

## 364 DUNTON'S Life and Errors.

Genteel Pullen——Spurious *M——rn*——(deceas'd)  
 Rolling and honest *Whitwood*——NOVEL Bentley——  
 Grave *Atberton* —— His Projecting Servant——  
 Military *Brooks*——Heraclitus Took——Unfortunate  
*D——ce*——Exchange *Faucet*——Purgatory *Turner*  
*R——pant C——le* (decea'd) —— Thinking  
*Amoy*——Lord *Fabian*——Tipling——*Br——*——<sup>888</sup>  
 ——Modest *Griffin*——Clandestine *Boulter* Posthoule  
*Rumbal*——Friend *Northcot*——Thee and Thou *Clark*  
 ——Fortunate *Meridith*——Bridge *Taylor*——FAIR  
*Passenger*——Noisy *H——kins*——Solid and Judici-  
 ous *Bark—London* (and sober) *Kiblewhite*——Widow  
*Widdows*——Sottish *R——nolds* (deceas'd)——RICH  
*Herringman*——Learned *Mot*——Virgin *Holt*——  
 Blunt *Cademan*——Little *Mory*——Honest *Cumberland*  
 ——Presbyterian (alias *Mineries*) *White*——Snarling  
*G——tham* (deceas'd) ——Phylosophicok *Millon*——  
 Nice *Cruttenden*——Humble *Leak*——Church-Unity  
*Monckton*——Amorous *B——set* (deceas'd)——  
 Slovenly *Wire*——Plain *Blagrove*——Beauish *Abington*  
 ——Resumption *Osborn*——Mercury *Taylor* (deceas'd)  
 ——Hoary *Eggesfield*——Yorkshire *Everingham*——  
 Card-Sampson——Tetchy *W——ms*——Smiling *Fel-*  
*than*——Oxford *Shirley*——Religious *Gellibrand* (deceas'd)  
 ——Working *Calvert*——Tory *Hindmarsh* (deceas'd)  
 ——Ballad *Wright*——Giltspur *Deacon*——Industri-  
 ous *Wolf*——Independent *Hiller*——Country *Sollers*  
 ——Prentice *Wilkins* (commonly call'd so from his  
 being a good Servant, and a bad Master)——Wife  
*Thrale*——Abridging *Wild*——Physical *Thomas*——  
 Familiar *Helder*——Faithful *Bancks*——Witty (and  
 Active) *Dring of Fleetstreet* (deceas'd)——Substantial  
 (not **I N S O L V E N T**) *P——er* ——*Vestminster*  
*Partridge*——ZACHEUS *Clark* (I call him so, from  
 the excellent Book he publish'd, concerning that just  
 Publican)——Quiet *Thackery*——Liberal *Sims*  
 ——Travelling *Tidmarsh*——WILLIAMITE *Barnes*  
 (so call'd from that good Service he did the CHURCH,  
 by publishing *The Form of Prayer*, used by King *VWilliam*,  
 of Glorious Memory)——Pillory *Thompson* (deceas'd)  
 ——Hue-and-Cry *White*——Thirty *B——nce*——  
 Sincere

Sincere *Timbrel*—Composing *Marshal*—Prefs  
*Newcome*—Almanack *Partridge*—Reviv'd  
*Briscoe*, who has printed for *Dryden*, *Wickerley*, *Con-*  
*reve*, &c. and by contracting a Friendship with *T O M.*  
*Brown*, will grow Rich as fast as his *Auther* Can  
write (or hear from the DEAD) so that *Honest Sam.* does  
(as 'twere) thrive by his Misfortunes, and I hear has the  
satisfaction and goodnels to forgive those Enemies, who  
are now starving (as a Judgment upon 'em) for attempt-  
ing his Overthrow—*CANDID Jackson*—*Grave*  
*Powel*—*Hospitable Kitfield*—*Sea Thurstone*  
—*Chearful CHRISTIAN*—*Pious Lyd-*  
*del*—*Generous Bowtel*—*Fatherly Griffstock*—  
*Ingenious and Grateful Serjeant Porter*—*The short-*  
*let and Spruce Wade of Ireland*—*Lovely and Courageous*  
*Carleton of Hull*—*Dimpled Norton of Fleet-street*  
—*Neat and Poetical Ben. Harris*—*Musical*  
*Thorncomb*—*The Pious and soberizing (Fo) Hamlen*  
—*Divine Astell*,—*Refin'd Lady Masbam*—*That Angel*  
*in Flesh and Blood Madam Gwillim*—*The Contci-*  
*entious and Dutiful Maxfield*—*Heavenly Richards*  
—*Unknown Almira*—*Beautiful Tempest*—  
*Discreet Whitchurch*—*GoodHumur'd Shute*—*Chaste*  
*Bolton*—*Gay (and Witty) Mrs. Johnson of Kensing-*  
*ton*—*Rhiming Stacy*—*Polite Davis*—*Divert-*  
*ing, and always New, Mrs. Wavil*—*Charming Gill*  
—*The modest and Beautiful Mrs. Grace Cheek*—  
*Madam Tipper*, who is a *Philosopher*, a *Poet*, and a  
*Good Christian*—*The Irish Lady*—*The Widow*  
*indeed, or Mrs. Johnson of St. Albans*—*Agreeable Hammon*  
—*Wax-Work Goldsmith*—*The Reverend and*  
*Bountiful Fairclough*—*Relick Palmer*—*Brewing*  
*Sanders*—*Dame Wire*—*Calligraphy Ducket*—  
*Limping Bowley*—*Spelling Hawks*—*Grammatical*  
*Bayley*—*Sociable Hayes*—*Charitable Desborough*  
*The MAN Cook*—*Kind and Punctual Lea*—  
*Farming Stone*—*Holburn Thurston*—*The Affable*  
*and Just Peirce*—*Essex Marshal*—*Indulgent*  
*Wright*—*Peeping More*—*Dairy (alas Widow)*  
*Edwards*—*Hooping Wilson*—*Tenariff Goodyear*  
—*Balsamick Latham*—*Intreiguing C*—*ry*—  
*Joyning*

Joyning *Goddard*—Obliging *Cray*—Affectionate *Eliot*—  
 Accomplisht *Ireton*—Good Acquaintance *Baddow*—Noble  
*Serjeant*—Diligent *Hall* Ingenious *Foster* (alias *Father Jacob*)  
 —The Chaste Heart-Keeper—The Meek *Lamb*—The  
 Matchless *Wailer* ————— Contented *Douglaf* —————  
 Frudent *Gardner* ————— Sweet *Anderton* ————— Obedient  
*Tr* ————— Geud *Flemming* ————— Kind *Lorrain* ————— Sin-  
 cere *Bowman* ————— Jamaica *Middleten* ————— Sh ————— ing  
 ————— B ————— ford ————— *Robin Hayburst*, who liv'd by Print-  
 ing of false News, and (tho' he dreaded to lye alone)  
 'twas thought in Time, wou'd out-sham the  
 Devil —————

And to these Characters ————— I'll add in the last  
 Place —————

Collonel *F* ————— *G* ————— He had been formerly  
 a Privy-Councillor in *Ireland* (and was the next in blood  
 to an *Earldom*) but his *MISSSES* had drain'd his  
 Purse, and he left *Ireland* upon suspicion of Debt —————  
 The Collonel coming to *London*, sent for me to the  
*Dolphin* in *Lumbard-street*, where pretending to help me to  
*The Secret History of Ireland*; he did me the HONOUR  
 (to do me the Kindness) to ease me of Twenty  
 Guyneas ————— 'Tis true, Mr. *Darker* and I got him  
 arrested, but 'twas to no purpose, for he produc'd a Pro-  
 tection from the Lord ————— and at the request of  
 Sir *J* ————— *S* ————— I freely releast him upon his *BARRE*  
*WORD* that he'd pay me as soon as he cou'd ————— A  
 Month after this, the Collonel came to my House,  
 and told me he cou'd not pay me in less than a year;  
 but he was well acquainted with the *M* ————— of —————  
 and if that wou'd be any Kindness to me, he'd ingage  
 Mr. *B* ————— shou'd be his Chaplain. I was always glad  
 to oblige ————— this Reverend Gentleman, and told the  
 Collonel if he'd make good his word, I'd own it as an  
*Extraordinary Favour*; upon which the Collonel intro-  
 duced *B* ————— to the *M* ————— of ————— and the next Time  
 I saw him, 'twas with a Doctors Scarff, which may  
 be said to have cost me Twenty Guyneas, for the Collonel  
 never came near me after this, and dyed in my Debt.  
 His Reverence never had the Gratitude to Thank me  
 for his *Chaplain-ship* to this Day, (tho' it makes such a  
 Flourish

Flourish in the Term Catalogue) But instead of Requital has done me all the *secret mischief* he cou'd—— But I've said enough to give my self **SATISFACTION** on this Head, except B—— shou'd dare to provoke me again, and then I'll write like a Man that has been **Ungratefully** (as well as Injuriouly) treated——

Having given this Account of my Acquaintance, with Colonel F—— G—— I'll next proceed to his Character,—*He had a general Knowledge of Persons of Quality; but living a wicked Life, he was always unhappy, and ever in Debts. To do him Justice, he wou'd not tell a Lye to procure a Place, much less to do a wrong—— He hated no mans Vertues, no not his Enemies, and cared for no Mans Faults but his own, which were so unnatural and singular, as if he had a mind to go to Hell by himself—— He was a secret trader in sin, and kept a Miss to His Eightieth Year—— but yet he was no Atheist, for I have heard him say he lookt upon all the Things of this World as under a Providence, and that (tho' he had many Afflictions) he believ'd nothing happen'd by chance, which if he had consider'd as he shou'd, he had the same Reason to be Patient in an Ill Condition, as to be thankful for a good—— But for all this, the Colonel was always dissatisfied and restless—— So that he was a meer Contradiction to himself and others; and P— F—eux and he were the two worst Cumstomers and greatest K—s that I ever met with——*

These Hundred Persons, &c. are such as I forgot to insert in their proper Places. Indeed I had but a slender Acquaintance with 'em, but I hope this short Draught of their Minds will suffice, for I have here in a few Worlds, given the Distinguishing Character of ev'ry one I have named——

I might have added a **KEY**, as there's a *Latent* meaning in ev'ry Word; but I hope I have hit their Features as well as if I had drawn 'em *at Length*, which I won't attempt, for fear, (to use my Printers obliging Complement) I shou'd swell my Book into *Wast-Paper*—— So that these **SHORT** Characters (with my service to Mr. Welley, &c.) conclude the Historical  
cal

cal part of my Life and Errors, for the *Fourth Stage of my Life* —

Perhaps my Reader may expect I shou'd now proceed to the remaining **S T A G E S** of my Life — **W I D O W H O O D** — **S E C O N D M A R R I A G E**, — *And my present unhappy Life of Incognito* — But alas, these have been all of 'em **W A S T - P A P E R**. However, if I can perswade my self to review 'em, the World shall have 'em with their Respective **I D E A S**, in a Second part of *Dunton's Life and Errors*, where I shall have Occasion to Characterize, Bp. Hall, (a) Dr. Bowber, Mr. Keith, Mr. Gerrard, Mr. Hayes, Mr. Kingston, Dr. Wild, Mr. Barker, Mr. Crow, Mr. Vaughan, Mr. Sprint, Mr. Catcot, and Mr. Dixon (my sincere Friend) and those other Ministers (both Cons and Noncons) as I'm personally acquainted with, or have ever known (either by their Works or preaching) which the Reader will find to be the **PRINCIPAL DIVINES** in the Three Kingdoms —

And as these *last Stages of my Life* are to be continued and perfected by way of Characters of Living Ministers, so I shall find it necessary to intermix it with the Characters of such *School-Fellows, Fellow-Prentices, Domesticks, Familiar-Acquaintance, Lawyers, Physicians, Ladies, Poets, Booksellers, Traders and L A Y - F R I E N D S*, as have here been over-look'd.

