

*the gift of John Pemberton to*

F R U I T S

*William* OF A *Drinker*

<sup>1777</sup>  
FATHER'S LOVE:

BEING THE

A D V I C E

O F

W I L L I A M P E N N

To his CHILDREN,

Relating to their

Civil and Religious C O N D U C T.

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THE SIXTH EDITION.

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F R U I T S

O F A

FATHER'S LOVE:

Being the ADVICE of WILLIAM PENN  
to his CHILDREN.

C H A P. I.

My DEAR CHILDREN,

§. 1. **N**OT knowing how long it may please  
God to continue me amongst you,  
I am willing to embrace this Opportunity of  
leaving you my Advice and Counsel, with respect  
to your *Christian* and civil Capacity and Duty  
in this World: And I both beseech you and  
charge you, by the Relation you have to me,  
and the Affection I have always shewn to you,  
and indeed receiv'd from you, that you lay up  
the same in your Hearts, as well as your Heads,  
with a wise and religious Care.

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§. 2. I will begin with that which is the Beginning of all true Wisdom and Happiness, the *holy Fear of God*.

Children, Fear God; that is to say, Have an holy Awe upon your Minds to avoid that which is evil, and a strict Care to embrace and do that which is good. The Measure and Standard of which Knowledge and Duty, is the Light of Christ in your Consciences, by which, as in *John iii. 20, 21.* you may clearly see if your Deeds, ay, and your Words and Thoughts too, are wrought in God or not; for they are the Deeds of the Mind, and for which you must be judged; I say, with this divine Light of Christ in our Consciences, you may bring your Thoughts, Words, and Works to Judgment in yourselves, and have a right true, sound and unerring Sense of your Duty towards God and Man. And as you come to obey this blessed Light in its holy Convictions, it will lead you out of the World's dark and degenerate Ways and Works, and bring you unto Christ's Way and Life, and to be of the Number of his true self-denying Followers, to take up your Cross for his Sake, that bore his for yours; and to become the Children of the Light, putting it on, as your holy Armour; by which you may see and resist the fiery Darts of Satan's Temptations, and overcome him in all his Assaults.

§. 3. I would a little explain this Principle to you. It is call'd *Light*. John i. 9. iii. 19, 20, 21. and viii. 12. *Ephes.* v. 8. 13, 14 *1 Thess.* v. 5. *1 Epistle of John* i. 5. 6, 7. *Rev.* xxi. 23. because it gives Man a Sight of his Sin. And 'tis also called the *quickenings Spirit*; for so he is called; and the *Lord from Heaven*, as *1 Cor.* xv. 45, 57. who is call'd and calls himself the *Light of the World*, John viii. 12. And why is he called *the Spirit*? Because he give Man spiritual Life. And, *John* xvi. 8. Christ promised to send his Spirit to convince the World of their Sins: Wherefore, that which convinces you and all People of their Sins, is the Spirit of Christ: This is highly prized, *Rom.* viii. as you may read in that great and sweet Chapter, for the Children of God are led by it. This reveals the Things of God, that appertain to Man's Salvation and Happiness, as *1 Cor.* ii. 10, 11, 12. It is the Earnest God gives his People, *2 Cor.* v. 5. It is the great End and Benefit, and Blessing, of the Coming of Christ, viz. The shining forth of this Light, and pouring forth of this Spirit. Yea, Christ is not received by them that resist his Light, and Spirit in their Hearts; nor can they have the Benefit of his Birth, Life, Death, Resurrection, Intercession, &c. who rebel against the Light. God sent his Son to bless us, in turning of us from the Evil of our Ways: Therefore have a care of Evil, for that turns you away from God; and wherein you have done Evil, do so

no more: But be ye turned, my dear Children, from that Evil in Thought, as well as in Word or Deed, or that will turn you from God your Creator, and Christ whom he has given you for your Redeemer; who redeems and saves his People *from their Sins*, Tit. ii. 14. not in their Sins; read *Acts* ii. and *Heb.* viii. And the *Christian* Dispensation will appear to be that of the Spirit, which Sin quencheth, hardens the Heart against, and bolts the Door upon. This holy divine Principle is called *Grace* too, Tit. ii. 11, 12. there you will see the Nature and Office of it, and its blessed effects upon those that were taught of it in the primitive Days. And why *Grace*? Because it is God's Love, and not our Desert, his Good-will, his Kindness. *He so loved the World, that he gave his only begotten Son into the World, that whosoever believeth in him should not perish, but have everlasting Life*, John iii. 6. And it is this holy Son, that in *John* i. 14. 16. is declared to be *full of Grace and Truth*, and that of his Grace we receive *Grace for Grace*; that is we receive of him, the Fulness, what Measure of Grace we need. And the Lord told *Paul* in his great Trials, when ready to stagger about the Sufficiency of the Grace he had receiv'd to deliver him, *My Grace is sufficient for thee*, 2 Cor. xii. 9. O Children! love the Grace, hearken to the Grace, it will teach you, it will sanctify you, it will lead you to the Rest and Kingdom of God; as it taught the Saints of old, *first*, who

