

CHEAP REPOSITORY.

Husbandry Moralized ;
Or, PLEASANT SUNDAY READING
For a FARMER'S KITCHEN.

P A R T I.



Sold by J. MARSHALL,
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HUSBANDRY Moralized ;

Or pleasant Sunday Reading for a Farmer's Kitchen

P A R T I.

*Upon the care of Husbandmen to provide for
W I N T E R.*

GOOD Husbandmen are careful in Summer to provide for Winter. They then gather in their Winter store; food and fuel for themselves, and fodder for their cattle. "He that gathers in Summer is a wise Son, but he that sleepeth in harvest is a Son that causeth shame."

The great beauty and advantage of any action is to do it in its proper season. This season is seldom watched for carefully, and is often lost by delay. 'Tis an excellent proverb "that a good sower will make a good benefactor," this means that he, that doth not waste, will always have something to give. And there is another — "He that neglects the occasion, the occasion will neglect him." The husbandman knows that summer will not hold the whole year, neither will he trust to a mild and favourable winter, but in the best season he will provide for the worst.

What excellent Christians should we be, were we but as provident for our Souls, as we are in our Farms. 'Tis doubtless a point of true Christian wisdom to look forward to a day of great spiritual difficulties and necessities, and so

during the day of grace and favour to make provision for it.

A Husbandman knows there is a change of seasons and weather. Tho' it be pleasant Summer weather now, yet Winter will tread upon the heel of Summer. Frosts, snows, and a great fall of rain must be expected. This change of seasons in nature is settled by a firm law of the God of Nature to the end of the world, for

“ Nature is but the name of an effect,
“ Whose cause is God.”

While earth remaineth “ seed time and harvest time, cold and heat, winter and summer, day and night shall not cease” saith the Scripture.

And Christians should also know that there are changes in the right hand of the most High, in regard to their spiritual Seasons. If there be a spring time of the Gospel, abundant opportunities, and we neglect to use them; there may come a barren Winter, when we may be deprived of these privileges. For God, to punish our deadness and indifference can send “ a famine of the word” as easily as he can send a famine of bread to punish sloth and laziness. He can always set one over against the other, and he that neglects to use his present abundant gifts “ from him shall be taken away that which he hath”

Yesterday's past, to-morrow's none of thine,
THIS DAY thy heart to holy deeds incline.

In heaven there is a day of everlasting hap-

pineness, in hell a night of everlasting misery. But on this earth light and darkness take their turns; prosperity and adversity, even to souls as well as bodies succeed each other. A day of grace and favour is often followed by sorrow and sadness of spirit.

Common produce and experience enable the husbandman in the midst of Summer to foresee a Winter and provide for it before he feels it, yea instinct teacheth this to the very Birds of the air, and beasts of the field.

And spiritual wisdom should teach Christians to exercise their foreseeing faculties, and not suffer them to feel evil, before they fear it. But, Oh, the stupifying nature of sin! tho' the Stork in the heavens knows her appointed time, and the turtle, crane and swallow the time of their coming, yet man, whom God hath made wiser than the fowls of the air, in this, acts quite below them; so says the prophet Jeremiah: And so says our own daily experience.

The end of God's ordaining a Summer season, and sending warm and pleasant weather, is to ripen the fruits of the earth, and give the Husbandman fit opportunity to gather them in.

And God's design in giving his favoured People a day of grace, is to furnish them with an opportunity for the everlasting happiness and Salvation of their Souls. "I gave her space to repent." It is not merely a delay of the threatened wrath, tho' there be great Mercy in that;

but the peculiar aim of this patience and bounty of God is to open for them a way to escape the wrath to come—"Despiseft thou the riches of his goodnefs and for bearance, and long fuffering, not knowing that the goodnefs of God leadeth thee to repentance?"

The Husbandman does not find all harvest feafons alike favourable; fometimes they have much fair weather, and meet with no hindrance in their bufinefs, at other times 'tis a catching harvest, but now and then a fair day, and they muft be nimble, or all is loft.