So that the Second Part of my Life, will present the Reader with **A VIEW OF THE WORLD IN CHARACTERS, &c.** and will be a sort of *General History of all the Eminent Clergy and Layety (now living) in the Three Kingdoms*, transcrib'd either from the **PERSONAL** Knowledge I had of 'em, or from the Observations I have made on their Works and Preaching.

I shall close this First Part of my Life, with a **NEW IDEA**, how ~~to~~ live over again this *married State*, and upon which I would dare to venture my Heaven and Future Happiness.

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(a) Dr. Timothy Hall, late Bishop of Oxford.

T H E  
I D E A  
O F A  
N E W L I F E :  
O R,

*The Manner how I'd think, and speak, and act, might I live over again my marry'd State, with DEAR IRIS.*

**I** Find my self herē under an unkind Necessity of bespeaking the Reader's Patience, for as I design this *Stage* shall wind up my *New Idea*, I wou'd not for a World, omit any Thing *Essential*; for shou'd my *New Life*, through such an Over-sight as that, become imperfect, I might thereby fall short of Heaven, which wou'd be infinitely unhappy for me — What Additions I have yet to make, shou'd be far remov'd from Childishness, and well suited to the grown State of Life, in Regard, our Pilgrimage to Heaven is the most serious Engagement; it requires our most waking Thoughts, and the best Performances of our active Powers.

The Nature of this *New Idea*, for the *Stage of Marriage*, seems to throw it self into this easy Method.

First, I'm to manage my self as coult'it with it's Relation of a Husband.

D d

S. c. d. y.

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Secondly, *As the Government of a Family is lodged in me (a)*

Thirdly, *Under the Notion of a Traveller.*

Fourthly, *Under the Character of an Author, I shall prescribe my self some stated Rules.*

Fifthly, *I shall more expressly treat of my Behaviour, as I'm First a Mortal, Second a Religious Creature.*

Firstly, *I'm to manage my self as cloath'd with the Relation of a Husband.* Here I confets the Task is difficult and perplex'd; and what may seem most reasonable to my self, mayn't possibly hit the Humours of other Persons. I'm now to consider my self as being **DOUBLE** all the way, my Joy and every Happiness I can meet with, is but half my own; and indeed, on the other Hand, 'tis altogether as reasonable we shou'd go halves in all the Troubles and Disappointments of Life, which is the only Method to make 'em less intolerable; but a *Geometrical Proportion*, in the Case before, us, may not always be so Prudent, our Tempers, and the strength of Spirits, shou'd be consider'd, which may very reasonably make a Difference in the Burthens which we bear. But to leave off talking so far up in Generals, I shall consider *Marriage*, First with Reference to its *last intention*, which is the *End* of its Institution, Secondly, I shall be particular upon the *Means* which have their natural Tendency to the *End* of Marriage, and without which it can't possibly be attain'd.

The last Design of Marriage, beyond all Question, is the *Glory of GOD*, and the *Mutual Happiness* of Men and Women. As the last and the Chief end of the Reasonable Creature is *GOD's* maniretative Glory, and its own final Happiness; so every State and Circumstance

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(a) *The World might expect I shou'd here regulate my Life under the Notion of a Bookkeeper, but this I have already finish'd in my New Idea to the Stage of Bachelorship.*

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of Humane Life, has its last Intention that way. The Glory of GOD, and the Happiness of Men, are so indissolubly link'd together, that there's no parting 'em; if we miscarry with Reference to the one, we infallibly lose the other; so they're not so much to be consider'd as two, but as one *United End*. The Glory of GOD's Wisdom is very bright and shining in the Formation of the Sexes, and adapting them so admirably for each other, in giving 'em so many Charms, and such mutual Inclinations as are necessary to hand down the Species, and continue the Race on Foot. I can't but admire the Divine Wisdom, in laying a Restraint upon the Criminal Inclinations of Men, in making Whoredom, Adultery, and Polygamy become so many Sins; and to provide against 'em, the same Wisdom has thought fit to entail upon the Commission of 'em, so many flaming Punishments. Had Mankind been kept at large, what Jealousies, what Infinite Blood-shed, and many other Unhappinesses wou'd have follow'd; there wou'd neither have been that Respect, nor Provision for Posterity, and the religious Education of Children; they might have wander'd through Life under Ignorance and senseless stupidity, and like so many Offsprings of the *Brutal Nature*, have had no higher Aims than to gratify their Senses and pursue their *Pleasures*. The Dominion of Lust, upon this supposition, wou'd have prevail'd over all the Humane Nature; Mankind wou'd have been but a Pack of Robbers, going about to Plunder the Creation, and to make every Thing their own. The World wou'd have been unciviliz'd, the Strength of Nerves, and Sinews wou'd have been the Universal Law; and what is worse, the Knowledge of GOD and his Dispen-sations, wou'd in this Case have been a Stranger among Men. And I wou'd gladly be inform'd what Glory the Divine Majesty cou'd have had from such a Monstrous set of Creatures. But now the *Wise Law* of *One to One*, has provided against every Inconvenience of this Kind. The Respect of Parents to their Offspring is secure, and so is their Religious Education; at least, within the Compass of the Christian World.



Family Government is set on Foot, from which all other Governments are deriv'd. There's now an Opportunity to cultivate the Arts and Sciences, which others wou'd have been neglected. Men have now, nothing to do but provide for 'emselfes and Families, and prepare for the better World——If Marriage was necessary when the Humane Nature was Innocent and sinless, 'tis much more so, in the State of Rebellion and Apostacy, when Morality is so much banish'd, the Law of Reason so ineffectual, and now that Desire and every other Passion are broken loose, and become so Extravagant——'Twou'd furnish out a Volume to be particular how the Glory of GOD is secur'd by the Institution of Marriage; but as that is an unquestion'd Truth, so the Matter is as plain, that the Design of Marriage is the *Mutual Happiness of Men and Women*: They are the Words of GOD, *'Tis not good for Man to be alone*, and had more Companions than one been necessary to make the Life of Men more happy, without Doubt the Divine Goodness wou'd not have deny'd him the Satisfaction. Man alone wou'd have been a solitary uncomfortable Creature; and the very formation of him so and so, wou'd very evidently have been in vain——But the Matter being so abundantly plain, that *God's Glory*, and our *own Happiness*, make up the last end of Marriage, I think 'twou'd be unnecessary to make any formal Proof of it.

My next Business is to lay down those Means and Methods I'd make use of, that my own state of Marriage might not miss of this great End.

*First*, I'll show what Methods I'd take to secure and continue the Mutual Happiness of *my self and Iris*. *Secondly*, I shall lay down the Measures I'd take, in order to glorify the Great GOD, that our Marriage may'n't come short of its last and chief end.

In order to secure and continue the mutual Happiness of *my self and Iris*, I'd endeavour (1.) to discover how far our *Humours* wou'd agree. I consider how much the Satisfaction of a Married Life depends upon this particular; all possible Discoveries in this kind shou'd indeed,

indeed, be made before Marriage ; but then the Unhappiness lies here, so long as the Courtship lasts, the inward Humours of the Parties are very seldom unmask'd ; Persons are over born upon such Occasions, by the softer Passions, there's nothing but Stage and Theatre, and they're usually as much transform'd from their *Native selves* as are the *Dramatis Personæ* ; However a little Time will undress 'em, any Thing that is unnatural is sure to be uneasy ; their old Humours will begin to flow, and get uppermost.

This Matter being certainly so, I'd be very observant of ev'ry little Alteration, how the Pulse beats upon every new Occasion, and how much different from my own. I consider how very rarely Nature has furnish'd out two Persons in every Case alike ; an Universal Harmony in every Humour and Inclination, is not to be expected ; for indeed we are too inconsistent with our selves : I think 'tis scarce possible to meet a Man, cou'd we but look within him, exactly in the same Humour this, that he was the last Hour ; in this Sense, every Man is no less than a *Proteus* to himself and to all the World. We are so much Govern'd by the Laws of *Mechanicks*, by every new Tone of the Blood, and Spirits, that there can be no Consistency in our selves, how much less can we can always Harmonize with another Person? My only Method shou'd be to make Remarks upon the Humours and Inclinations that are most lasting and most prevailing ; for those will be sure to give us the greatest Happiness, or the greatest Trouble ? I'd not only take this Method with *Dear Iris*, but I'd use the same severity upon my self ; and by running the Comparison, either the Agreement or obliquity might more easily be discover'd. So soon as the Complexion and sudden Turns of my own Humour were well observ'd, 'twere easy for me to give *Iris* some stated Rules of Behaviour, upon such particular Emergencies. I have very frequently found it true, that a single Hint or a Word, wou'd recover me, when I was just a sinking into ill Humour, and the Spleen ; and I don't question but a

Prudent Management this way, might always keep me  
On my Feet. (1)

The Judgment being made upon our Humours, how far they'd Symphonize, and where they wou'd disagree,

my  
Second Business shou'd be to compound the Matter, that both of us shou'd make Mutual Abatements in our opposite Humours. An Agreement of this Nature might very easily be made, especially with a Woman so very reasonable, and so much a Christian, as *Dear Iris* was. I have known the Peace of many Families broken and disjointed, in Regard, neither of the Parties wou'd resign an Inch of their own Humours and Inclinations, but alas! How easy is it for 'em to gratify a Passion, and indulge 'emselves a little for the Present, at the Expence of their Peace and Happiness, for all their after-Life-Time.

'Tis much more Happy to meet at the *Middle*, as we say and reconcile the Matter; and how much wou'd it contribute to their mutual Satisfaction, when with an Air of Chearfulness they are ready on either Hand, to make *Abatements*, and to sacrifice their own *Humours*, upon the *Altar of Peace*? These two Particulars will

(1) This Notion of maintaining a constancy of Good Humour between Man and Wife, by the help of some stated Rules, is not, methinks altogether unlike the Conduct of Ulysses, as Homer has been pleas'd to manage him. Ulysses, on his Return from Troy, was foretold the Danger he shou'd meet with from the vocal Harmony of the Syrens; he thereupon seal'd up the Ears of all his Crew, and caus'd himself to be fast bound with Cordage to the Main-Mast, with this farther Caution, That if he gave any signs to be set at Liberty, they shou'd bring him off, which happen'd accordingly; for so soon as the Musick sung him, he was impatient to be engag'd, but the Deaf Crew being insensible of the Song, they wou'd the Matter was secure; Such Agreements before-hand betwixt Man and Wife, wou'd be of mighty use.

look'd after, wou'd lay a good Foundation for something which is yet behind.

Third. My next Business shou'd be to confirm our conjugal Affection. I consider that 'tis usually imprudency, more than any other Reason, that Murthers this best of Passions. Conjugal Affection must on either side, be treated and humour'd like a Child; the one requires to be nurs'd, and smil'd upon, as well as the other. There's a Number of little Arts and Prettynesses which Love will easily suggest, and which none can tell the meaning of so well, as those in the same Condition with our selves; and when these are a little tinctur'd with Wit and good Humour, they'll infallibly please, for there's no resisting 'em. There's a deal of Sense and significancy, in such little Sentences as these, *my Dearest, my Love, &c.* or as the marry'd Folks in the Country express 'em selves, by *Honey, Love, or comely Love*; These are Innocent enough, when the Parson has done his Office, and perhaps, were they less frequent, they'd Wound the deeper—I consider farther, that nothing is a greater Friend to the Love of Wedlock, than a Mutual Confidence in each other. I know indeed, that where Love is attended with any Warmth, 'twill be difficult to keep down some secret Jealousies and Suspitions; but then 'tis an *Essential Article* of their Mutual Happiness, to avoid the least Occasions that look that way. Some are so officious to make 'em selves Disturbance, that they'll create occasions of suspicion, when none are offer'd; their Love in such a Case, may be warm enough, but then their Prudence is out of Order. On the other Hand, when Occasions are offer'd, the Repentment is but Reasonable.

There are some private Methods, upon this Head, which tho' they may be Innocent; are not yet altogether fit for the Publick View; Matters of this Nature have always made me a Lover of Friendship, which gives an Opportunity to unbosom ones self with Freedom, without calling up the Blood into one's Face, and without the Expence of being laugh'd at.