to deny, viz. To deriv Ungodliness and worldly Lusts; and then what to do, viz. To live soberly, righteously, and godly in this present World, Tit. ii. 11. 12. And he that is full of Grace, is full of Light, and he that is full of Light is the quickning Spirit, that gives a Manifestation of his Spirit to every one to profit with, 1 Cor. xii. 7. And he that is the quickning Spirit is the Truth. *I am the Way, the Truth and the Life*, said he to his poor Followers, John xiv. 6. And if the Truth make you free, said he to the Jews, then are you free indeed, John viii. 32. 30. And this Truth sheds abroad itself in Man, and begets Truth in the inward Parts, and makes false, rebellious, hypocritical Man, a true Man to God again. Truth in the inward Parts is of great Price with the Lord. And why called TRUTH? Because it tells Man the Truth of his spiritual State; it shews him his State, deals plainly with him, and sets his Sins in Order before him. So that, my dear Children, the *Light, Spirit, Grace, and Truth*, are not divers Principles, but divers Words or Denominations given to one eternal Power and heavenly Principle in you, though not of you, but of God, according to the Manifestation or Operation thereof in the Servants of God of old Time: *Light*, to discover and give Discerning: *Spirit*, to quicken and enliven: *Grace*, to wit, the *Love of God*: *Truth*, because it tells Man the Truth of his Condition, and redeems him from  
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the Errors of his Ways; that as *Darkness, Death, Sin, and Error*, are the same, so *Light, Spirit, Grace and Truth*, are the same.

§. 4. This is that which is come by Christ; and a Measure of this *Light, Spirit, Grace, and Truth*, is given to every Man and Woman to see their Way to go by. This is that which distinguishes FRIENDS from all other Societies, as they are found walking in the same, which leads out of vain Honours, Compliments, Lusts and Pleasures of the World.

O my dear Children! this is the Pearl of Price; part with all for it, but never part with it for all the World. This is the Gospel Leaven to leaven you: that is, sanctify and season you in Body, Soul and Spirit, to God your heavenly Father's Use and Service, and your own lasting Comfort. Yea, this is the divine and incorruptible Seed of the Kingdom, of which, all truly regenerate Men and Women, *Christians* of Christ's making, are born. Receive it into your Hearts, give it Room there, let it take deep Root in you, and you will be fruitful unto God, in every good Word and Work. As you take heed to it, and the holy Enlightenings and Motions of it, you will have a perfect Discerning of the Spirit of this World; in all its Appearances in yourselves and others; the Motions, Temptations and Workings of it, as to *Pride, Vanity, Covetousness, Revenge, Uncleanness,*

Uncleanness, Hypocrisy, and every evil Way; you will see the World in all its Shapes and Features, and you will be able to judge the World by it, and the Spirit of the World in all its Appearances: You will see, as I have done, that there is much to deny, much to suffer, and much to do: And you will see, that there is no Power or Virtue but in the Light, Spirit, Grace and Truth of Christ, to carry you through the World to God's Glory and your everlasting Peace. Yea, you will see what Religion is from above, and what is from below; what is of God's working, and of Man's making and forcing; also, what Ministry is of his Spirit and giving, and what of Man's studying, framing, and imposing. You will, I say, discern the Rise, Nature, Tokens, and Fruits of the true from the false Ministry, and what Worship is spiritual, and what carnal; and what Honour is of God, and what that Honour is, which is from below of Men, yea, fallen Men, that the Jews and the World so generally love and which is spoken against in *John* v. 44. you will see the vain and evil Communication, that corrupts good Manners; the Snares of much Company and Business, and especially the Danger of the Friendship of this present evil World. And you will also see, that the Testimony the eternal God hath brought our poor Friends unto, as to Religion, Worship, Truth-speaking, Ministry, Plainness, Simplicity, and Moderation in Apparel, Furniture,



