A discourse for New-year's day

Ut abnegantes impietatem, & voculam devidens sobrie, & juste, & pie vivamus in hac vaculo.

That renouncing impiety, and worldly desires. we should live, soberly, and justly, and solemnly in this world. Words take out of this days Epistle which is that of St. Paul to Titus 2 Chap. and 12 Verse. The now I think Dr. Priest which I cannot better begin this year than by exhorting you to employ it well. Let us hearken unto time which speaks itself to us, and altho' it be in a mute language, yet it makes itself heard in our soliloquy, to engage us to make a right use of it. I am going I say, and you will one day seek me and shall not find me. I pass like lightning, I begin and I finish everyone. Let us attend to so salutary a language, and so important an instruction, and let us begin this day to profit of it. We are obliged under pain of death to make a good use of time; this I shall show you in first part of my discourse. How it ought to be employed and how it is lost. I shall speak of in the second. This is a subject of the greatest consequence and requires your most serious attention.
I find your principal motives that engage us to employ our whole time. The first is the will of God; the second is the value and price of time to mankind. A third is the necessity with which it goes to the end of the stage of repaying the life of any man. The fourth reason is that engage us to employ some time. The fifth is the necessity with which it goes to the end of the stage of repaying the life of any man. The sixth is the necessity with which it goes to the end of the stage of repaying the life of any man. The seventh is the necessity with which it goes to the end of the stage of repaying the life of any man. The eighth is the necessity with which it goes to the end of the stage of repaying the life of any man. The ninth is the necessity with which it goes to the end of the stage of repaying the life of any man. The tenth is the necessity with which it goes to the end of the stage of repaying the life of any man. The eleventh is the necessity with which it goes to the end of the stage of repaying the life of any man. The twelfth is the necessity with which it goes to the end of the stage of repaying the life of any man. The thirteenth is the necessity with which it goes to the end of the stage of repaying the life of any man. The fourteenth is the necessity with which it goes to the end of the stage of repaying the life of any man. The fifteenth is the necessity with which it goes to the end of the stage of repaying the life of any man. The sixteenth is the necessity with which it goes to the end of the stage of repaying the life of any man. The seventeenth is the necessity with which it goes to the end of the stage of repaying the life of any man. The eighteenth is the necessity with which it goes to the end of the stage of repaying the life of any man. The nineteenth is the necessity with which it goes to the end of the stage of repaying the life of any man. The twentieth is the necessity with which it goes to the end of the stage of repaying the life of any man. The twenty-first is the necessity with which it goes to the end of the stage of repaying the life of any man. The twenty-second is the necessity with which it goes to the end of the stage of repaying the life of any man. The twenty-third is the necessity with which it goes to the end of the stage of repaying the life of any man. The twenty-fourth is the necessity with which it goes to the end of the stage of repaying the life of any man. The twenty-fifth is the necessity with which it goes to the end of the stage of repaying the life of any man. The twenty-sixth is the necessity with which it goes to the end of the stage of repaying the life of any man. The twenty-seventh is the necessity with which it goes to the end of the stage of repaying the life of any man. The twenty-eighth is the necessity with which it goes to the end of the stage of repaying the life of any man. The twenty-ninth is the necessity with which it goes to the end of the stage of repaying the life of any man. The thirtieth is the necessity with which it goes to the end of the stage of repaying the life of any man. The thirty-first is the necessity with which it goes to the end of the stage of repaying the life of any man. The thirty-second is the necessity with which it goes to the end of the stage of repaying the life of any man. The thirty-third is the necessity with which it goes to the end of the stage of repaying the life of any man. The thirty-fourth is the necessity with which it goes to the end of the stage of repaying the life of any man. The thirty-fifth is the necessity with which it goes to the end of the stage of repaying the life of any man. The thirty-sixth is the necessity with which it goes to the end of the stage of repaying the life of any man. The thirty-seventh is the necessity with which it goes to the end of the stage of repaying the life of any man. The thirty-eighth is the necessity with which it goes to the end of the stage of repaying the life of any man. The thirty-ninth is the necessity with which it goes to the end of the stage of repaying the life of any man. The fortieth is the necessity with which it goes to the end of the stage of repaying the life of any man. The forty-first is the necessity with which it goes to the end of the stage of repaying the life of any man. The forty-second is the necessity with which it goes to the end of the stage of repaying the life of any man. The forty-third is the necessity with which it goes to the end of the stage of repaying the life of any man. The forty-fourth is the necessity with which it goes to the end of the stage of repaying the life of any man. The forty-fifth is the necessity with which it goes to the end of the stage of repaying the life of any man. The forty-sixth is the necessity with which it goes to the end of the stage of repaying the life of any man. The forty-seventh is the necessity with which it goes to the end of the stage of repaying the life of any man. The forty-eighth is the necessity