

life, void of all grievances and vexations. We do but lose our time and labour if we go in the search of any such state; whether we fancy it to be in the country private life, or in the unmarried, or even in that of great princes and kings; For, as Plutarch (whose words these are) hath observed out of Menander, ἐπισυγγενες τι λύπη και βίη, there is a certain kind of kindred between life and trouble. You cannot divide it from the delicate life; the honourable hath its company; and it grows old with men of meaner condition.

But God hath not left us without a remedy: that is our comfort. And it chiefly lies in divine faith, and a heavenly hope which springs from thence; and in a great love and gratitude to God, and an hearty affection for all mankind.

But besides those general rules which have been mentioned, there are certain particular advices, that are not unworthy the consideration of those who would live quietly in this world, and will tend very much to make their passage through it more easy, less offensive to others, and consequently less troublesome to themselves. I will briefly propound them to you at this time; and conclude them with a direction or two which are of the largest use.

I. The first is, *To have something still to do.* For though idleness seem easy, and to have nothing to trouble it, it lays upon us a great burthen of unquiet thoughts, and breeds a number

of vexatious desires. If our condition therefore leads us neither to public nor private business, let us employ our time in honest studies. That is Seneca's rule, I remember, to a man who affects not public employment, or cannot have it, nor finds much to do in domestic affairs; *In studia conferas, quod subduxeris officiis*; bestow that on study which thou takest away from business. By this means a man shall be, *Nec sibi gravis, nec aliis supervacuuus*, neither burthensome to himself, nor impertinent to others. He will invite many to his friendship; the best persons will love his company. For even an obscure virtue cannot always lie hid; it gives some signs of itself, which will make it honoured and courted.

And here it will not be amiss to subjoin, that the very same rule is to be observed which was given before concerning the desire of riches; not to affect too much of them. "Give me neither poverty nor riches, but feed me with food convenient for me," is the prayer of Agur, Prov. xxx. 8, which the gentile wisdom conspires with in these words, "The best measure of money is that which neither falls so low as poverty, nor is very far removed from it." And by the same measure we should govern ourselves, say they, in our studies. Many books are a trouble. Like a variety of meats they burthen the stomach or breed diseases, but do not give much nourishment. Or like a man that is always in travel from place to