ture, Food, Salutation: as you may read in their Writings, from the very Beginning, is a true and heavenly Testimony of his Mind, Will, Work and Dispensation in this last Age of the World to Mankind, being the Revival of true primitive *Christianity*: Where, your most tender Father prays, that you may be kept, and charges you to watch, that you may be preserved in the Faith and Practice of that blessed Testimony; and count it no small Mercy from God, nor Honour to you, that you come of Parents that counted nothing too dear or near to part with, nor too great to do or suffer, that they might approve themselves to God, and testify their Love to his most precious Truth in the inward Parts, in their Generation. And I do also charge you, my dear Children, to retain in your Remembrance those worthy Ancients in the Work of Christ, who remained alive to your Day and Memory, and yet remain to your Knowledge; more especially that Man of God and Prince in *Israel*, the first-born and begotten of our Day and Age of Truth, and the first and the great early Instrument of God amongst us, GEORGE Fox. And what you have heard, seen and observed, of those heavenly Worthies, their *holy Wisdom, Zeal, Love, Labours and Sufferings*, and *particular Tenderness* to you, treasure up for your Children after you, and tell them what you have heard, seen and known, of the Servants and Work of God, and Progress, thereof,

thereof, as an holy, exemplary, and edifying Tradition unto them. And be sure, that you forsake not the Assembling yourselves with God's People, as the Manner of some was, *Heb. x. 25.* and is at this Day, especially among young People, the Children of some Friends, whom the Love of this present evil World hath hurt and cooled in their Love to God and his Truth. But do you keep close to Meetings, both of Worship, and Business of the Church, when of and Age and Capacity proper for it; and that not out of Novelty, Formality, or to be seen of Men, but in pure Fear, Love and Conscience to God your Creator, as the publick, just and avowed Testimony of your Duty and Homage to Him: In which be exemplary, both by timely coming, and a reverent and serious Deportment during the Assembly; in which be not weary, or think the Time long till it be over, as some did of the *Sabbaths* of old Time; but let your Eye be to him you come to wait upon and serve, and do what you do as to him, and he will be your Refreshment and Reward; for you shall return with the Seals and Pledges of his Love, Mercy and Blessings.

§. 5. Above all things, my dear Children, as to your communion and Fellowship with Friends, be careful to keep the Unity of the Faith in the Bond of Peace. Have a Care of Reflectors, Detractors, Backbiters, that under-  
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value and undermine Brethren behind their Backs, or slight the good and wholesome Order of Truth, for the preserving Things quiet, sweet and honourable in the Church. Have a Care of Novelties, and airy changeable People, the conceited, censorious and puffed up; who at last have always shewn themselves to be Clouds without Rain, and Wells without Water, that will rather disturb and break the Peace and Fellowship of the Church, where they dwell, than not have their Wills and Ways take place. I charge you, in the Fear of the living God, that you carefully beware of all such; mark them, as the Apostle says, *Rom. xvi. 17.* and have no Fellowship with them; but to advise, exhort, intreat, and finally reprove them, *Ephes. v. 11.* For God is and will be with his People, in this holy Dispensation we are now under, and which is now amongst us, unto the End of Days: It shall grow and increase in Gifts, Graces, Power and Lustre, for it is the last and unchangeable One: And blessed are your Eyes, if they see it, and your Ears, if they hear it, and your Hearts, if they understand it; which I pray that you may, to God's Glory and your eternal Comfort.

§. 6. Having thus expressed myself to you, my dear Children, as to the Things of God, his Truth and Kingdom, I refer you to his Light, Grace, Spirit and Truth within you, and the holy Scriptures of Truth without you,  
watch

which from my Youth I loved to read, and were ever blessed to me; and which I charge you to read daily; the *Old Testament* for History chiefly, the *Psalms* for Meditation and Devotion, the *Prophecies* for Comfort and Hope, but especially the *New Testament* for Doctrine, Faith and Worship: For they were given forth by holy Men of God in divers Ages, as they were moved of the holy Spirit; and are the declared and revealed Mind and Will of the holy God to Mankind under divers Dispensations, and they are certainly able to make the Man of God perfect, through Faith, unto Salvation; being such a true and clear Testimony to the Salvation that is of God, through Christ the second *Adam*, the Light of the World, the quickning Spirit, who is full of Grace and Truth, whose *Light, Grace, Spirit* and *Truth*, bear Witness to them in every sensible Soul, as they frequently, plainly and solemnly bear Testimony to the *Light, Spirit, Grace* and *Truth*, both in himself and in and to his People, to their Sanctification, Justification, Redemption and Consolation, and in all Men to their Conviction, Reproof and Conviction in their evil Ways, I say, having thus expressed myself in general, I refer you, my dear Children, to the *Light and Spirit*, of *JESUS*, that is with you, and to the Scriptures of Truth that speak out you, and such other Testimonies to the same eternal Truth, as have been borne in our Day; and shall now

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descend

descend to Particulars, that you may more directly apply what I have said in general, both as to your religious and civil Direction in your Pilgrimage upon Earth.