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However I may venture to go this Length, that in Order to confirm the *Conjugal Affection*, 'tis a little necessary that some — be over-look'd, which might, if too narrowly observ'd, create some *Turnings* of Aversion and Disgust. There may possibly be some natural Unhappineses which make it reasonable the Lover shou'd be a little troubled with the *Dimmness of sight*. These *Mints* are no more necessary for the one, than they are for the other Sex; the Reader may take'em, and make his Best of 'em.

After all, I can't say that the Humors of my self and *Iris* cou'd possibly be better adjusted than they were, for abating the common Infirmities of Minds in Flesh, there was an *Universal Harmony* betwixt us. Our Inclinations and our Sentiments were the same; and were it true that humane Minds shall turn at last into one *Common Soul*, to be sure *Dear Iris* and *my self* wou'd be *contiguous*. Wou'd Heaven (and I dare not pray for't) but indulge me the Opportunity of *living over again this State with Iris*, I cou'd not hope to be more happy the Second Time; however there wou'd be no ERROR in the strict observance of the Methods I have mention'd.

Having now acquainted the Reader with the *Methods*, I wou'd take, in order to secure and obtain the *Mutual Happiness* of *my self* and *Iris*; my next Concern shall be to lay down the Measures that are most effectual to glorify GOD, which is the Chief, and the last end of Marriage.

I consider, the *Divine Glory*, the great end of *Marriage*, can't possibly be provided for, without *Religion*. 'Tis true, indeed, an *Almighty Sovereign* is far above the loss of any Glory, 'tis infinitely remote and secure; there's no bold Sinner can stretch forth his Hand and pull off some Essential Attribute or Perfection from the Divine Being. Tho' *Rebellious Sinners* may, in a common way of Providence, draw a Veil over the Footsteps of *Divine Glory*, as they're impress'd upon the Works and the Word of God, yet when Matters come to their final Issue, the Glory they endeavour'd to suppress, will break forth in their everlast-

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ing Ruine. My meaning is, the *Manifestative Glory* of God in a way consistent with the Exercise of his Mercy, and our mutual Happiness, can't, without Religion, be secur'd. I might lay the best Measures, within the compass of humane Reason, to provide for the mutual Happiness of my *self and Iris*; yet, were our Minds all the while unimpres'd with Grace and Holiness, they'd all prove useless and abortive. What Harmony betwixt two ungracious Hearts? What mutual Peace and Satisfaction, when there's none within? And, indeed, were the one of us religiously inclin'd, and the other a condemn'd Sinner, full of Enmity against God and Goodness, which is the habitual Temper of the unregenerate, where wou'd the satisfaction of it be? We shou'd do nothing but counter-strive, and one of us endeavour to break the Interest and Inclination of the other. If a Husband had a Wife or a Wife a Husband under sentence of Death, d'ye think they cou'd enjoy themselves with all the agreeable Transports and mutual Satisfaction which they might, were the Sentence dissolv'd and a Pardon granted? Why, the Case is not only the same, but infinitely worse, where the one is condemn'd by the Law of God, and the other set at Liberty by the Law of Grace; and Satisfaction, I'm sure, may with more Reason be expected in the former, than it can in the latter Instance. This being a Matter of so great Importance, were I to live again this state of Marriage, Religion should be our early care; and *Dear Iris*, I am well assur'd, wou'd be as forward as my self. I am not insensible that to impress Religion with Efficacy upon the Mind and Heart, is the work of the Blessed Spirit, and 'tis unspeakably Happy, where the *gracious Beginnings* of the *New Creature* are mutually form'd before Marriage. How well suited then wou'd *Iris* be for her *New-Ideal Companion*? Her Will was early directed towards God, and disgusted with Vanity and Sin. I'd be well satisfied with a Heart that's prevailingly devoted to the Blessed Jesus; for without Question I should share in the affections of it, so far as the Divine Image shou'd be Impres'd, and so far as my own Heart pointed the same way with hers.

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I shall now mention a particular Instance or two that relate to the Exercise of our Religion, consider'd apart from the stated Worship of the Family, and the

*First* is *Prayer*, In this we'd very frequently and cordially joyn together, we'd frequent the Throne of Grace, double the strength of our Desires, and, in the powerful Name of Jesus, endeavour the same Blessings for us both. *Prayer* is the first Voice of the *New Creature*, and as 'tis strengthen'd and confirm'd, the Cries of it are more loud and earnest. The *Divine Life* is maintain'd and supported from above, and where shou'd our Eyes and our Desires be fix'd, unless upon the place whence our subsistence comes? A Christian without Prayer, and a living Man without Breath, are equal Contradictions; the one as much in Grace, as the other in Nature.

Wherever there's the state of Marriage without Prayer, methinks I can see the Curse inscrib'd upon it. — And as Prayer shou'd be the first and the great *Instrumental Duty* of our Religion; so we'd never bend our Knee, but this *fourfold sense* shou'd be work'd upon our Minds. (1) That we are altogether unworthy and undeserving of the Blessings which we beg. Were we convinc'd that we deserve the Things we want, we'd turn all our Prayers into so many Demands, and Challenges; God, upon that supposition, wou'd be oblig'd to supply and fill our Capacities without supplication or entreaty. We don't go to make formal Prayers for that which is our own Property, unless it becomes desperate, or be lodg'd in the Hands of a Lawless Tyrant, and the Great God can never come under such a Character of Disadvantage.

This humble sense of our own unworthiness wou'd give Life and Spirit to our Prayers, 'twou'd fill and swell 'em with Affection; and under the gracious Merits of our Redeemer, they'd be more Effectual.

(2) We'd endeavour to impress upon our Minds a deep sense of God's *Sufficiency* to answer Prayer. Were we unconvinc'd of this, we'd not spend our Breath so much in Vain and to no Purpose, as go Pray to a Being

to much in Poverty that he can't answer our Requests.

( 3. ) We'd also endeavour to keep this sense alive upon our Spirits, That God in a Mediator is willing to supply us. We never send a Petition to any Person when we are convinc'd before 'twill be in vain; without Hope there cou'd be no Prayer. The fallen Angels never go upon their Knees; and whenever you see a Sinner at his Prayers, the sense of it comes to this, that there are, at least, the glimmerings of Hope within him. How much wou'd such a sense as this give encouragement to Prayer!

( 4. ) In order to secure against Impatience and Distrust, we'd endeavour to keep this satisfying sense upon our Minds, that whether our Prayers be answer'd in specie or no, 'tis in Mercy to us. 'Tis very frequently more necessary for us that our Prayers be deny'd than granted; for unless our Prayers be always under the infallible Guidance of the Blessed Spirit, we shou'd be very apt to mistake the fit Matter of Prayer.

Being thus furnish'd with these Directions, we'd proceed with all Religious Cheerfulness, and maintain a constant Commerce and Correspondence with Heaven. I'd have made a distinct Head of *Praise*, as one very grateful employment of our Lives. but that I take it as included in the general notion of Prayer; and as it refers to *Psalms* and *Hymns*, it belongs more to Family-worship, and shall be consider'd in its place. And as I have fix'd upon Prayer as the first and leading Exercise of our Religion wherein we are mutually to engage; so the *Second* shall be *Christian Converse*.

( 2. ) *Religious Converse*; This kind of Intercourse wou'd mutually engage us to God himself and to one another; 'Tis the best Method to enlarge our Knowledge, and to kindle our Devotion; our Hearts and Affections wou'd *beat Time, and rise by Sympathy* to the same Pitch of Divine Love and Zeal. With what Height of Satisfaction might we talk over *the great Foundations of our Religion*, see what Dependance there is for Faith, and, where our Reason falls short,

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reign our selves intirely to the Sacred Authority of Revelation! What Pleasure wou'd it be, to discourse, with all imaginable freedom, upon *the Wonders of Redemption*, the Ways and the Compassions of God! Our Hearts wou'd at once swell with Love to the Holy Jesus, and with a fixed abhorrency of Sin, when we shou'd talk over the many passages of his Life; the many Instances of his Love, the Dangers to which he was willingly expos'd! His Agony and his Sweat of Blood! His Crown of Thorns, and his Sacrifice for Sinners are rich Subjects of *Religious Conference*. His Rising from the Dead! his Ascension to his Father, and his Interceding for the Lives and Happiness of Sinners, wou'd furnish enough of Matter to dwell upon. How might we represent him standing in the midst of his Father's Throne in the point of Vision, in the very Centre of Heaven, all the Eyes of the Heavenly Inhabitants attentively gazing on him, as he makes the appearance of a *Lamb that had been slain*, Rev. 5. 6. How the Four Beasts, and the Twenty four Elders are falling down with their Harps and their Golden Vials! How the Song is handed round, *Thou art worthy to take the Book, and to open the Seven Seals thereof; for thou wast slain, and hast redeem'd us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation*. By our joynt Assistance, and by the Instrument of Faith, what real Views might we obtain of our Glorified Redeemer, how he shews himself in Heaven with the Scars and the Wounds of Death upon him which will for ever refresh the Memories of the Saints and fill 'em with such blessed Transports as are peculiar to that State.

This *Religious Converse* wou'd be of mighty use to us against all the Unhappiness of humane Life, we might talk our selves almost insensible of such low Concernments, and be quite wrapt up with the Affairs of this future World.

*Temptations* wou'd make little Impression when we are thus at hand to relieve and reinforce each other. They'd find us either out of Humour, or not at Leisure to entertain 'em.

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By this Means the *New Creature*, the wonder of Free Grace, would grow apace in Consistency and Strength, and the Interest and the Power of Sin would grow less less prevailing, and the *Draught of the Divine Image* be more perfect and distinguishable. We should constantly be open and free to receive the Bleis-ed Spirit, to submit our selves to his forming and sanctifying Hand.

With what Tenderness should we administer Relief to each other under Doubts and Fears? We could unbosom our selves without Retraint, *talk over our Evidences*, and draw such comfortable Conclusions as our Case would bear. But the advantages of this *Religious Converse* are so great and many, that here's no Room to be particular. Only I hope all Christians that are religiously dispos'd, will take the Hint of what I have offer'd, and make a Tryal of the Matter.

(3.) Another Method we would take in order to glorify God, should be *the fixing a Remark upon every uncommon Providence that occurs*. I am very sensible the Christian Life is less comfortable and more unhappy by disregarding the course of Providence, either as it respects the Returns that are made to Prayer, or the Affairs of common Life. When the Memory of 'em is lost, we forget to send up our Acknowledgments and our Praises, and how is the Glory of God provided for, by such Ingratitude as this? In my REAL LIFE, the Goodness of Providence has taken many uncommon and unexpected ways to serve me, and to work my Deliverance, and never more than when all other Dependencies were giving me the disappointment; and *were I to live over my Years, and this state of Marriage in particular*, I'd observe this matter with the nicest diligence.

Having finish'd my *New Idea*, so far as it concerns me, under the *Relation of a Husband*, I'm now to regulate and reform my Conduct, as I consider my self the *Head and Master of a Family*: In this regard, a *Domestick Government* is principally lodged in me, the discharge of which, as it becomes a Christian and a prudent Man is a great matter of Weight and Moment.

I shall offer something under this Head, ( 1. ) with Reference to the *Constitution* of the Family, what Characters they should have who are admitted Members of it. ( 2. ) With Reference to necessary Provisions, which can't here be over-look'd. ( 3. ) I shall say something ( 1. ) of my own Behaviour in a *Common* ( 2. ) in a *Religious Sense*.