with which it goes to the end of the stage of repaying the life of any man. The forty-ninth is the necessity with which it goes to the end of the stage of repaying the life of any man. The fiftieth is the necessity with which it goes to the end of the stage of repaying the life of any man. The fifty-first is the necessity with which it goes to the end of the stage of repaying the life of any man. The fifty-second is the necessity with which it goes to the end of the stage of repaying the life of any man. The fifty-third is the necessity with which it goes to the end of the stage of repaying the life of any man. The fifty-fourth is the necessity with which it goes to the end of the stage of repaying the life of any man. The fifty-fifth is the necessity with which it goes to the end of the stage of repaying the life of any man. The fifty-sixth is the necessity with which it goes to the end of the stage of repaying the life of any man. The fifty-seventh is the necessity with which it goes to the end of the stage of repaying the life of any man. The fifty-eighth is the necessity with which it goes to the end of the stage of repaying the life of any man. The fifty-ninth is the necessity with which it goes to the end of the stage of repaying the life of any man. The sixtieth is the necessity with which it goes to the end of the stage of repaying the life of any man. The sixty-first is the necessity with which it goes to the end of the stage of repaying the life of any man. The sixty-second is the necessity with which it goes to the end of the stage of repaying the life of any man. The sixty-third is the necessity with which it goes to the end of the stage of repaying the life of any man. The sixty-fourth is the necessity with which it goes to the end of the stage of repaying the life of any man. The sixty-fifth is the necessity with which it goes to the end of the stage of repaying the life of any man. The sixty-sixth is the necessity with which it goes to the end of the stage of repaying the life of any man. The sixty-seventh is the necessity with which it goes to the end of the stage of repaying the life of any man. The sixty-eighth is the necessity with which it goes to the end of the stage of repaying the life of any man. The sixty-ninth is the necessity with which it goes to the end of the stage of repaying the life of any man. The seventieth is the necessity with which it goes to the end of the stage of repaying the life of any man. The seventy-first is the necessity with which it goes to the end of the stage of repaying the life of any man. The seventy-second is the necessity with which it goes to the end of the stage of repaying the life of any man. The seventy-third is the necessity with which it goes to the end of the stage of repaying the life of any man. The seventy-fourth is the necessity with which it goes to the end of the stage of repaying the life of any man. The seventy-fifth is the necessity with which it goes to the end of the stage of repaying the life of any man. The seventy-sixth is the necessity with which it goes to the end of the stage of repaying the life of any man. The seventy-seventh is the necessity with which it goes to the end of the stage of repaying the life of any man. The seventy-eighth is the necessity with which it goes to the end of the stage of repaying the life of any man. The seventy-ninth is the necessity with which it goes to the end of the stage of repaying the life of any man. The eighty-first is the necessity with which it goes to the end of the stage of repaying the life of any man. The eighty-second is the necessity with which it goes to the end of the stage of repaying the life of any man. The eighty-third is the necessity with which it goes to the end of the stage of repaying the life of any man. The eighty-fourth is the necessity with which it goes to the end of the stage of repaying the life of any man. The eighty-fifth is the necessity with which it goes to the end of the stage of repaying the life of any man. The eighty-sixth is the necessity with which it goes to the end of the stage of repaying the life of any man. The eighty-seventh is the necessity with which it goes to the end of the stage of repaying the life of any man. The eighty-eighth is the necessity with which it goes to the end of the stage of repaying the life of any man. The eighty-ninth is the necessity with which it goes to the end of the stage of repaying the life of any man. The ninety-first is the necessity with which it goes to the end of the stage of repaying the life of any man. The ninety-second is the necessity with which it goes to the end of the stage of repaying the life of any man. The ninety-third is the necessity with which it goes to the end of the stage of repaying the life of any man. The ninety-fourth is the necessity with which it goes to the end of the stage of repaying the life of any man. The ninety-fifth is the necessity with which it goes to the end of the stage of repaying the life of any man. The ninety-sixth is the necessity with which it goes to the end of the stage of repaying the life of any man. The ninety-seventh is the necessity with which it goes to the end of the stage of repaying the life of any man. The ninety-eighth is the necessity with which it goes to the end of the stage of repaying the life of any man. The ninety-ninth is the necessity with which it goes to the end of the stage of repaying the life of any man. The one hundredth is the necessity with which it goes to the end of the stage of repaying the life of any man.
The Creator by a most wise and admirable Providence would have almost entirely depended on our labour and industry. And that greater proof can there be that we share placed us on earth to labour: in quality of animals we are still more strictly obliged to seek our subsistence. And there is no more reason that God hath imposed on us in that condition that we ought to make for our subsistence hence on what side from views. Themselves the end to labour, and he ought to understand that according to the same ends that man was made to labour as the fowl to fly.