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## C H A P. II.

**§. I.** I WILL begin here also with the Beginning of Time, the Morning. So soon as you wake, retire your Mind into a pure Silence from all Thoughts and Ideas of worldly Things, and in that Frame wait upon God, to feel his good Presence to lift up your Hearts to him, and commit your whole Self into his blessed Care and Protection. Then rise, if well, immediately; being drest, read a Chapter or more in the Scriptures, and afterwards dispose yourselves for the Business of the Day; ever remembering that God is present, the Overseer of all your Thoughts, Words and Actions; and demean yourselves, my dear Children, accordingly; and do not you dare to do that in his holy all-seeing Presence, which you would be ashamed a Man, yea, a Child, should see you do. And as you have Intervals from your lawful Occasions, delight to step home, within yourselves I mean, and commune with your own Hearts, and be still; and, as *Nebuchadnezzar* said on another Occasion, *One like the Son of God you shall find and enjoy,*

enjoy with you and in you; a Treasure the World knows not of, but is the Aim, End and Diadem of the Children of God. This will bear you up against all Temptations, and carry you sweetly and evenly through your Day's Business, supporting you under Disappointments, and moderating your Satisfaction in Success and Prosperity. The Evening come, read again the holy Scripture, and have your Times of Retirement, before you close your Eyes, as in the Morning; that so the Lord may be the *Alpha* and *Omega* of every Day of your Lives. And if God bless you with Families, remember good *Joshua's* Resolution, *Josh. xxiv. 15.* *But as for me and my House, we will serve the Lord.*

§. 2. Fear God; shew it in Desire, Refraining and Doing: Keep the inward Watch, keep a clear Soul and a light Heart. Mind an inward Sense upon doing any Thing; when you read the Scripture, remark the notablest Places, as your Spirits are most toucht and affected, in a common-place Book, with that Sense or Opening which you receive; for they come not by Study or in the Will of Man, no more than the Scripture did; and they may be lost by Carelessness, and over-growing Thoughts and Businesses of this Life; so in pursuing any other good or Profitable Book; yet rather meditate than read much. For the Spirit of a Man knows the Things of a Man,

and with that Spirit, by Observation of the Tempers and Actions of Men you see in the World, and looking into your own Spirits, and meditating thereupon, you will have a deep and strong Judgment of Men and Things. For from what may be, what should be, and what is most probable or likely to be, you can hardly miss in your Judgment of human Affairs; and you have a better Spirit than your own, in reserve for a Time of Need, to pass the final Judgment in important Matters.

§. 3. In Conversation, mark well what others say or do, and hide your own Mind, at least till last; and then open it as sparingly as the Matter will let you. A just Observance and Reflection upon Men and Things, give Wisdom; those are the great *Books of Learning* seldom read. The laborious Bee draws Honey from every Flower. Be always on your Watch, but chiefly in Company; then be sure to have your Wits about you, and your Armour on; speak last and little, but to the Point. Interrupt none, anticipate none, read *Prov. x. 8. 13. Be quick to hear slow to speak, Prov. xvii. 27. It gives Time to understand, and ripens an Answer.* Affect not Words, but Matter, and chiefly to be pertinent and plain: Truest Eloquence is plainest, and brief Speaking, I mean Brevity and Clearness to make yourselves easily understood by every Body, and in as few Words as the Matter will admit of, is the best.

§. 4. Prefer the *Aged*, the *Virtuous*, and the *Knowing*; and chuse those that excel, for your Company and Friendship, but despise not others.

§. 5. Return no Answer to *Anger*, unless with much *Meekness*, which often turns it away: But rarely make Replies, less Rejoinders; for that adds Fuel to the Fire. It is a wrong Time to vindicate yourselves, the true Ear being then never open to hear it. Men are not themselves, and know not well what Spirits they are of: Silence to Passion, Prejudice and Mockery, is the best Answer and often conquers what Resistance inflames.

§. 6. Learn and teach your Children *fair Writing*, and the most useful Parts of *Mathematics*, and some *Business* when Young, whatever else they are taught.