( 1. ) With Regard to the *Constitution* of the Family, I consider the Members of it are chiefly to consist of *Apprentices* and *Common Servants* ( a ). As to the *first* of these, if possible, I'd enter into Articles with none, unless there were some appearance of Religion upon 'em; at least they should have pass'd under the Christian endeavours of good Parents. I know it is not impossible that an ungracious Person should have some *kind Principles* of common Honesty; but I'm always for those who are not barely Honest, but can tell me *why* they're so, because they have got something within 'em which inclines 'em that way. I consider farther, that a Family should answer the Character of a *little Church*; and was there but a Person in it that's unimpres'd with Religion, he might do a great deal of prejudice, be a clog upon Family Devotion, and

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( a ) Children are here omitted, seeing 'twas the Divine pleasure to deny me those Pledges of the Married state in my real Life: And I can now, methinks, in my present Circumstances, admire the Divine Goodness, in withholding from me what I once imagin'd, if not with some sinful impatience, wou'd have been a mighty satisfaction to me. As the World stands affected to me now, I could make no comfortable provision for Children, and my Misfortunes wou'd have press'd me with double weight, to have seen those Second hand parts of my self under Unhappiness and Want. 'Twould be unkindness in God to answer every Prayer in specie we send up to him, in Regard we frequently supplicate, being ignorant of the *Form* of Prayer, for what, in the final Issue, wou'd prove a misery to our selves

like a Limb that's Mortified, wou'd be in danger to spread his death over others that are unconfim'd, and upon whom the Spirit of Grace and Conviction has yet made but slight Wounds and Traces. A Religious Person is one upon whom there's some dependance; and wou'd unburthen a Master of many Fears and Jealousies, which otherwise might be an unhappiness to himself, and a Distraction to the Family.

As to *Common Servants* the case is much the same; a Lyar or Prophane Person shou'd not come within my Doors, such an one carries a Curse with him let him go where he pleases; I wou'd give no entertainment to those who are Enemies to my God. I wou'd enlarge upon this, but what I intend is already so very plain.

(2.) As I'm Master of a Family, the Burthen of the Care lies upon me to make *necessary Provisions* for it. All Lawful Endeavours for Substance, with a thankful Dependance upon Providence, are my indispensable Duty. The Advances I have, upon supposition, made in my *Ideal Life*, wou'd, under the gracious inclining Influence of the Spirit, keep me from over-loving the present World; But *Grace* don't destroy or lay any Embargo upon the concerns of common Life, if we do but manage our selves within the bounds of our Christian Liberty. It han't hitherto, and, I'm pretty confident, never wou'd be any Temper of mine, to dispense Provision to my Family with a too sparing Hand, and there's some difference to be made betwixt *Things* that are *purely Necessary*, and those that are *Comfortable*. Indeed the most prudent *Method* I have met with in all the *Oeconomicks* I have read, is this, *That Expences don't exceed the Incomes*. And where Persons live above their Circumstances, 'tis the ready way to bring them and theirs into Wants and Miseries. I wou'd be a great unreasonableness to me at present, were my narrow Circumstances owing to any mismanagement of this nature; but upon the most impartial Reflection I can make, I find nothing to charge, either on my own management, or that of *dean Dr*, upon this score. I only want that the *Methods* of Provi-

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dence may speak Instruction to me, and by every Condition, prepare and form me for a *better and a fixed State*, where there are none of these *Ebbs and Flows*.

( 3. ) I am now oblig'd to consider my Behaviour in my Family ( 1. ) in a *common way*. It han't hitherto, along my *real Life*, been any part of my Ambition to carry my self at a *Mighty Distance*, and under the *Mystery of Reservedness* to any one, and it can't be suppos'd that more *Grace* in my *Ideal Life*, shou'd much alter my Temper for the worse. This kind of Behaviour, for which I'm much Indebted to the God of Nature, wou'd well dispose me to carry it cheerfully and agreeably to all my Family, that they shou'd find themselves altogether as easie and as unrestrain'd in my Company as when I was absent. 'Tis a little difficult, I confess, to manage matters at this Rate, and not to drop the *Governing Authority*; but a little knowledge of the *Humours* one has to deal with, makes it easie. Masters of Families that are fond of *Governing* by the utmost Extremity of their Power, that refuse to make the least mild *Abatements* upon Occasion, are no better than *Domestick Tyrants*, and are perfect *Enemies to Peace*, within Doors. Their Manner of Behaviour is strangely unobliging; it destroys all *Mutual Confidence*, and the little *Freedom*s that are *Necessary* and *Extreamly Pleasant*. The *Private Society* is ready to disband upon such Management as this. I know, indeed, there are *Allowances* to be made for natural Temper, which is rather the *Unhappiness*, than the *Crime* of many Persons. As for my own part, I was never inclin'd to be too severe and over-governing; and 'twas never any Pain, but a *Pleasure* to me, to see my Family at ease; and might my *Intelligible Life* be cloath'd with the same kind of *Circumstances*, and I can as easily furnish out an *Ideal Family*, as a *Life* of that Nature for my self; I'd study all the *Measures* of obliging, that I might not sit uneasy upon those I govern; that they might wish for my *Return*, when I was abroad, and be better pleas'd with my *Presence* than my *Absence*. This *Method of Behaviour* wou'd have a mighty Influence

to dispose my Family for what I yet intend, which is

(4.) A Religious Government of the Family over which I am plac'd. Shou'd I neglect the Discharge of Christian Duties, with my Family, I cou'd have nothing to expect, but the Wrath and Curse of the Almighty upon me and mine. *Ezekiel's* flying Roll, which was full of Curses, might justly break upon my Head. I might be troubled with Uneasiness at Home, and meet with nothing but Losses and Disappointments Abroad. — *Domestick Worship*, I consider, does chiefly consist of Prayer and Praise. Prayer is so very necessary for a Family, that I shou'd dread to become Master of one, if I might not pray with it. Prayer is our best Relief, under the most pressing Miseries of Human Life; and in Families, there are many Cases to be open'd out to God. How heavy wou'd the Afflictions, and Complaints, at Home, sit upon my Spirit, were there no Method to discharge my self. But besides, the Common Unhappineses that might occur, there's a constant Necessity to make Confession of Sin to plead with God for Pardon, in the Mediator's Name. 'Twas a good Sign of *Job's* Integrity, that when his Children were Feasting, he himself was solemnly engag'd in the *Divine Worship* of that *Dispensation*. He had his Fears, lest his Children might have sinn'd. 'Twas his pious Care to deal with God for 'em. And as there are Domestick Sins, there shou'd be Family-Confessions, in regard one Curled Branch may pull down Judgments upon the whole Family. — I'd take particular Care, that none of my Family shou'd be absent at Prayer-Time; and I had much rather secure such a Point as this, by rational Argument, than by positive Commands. Masters of Families, may indeed, oblige their Servants to give Attendance, and to lend their Knees, twice or thrice a Day; but if they have no higher Motives than this comes to, their Prayers will be heartless, and want Affection. I'd endeavour, all I cou'd, to impress upon their Spirits the Necessity of the Duty, how very much they may get by't, and how fatal the Neglect wou'd be. Did they once feel

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a Sense upon their Consciences, of their Misery, and their Sin, by Nature, they'd from that Time turn Lovers of Prayer; they'd not know how to be easie without it; they'd dread to let go their Correspondence with Heaven. 'Tis a blessed Pleasure to join in Prayer with a Family who have got a warm Sense of Religion upon their Hearts.— And as 'tis well for Families they have Liberty to pray, so 'tis also well for thankful Christians they can breathe up their Thankfulness in Praise. There's abundant Occasion, in our Way, thro' Life to make our Acknowledgements both for *Providence* and *special Grace*. *Providence*, if Men are faithful to remark the Methods of it, does administer a large Field of Matter for Praise. And the *Divine Wonders of Grace*, tho' Men may want those high Joys, which however are attainable, do furnish us with Matter of solemn and chearful Praise; an *Emanuel*, a *Mediator*, a *Gracious High Priest*, and a *Faithful Advocate*; an *E-verlasting Covenant* built upon the *Faithfulness* of God, upon which Believers may cast the Anchor of their Hopes; these are Arguments for Praise, or nothing can be so. Families, especially where Grace and Providence are so necessary; and where they spend 'em-selves so much, shou'd have their Hearts fill'd, and over-flowing with Harmony, to the great Fountain of Goodness. Heaven may very reasonably expect our Praise, seeing we share so many of its Blessings. It shou'd be one of my Endeavours, in my Ideal Life, to make those who shou'd become my Charge, very sensible of their Dependance upon God, both for their Life of Nature, and their Life of Grace; which wou'd be, at least, the Ground-work of Praise.

As for private Devotion, I'd never abridge any of their Time to perform it, because I cou'd not answer it at the Barr of God. They shou'd have their Times to read, and upon Occasion I wou'd over-hear 'em. On Lord's Days I'd examine 'em very strictly, concerning the Sermons they hear, and give 'em all the Directions I knew, to enlarge and improve their Memories. I'd be sure to make as certain Remarks as the Nature of the Thing wou'd admit, how their Under-

standings

standings open, and grow more capable withal, telling 'em, with the greatest Tenderness imaginable, that Religion is intended for Life and Practice, to turn the Posture of the Heart and Spirit towards God to make living Impressions on them, to stamp 'em with the Image of God's Holiness, and thereby to seal 'em over to the Day of Redemption.

I'd be very cautious to impose no Piece of my *own Service on them*, that might either oblige them, or give them any colourable Excuse, to neglect the Duty which they owe to God. Taking these Measures, I shou'd expect the *Divine Blessing* upon my Family and Affairs; without which I might labour in vain; neither meeting with Peace within Doors, nor with Success Abroad.

In the next Place I shall fix my self *some Rules to be observ'd, under the Character of an Author*. In my REAL LIFE I have been so wretchedly inclin'd to Scribbling, that I can scarce imagine my *New Life* shou'd be altogether freed from an ITCH of that Kind. I shall here suppose all the Foundation of Knowledge, which the best of Books, and a Christian Life, may reasonably be thought to lay for me.

(1.) I consider, that hitherto, I han't been a little unhappy in the *Choice of Subjects* for the Pieces I have writ. And tho' I have always had an inward Regard, that Religion and good Manners might not suffer by any thing of mine, yet there's not *Time enough in Humane Life for Trifling*. When all the Subjects of Weight and Consequence, that want Improvement within the Compass of useful Learning, and our Christian Religion, are done with, then I'd begin to write purely for the *Diversions of the Age*, and to make my Fellow Creatures as easie and as chearful as I cou'd, under the various Unhappineses of Humane Life. Tho', for a Composition of this Nature, Religion, and a good Life, can furnish us with the best Ingredients. I don't suppose the very Genius of my *Ideal Life* wou'd lead me to write upon those things that are the least necessary; however I'd oblige my self to the greatest Circumspection upon this Head. I have always been of the Mind, than an Im-



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partial Conveying down the *History of the Times* we live in, is a Debt we owe to Posterity that lies yet unborn; and had I a LIFE-TIME yet upon my Hands, I'd endeavour to discharge this Debt, with all the Conscience and Sincerity that becomes an honest Man, and one that's *entirely disengag'd from all Sects and Parties, which Men are now so fond to distinguish 'emselfes by.* But in Regard my Days are now far run, I can but just begin to *Live*, before I shall be call'd Home; and tho' I am much indebted to Mankind, and the Ages yet to come, yet I am more engag'd to secure my self as well as I may, and to make sure of the Good Man's Lot, mention'd i *Epist. general of Job. 2. 17. The World passes away, and the Lust thereof, but he that does the Will of God, abideth for ever.* An ill Man shall, as it were, be lost out of Being, when Matters come to the last Great Tryal, and the Christian shall be the only abiding Man. That I may get my last and best Interest so well secur'd, that I may never be lost, never divorc'd from my God, and the Blessedness on which my Heart is fix'd, must be the great remaining Business of my Life and Days. However, I'll leave this *New Idea*, as the best LEGACY my Circumstances do permit me to bestow, to the Ages that are coming on. if some shou'd say, *How come you to be so vain, as to imagine the World will know any thing of this Scribble a hundred Years hence?* Why, in Answer to this, I am possess'd of as little Vanity as you please; and if the present Age, and that or those to come, won't receive what I wou'd leave them, I cannot help it; I shall have the Satisfaction to have done all I cou'd for 'em; and if 'tis a Dishonour to die **INTESTATE**, I shall avoid that in the best manner I can, tho' 'tis no more than a Trifle, I can leave; however 'tis such an One as I may call an **ORIGINAL IN ITS KIND**; and upon which, I dare venture all the Hopes and the Happiness I expect.—*As to the Books I may yet possibly trouble the World with; they shall, in some Sense or other, serve the Great Ends of Christianity, and good Living, among Men; this will be the Way to settle Matters of Importance upon my own Spirits; and*

I can THINK OUT ANY THING for the Good of others, they shall have it.