But a second very pleasing reason to engage us to employ our time in this task is the minds of some shall be easily persuaded of. For if we do not take notice that it is by the means of time that we render ourselves worthy of enjoying a happy eternity. Time is like unto a money which the Master of the house hath put into our hands to traffic with. During this life for the sake to come and to provide for a better state, since consequently is a treasure the least part of which is worth more than all the riches of the earth. For what truths are the earthly riches which people are so anxious to treasure up? What are these riches that are built with common clay. What is there of fortune that is valued in this great world? All this is nothing in comparison of time which God hath given us to spend. And all that shall remain you in this life wilt go away, and will be of no account. But the more that you may acquire by the means of time, will never get by them will last eternally.

The third motive that ought to engage us to employ our time in this task is the rapidity with which passes, how all the particulars proceed. With this conclusion, you are often complained of. Have you not been heard of that you know not how the time is spent and that a day is no sooner passed than it is ended? In effect, these are the greatest of injuries, but they become in an accelerated way. Thus the hurry and bustle of temporal affairs so occupy the mind, that he hath scarcely an instant to reflect on the great affairs of eternity; and the last hour comes when his thoughts are upon other things. Let us consider a little what time is in itself. It is a concentration of moments which successively pass and continually succeed one another. They appear and disappear like lightning that in which there is the honour of appearing to us as present, steal away before we can give the hand. The word that I have spoken and will never come again. This must be the occasion to the holy Father of the Church to say that whole age are but as a moment, or rather as nothing, in comparison with eternity. They have taken this thought in the Apocrypha, to the effect that Christ who大哥 not wry to the present life, upon earth might to be closed as yet but a moment that it will be particular at the hour of their death as Augustine remarked. That we shall perceive the importance to be rapidity of time. At the present time. The smallest moment in eternity considered, is of eternal duration.

Finally the first notice that might engage us
to employ in, our time is sufficiently searching
of when lost. There is not mention of making
the same part as returneth: this is a thing in particular,
that there is no question of making true satisfaction
in Almighty God for the offence committed against
him by the ill employment of time, and of filling
up his empty spaces as long as your life, it
is called redeeming in some manner or other.
You may buy a repentant repentant life, not only
destroying and putting out the matter, but making
a treasure of merit. This truth is not here certain
by the example. The Kingdom of Heaven, be prepared as if to the Master of a house
in the morning to be prepared to hire
300 workmen into his Vineyard. And for whom
with the wretched about the price, he sent
them into his Vineyard. The last, the same as at
several different hours of the day: lastly at
a late hour, the sound of those who had remained
all the day long, and he sent them also into the
Vineyard. The last that came with I paid
very short time, but with as good a real
power, that they repaired their last time and
received the same wages as those that had
been at work from early in the morning.