§. 7. Cast up your *Incomes* and live on half; if you can, one-third; reserving the rest for *Casualties*, *Charities*, *Portions*.

§. 8. Be plain in *Clothes*, *Furniture* and *Food*, but clean, and then the Coarser the better; the rest is Folly and a Snare. Therefore next to Sin, avoid *Daintiness* and *Choiceness* about your Person and Houses. For if it be not an Evil in itself, it is a Temptation to



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it; and may be accounted a Nest for Sin to brood in.

§. 9. Avoid *Differences*; what are not avoidable refer, and keep Awards strictly, and without Grudgings, read *Prov.* xviii. 17, 18. xxv. 8. *Mat.* v 38, to 41. *I Cor.* i. 10, to 13. it is good Counsel.

§. 10. Before draw your *Affairs* into as narrow a Compass as you can, and in Method and Proportion, Time and other Requisites proper for them.

§. 11. Have very few *Acquaintance*, and fewer *Intimates*, but of the best in their Kind.

§. 12. Keep your *own Secrets*, and do not covet others; but if trusted, never reveal them, unless mischievous to somebody; nor then, before Warning to the Party to desist and repent. *Prov.* xi. 13. xxv. 9, 10.

§. 13. Trust no man with the *main Chance*, and avoid to be trusted.

§. 14. Make few *Resolutions*, but keep them strictly.

§. 15. Prefer *Elders* and *Strangers* on all Occasions; be rather last than first in Convenience and Respect; but first in all Virtues.

§. 16.

§. 16. Have a Care of trusting to *after Games*, for then there is but one Throw for all; and Precipices are ill Places to build upon. Wisdom gains Time, is before hand, and teaches to chuse seasonably and pertinently; therefore ever strike while the Iron is hot. But if you lose an Opportunity, it differs, in this from a Relapse: Lets Caution and more Resolution and Industry must recover it.

§. 17. Above all, remember your *Creator*: Remember yourselves and your Families, when you have them, in the youthful Time and fore Part of your Life; for good Methods and Habits obtain'd then, will make you easy and happy the rest of your Days. Every Estate has its Snare: Youth and Middle Age, *Pleasure* and *Ambition*; Old Age, *Avarice*: Remember I tell you, that Man is a Slave where either prevails. Beware of the pernicious Lusts of the Eye, and the Flesh, and the Pride of Life, 1 *John* ii. 15, 16, 17. which are not of the Father, but of the World. Get higher and nobler Objects for your immortal Part, O my dear Children! and be not tied to Things without you; for then you can never have the true and free Enjoyment of yourselves to better Things; no more than a Slave in *Algiers* has of his House or Family in *London*. Be free, live at home, in yourselves I mean, where lie greater Treasures hid than in the *Indies*. The Pomp, Honour, and Luxury of the World are the

the Cheats, and the Unthinking and Inconsiderate are taken by them. But the retir'd Man is upon higher Ground, he sees and is aware of the Trick, contemns the Folly, and bemoans the Deluded. This very Consideration, doubtless, produced those two Passions in the two greatest *Gentiles* of their Time, *Democritus* and *Heraclitus*, the one laughing, the other weeping, for the Madness of the World, to see so excellent reasonable a Creature as Man, so meanly trifling, and slavishly employed.

§. 18. Chuse God's *Trades* before Mens; *Adam* was a *Gardener*, *Cain* a *Ploughman*, and *Abel* a *Grasier* or *Shepherd*: These began with the World, and have least of Snare, and most of Use. When *Cain* became *Murderer*, as a \* witty Man said, he turned a *Builder* of *Crosses*, and quitted his *Husbandry*: *Mechanicks*, or *Handicrafts*, are also commendable, but they are but a second Brood, and younger Brothers. *If Grace employ you not, let Nature and useful Arts*, but avoid *Curiosity* there also, for it devours much Time to no Profit. I have seen a *Cieling* of a Room, that cost half as much as the House; a Folly and a Sin too.

§. 19. Have but *few Books*, but let them be well chosen and well read, whether of religious or civil Subjects. Shun fantastick Opinions: Measure both Religion and Learning

\* Cowley, in his Works on Agriculture.

ing by Practice; reduce all to that, for that brings a real Benefit to you, the rest is a Thief and a Snare. And indeed, reading many Books is but a taking off the Mind too much from Meditation. Reading *yourselves* and *Nature*, in the Dealings and Conduct of Men, is the truest human Wisdom. The Spirit of a Man knows the Things of Man, and more true Knowledge comes by Meditation and just Reflection than by reading; for much reading is an Oppression of the Mind, and extinguishes the natural Candle; which is the Reason of so many senseless Scholars in the World.