(2.) I consider the Pieces I have writ, that whatever Subject I have apply'd to, I have generally OVER-DONE it, wrought it so, *Back-side and Fore-side*, that I have run it out of *Breath*; by this Means, having made the Thing so excessive plain, that the Publick has admir'd it less than they might have done, had I but just FLESH'D THE HINTS, and left 'em undi- lected, in Order for others to apply the Game Home themselves, and to take the Pleasure of doing a little more than was already offer'd to their View.

This, I am at last fully convinc'd, is *The Vice of an Author*, for he must not DEVOUR his Subject, if he'd leave any Relish in it for his Readers. This Fault of never leaving a Thought 'till one has work'd it to Death, I'd by all means avoid, as I wou'd expect that any Performance of mine shou'd be well receiv'd.

In the Third Place, might I begin my *Ideal Life*, I'd take an early Care to reform my Stile, which tho' 'tis no more than the Outside of an Author; yet being the most expos'd to the Readers View; the whole Per- formance usually stands or falls according as he's pleas'd to determine with Reference to the Stile. I know this is but too much the Vice of the present Age; how- ever Men must be humour'd upon this Head, if you intend they shou'd take any Notice of you. 'Tis here a Matter in Debate, whether a Young Man shou'd first apply himself to furnish his Head with Good Lear- ning, or to polish his Stile. 'Tis plain, on either side, that the best Scholar, without a tollerable Talent at writing well, will now a Days be laugh'd at as a Learned Blockhead; and he who wants good Thought, and the strength of Reason, to bottom the Harmony of his Lines upon, will soon be discover'd by Men of good Sense, and he'll presently be reprov'd with — *Versus mopes Rerum, Nugæq; canora.* — I am well convinc'd, by a great length of Experience, That unless a Man engages upon this Study, when he's Young, and finds a pecu- liar Relish in it to invite his further Application, he'll make but very little of it. However there are dif-

ferent Grains of Allowance to be made, according to the Turn and Capacity of a Man's Genius; there are some, let 'em let never so early to this Study, if they want a good Ear, they will find hard Work of it. Reading of Good Authors, remarking their peculiar Beauties, and writing much are the best Means to refine a Man. After all, this Study shou'd take up no more than a Third Part of my Time, the rest I'd devote to the Improvement of my Mind. I cou'd enlarge here with some Pleasure, but these Particulars, well observ'd, *wou'd sufficiently reform me under the Character of an Author.*

The Method does now oblige me to fix my self some fixing Rules, in Order to make the best Improvement of my *Travels.*

In the first Place, before I engag'd upon a Course of *Travels* I shou'd apply my self, for some Time, to the Study of *History*, and *Geography*, that I might be acquainted a better hand, with the most Remarkable Things I shou'd expect to meet with, either in *Nature*, or in *Art*. He that goes abroad, and han't travell'd the World over in his Closets, or by the Assistance of his Tutor, may gaze, indeed, at Matters, but can't make those Rational Enquiries, which are necessary, in order to be well inform'd. As for instance; suppose a Man shou'd make a Visit to *Jerusalem*, and had read no Accounts of the Ancient Glory and Importance of the Place, if he knew nothing of the Revolutions it has suffer'd, had heard little of the *Temple*, and less of the Mountains on which the City stood; in short, was he unacquainted with that *Land of Vision*, he might return home just about as wise as he went, and perhaps scarce so well accomplish'd for Conversation as before. The History of *Cities fortify'd*, to whom they belong, how often, and by whom they have been besieg'd, and lost, and won, is a piece of Learning, very necessary for a Traveller, and without which he can make none of those curious Remarks that are expected from him upon his Return.

I'd make a Collection of the best *Travels* and *Voyages* that have been publish'd, and if they were all too many

ny to take along with me, I'd make Choice of a Few that were recommended to me for the Best. By having some *Good Author*: at Hand, I might look farther into the Curiosities, in my way, and I shou'd miss fewer of 'em, than those must of Necessity do, that are unfurnish'd with Books to direct 'em. 'Twou'd be something necessary for me to inform my self about the Manners and Customs of the Nations I design'd to visit, what Temper the Inhabitants are of, this I'd do in order to my own Safety.

As to the various Sentiments in the World, about Religion, the Object and the Manner of Divine Worship; I'd be sure to learn as much as I cou'd from the Accounts we have here at Home; by this Means I might know whether, and wherein we have here been impos'd upon by the *Narratives* of others.

The last Preparation I'd make, in Order for my *Travels*, upon the *Continent*, shou'd be as perfect a Knowledge as I cou'd get of my own Native Country, our Civil Constitution, and the History of the Kings and Queens of *England*; and to be sure I'd take a particular View of great *Brittain* and *Ireland*, before I'd venture any further. A Gentleman is not lookt upon by Men of Letters, let him come where he pleases, unless he can give a pretty tolerable Account of the Country where he was born; and 'tis expected a Man shou'd give something in Return for the Information, and the Civilities he meets with.

Being thus furnish'd for the Purpose, having secur'd the Matter by Bills, &c. that I might not be reduc'd for want of Money, and taking God along with me, I'd set forward with as much Chearfulness as that Circumstance cou'd afford me.—With Reference to a *Diary*, digested by way of Common Place, which is absolutely necessary to relieve the Treachery of my Memory; I can advance little more upon this Head, than any Man of tolerable Parts and Learning may easily think out for himself.

I am now at length come, thro' ways that have been rough and unpleasant, to give my Readers a particular

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Account of my Behaviour in my Ideal Life, as I'm (1) a Moral (2.) a Religious Creature.

(1.) Under a *Moral Capacity*, I consider my self bound by the *Law of Nature*, which is made up of the several Dictates of Right Reason, that show a Man what he must do, and what he must avoid. The *Law of Nature* points a Man his Duty, as he's a Moral Creature, both to God, his Neighbour, and himself. And in Regard, my Duty and the Manner of the Worship which I owe to God, is so plainly told me in the Gospel of our Son. I shall only take Notice of the Obligations that lie upon me, as they are summ'd up in the second Table of the Decalogue.

(1.) The *Law of Nature* does oblige me to pay a chearful Tribute of Honour, and Duty, to my *Parents* and Superiours. This Obligation comes along with the very Nature, which, as Second Causes, my Parents have bestow'd upon me. As the *Right of Universal Sovereignty* in God, is founded upon Creation, and Natural Generation being some sort of a Similitude of Creation it self; therefore Parents, upon this Bottom, have a Right to govern their own Children, and to expect a reasonable Tribute of Honour and Duty from them. Other Arguments might be drawn for this Purpose, from that ordinary Eagerness which Parents entertain for the safety and the Happiness of their Children; and from the Labour and the Care they are often put to, in order to maintain and support 'em: For my own Part, might I live over over my Days again I'd be particularly studious of all possible Returns of Gratitude, tho' the last End I'd profess, in doing it, shou'd be the Glory of God.

As for *Civil Governours*, I cou'd never observe my self to be disaffected upon that Head, nor was I ever made for a Plotter—I must confess, I have much to say against the Decision of the Learned Dr. Cudworth, That Religion and Conscience oblige Subjects, in all *LAWFUL Things*, actively to obey the Sovereign Powers; in *UNLAWFUL*, not to resist, *Intell. System*, P. 899, but this is no proper Place for it. In *Things Lawful*, none shou'd pay a more chearful, active Obedience than my Self;

Self; but as to Things in 'emfelves unlawful, whether I must obey God rather than Man, I dare make in Appeal.

(2.) I confider that every Man holds his Life by immediate Tenure from God Himfelf, and therefore I have nothing to do with the Lives of others. I take it to be absolutely unlawful to kill another, unlefs it be in Cafes of Extremity, and in felf-defence. As for Cafualties, where there's nothing of Defign, they don't lie within our Compafs to prevent.

I am well fatisfied, that Civil Soveraigns have taken it upon 'em to look after the Lives of their Subjects, and that the Life of the Murderer fhould become a Forfeiture into the Hands of Juftice.

(3.) Adultery is a moft Crying Sin, 'tis the Pollution of the Parties immediately concern'd; 'tis a Wrong done to a Husband or a Wife, who are, by the Marriage Covenant, become each others Property, and 'tis a Breach of the Christian Law. The Guilt of the Sin is manifold, and the Off-fpring in fuch Cafes, has but little Religious Care taken of it, upon which Score the Civil Society becomes a Sufferer.

(4.) As we are born within form'd Societies, fo every Man has his own Property, and 'tis unlawful to break in upon it; not to mention how difpleating 'twou'd be to God, the Natural Tendency of Theft and Violence is the Ruine of all Government.

(5.) Lying, and falfe Teftimony, is the Abufe of the Faculty of Speech, which the God of Truth has given us; 'tis the Destruction of all Natural Juftice, and of Commerce among Men.

(6.) An intemperate Appetite, after the Enjoyments of other Men, is levell'd againft the Government of God, and the Distributions of his Providence, which comes to nothing lefs than Secret Rebellion againft the moft Juft and Right Sovereign of the World.

In fhort, whatever Duties the Second Table recommends, whatever Sins it prohibits, I'd make it the firft Care of my Ideal Life, to form my Practice accordingly. This wou'd lay a good Foundation for Religion to build upon. Morality, and Chriftianity, in  
Conjunction,

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Conjunction, will lead us to Happiness; but taken apart, and they are both of 'em spoil'd.

In the next Place, I shall consider the Obligations that lie upon me from Reveal'd Religion; and how my Life shou'd be form'd, that I mayn't only wear, but deserve the *Christian Name*.—With Reference to *reveal'd Religion*, which is the only Bottom I dare venture my Peace and Hopes upon; I consider it as *A Discovery of the Mind and Counsels of God about the Recovery of a revolted Race of Sinners*. How to restore a single Sinner, and to put him into any Capacity of taking up his Happiness in God, both as to the Possibility, and the Manner of it, was a Contrivance altogether worthy of God himself. **MANIFOLD WISDOM** was employ'd upon it. Upon the first Apostacy, which was a Breach of the Divine Law, and a bold Contempt of Gods Government and Authority, there appear'd neither Help nor Hope for Sinners: Shou'd God have forgiven them, without more ado, and dispens'd with the Penalty of his Law, his own Honour, and the Rights of justice had not been secur'd. However, notwithstanding this mighty Difficulty, God was unwilling the whole Race shou'd finally miscarry, and that his own Worship and Homage shou'd perish from the Earth. His infinite Wisdom, therefore, mov'd by Mercy and Compassion, contriv'd a Method, how Matters might be reconcil'd. God the Father commission'd his own Eternal, Coessential Son, to take upon him the *Office of Mediation*, that he might deal with both Parties as a middle Person. The Mediatorial Office contains under it the particular Offices of Prophet, Priest and King: With all these he was solemnly invest'd by his Father; and in Order to discharge them, 'twas necessary he shou'd take upon him our Nature, that as a Prophet sent from God he might treat with Sinners in the most familiar Terms, without the Terror and Amazement which the naked Deity must have given us; and as a Priest, that he might bleed and die a Sacrifice for Sin, that Divine Justice might receive an equivalent Satisfaction for the forfeited Lives of Sinners, by the *vicarious* Sufferings of our Surety; and farther 'twas necessary he shou'd

shou'd assume our Nature, with Reference to his Priestly Office, that being touch'd with the Feeling of our Infirmities, he might become a Tender and Compassionate Advocate for Sinners in the Court of Heaven. And in Regard Sinners were taken Captives by the Enemy of their Peace and Happiness, and become the willing Slaves of Satan, 'twas necessary the Redeemer shou'd discharge the Office of a King, that he might lead Captivity Captive, and subdue Sinners to himself, that he might govern and defend 'em. This Great Redeemer appear'd upon this Earth, above 1700 Years ago, that he might accomplish this Glorious Design, and discharge these Offices so far as was requir'd of him in his humble State. The Great Errand which brought him down into this World, being finish'd in all the Parts of it, he return'd to his Father, and there pleads and advocates the Cause of his own Purchase. The Holy Spirit being now commissioned down into this World, from the Father and the Son, in order to move upon the Hearts of Sinners, by a gracious transforming Efficacy. This is a comprehensive Account, how the Salvation of Sinners became possible. 'Tis here worthy to be remark'd, that shou'd Matters stop here, not a single Sinner cou'd be sav'd; 'twon't satisfy at the Barr of God, to plead the Redeemer's Sacrifice, and the infinite Value of his Satisfaction, unless Men can show their personal appropriate Interest in the Redemption that is purchased. Sin han't barely thrown us out of Friendship with God, but it has made us unlike him, it has disterper'd our Spirits, fill'd us with Dissaffection to our last End, these must all, in Measure, be remov'd out of the Way, before there's any Security to be had for us. God has therefore thought fit, to insist upon Terms, with Sinners, to tell 'em plainly, what must be wrought within them, and done by 'em, in Order to their Happiness. 'Till Sinners are assist'd to come up to the merciful Demands of God's *requiring Will*, they are not within the Compass of the Redeemer's *saving Power*. I wou'd therefore, with the utmost Concern, endeavour



