not know what she was before, but she cannot be much the worse for it, as her constant look out is to help any one struggling with difficulties, if deserving of assistance. She sensibly feels if a case is out of the means of her relief;

relief; ſhe has been a ſubject of impoſition, but this has not checked her inclination to do good; ſhe has met with ſome who have adviſed her whom to lend her money to, but took care to keep themſelves free from all the ill ſucceſs of their recommendation; and ſhe has not only *lent*, but *loſt it ſeveral times*: others have impoſed on the liberality of her intentions, and lived upon her money, and ſpent other people's beſides. Notwithſtanding, ſhe has ſeen her aſſiſtance proſper in many young families, and when this happens it is very grateful to her. She has heard me talk of Religion as a *preacher and companion*, and I ſhall have no peace till he comes among us. I rejoice in the news of your proſpect of a little living miniature of yourſelves. Lady Auguſta's health likewise gives me  
 much

much pleasure ; may you be increasingly happy, *if possible*, and often realize to your recollection the good we derived from such a steersman as Diogenes.

I am truly, your obliged friend,

COURAGE.

One day Courage met the thoughtless youth that challenged the lieutenant, not far from his own door ; he pressed him to dine with them, to which he consented. Seeing what a domestic group he once sought to destroy, his mind was evidently distressed. Courage endeavoured to remove his concern, by telling him he was pleased with his change of sentiment, which made ample recompence for his former imprudence. Their conversation was interrupted by two letters, one from Perseverance, in confidence desiring

desiring Courage to hold himself ready, as war was inevitable, and his ship would be among the first ordered out again. The other letter was from Justice.

DEAR COURAGE,

I received yours with its pleasing intelligence. I little expected to hear of your being so soon, and, indeed, so easily settled in domestic life: the prospect is too good for me to omit a moment longer giving you my heartiest congratulations. Commend each of us to yours, and believe me, we shall seek an early opportunity of taking a journey into your quarter of the world; but this cannot take place before our last is weaned: we have a brace of sweet pledges. May they be witnesses of our constancy, and enjoy the blessings of our parental tenderness. By  
your

your letter I perceive you look wholly to a marriage of the mind for the permanency of connubial comfort. Where there is a family, hereditary benefits will ensue: the good of your example may not cease to flow for many generations. Children will naturally suck virtue from the breast of harmony; from such influence their infantine ideas will be sweetly moulded in the die of goodness: instilled by this lovely dew, the bud will open with more than native beauty. This will give energy to your precepts, and you may, with more success, train up a child in the way he should go. We have been assisted by Religion in establishing family prayer, and I hope our little ones will be soon found in the practice of private prayer, and lifting up their pretty hands to Immanuel, who  
suffers



suffers ſuch to come unto him. With the utmoſt circumſpection we avoid fulſome fondling, while our mutual affection diſcovers a ſuitable eſteem, which is neceſſary for the imitation of our children; that brother and ſiſter may love each other. Parents are angry at the ſpurious productions of their children, but forget how much they neglected to weed their juvenile life, and prevent their corruptions from ſpreading, till the character was formed. Religion is with us; it is needleſs to add that he contributes much to the pleaſures of ſociability. I wiſh we may be made religious by his example. I had a letter from Proſperous the other day, who complains of our want of cordiality; may it not be traced to his want of time to correſpond, through the hurry of buſineſs? conſequently we are unwilling

unwilling to intrude: however it is a good sign, his regard has no rust on it; and that the impression of former friendship is not obliterated. Sincerity in acquaintance is little to be depended on; there is so much customary cant in vogue, without a syllable of genuine esteem at the bottom; and in picking out a new friend, I am disappointed, comparatively speaking, in ninety-nine out of every hundred, and the odd one is of too precarious a complexion to put much dependance on him. A sedate countenance, a forced smile, and an habitual grin, has often deceived me; I meet with no genuine openness; in short, I have new friends enough because I am in prosperity, but not one of them, if I wanted alms, would give me more than a gratuitous penny, a bare sufficiency to keep off

the conscious blush of ingratitude ; and I have seen much of this among some acquaintances, that *would* be thought very religious, a profession that I cannot think the worse of, because some are strangers to the graces of it. Our good school-fellow is of a very different description to *these new friends* ; we discover in him the real marks of true friendship. We shall be glad to see you in your new station ; may it be an uninterrupted life of happiness, as none more sincerely rejoices at your success than

Your steadfast,

JUSTICE.

Having accompanied these young men into the world, and traced their history through the juvenile part of life : having

seen the happy consequences of youth enquiring for wisdom : having seen also the necessity of an unbigoted acquaintance with religion, and how advantageously it may be taken into our civil concerns ; the narrative closes, and leaves them to be bright examples themselves, and to train up their own offsprings in the way everlasting. May every young reader

Open his bosom, set his wishes wide,  
And let in manhood ; let in happiness.

YOUNG.