§. 20. Do not that which you *blame* in another. Do not that to another, which you would not another should do to you. But above all, do not that in God's Sight, you would not Man should see you do.

§ 21. And that you may order all Things profitably, divide your Day; such a Share of Time for your *Retirement* and *Worship of God*: Such a Proportion for your *Business*; in which, remember to ply that first which is first to be done; so much Time for yourselves, be it for Study, Walking, Visit, &c. In this be first, and let your Friends know it, and you will cut off many Impertinences and Interruptions and save a Treasure of Time to yourselves, which People most unaccountably lavish away. And to be more exact, for much lies in this, keep  
a short

a short *Journal* of your Time, though a Day require but a Line; many Advantages flow from it.

§. 22. Keep close to the *Meetings of God's People*, wait diligently at them, to feel the heavenly Life in your Hearts. Look for that more than Words in Ministry, and you will profit most. Above all, look to the Lord, but despise not Instruments, Man or Woman, young or old, rich or poor, learned or unlearned.

§. 23. Avoid *discontented Persons*, unless to inform or reprove them. Abhor *Detraction*, the Sin of fallen Angels and the worst of fallen Men.

§. 24. *Excuse* Faults in others, own them in yourselves, and *forgive* them against yourselves, as you would have your heavenly Father and Judge forgive you. Read *Prov.* xvii. 9, and *Mat.* vi. 14, 15. Christ returns and dwells upon that Passage of his Prayer, above all the rest, *Forgiveness*, the hardest Lesson to Man, that of all other Creatures most needs it.

§. 25. Be *natural*; love one another; and remember, that to be void of natural Affection, is a Mark of Apostacy set by the Apostle, *2 Tim.* iii. 3. Let not Time, I charge you, wear out Nature; it may Kindred, according

to Custom, but it is an ill one, therefore follow it not. It is a great Fault in Families at this Day: Have a Care of it, and shun that unnatural Carelessness. Live as near as you can, visit often, correspond oftener, and communicate with kind Hearts to one another, in proportion to what the Lord gives you; and don't be close, nor hoard up from one another, as if you had no Right or Claim in one another, and did not descend of one most tender Father and Mother.

§. 26. What I write is to yours, as well as you; if God gives you Children, and in case a *Prodigal* should ever appear among them, make not his Folly an Excuse to be strange or close, and so to expose such an one to more Evil; but shew Bowels, as \* *John* did to the young Man that fell into ill Company, whom with Love he reclaimed, after his Example that sends his Sun and Rain upon all.

§. 27. Love *Silence*, even in the Mind; for Thoughts are to that, as Words to the Body, troublesome, much Speaking, as much Thinking, spends, and in many Thoughts, as well as Words, there is Sin. True Silence is the Rest of the Mind, and is to the Spirit, what Sleep is to the Body, Nourishment and Refreshment. It is a great Virtue; it covers Folly, keeps Secrets, avoids Disputes, and prevents

\* Euseb. Ecc. Hist. Lib. 3. Cap. xxiii.

vents Sin. See *Job*. xiii. 5. *Prov*. x. 19. xii. 13. xiii. 3. xvii. 28. xviii. 6. 7.

§. 28. The Wisdom of Nations lies in their *Proverbs*, which are brief and pithy; collect and learn them, they are notable Measures and Directions for human Life; you have much in little; they save Time in speaking; and upon Occasion, may be the fullest and safest Answers.

§. 29. Never meddle with other Folks Business, and less with the Publick, unless called to the one by the Parties concern'd, in which move cautiously and uprightly, and requir'd to the other by the Lord in a Testimony for his Name and Truth; remembering that old, but most true and excellent Proverb, *Bene qui latuit, bene vixit*, He lives happily that lives hiddenly or privately, for he lives quietly. It is a Treasure to them that have it: Study it, get it, keep it; too many miss it that might have it: The World knows not the Value of it. It doubles Man's Life, by giving him twice the Time to himself, that a large Acquaintance or or much Business will allow him.

§. 30. Have a Care of *Resentment*, or taking Things amiss, a natural, ready and most dangerous Passion; but be apter to remit than resent, it is more Christian and wise. For as  
Softness

Softness often conquers, where rough Opposition fortifies, so Resentment; seldom knowing any Bounds, makes many times greater Faults than it finds; for some People have out-resented their Wrong so far, that they made themselves faultier by it, by which they cancel the Debt through a boundless Passion, overthrow their Interest and Advantage, and become Debtor to the Offender.

