doing nothing, or in doing what we ſhould not do. We don’t ſeem to know the value of time, nor how precious a day is ; nor do we conſider that every moment brings us nearer our end. Reflect upon this, I entreat you, and keep a ſtrict account of time. Procraſtination is the moſt dangerous thing in life. Nothing is properly ours but the inſtant we breathe in, and all the rest is nothing ; it is the only good we posseſs ; but then it is fleeting, and the firſt comer robs us of it. Men are ſo weak, that they think they oblige by giving of trifles, and yet reckon that time as nothing for which the moſt grateful perſon in the world can never make amends. Let us therefore conſider time as the moſt valuable of all things ; and every moment ſpent, without ſome im­provement in virtue or ſome advancement in goodneſs, as the greateſt ſublunary loss.

*St Paul’s Speech before Agrippa and Festus.*

I think myſelf happy, king Agrippa, that I ſhall an­ſwer for myſelf this day before thee, touching all things whereof I am accuſed of the Jews : eſpecially becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews, wherefore I beſeech thee to hear me patiently. My manner of life from my youth, which was at firſt among mine own nation at Jeruſalem, know all the Jews, which knew me from the begin­ning (if they would teſtify), that, after the ſtraiteſt ſect of our religion I lived a Phariſee. And now I ſtand and am judged for the hope of the promiſe made by God unto our fathers : unto which promiſe our twelve tribes inſtantly ſerving God day and night hope to come ; for which hope’s ſake, king Agrippa, I am ac­cuſed of the Jews. Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead, when God himſelf has given assurance of it unto all men, in that he hath raised Chriſt from the dead ? As for my own part, moſt noble Feſtus, I own I once ve­rily thought that even I myself ought to do many things contrary to the name of Jeſus of Nazareth. Which thing I alſo did in Jeruſalem. I puniſhed the ſaints oft in every ſynagogue, and compelled them to blaſpheme; and being exceedingly mad againſt them, I perſecuted them even unto ſtrange cities. In purſuit of which, as I went to Damascus, with authority and commission from the chief prieſts: At midday, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining about me, and them which jour­neyed with me. And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and laying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me ? It is hard for thee to kick againſt the pricks. And I ſaid, Who art thou, Lord ? And he ſaid, I am Jeſus whom thou perſecuteſt. But riſe, and ſtand up­on thy feet: for I have appeared unto thee for this pur­poſe, to make thee a miniſter and a witneſs both of theſe things which thou hast ſeen, and of thoſe things in which I will appear unto thee. Whereupon, O king Agrippa, I was not diſobedient to the heavenly viſion : but ſhewed firſt unto them of Damaſcus, and at Jerusalem, and throughout all the coaſts of Judea, and then to the Gentiles, that they ſhould repent and turn to God. For theſe cauſes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great; saying none other things than thoſe which the prophets and Moses did ſay ſhould come : That Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhow light unto the people, and to the Gentiles. This is the real truth : Believe me, I am no peſtilent fellow, nor mover of ſedition ; but always endeavour all that lies in me to preſerve a conſcience void of offence towards God and towards man : nor can the Jews prove the things whereof they now accuſe me. Neither am I, Feſtus, beſides myſelf ; but ſpeak thus freely before the king, becauſe he knows theſe things to be fact ; yea, I am fully perſuaded the king knows them all to be fact ; for they were not done in a corner. King Agrippa, believeſt thou the prophets? I know that thou believeſt. And would to God that not only thou but alſo all that hear me this day, were altogether ſuch as I am except theſe bonds. *Holmes’s Rhetoric.*

*Ροpe to Atterbury.*

Once more I write to you as I promiſed, and this once I ſear will be the laſt ; the curtain will ſoon be drawn between my friend and me, and nothing left but to wiſh you a long good night ; may you enjoy a ſtate of repoſe in this life not unlike that sleep of the ſoul which ſome have believed is to ſucceed it, where we lie utterly forgetful of that world from which we are gone, and ripening for that to which we are to go. If you retain any memory of the paſt, let it only image to you what has pleaſed you beſt ; ſometimes preſent a dream of an abſent friend, or bring you back an agree­able converſation. But, upon the whole, I hope you will think leſs of the time paſt than the future ; as the former has been leſs kind to you than the latter infal­libly will be. Do not envy the world your ſtudies : They will tend to the benefit of men, againſt whom you can have no complaint ; I mean, of all poſterity : and, perhaps, at your time of life, nothing elſe is worth your care. What is every year of a wife man’s life but a cenſure or critic on the paſt ? Thoſe w hoſe date is the ſhorteſt, live long enough to laugh at one half of it; The boy deſpiſes the infant, the man the boy, the philoſopher both, and the Chriſtian all. You may now be­gin to think your manhood was too much a puerility ; and you will never ſuffer your age to be but a ſecond infancy. The toys and baubles of your childhood are hardly now more below you than thoſe toys of our riper and our declining years ; the drums and rat­tles of ambition, and the dirt and bubbles of avarice. At this time, when you are cut off from a little ſociety, and made a citizen of the world at large, you ſhould bend your talents not to ſerve a party, or a few, but all mankind. Your genius ſhould mount above that miſt, in which its participation and neighbourhood with earth hath long involved it : To ſhine abroad, and to heaven, ought to be the busineſs and the glory of your preſent ſituation. Remember it was at ſuch a time that the greateſt lights of antiquity dazzled and blazed the moſt; in their retreat, in their exile, or in their death. But why do I talk of dazzling or blazing? it was then that they did good, that they gave light, and that they be­came guides to mankind. Thoſe aims alone are wor­thy of ſpirits truly great, and ſuch I therefore hope will be yours. Reſentment indeed may remain, per­haps cannot be quite extinguished, in the nobleſt minds; but revenge will never harbour there; Higher principles