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your a Discovery of what God is pleas'd to insist upon.  
And I find

(1.) That God requires the Sincerity of the *New Nature*, under Pain of Everlasting Punishment from himself. *Amen and Amen, Except a Man be born from above ( as the Greek Text shou'd be turn'd ) he can't see the Kingdom of God; so far is he from an Entrance, that he comes not within Sight of it, unless the New Creature be form'd upon his Heart. This New Nature, which God requires, is made up of an intire Collection of all the saving Graces of the Spirit, therefore the same gracious Will, which requires the Nature be sincere, does also insist upon the Sincerity of its Gracious Principles; such as are Repentance towards God, Faith in the Blessed Jesus, and Love to God in Christ. Except ye repent, ye shall likewise perish. He that believes not, is condemned already. He that loves not the Lord Jesus, let him be accursed.*

(2.) God has been pleas'd in Wisdom to insist upon all possible Improvement of this New Nature, and the gracious Principles of which it does consist; that the *Desires of the Heart, and the Endeavours of the Life,* shou'd constantly beat and point this Way, that is towards a more exact Conformity to the Blessed Image of God's Holiness.—Thus I have brought the whole of God's requiring Will into a narrow Compass, that I may keep a more distinct View of it so long as I live. I know, indeed, the *Impotency* of my Nature, in the Circumstances which Sin has brought upon me, to be so great, that I'm well satisfied, the wise God who never laughs at the Unhappiness of his Creatures, 'till they oblige him to it, did never intend, that by my own Powers, I shou'd ever bring my Heart and Life into a due Conformity to his Gracious Will. However 'tis in Mercy to me that he makes Demands of Duty at my Hands, that being sensible of my own insufficiency, I might apply myself in the Redeemer's Name, to the Father of all Things, for a Divine Spirit, which he has promised, to relieve the sinful Impotency of my own. I shall never quarrel with God, because the Terms of his requiring Will lie quite beyond my  
Compass

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Compas to perform, so long as there's the Purchase and the Promise of an Almighty Spirit, to take me up when I can come no farther.—In short, The whole Business of my Life and Days shou'd be, might I have the Opportunity to live them over once again, to bring my *Mind* and *Heart* to the nearest Conformity possible, with Reference to what God requires of me, in order to my Happiness; to work my Spirit into a due Temper and Correspondence, to be sealed up for Heaven, by the Impress of the Divine Image, That God's Holiness, and the Workmanship of the Spirit, on me, might answer each other, as Face answers Face in a Glass; as Feiture corresponds to Feiture, and as the Impression upon Wax bears an exact Similitude and Proportion to the Seal that made it. But seeing my Time past is beyond Recovery, all I have to do is to form my Life according to this *New Idea*, and to labour for farther Light from the Sacred Scriptures; that when my Days are finish'd, and my Breath withdrawn, I may Sleep in Jesus, having my Life hid with him in God; and when the General RESURRECTION comes, *I shall behold his Face in Righteousness, I shall be satisfied when I awake with his Likeness.*

Thus have I shewn (in general Terms) how I'd live o'er my Days as a Religious Man; but seeing more particular Directions may be thought necessary, I'll here lay down a FEW SPECIAL RULES, which I'd (strictly) observe, *might I be trusted with a New Life,*  
As,

1. Because Fear hath Torment, and no Torment greater than *the Fear of Death*, I'd make the Thoughts of MORTALITY familiar to me, and habituate my self into a *Capacity of Dying*; this wou'd prevent the *Great Amazement*, a fit of Sicknefs many times begets.

I'd make SELF-DENIAL a great part of my Study; a Resolution sometimes (upon Occasion) to *deny my Self* some Satisfaction which my Appetite pursu'd, tho' they seem'd very reasonable, wou'd be found necessary; for then Disappointments, and cross Accidents, wou'd be easie.

I'd

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I'd endeavour never to value THE CENSURE OF OTHERS, in the Performance of what I apprehended to be my Duty; neither wou'd I suffer *Ceremony, or Civility,* at any Time to hinder Business.

I'd never be DISCOURAG'D in my Duty, by the Fore-sight, or Opinion of Unsuccessfulness.

If I happen'd to be of a COMPLYING, AND OF AN EASIE TEMPER, I'd never be hasty, and lavish of Promises: the Performance might be troublesome.

If I found my self of a GRATEFUL TEMPER, I'd never accept of UNNECESSARY Favours; the Thoughts of Requitall are afflicting.

If I was GOOD NATUR'D, AND FULL OF COMPASSION, I'd not be (unwarily) free to Strangers, or *Relations of mean Fortunes,* lest they crav'd too much, and thought all I had their Due.

If MELANCHOLY, I'd labour against it, as the Parent of Fears, and Scruples, which are vexatious and endless.

If PROUD, I'd consider it wou'd create Envy, Contempt, and Design, and is really the greatest Folly; and yet we are marvellously subject to it.

If PASSIONATE, I'd study the Prevention of the obvious Occasions, consider the Indecency, and the many Disturbances of it, and be always on my Guard.

If given to WOMEN, I'd consider the Shame, and Scandal, and lavish Fear of Discovery.

If MALITIOUS, I'd consider the Enmity, and Danger it begets; and that I must forgive, if I hope to be forgiven.

If DISPUTATIOUS, I'd consider how disobliging and uncivil it seems.

Again (*might I live the Years that are past*) I'd not be inquisitive into SECRETS, or meddling in other Mens Affairs I was not concern'd with: To be always asking of *Questions,* in Company, is ill Breeding.

I wou'd never NAME OR REFLECT on Persons in promiscuous Company; I know not their Relations, or whom I disoblige: I'd not believe every Man I convers'd with as *honest as my Self,* upon a friendly and  
compliant

complaisant Address: *The World is a great Cheat, and we are strangely mistaken in one another.*

I wou'd never be ashamed to ASK PARDON of whom I had injured, and make what Retitution I was capable of: I'd be a strict Observer of the GOLDEN RULE, and in every thing, do as I'd be done by.

I'd not hastily think any Man my ENEMY; it might make one; a Man may be angry with me, and not hate me.

I'd expect, and resolve to bear with many OFFENCES AND INDIGNITIES; and consider that no Condition of Life can be free from all Disquiet; for ought I know, it wou'd be dangerous.

I'd not easily believe REPORTS concerning my self, nor one in FORTY of others.

I'd be cautious of undertaking GREATER DESIGNS than what were just and suitable to my Condition; then, if I miscarried, I shou'd not be contemned.

I'd be careful to treasure up the Remembrance of all GODS MERCIES to me and mine; *For Gratitude is a good Guard against Sin; Gen. 39. 9.*

In Time of great CROSSES AND AFFLICTION, I'd be sure first to pray for Pardon of Sin, and then I might, with Earnestness and Hopes, beg Pity; *Matt. 9. 2. 5, 6. Is. 59, 1, 2.*

When I pray'd for Pardon of my Sins, because I often FORGET many Sins I wou'd repent of, I'd be careful to mention *Secret and forgotten Sins.*

If I had any Tenderness for the FAIR SEX, I'd resolve to marry; for to leave the Management of my Family to *Servants* only, is neither for Credit or Profit; and to undertake all the little things of HOUSEKEEPING, my self, *wou'd be Gossiping*: Besides the dull Converse of *Servants* only, will either give Scandal, or tempt me to ramble abroad.

If my CIRCUMSTANCES wou'd permit, I'd put my self into that State of Life, which most agreed with my Temper.

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I'd never accustom my self to be too Nice, Curious, and Fantastical, in *Diet, Habit, or Attendance*: In a Word (*might I live o'er my Days again*) I'd be Grave, and Modest in all my Actions, and wou'd serve G O D throughout the whole Course of my Life; and to that End, —Every Day, the first Thing I did, and the first Word I spake, shou'd tend to the Worship and Acknowledgment of Almighty God: Upon our FIRST THOUGHTS, commonly the Thoughts and Actions of the whole Day do depend; and therefore when I first awak'd in the Morning, I'd spend some time in SECRET PRAYER, remembering what *Randolph* says,

*First Worship God : He that forgets to pray,  
Bids not himself good Morrow, nor good Day.*

When I had finish'd my Closet Devotions, I'd Read a Chapter, and pray in the Family; which ended, I'd go and use any lawful Recreation, either for my Profit or Pleasure; and from all these Exercises, I'd reserve a Time to sit down to some Good Study, and wou'd use that most that wou'd make me greatest, I mean DIVINITY; it wou'd make me Greater, Richer, Happier than the whole World, if I cou'd possess it. *If any Man serve me, saith Christ, him will my Father Honour; John 12. 26.*

Therefore, if I desir'd HONOUR, I'd serve the Lord, and I shou'd certainly have it.

If RICHES was my Aim, St. Paul assures me, that *Godliness is great Gain.*

If I did covet PLEASURE, I'd set *David's Delight* before mine Eyes; *I have had more Delight in thy Testimonies, than in all manner of Riches; Psal. 119.* And in the 4th Psal. he saith, *Thou hast given me more Joy of Heart, than in the time that their Corn, and their Wine, encreas'd.* And by reading the 91. Psalm, I shou'd see what manner of Blessings they are, that God makes his Children MERRY withal. And when I had once fixt my Heart to this Divine Study, it wou'd be so sweet to me, that I shou'd study nothing but MY DUTY, that is (*might I be trull'd with Life again*)

again) I'd pass ev'ry DAY in such Employments, as might be most meet, and agreeable; to that *Condition* wherein God had placed me.

I'd not come to the Place where SIN dwelt, and wou'd fly all *Appearance of Evil*; Religion hath no greater Enemy than Conversing with wicked Persons.

Neither MY ACTIONS, OR DISCOURSES, shou'd be vain, or frivolous, but shou'd tend either to improve my Judgment, or to better my Affection.

I'd be a constant Frequenter of THE MORNING EXERCISE — wou'd make Conscience of hearing Two Sermons every Sunday — And wou'd CATECHIZE my whole Family.

I'd remember that I was' continually in the PRESENCE OF GOD, and ought to live in Obedience to all his Commands.

I'd Exercise my CHARITY upon all Occasions, and let not one Day pass me without some good Work done by me, either of real Honour to God, or of real Charity to them that want it.