§. 31. Rejoice not at the *Calamity of any*, though they be your Enemies, *Prov. xvii. 5. xxiv. 17.*

§. 32. *Envy none*; it is God that maketh rich and poor, great and small, high and low, *Psal. xxxvii. 1. Pro. iii. 31. xxiii. 17. xxiv. 1. I Chron. xxii. 11. 12. Psal. cvii. 40. 41.*

§. 33. Be *intreatable*. Never *aggravate*. Never *revile* or *give ill Names*: It is unmannerly as well as unchristian. Remember *Mat. v, 22.* who it was said, *He that calls his Brother Fool, is in Danger of Hell Fire.*

§. 34. Be not *morose* or *conceited*; one is rude, the other troublesome and nauseous.

§. 35. Avoid *Questions* and *Strife*; it shews a busy and contentious Disposition.



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§. 36. Add no Credit to a Report upon *Conjecture*, nor report to the Hurt of any. See *Exod. xxiii. 1. Psal. xv. 3.*

§. 37. Beware of *Jealousy*, except it be godly, for it devours Love and Friendship; it breaks Fellowship, and destroys the Peace of the Mind. It is a groundless and evil Surmise.

§. 38. Be not too credulous; read *Pro. xiv. 15.* Caution is a *Medium*, I recommend it.

§. 39. Speak not of *Religion*, neither use the *Name* of God in a familiar manner.

§. 40. Meddle not with *Government*; never speak of it; let others say or do as they please. But read such Books of Law as relate to the Office of a *Justice*, a *Coroner*, *Sheriff* and *Constable*; also the *Doctor* and *Student*; some Book of *Clerkship*, and a *Treatise of Wills*, to enable you about your own private Business only, or a poor Neighbour's. For it is a Charge I leave with you and yours, *Meddle not with the Publick, neither Business nor Money*; but understand how to avoid it, and defend yourselves, upon Occasion against it. For much Knowledge brings Sorrow, and much Doings more. Therefore know God, know yourselves; love Home, know your own Business and mind it, and you have more Time and Peace than your Neighbours.

§. 41.

§. 41. If you incline to *marry*, then marry your Inclination rather than your Interest: I mean what you love, rather than what is rich. But love for Virtue, Temper, Education and Person, before Wealth or Quality, and be sure you are belov'd again. In all which be not hasty, but serious; lay it before the Lord, proceed in his Fear, and be you well advised. And when married, according to the Way of God's People, used amongst *Friends*, out of whom only chuse, strictly keep Covenant; avoid Occasion of Mis-understanding, allow for Weaknesses, and Variety of Constitution and Disposition, and take Care of shewing the least Disgust or Misunderstanding to others, especially your Children. Never lie down with any Displeasure in your Minds, but avoid Occasion of Dispute and Offence; overlook and cover Failings. Seek the Lord for one another; wait upon him together, Morning and Evening, in his holy Fear, which will renew and confirm your Love and Covenant: Give way to nothing that would in the least violate it: Use all means of true Endearment, that you may recommend and please one another; remembering your Relation and Union is the Figure of Christ's to his Church; therefore, let the Authority of Love only bear Sway your whole Life.

§. 42. If God give you Children, love them with Wisdom, correct them with Affection:

Never strike in Passion, and suit the Correction to their Age as well as Fault. Convince them of their Error before you chastise them, and try them; if they shew Remorse before Severity, never use that but in case of Obstinacy or Impenitency. Punish them more by their Understandings than the Rod, and shew them the Folly, Shame and Undutifulness of their Faults, rather with a grieved than an angry Countenance, and you will sooner affect their Natures, and with a nobler Sense, than a servile and rude Chastisement can produce. I know the Methods of some are severe Corrections for Faults and artificial Praises when they do well, and sometimes Rewards: But this Course awakens Passions worse than their Faults; for one begets base Fear, if not Hatred; the other Pride and vain Glory, both which should be avoided in a religious Education of Youth; for they equally vary from it, and deprave Nature. There should be the greatest Care imaginable, what Impressions are given to Children: That Method which earliest awakens their Understandings to Love, Duty, Sobriety, just and honourable Things, is to be preferred. Education is the Stamp Parents give their Children; they pass for that they breed them, or less Value perhaps, all their Days. The World is in nothing more wanting and reprovable, both in Precept and Example; they do with their Children as with their Souls, put them out *at Livery* for so much a Year. They will