Abraham and Sarah, what is understood
hereby, the meaning is that won saw shall have
begun but late to labour for their salvation.
that his work with great fervor, courage, and fortitude. He did not fail to merit eternal glory & earn a very great degree of glory. It is difficult, therefore, to know just what time may be required to do him justice in this manner. He, however, would be justified in doing so. It is not uncommon for a fairly good writer to give a complete, clear, and concise account of his life and work in a shorter period of time than a century. The reason is that it is not necessary to cover every incident in detail. The main points can be conveyed in a few key sentences. The author is not concerned with the minutiae of his life, but with the overall impact he had on society and his contemporaries. The reader is expected to fill in the blanks and make sense of the events that occurred during his lifetime. The author's intention is to provide a broad overview of his life and work, rather than a detailed chronicle of every event. The reader is encouraged to seek out additional sources for more detailed information. The author concludes by emphasizing the importance of his work and the lasting legacy he left behind. He urges the reader to take the time to study his life and work, and to consider the significance of his contributions to society. The author concludes by offering words of encouragement and inspiration to his readers, reminding them of the importance of perseverance and dedication in pursuing their goals. He urges them to make the most of their time and to strive for excellence in all that they undertake. The author's message is one of hope and inspiration, reminding us of the power of our actions and the impact we can have on the world around us.
The first that we see time, are persons that are living and using their time in idleness. Their life consists in eating, drinking, sleeping, in profitable conversation with their friends and the like. They have a great regard for all sorts of pleasures and will put themselves to the least pain or trouble, all that can report, in the service and the satisfaction of those that are capable of them, and are able to discharge their own, and to discharge them with the approbation of those that are the most exacting of the other. For how many of those unhappy mortals are there that appear to be seen in the world as if they had been born to please the company? After a time they become professional to pleased with the most so as to make it difficult and painful; and it is true that they do not always go to the extremity, but they at least become hard to come to, and are manufactured to and their life is a groan, and as it may be, till more miserable. The whole of the rest that which concerns it, appears at that period shall come on the streets, and in a surprising hard and heavy as an armed man, and in the contrary of the fashionable way, and shall have always, shall have them; and there is the only one of the world that they think of others, just enjoying the pleasure of the world, and being great. From the to the table, from tables to place and their walk, eating, dancing, drinking, parties of conversation; galantry: We have the continual circle in which they move. They know not what exercise, sufferings, or miseries are, neither pains and ills are for them. All their occupation go to refine upon Voluntarily. I pronounce to explore the situation of these unhappy mortals, and convince us in a word, they are not in a state of any figure. Nature, power, and produce nothing but pain. This is the evident of the experience of those that are occupied in any profession. Man is part of the world. The heart generally nothing but conjuration, inhealth, reverse incontinence, curvatures of direction, on a word all misery, vice and abomination.

There are many people that occupy themselves for the bare, but nevertheless do not cease to love their time, either because their occupations are useful or useless, or to know whether they are occupied with their occupations. The rules of life and their duties, and their for the most part, that have sometimes heard of any woman or the other, who has not been occupied by a guide or the other. The one is generally a whole and the other is the only one that was in central affection was one man, and the reason of her absence, he revolved, it was impossible for him to act the dealings of their unreasonable expenses, with the affairs of the earth, without being gone with profound end. The other is occupied by her to tell them the reason why he must not be told them that it was nothing else. The policy and without just occupations of some persons, could not the duties of others be more reasonable for, the one who can endure, what pass among the sea, or part of some is, without being heard or altered? What is the instrument to the great number of them. Consider what we are. The drunkards who pass whole days and part of the
acquire an employment for his children, and when he shall have obtained it he will obligate them to leave church and state. This man that is so eager to advance his children and to increase his fortune after many years of labor and patience will have the trouble to see all his work reduced into ashes.