When I had thought upon ALL THE DAY PAST, how I had spent it, that is, *what good or evil Actions I had done* (asking God Pardon for all the Offences of that Day) after this, I'd retire to my Closet, and having secretly convers'd with God — I'd sing a Psalm — And pray again in the Family — And after that, I'd repair to Rest; and seeing my Bed is a Representation of the Grave, and Sleep an Image of Death, I'd close my Eyes, with saying,

*Lord have Mercy upon me, that I sleep not in Death; suffer me not to be overcome by any Fantasies, Dreams, or Temptations; and be my Defence against all the Dangers and Perils of this Night.*

In this manner I'd spend every Day of my NEW LIFE; and when I receiv'd the SACRAMENT (which thou'd be every Month) I'd examine my self, *How I stood in the Faith, Profession, and Practice of the Christian Religion, both before God and the World.* The Sacrament of the Lord's Supper, is the nearest, and vi-

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simplest Communion that can be had with God, and Christ, upon Earth.

Then what Hopes cou'd I have to see *Christ in Heaven*, if I never remembered his Dying Love in the *Eucharist*? The *Primitive Christians* receiv'd it every Day, (and some amongst us (a) every Sunday) and for this Reason (*might I live o'er my Days again*) I'd neglect no Opportunity of going to the Holy Sacrament; and the Day before I receiv'd it, I'd lay aside all my Thoughts of *worldly Affairs*, and give my self to *Retirement*. And tho' all are fit to receive the Sacrament that DON'T LIVE IN A KNOWN SIN, yet seeing *he that eats, and drinks, unworthily, eats and drinks his own Damnation*, before I went to the Holy Communion I'd prepare my self thereunto,

1. *By a clean and pure Conscience.*
2. *By a clear and assured Faith.*
3. *By a full and perfect Charity.*

Lastly, *Were I to live o'er my Years anew*, I'd be sure to follow my FATHERS COUNSEL (b) that is, *In all Things, and in all Times, I wou'd so Think, Speak and Act, as I might be willing to appear before God, at Death and Judgment.*—But above all, I'd study, and pray for a perfect RESIGNATION of my Will to God's Will; and with all imaginable Application of Mind say, *Not my Will, but thy Will be done*; and then (*let the World either smile or Frown*) I shou'd be as happy as I need desire.

These are some of those *PIOUS RULES* (*might I be New-born*) shou'd influence my Life and Practice, *so far as I ha' yet liv'd*: And how I spend that REMAINING TIME, I have yet left, I shall here discover *viz.*

In order to THE BETTER CONDUCT OF MY Self, I often call to mind, That Saying of St. Jerome — *I think I continually hear the Voice of the Arch*

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(a) *Viz. at St. Andrews, and other Churches.* — (b) *I*  
P. 46,

Angel, sounding in my Ears.—*Arise ye Dead, and come to Judgment.*

And that this may have its due Effect, I thus, in my Meditation, in **RETIREMENT**, fix it in my Mind.

I consider, The Lord of Heaven as *actually come to judge the Quick and Dead*, and demanding of all, an exact Account of the several Talents committed to the Care of each, and of me in particular, namely, how I have employ'd,

(1.) **THE GOSPEL**, the Faith in his Merits.—  
Whether I believe him to be Jesus my Saviour.

(2.) Whether I have been **CONVERTED** (*i. e.*) turned to love him with all my Heart; preferring him to all Things, *Honours, Pleasures, Riches?*

(3.) Whether I have used all the **OTHER TALENTS**, as one thus intirely devoted to God and remembered each of them, a Trust only committed to me, altogether unworthy, but not a Propriety to be used, or not as I please;

(4.) But in **OBEDIENCE** to him;

(5.) And in hopes of **FUTURE GLORY**, in Proportion to this Obedience, due to it, by his Promise only, and particularly,

(1.) Whether I have used my **UNDERSTANDING**, to know God and his Will, and not employ'd it in *vain and useles Speculations*, or such Studies that are not absolutely necessary for my Direction, Support, or at farthest, necessary Refreshment of my Mind.

(2.) How I have employ'd **MY SENSES**? First, have I used my Sense of *Bodily Pleasures*, only to judge of the Health of my Body, and the fitness of the Things conducing thereto. Secondly, my **EYES** to view God in his Creatures: Thirdly, My **EARS** to hear all Good, but stopped them against Evil.

(3.) How I have employ'd my **SPEECH**, my **TIME**, my **WEALTH**, my Understanding, and my **REPUTATION**.



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Then I consider, what ANSWER I can make to each of these; and as I know that *no manner of Excuse will then, at all avail me*; so I encourage my CONSCIENCE, to speak out, and to accuse, and to rebuke me sharply, if I have not done my Duty.

Thus I spend those FEW SANDS that are yet running (*in the Glass of my Life*) and as I am careful not to fall into Sin; so being fallen, not to lie in it; and being surpriz'd, not to stand in it. *Confession is some part of Satisfaction*, by denying a little Sin, I make it great; and by truly confessing a great Sin to God, I make it none. *I don't live in a known Sin*, or do any thing which may shut me out of Heaven; yet I won't despair if I shou'd transgress; for tho' I think every Sin great, yet none so great but may be forgiven; **FORGIVENESS OF SIN** is an Article of my Faith; I deny the *Creed* if I deny that; I can't wrong JESUS CHRIST more, than by making any Sin bigger than his Sufferings: *But shall I Sin, that Grace may abound, God forbid?*

But if my sad Experience tells me that I have kept any Reserve, any DARLING SIN, any beloved Lust, I hence am to conclude, *I am not sincerely converted*; I am not the faithful Servant who fully performs his Masters Will. — I have not that CHARITY; *1 Cor. 13. Without which, all is nothing*; I do not love God with all my Heart.

And for want of this PERFECT LOVE, I must conclude against my self, that tho' I may say, I BELIEVE; yet since WORKS (*the most certain Effect of a True Faith*) are wanting, I have not yet this TRUE FAITH, and therefore I am left in a sad Condition.

But on the other Hand, if I find never so many falls by Inadvertency, or want of Attention, or by sudden Surprise; I think I should not so severely censure my self, on this Account, but may hope my FAITH is True, and my CONVERSION sincere, tho' I am still but a *Penitent Christian*.

However, both in this and the former Case, I do my utmost to RECONCILE my self to God. I humbly *beseech* our Heavenly Father, I beg of him, on my behalf, to plead

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plead his MERITS to his Eternal Father, and to *himself as God the Son*, and to God the Holy Ghost; The THREE PERSONS in the one Infinite Essence

I beseech him, that as he being *very and eternal God*, took upon him our Nature, and therein SUFFER'D FOR ME all that was due to my Sins, so he would not now *exact the same of me again*; but give me leave to esteem my self WHOLLY RECONCILED TO GOD THE FATHER, THRO' HIM; and that he would grant me the *Seal of this Reconciliation*, his most Holy Spirit, to enable me to love him, WITHOUT RESERVE, and to obey him intirely.

This done as the Task of (every Day) I *cheerfully Return* to my STATION, and depend upon him, that he will now assist me by his GRACE, and hereafter give me such Degrees of GLORY, as he shall see fit for me.

In this manner (*by the Grace of God*) I will spend that REMAINING TIME I have yet to breathe; and as I ha' shaken Hands with my OLD LIFE; methinks I'm already so near Heaven, I am as 'twere launch'd into a NEW WORLD, and do already *breathe the Air of the Heavenly Country*.

*How have I RAVEL'D OUT my Life's First Thread,  
And fondly thrown my precious Hours away?  
For which my Heart wears SABLE, tho' my Head  
Begins to turn the BLACK it wore, to GRAY!  
Wellcome GRAY Thoughts, Adieu, Black Youthful Crimes;  
'Tis Time to Change, in such a Change of Times.*

'Tis true, I can't UN-SIN the Errours of my past Life; but (*if that may recover my Innocence*) I do heartily repent of 'em; and if my Affections are chang'd (*tho' I can't live o'er my Days again*) I am a NEW MAN, in a spiritual Sense, for the True Penitent seems to breathe in ~~in~~ another Air, from other Men, and is as SINCERELY dead, to this vain World; as a Stretton, Reynholds, Stennet, or the Humble and Pious Guy, Oh! How glad shou'd I be to go to Heaven in such Company; and tho' I pray against SUDDAIN DEATH; yet when I am dying (*if it be God's Will*)

I desire a *speedy Passage*; and I have no Encouragement to hope that my *Glass hath many Sands*; for I find by the many Distempers that follow me, that I have almost **ACTED MY PART**, and that the Curtain must quickly be drawn; but, *Lord grant, that as the last Rays of the Setting Sun are the Fairest, so I may dye assured of Heaven*; and if I spend my **REMAINING TIME**, according to this *Idea*, I hope my sincere (*tho' late*) Repentance will be accepted.

I own there are many that are called Christians, that can crowd a *whole Weeks Devotion into one Prayer*; yea, some think it enough if they sum up their Lives, and expire their last Breath with—*Lord have Mercy upon me*—But if I backslide into this Number, this very *IDEA* will be a Witness against me at the Day of Judgment; *Which God of his Infinite Mercy prevent, through Jesus Christ our Lord*—Amen.

I have now finish'd *My New Idea for the Stage of Marriage*; and have also shewn (*tho' I can't live o'er my Days again*) how I'll spend the **REMAINING TIME** I have yet left.

Thus, with the Pellican, have I dissected my Breast, to shew the Reader where the Defects of Humanity reside, and as I have given a **TRUE** Account of my past Life (*to the Death of Iris*) so I have been as sincere, and open, in my Confession and Repentance, of all the Errours I cou'd think of, and hope the *IDEA* to each Stage of my Life, is so full and impartial as I might (*were I to live o'er my Days again*) venture my *Heaven and Future Happiness upon it*.

Having now made the whole World, my Confessor, I shall here hang out a **FLAGG OF DEFLANCE**, to all my Enemies, to prove me either better, or worse, than I here declare; and therefore (**AS I SHALL SHEW ANON**) *If any by these Features of my Confession, imagine others to my Prejudice, let 'em look to it*; for I intend to fire a whole Broad-side among the Criticks; and if they please, they may take this for a *Challenge* to do their worst.

I thank God, I'm prepar'd for the Attacks of *Know-Post,*

*Post, Vinegar,* and the worst Enemies I have in the World ; but they never considered this, when the Devil put it into their Hearts, to Assault my Name in the Dark, and to whisper their ENFIELD LYES, with, *Pray say nothing, you had it from me,*; by which 'tis impossible to find out the *Cut-Throats*. But it seems Slandering is become the Fashionable Vice of the Age ; and I observe that most Slanders owe their *Rise to the Fair Sex* ; but this is none of their Fault, but the Fault of the Men, who make it their Sport to abuse that Vertue they can't debauch. *Lampoons, and Satyrs* so much in Fashion (in this witty Age) are a ready way to murder any Person's Reputation ; and I have Reason to speak here, for Madam Taudry was pleas'd to slander the most *Pious Widow*, I ever knew (and for no other Reason, but) for her Care of me in a dangerous Sicknes, tho' I must have perish'd without her Assistance. I han't boarded at a Place, since I left my House, where their DIET, &c. has agreed with my *Crazy Body* ; and if I am under a Necessity to board my self, can I shew a greater Regard to Vertue, than to have a Person provide my Food (and tend my Sicknes) that is EMINENTLY PIOUS, That makes Conscience of *Publick and Secret Prayer*; that is very strict in observing the *Sabbath*, and who receives the Sacrament every Month ; and if any are so uncharitable, as to Question this, I can prove it by *Twenty Witnesses* ; but sure no Person can be so VILE, as to doubt my Sincerity in this Matter, for none but an ATHEIST wou'd Worship God, in that constant and solemn Manner, CLIMENE does, and yet live in a known Sin: I own when Man and Wife live asunder, the Enemies, to both, will be raising of Lyes of 'em. I BLESS GOD, I LIVE ABOVE SUCH TREATMENT! But seeing we are commanded to be *wise as Serpents, and innocent as Doves*, I have, on purpose, discover'd my Lodging to Two Eminent Divines, who honour me with their constant Friendship ; and were it not that my Debts oblige me to live INCOGNITO, I am very sure wou'd (publickly) testifie in what innocent Manner I spend my Life ; and whoever asserts the con-