There is alfo a great difference in the ftate of people's minds at different feafons; fome have had long and merciful opportunities, a hundred and twenty Years did God's patience wait upon the World in the ministry of NOAH. Long did God wait upon the gain-faying Israelites as mentioned in Ifaiah. "I have a long time held my peace; I have been ftill, and refrained myfelf," others like the husbandmen have a fhort and catching feafon, all hangs upon a day, upon a nick of time. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

A proper feafon neglected and loft, is never to be recovered. Many things in husbandry muft be done in their feafon, or cannot be done at all for that year. If he plow not, and fow not, in the proper feafon he lofes the harvest of that year. No future diligence can make up for

past neglect; the season the fit opportunity is over and gone.

'Tis so with the state of the mind; the Gospel neglected, and opportunities despised in the season when God offers them are lost for ever.

“ Then shall they call upn me, but I will not answer; they shall seek me early, but they shall not find me:” then (that is when the opportunity is over) they shall call upon me but I will not hear. Oh, there is a great deal of time in a short opportunity; that may be done, or prevented in an hour rightly timed, which cannot be done, or prevented, in a Man's life time afterwards.

Those Husbandmen that are careful and laborious in the Summer, have the comfort and benefit of it in the Winter: he that then provides fewel, shall sit warm in his habitation when others blow their fingers and sit freezing in the cold. He that provides food for his family, and fodder for his cattle in the harvest, shall eat the fruits of it, and enjoy the comfort of his labours, when others are put to shifts and streights.—And he that provides for eternity, and lays up for his Soul a good foundation against the time to come, shall eat when others are hungry, and sing when others weep and wail and gnash their teeth. Therefore thus saith the LORD GOD, “ Behold my Servants shall eat, but ye shall be hungry; behold my Servants shall drink, but ye shall be thirsty; behold my Servants shall rejoyce, but ye shall be ashamed.”

A day of death will come, and that will be a day of terrors to all careless souls; but then the diligent active Christian shall enjoy the peace and comfort that shall flow in upon his heart, from his lively care, and sincere diligence in duties.—“This is our rejoicing, the testimony of our conscience that in sincerity and godly simplicity, we have had our conversation in this World.” so Hezekiah says—“Remember now O LORD how I have walked before thee in truth, and with a perfect heart.”—A Day of Judgment will come, then foolish Virgins who neglect the season of getting Oil in their lamps, will be put to their shifts; then they will come to the wise and say, “Give us your Oil,” but they have none to spare, and the season of buying is then over.

No wise Husbandman will neglect a fit opportunity of gathering in his Hay and Corn, upon a presumption of much fair weather to come; he will not say the weather is settled, and I need not trouble myself, and that I may get it in another time, as well as now—no, no, a wise and prudent Farmer never depends on any time but the present.

And no wise Christian will loose present opportunities of studying his Bible, upon the hopes of more time in future; but will rather say, “Now is my time, and I know not what will be hereafter. ’Tis a melancholy thing to think how some men as it were dispute them-

elves out of Heaven, and argue and reason away their own Souls as if Satan hired them to plead against their own good.

It is well for Husbandmen as well as others, while they are providing food and cloaths for their families against Winter, not to neglect the cure of their Souls and to provide for a happy Eternity.

It is a great encouragement for Husbandmen who have families for whom it is their duty *to providethings honest in the sight of all men*, to reflect, that the care of their eternal concerns is so far from being hurtful to their worldly prosperity, that there is every reason to expect that he who casts his care upon God, and labours *to work out his Salvation*, will prosper more in his business than a worldly prophane man, who, as he does not live in the fear of God, has no right to look for his blessing, without which it will be in vain to rise up early, to lie down late, and to eat the bread of carefulness.

If God then performs all these good things for you, how should you adore and magnify him for his care and condescension. You should say unto him, "LORD what is man that thou should'st set thine hand upon him and visit him every moment." Look then continually up to HIM whose mercies are continually poured out upon thee; for HE has promised in his holy word that he will guard you and keep you day and night. Should he withdraw his hand or his eye one moment from you, that

moment would be your ruin. Ten thousand evils watch for such an opportunity to rush in upon you and destroy all your comforts. But his creatures are too dear to him to be trusted into any hand but his own.

