

whereby it is heated. Nor canst thou be nourished, without change and alteration of thy food. No profitable thing can be produced but by the change of something or other. Methinks, then, that thou shouldst discern that changes in thyself are no less necessary and good too, in order to some useful and excellent end. But since there will be changes in our condition, it makes the next advice necessary, which is.

7. To order things so, as *not to be taken unprovided*. For which end we must think beforehand of all that may come, even of the worst. That which we look for will be less troublesome to us. It was the wise observation of Carneades, that the greatest griefs of our life come from hence, that the tempest arose unexpected. It is just as if a great many guests should come in upon us when we are wholly unprovided, and there is neither meat, nor fire, nor servants, nor anything else in the house. Then it is that we run up and down, and keep up a stir, and make a noise, and all in a great confusion. Whereas, if we had known of it before, all things would have been done in quiet, and we should have given them entertainment with ease and pleasure.

The old story was, that if the wolf saw a man before *he* saw him, the man was struck dumb; but the same happened to the wolf if he was first espied. The tale may thus be interpreted; that if dangers surprise us before

we are aware of them, they are wont to bereave us of our succours, otherwise we can defend ourselves well enough, or receive them without harm. Sudden frights commonly astonish us, and take away our voice, and extremely trouble us; but that which we are prepared for, can make no such terrible assault nor frightful noise, but silently falls upon us. If we foresee what may come it will not give us such a shock as it will if we have no thoughts of it. Foresight will put us upon the use of all those means which I have formerly discoursed of, and therefore we are not to suffer ourselves to be without it. Take advice of the son of Syrach, *Ecclus. xviii. 25, 26*, "When thou hast enough, remember the time of hunger; and when thou art rich, think upon poverty and need. From the morning unto the evening time is changed, and all things are soon done before the Lord." This you will find he condemns in another chapter as a great folly *Ecclus. xi. 25*, "That in the day of prosperity, there is a forgetfulness of affliction, and in the day of affliction there is no remembrance of prosperity." If we will be wise and happy we ought to balance one of these with the other, that is, "In the day of good things to remember evil, and in the evil day to remember good." But enough of that.

8. It will add also much to our tranquillity if we take care to *contend with no man unnecessarily*, no not with those of whom we are