

WITH what Astonishment and Veneration may we look into our own Souls, where there are such hidden Stores of Virtue and Knowledge, such inexhausted Sources of Perfection? We know not yet what we shall be, nor will it ever enter into the Heart of Man to conceive the Glory that will be always in Reserve for him. The Soul considered with its Creator, is like one of those Mathematical Lines that may draw nearer to another for all Eternity without a Possibility of touching it: And can there be a Thought so Transporting, as to consider our selves in these perpetual Approaches to Him, who is not only the Standard of Perfection but of Happiness! L

N<sup>o</sup> 112.

Monday, July 9.

Ἀθανάτους μὴ πρῶτα δεῖς, νόμῳ ὡς δίδκεται,  
Τιμᾷ ————— Pyth.

I Am always very well pleased with a Country Sunday, and think, if keeping holy the Seventh Day were only a human Institution, it would be the best Method that could have been thought of for the polishing and civilizing of Mankind. It is certain the Country-People would soon degenerate into a kind of Savages and Barbarians, were there not such frequent Returns of a stated Time, in which the whole Village meet together with their best Faces, and in their cleanliest Habits, to converse with one another upon indifferent Subjects, hear their Duties explained to them, and join together in Adoration of the Supreme Being. Sunday clears away the Rust of the whole Week, not only as it refreshes in their Minds the Notions of Religion, but as it puts both the Sexes upon appearing in their most agreeable Forms, and exerting all such Qualities as are apt to give them a Figure in the Eye of the Village. A Country Fellow distinguishes himself as much in the Church-yard, as a Citizen does upon the Change, the whole Parish-Politicks being generally discussed in that Place either after Sermon or before the Bell rings.

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MY Friend Sir ROGER being a good Church-man, has beautified the Inside of his Church with several Texts of his own choosung: He has likewise given a handsom Pulpit-Cloth, and railed in the Communion-Table at his own Expence. He has often told me, that at his coming to his Estate he found his Parishioners very irregular; and that in order to make them kneel and join in the Responſes, he gave every one of them a Hassock and a Common-prayer Book: and at the same Time employed an itinerant Singing-Master, who goes about the Country for that purpose, to instruct them rightly in the Tunes of the Psalms; upon which they now very much value themselves, and indeed out-do most of the Country Churches that I have ever heard.

AS Sir ROGER is Landlord to the whole Congregation, he keeps them in very good Order, and will suffer no Body to sleep in it besides himself; for if by chance he has been surpris'd into a short Nap at Sermon, upon recovering out of it he stands up and looks about him, and if he sees any Body else nodding, either wakes them himself, or sends his Servants to them. Several other of the old Knight's Particularities break out upon these Occasions: Sometimes he will be lengthening out a Verse in the Singing-Psalms, half a Minute after the rest of the Congregation have done with it; sometimes, when he is pleas'd with the Matter of his Devotion, he pronounces *Amen* three or four times to the same Prayer; and sometimes stands up when every Body else is upon their Knees, to count the Congregation, or see if any of his Tenants are missing.

I was Yesterday very much surpris'd to hear my old Friend, in the midst of the Service calling out to one *John Matthews* to mind what he was about, and not disturb the Congregation. This *John Matthews* it seems is remarkable for being an idle Fellow, and at that time was kicking his Heels for his Diversion. This Authority of the Knight, though exerted in that odd Manner which accompanies him in all Circumstances of Life, has a very good Effect upon the Parish, who are not polite enough to see any thing ridiculous in his Behaviour; besides that the general good Sense and Worthiness of his Character, make his Friends observe these little Singularities as Foils that rather set off than blemish his good Qualities.

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AS soon as the Sermon is finished, no Body presumes to stir till Sir ROGER is gone out of the Church. The Knight walks down from his Seat in the Chancel between a double Row of his Tenants, that stand bowing to him on each Side: and every now and then inquires how such an one's Wife, or Mother, or Son, or Father do, whom he does not see at Church; which is understood as a secret Reprimand to the Person that is absent.

THE Chaplain has often told me, that upon a Catechising-day, when Sir ROGER has been pleased with a Boy that answers well, he has ordered a Bible to be given him next Day for his Encouragement; and sometimes accompanies it with a Flich of Bacon to his Mother. Sir ROGER has likewise added five Pounds a Year to the Clerk's Place; and that he may encourage the young Fellows to make themselves perfect in the Church-Service, has promised upon the Death of the present Incumbent, who is very old, to bestow it according to Merit.

THE fair Understanding between Sir ROGER and his Chaplain, and their mutual Concurrence in doing Good, is the more remarkable, because the very next Village is famous for the Differences and Contentions that rise between the Parson and the 'Squire, who live in a perpetual State of War. The Parson is always preaching at the 'Squire, and the 'Squire to be revenged on the Parson never comes to Church. The 'Squire has made all his Tenants, Atheists and Tithe-Stealers; while the Parson instructs them every Sunday in the Dignity of his Order, and insinuates to them in almost every Sermon, that he is a better Man than his Patron. In short, Matters are come to such an Extremity, that the 'Squire has not said his Prayers either in publick or private this half Year; and that the Parson threatens him, if he does not mend his Manners, to pray for him in the Face of the whole Congregation.

FEUDS of this Nature, though too frequent in the Country, are very fatal to the ordinary People; who are so used to be dazzled with Riches, that they pay as much Deference to the Understanding of a Man of an Estate, as of a Man of Learning; and are very hardly brought to regard any Truth, how important soever it may be, that

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