Learn hence how diligently you are obliged to perform all the duties and services of your calling, all the daily labours of your Farm for God, with an eye to his glory; for he performeth all things for you. It was once the wish of a very good man, "O that I could be to God what my hand is to me!" that is a serviceable useful instrument.—Shall God do all things for you, and will you do nothing for God? Is providence every moment at work for you and will you be idle for him? will you labour hard for yourselves, for your farms, for your wives and your children, and will you be idle for HIM in whom you live and move and have your being? To what purpose then is all that God has done for you? Is it not the aim and design of all to make you a fruitful people? If God plant and fence, and water you by his Providence, sure he expects you should bring fruit. O that in return for all the benefits of Providence you would say to God as grateful Elisha said to the Shunamite, "Behold thou hast been careful for us with all this care; what is to be done for THEE?" And with David, "What shall I render unto the LORD for all his benefits." He is ever doing you good; be you therefore always abounding in his work. O be active for that God who every moment acting for you.

THOUGHTS,

Suited to the HUSBANDMAN as he is

Going out to work on the

Monday Morning.

NOW is the day come on, the Sun peeps over the tops of the Hills, and spreads light over the face of the Earth, the shades of the Night are vanished and the Beasts of prey have laid themselves down in their dens, man goeth forth to his work and to his labour till the evening. As the earth was covered with darkness before the sun's appearing, so was all the Heathen World covered with the dismal Night of ignorance, till the Sun of Righteousness arose and by the Glorious Light of the Gospel dispersed that darkness and shadow of death which benighted the whole World. And what becomes man now, but to go forth to his labours, I mean the work of Religion, and the service of God? whilst we have the light, it is fit we should walk in it, having no fellowship with the unfruitful works of darkness, but live as becomes the children of light. And this by God's help I resolve to do.

To this he may add the following short

PRAYER.

O GRACIOUS God, who hast of thine infinite Mercy given Light to us, who sat darkness and the shadow of death, grant me

Grace to live in a manner answerable to the great advantages I enjoy, let me not mispend this precious time thou hast given me, wherein to prepare for Eternity; and to that end, teach me I pray thee, to Glorify thee in the work of my hands, let every thing I do for the maintenance of this frail life, put me in mind of providing for a better. Whilst mine Eyes look down to this Earth, let my Soul look up to thee my God in Heaven; whilst I labour for this meat that perisheth, let me gain that which endureth to Eternal Life, and whilst I work in the business of my calling, let me work out my own Salvation through Jesus Christ. Bless, I beseech thee, all the employments in which I shall this day be engaged, and grant that I may never undertake any thing upon which I cannot beg thy Blessing. Let me magnify thee in all I do; submit to thy gracious Providence in all I suffer; adore thine infinite goodness in all I enjoy; and make it my meat and drink to do the will of my Father which is in Heaven. Mercifully forgive all my sins through the merits of my Blessed Redeemer; and not only grant me thy pardon for what is past, but thy Grace for the time to come. All which and every other needful Blessing I humbly ask through the merits of my only Lord and Saviour Jesus Christ. *Amen.*

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T H E

Husbandman's H Y M N.

GOOD is the LORD, the heavenly King,
Who makes the Earth his Care,
Visits the pastures every Spring,
And bids the grafs appear.

The clouds, like Rivers rais'd on high,
Pour out at thy command,
Their wat'ry blessings from the sky,
To cheer the thirsty land.

The soften'd ridges of the field,
Permit the Corn to spring:
The vallies rich provision yield,
And the poor Lab'ers sing.

The little hills on every side,
Rejoice at falling show'rs:
The meadows, drest in all their pride,
Perfume the Air with flow'rs.

The barren clods refreshed with rain,
Promise a joyful crop:
The parched grounds look green again,
And raise the Reaper's hope.

The various months THY goodness crown:
How bounteous are THY ways!
The bleating flocks spread o'er the downs,
And Shepherds shout thy praise.

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