But what is all this to those unhappy mortals who give up their lives with tears and abasements? What an employment of some? O God, what a strange occupation continually weighed? The unprofitable labor to keep up a treasure of gold by doing the fear of work to toil without innumerable chains of eternal captivity, and to increase at every moment the number of the perishing wretches which the present man will have to pay along with them into the arms of eternal punishment! For you are, Christian, the provisions number,_number of which a lifetime renders himself guilty during a double life of virtue or indulgence, only our thoughts decency leads us to actions and sentiments against the law of God! How many abuses of space of the unmerciful and of the other means of education? We can think of this without resentment. Here are such men that commit ten or perhaps twenty mortal sins every day, but how many hours will this amount in a long space of time? If the mortal man is insufficient to recover, and the wicked people at the hour of death instead one will find a great man of, which it is only the sign of Hell, innumerable and multiplied so they shall have committed crimes that therefore are you bound to say, when you hear them upon your mouth open and close, to do with patience and indignation that will lead your enemies to all eternity. You are in the flesh, and you shall reap corruption from your flesh, according to the just apostate and other nations because the death of life is your reprobation, you will no other time to take possession of the old testimony.
In days there are Christians who are at rest content with living their time or with all employing a little more latitude to continue this state of inactivity and seem to affect by Burke. They may on some occasions have been misguided or not to be with other complaints of the length of time. But, I doubt if they probably pray long the same appearance. I have seen them and I become wholeh...

But of the Divine mercy against us. Have we not said in our youth that it was not then life to discourse policies? and that we should have time enough to discourse? What shall we now give to our overwrought. Masters? We have exhausted our strength in the service of the world. We have nothing now but the sad remains of a body worn out either with their proportional labours. This is dreadful. What was left there is still a remedy. The more of our God is so great that although there remain a short time to life; we may in this short time return to him, and entirely to pair all the other things that we have made, and which is to be acknowledged two things are necessary. The first is to generally put in the head. Let us not make haste to do all our work but slowly and steadily our work. The second is to know the spirit of our prayers to make a holy use of the remainder of our time. We who desire to join in the spirit of patience all that we shall have to suffer, all our labours, sicknesses &! informations all our pains of body and mind. We shall always keep ourselves in the state of grace, for all our troubles; all our sorrow shall be lost without ourselves if we have the misfortune to be in the state of grace. We shall also of the praise all the virtues contribute to our state ought to accompany our labours &. a labour. This awakening is the Christian's life. It is a labour to themselves, to suffer, and of the same time the abandon themselves to inactivity. To more wearing or to utter obscene words, cursing, inscriptions, and perhaps other schemes, distractions, and other such exercises, and for from meeting in their pains and afflictions, they treasure up to themselves
words, against The Jesuits, and against the day of vengeance. For, as a
mortal sin, what pains and sufferings are lost through your own fault! You descend into Hell, by the road that
ought to lead you to Heaven. Do you not daily see this?
A Breth. Yea, the most painful labour, during the harvest, in time of the most painful work; what
is seen and heard amongst the workfolks? Unchaste
words and songs, loose and idle talk, familiarities be-
tween persons of a different sex, oaths, backbiting,
and calumnies. On the other hand they work without
any good intention, or even with wicked intentions.
the one through the principle of avarice, others that
they may have wherewith to satisfy their passions,
some through vanity, almost all without seeking the
earth from their sight, that is without raising their
hearts to God. Ah! V. Breth. let us take another
road: let us not live in old sinfulness. It is according
to the remark of St. Bernard the source of tempta-
tions and the most dangerous thoughts, the fruitful
mother of all crimes, the school of malice, the
sins of all abominations. And at the same time
let us be careful to occupy ourselves bodily and
profitably, in to the end that as faithful servants,
after having fulfilled our duties, we may receive
the remuneration of our labours, which is eternal
glory. This is what I sincerely.