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now deserves the Name of a WILLFUL SLANDERER: for which (were I his Judge) he should be thus punish'd: *SLANDER* should be inscrib'd upon his Forehead, and on his Back he should wear a *Vulture*, in a knowing Posture, and before this Devourer should be inscrib'd *REPUTATION*. Thus he'd appear in his own Colours, and wear his own Hieroglyphicks on his Livery. Then for his *Treatment in Conversation*, the worst Inhumanities should be laid at his Door, on purpose to tease, and let him feel the Uneasiness which he has given others without Cause. And Secondly, Whenever he begins to *rabble at the Reputation of others*, the quite contrary should as often be believ'd, and assert'd, to his face; this would either Reform him or make him weary of Conversation, so that he'd be in no Capacity of hurting People for the Future; this would be a just Punishment for *Know Post, Vinegar*, and *Madam Truivy* who were all the (PRIVATE) Enemies I had in my OLD LIFE; but what they are to my NEW, I can't yet inform'd: However, 'tis some Honour to me, that I was never revil'd by Persons of any Credit; neither does it more trouble me, *what is talk'd of me when I am absent than what will be talk'd of me when I am dead*: An ill Report (which I do all I can to avoid) doth not make me an ill Man; If I am careful to do nothing that deserves to be Ill spoken of, it need not trouble me to be slandered undeservedly: *St. Basil* being ask'd, why we should love those that speak Ill of us, answered, *Because for their sakes it is, that we are blessed according to those Words of Christ, Blessed are ye when Men speak Evil of you*—— I don't expect to have better Luck than the GREAT SHERLOCK, who could not pass through the World without a WEASIL nibbling at his Reputation. 'Tis easy to dress up (even) an Ass in a Fool's Coat and to laugh at him; and therefore I perfectly condemn Slander, which operates no further than you make it; and which nothing but an insatiable Inordinateness, or slavish Ambition of Popularity, makes considerable. *Reader, if you measure your self from abroad, you must be the cheapest Thing alive*: I will not go the usual Way to Popularity; Let a

*Sincere*

*Sincere Design of Honour, and Justice, be at the Bottom of all your Actions: Let an Exemplary Piety, and Devotion, make the World gaze upon you: Let no base Words Actions, or Acquaintance, lessen the Mention of you where-ever you come; then may you defie Censure; The Good will Honour, and the Bad will Fear you; you will be applauded by the Wise, and then Fools need not be courted. Whereas on the other Side, If you shall forbear an Action fit and Reasonable, meerly upon the Account of the Censure you are likely to undergo, you will often find it very hard to be Honest and Just; and for this Reason, I now live in a CELL, and study *The Art of Living in Incognito*. 'Twas here I projected — *The Athenian Catechism* — *And Poetick Chronicle* — 'Tis here I am free from Slander, and all impertinence — And if (as the *Athenians* say (a) *My Head is pregnant, with agreeable and everlasting Inventions* — 'Tis (only) in a PRIVATE CELL I ha' Time to finish 'em.*

*Nothing looks in my Retreat,  
Discontented, or unsweet;  
Solitude dissolves the Mind,  
Makes it pleasant free and kind;  
'Tis in Shades and Silence given,  
Ev'ry Excess is Heaven!*

I ever thought it unhappy, and dangerous, for a Man to dye full of *Noise and Business*; and Men of Action cannot so soon prepare for another Life, as *Sedentary Men of Thought and Study* may. I have ever pittied those Men whose necessitous Employment and Fortune, has put them under an Obligation of making even at one Time, the *Accounts of this World, and the next*. I therefore now fully resolve to NARROW my Thoughts, and take the Advantage which Age and Experience gives, of thinking strictly, and *Reviewing my past Life*; and being freed from *Fancy* (which often cheats the younger Judgements) to consider how far the RULES I have gone by, now *specious* seem to others.

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(a) In their Letter dated Octob. 11. 1704.

and *pleasure to my self*, may be consistent with a severe Expectation of an Account above, where Pleasure, Interest, or Passion, must disappear; and therefore I never value my self by the good (or bad) Opinion of others, but by the *Approbation of my own Conscience*.

But as I was ever backward to censure others, my OLD LIFE, &c. may hope for a better Treatment; but the Criticks will scarce credit my NEW; for Men judge hardly of others, from a Sense of their own Guilt: There's *Squire Vinegar*, that is charg'd with keeping a Whore at L——, of Debauching a Virgin, at St. H——, of making a Nanny-House of T——'s Ware-House—— And of PRAISING the Widow S——, 'till he got to Bed to her (for what Business she could he have with a *Platonick Mistress*, 'till Twelve at Night, when he had a Wife and Children Sibling at home) yet even this RAKE has been the first in slandering his innocent Neighbour: I cou'd enlarge in this *FELLOW'S* Character, but 'twere endless to name all his fond Assignations in B——, L——, St. H——, and I——, S——, T——; and if Sir B—— may believe his Eyes, even SUNDAY it self was spent in Caressing his *Spiritual Miss*—— And yet even this *Scoundrel* has had the Impudence to charge Sir B—— with *Forgery, Incest, and keeping of Six Whores*, when the poor Knight can scarce keep himself, and (as he told me lately) challenges all the World (and this *TOWN-BULL*, in a particular Manner) to prove him guilty of an ill Thing.—*Good God! What will this Age come to*, when such a *HE FRIEND* (or *Precise Stallion*) shall have so little *Manners and Piety*, as to turn Informer, for Disguise, and to slander others, for no other End, but to Whore on without Suspicion; certainly that's the *DEVIL* indeed! And such a *DEVIL* is *Squire Vinegar*; nay, he is the greatest Monster in Nature; he is a Trimmer in Religion, and holds the Ballance even between God, and the *DEVIL*: And whereas the *Atheistical Libertine*, is happy here, and the Saint will Eternally be so, this scandalous Goat (without Repentance) both is, and will be, eternally miserable.

Sir Know-

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Sir *Know-Post* is just such another Saint, and for that Reason, Sir *B* — persuades me to publish *The Secret History of his stoln Amours, &c.* as 'twas drawn up by his *She Confitent* (a) and found amongst her Papers, since her Death; and to these I might add, *PEEVISH* (*Tomazo's Concurrance*) — Mrs. *To-and-agen* (the *UNNATURAL* Provoker of her own Sex (*Rom. 1.26.*) and Tempter of ours; neither shall *Minx Tindry*, or the *Mushroom Lady*, be forgotten in this *SCANDALOUS HISTORY*; but Sir *B* — has a great Respect for the Fame of the young Ladies; and if they repent, he intends to forgive 'em; but if they go on in their Wickedness (or move, either Tongue or Pen, to abuse Sir *B* —) he resolves to cure 'em of *Private Slandering*, by publishing *THE MIDNIGHT REVELS OF SQUIRE VINEGAR*; and if Sir *B* — should request a Second (as he's my Friend, and a Person of worth) I'll defend his Innocence, as long as *I can handle a Sword or Pen*; for tho' my Dear (*and only*) Brother, had the Misfortune to be kill'd in a *DUEL*, I shall never stick (in a Just Cause) to defend my Self (or Friend) with a brighter Weapon than a Pen; and let the Ladies remember, if they force me to speak, I will speak out; neither can the Publishing this *BLACK HISTORY* be thought ungenerous, for *Vinegar was the first Aggressor*; and has had the Impudence to charge Sir *B* — with such vile Things, as *The Devil would blush to Name*. But I judge, by this, they see their Sin in their Punishment; and if they are true Penitents, we have nothing further to say to 'em, but to advise 'em to Practice this *NEW IDEA* (*and to Sin no more, &c.*) and then I hope we shall all meet in that *PURE* and Holy Place, where none transgress to much as in Thought.

Now wou'd I fain see the Faces of those Persons, who find their own here, but I can't guess 'em without Book — *R* — Swells — *D* — Matters — *P* — Raves — *F* — Bites — *H* — Swears

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(a) Madam S —



— G ——— Struts ——— M ——— Whines ——— N ———  
 Leers ——— E ——— Blatters ——— B ——— Conjurers ———  
 and H ——— who tattles up her Nose, and so on, &c. ———  
 I hope they'll fall up on the Author, Lampoon him to  
 some purpose (as they did once in *Vinegar's Nanny-  
 House*) and then my Book's made, it runs like Light-  
 ning; and I don't fear *Two Impressions*, no more than  
 if (in *Days of Yore*) 'twas got into the *Observer*.

And so much for that OLD Life I repent of, and  
 that NEW Idea I would (seriously) practice, might I  
 live o'er my Days again.

Having here some VACANT PAGES, I shall add a  
 BRIEF Character of some Eminent Persons, whose Ver-  
 tues, or Errors, I shall have Occasion to mention in *The  
 second Part of my Life*; and those I shall there (MORE  
 FULLY) characterize, are, *viz.*

Our Sovereign Lady Queen ANNE: The most Illustri-  
 ous Princess ANNE (our present Queen) was born *Febr. 6.  
 1702*. she was Second Daughter to the late King James,  
 and only Sister to the late Queen Mary: Many and con-  
 spicuous were the Prognosticks of a True Piety, that  
 shined forth in the early Dawn of Her Life. She  
 spent Her Childhood in those Studies, by which Gene-  
 rous and Illustrious Souls are rais'd to the Expectation of  
 great Fortunes. Having furnish'd Her self as well  
 with Christian, as Royal Vertues, She began to write  
 WOMAN. In Her 15th Year, Her least Perfection  
 wou'd render another most accomplish'd: She was no  
 no other than an UNION of Superlatives, Charity, Pie-  
 ty, Virginity, all were in Her at height. Her singu-  
 lar HUMILITY adorn'd all the Rest; and all this  
 while she continued a Subject, and had only the Go-  
 vernment of her own little inward Commonwealth;  
 but a *Prætor's Court* was not a Hill high enough for  
 the Notice of a Virgin so exemplary; for her sprea-  
 ding Fame reaching the Danish Court, Prince George  
 of Denmark Petitions for Her Royal Heart (the only  
 Man in the World that cou'd merit so great a Princess)

and

and they have liv'd so loving; since their (1) Marriage, that sure enough, *The Banns of their Matrimony were ask'd in Heaven.* The very Angels clap their Wings, when Two such Lovers Marry, and make the heavenly Roof sing with Joy. But shou'd I trace this GLORIOUS PRINCESS through all the Perfections, in which She shin'd (either as a *Wife* or *Christian*) in a lower Orb, I shou'd not know how to begin, nor where to end. Neither was She less accomplish'd in the *Art of Obedience* (whilst She was a Subject) than that of *Government*, since She has been our Queen, as appears by the Letter She sent to Her Mother (then *Queen of England*) upon Her *Husband's* going over to the *Prince of Orange*; for in Her Letter is this Expression: ' *Madam,*  
' *Never was any one in such an unhappy Condition, so di-*  
' *vided between Duty and Affection, to a Father, and an*  
' *Husband; and therefore I know not what to do, but to*  
' *follow one, to preserve the other.* Having proceeded thus far in the Princess's Character, and (BRIEFLY) shewn how She liv'd as a Subject. I shall next consider Her as *Queen of England*; and here I find that the Lustre of a Crown was not able to dazle Her: As She was always like Her Self, through the whole Course of Her Life; so neither did She twerve from Her Self, at Her Coronation. Our *Pious Queen*, the more She was graced and dignified, the more She was humbled; and was so little fond of wearing a Crown, She told the Parliament, ' *That nothing cou'd encourage Her to undertake*  
' *the Great Weight and Burden a Crown brings, but the*  
' *great Concern She had for the Preservation of Religion,*  
' *and the Laws and Liberties of England;* Tho' the Queen had these modest Notions of Her own Perfections; yet Her Subjects admir'd Her, and thought none so fit for the supreme Dignity, as ANNE late Princess of *Denmark*; and whereas other Women (had they rose to a Crown) wou'd ha' studied nothing but *Rick Tissues, and Embroideries to wear, and the most cost-*

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(a) Which was July 28th, being S ANNE'S Day, in the Year 1683.