will trust their Estates or Shops with none but themselves, but for their Souls and Posterity they have less Solitude." But do you breed your Children yourselves; I mean as to their Morals, and be their Bishops and Teachers in the Principles of Conversation: As they are instructed so they are likely to be qualified, and your Posterity by their Precepts and Examples which they receive from yours. And were Mankind herein more cautious, they would better discharge their Duty to God and Posterity; and their Children would owe them more for their Education than for their Inheritances. Be not unequal in your Love to your Children, at least in the Appearances of it: It is both unjust and indiscreet: It lessens Love to Parents, and provokes Envy among Children. Let them wear the same Clothes, eat of the same Dish, have the same Allowance as to Time and Expence. Breed them to some Employment, and give all equal but the Eldest: And to the Eldest a double Portion is very well. Teach them also Frugality, and they will not want Substance for their Posterity. A little Beginning, with Industry and Thrift, will make an Estate; but there is great Difference between saving and sordid. Be not scanty any more than superfluous; but rather make bold with yourselves, than be straight to others; therefore let your Charity temper your Frugality and theirs.

What I have writ to you, I have writ to your Children, and theirs.

§. 43. *Servants* you will have, but remember, the fewer the better, and those rather aged than young; you must make them such, or dispose of them often. Change is not good, therefore chuse well, and the rather because of your Children; for Children, thinking they can take more Liberty with Servants than with their Parents, often chuse the Servants Company, and if they are idle, wanton, ill Examples, Children are in great Danger of being perverted. Let them therefore be *Friends*, and such as are well recommended: Let them know their Business as well as their Wages; and as they do the one, pay them honestly the other. Though Servants, yet remember they are Brethren in Christ, and that you also are but Stewards, and must account to God. Wherefore let your Moderation appear unto them, and that will provoke them to Diligence for Love rather than Fear, which is the truest and best Motive to Service. In short, as you find them, so keep, use and reward them, or dismiss them.

§. 44. *Distrust* is of the Nature of *Jealousy*, and must be warily entertain'd upon good Grounds, or it is injurious to others, and instead of safe, troublesome to you. If you trust little, you will have but little Cause to distrust.  
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Yet I have often been whisper'd in myself of Persons and Things at first Sight and Motion, that hardly ever failed to be true; though by neglecting the Sense, or suffering myself to be argued or importuned from it, I have more than once failed of my Expectation. Have therefore a most tender and nice Regard to those first sudden and unpremeditated Sensations.

§. 45. For your *Conduēt* in your Business, and in the whole Course of your Life, though what I have said to you, and recommended you to, might be sufficient; yet I will be more particular as to those good and gracious Qualifications, I pray God Almighty to season and accomplish you with, to his Glory and your temporal and eternal Felicity.

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### C H A P. III.

§. 1. **B**E *humble*: It becomes a Creature, a depending and borrowed Being, that lives not of itself, but breaths in another's Air, with another's Breath, and is accountable for every Moment of Time, and can call nothing its own, but is absolutely a Tenant at Will of the great Lord of Heaven and Earth. And of this excellent Quality you cannot be wanting, if you dwell in the holy Fear of the Omnipresent and

and All-seeing God; for that will shew you your Vileness and his Excellency, your Meanness and his Majesty, and withal, the Sense of his Love to such poor Worms, in the Testimonies he gives of his daily Care, Mercy and Goodness; that you cannot but be abased, laid low and humble: I say, the Fear and Love of God begets Humility, and Humility fits you for God and Men. You cannot step well amiss, if this Virtue dwell but richly in you; for then God will teach you. The Humble he teacheth his Ways, and they are all pleasant and peaceable to his Children: Yea, he *giveth Grace to the Humble, but resisteth the Proud*, James iv. 6. 1 Pet. v. 5. *He regardeth the Proud afar off*. Psal. cxxxviii. 6. They shall not come near him, nor will he hear them in the Day of their Distress, read *Prov. xi. 2. xv. 33. xvi. 18. 19.* Humility seeks not the last Word, nor first Place; she offends none, but prefers others, and thinks lowly of herself; is not rough or self-conceited, high, loud, or domineering; blessed are they that enjoy her. *Learn of me*, said Christ, *for I am meek and lowly in Heart*. He washt his Disciples Feet, *John xiii.* Indeed himself was the greatest Pattern of it. Humility goes before Honour, *Prov. xviii. 12.* There is nothing shines more clearly through *Christianity* than Humility; of this the holy Author of it is the greatest Instance. He was humble in his *Incarnation*; for he that thought it no Robbery to be equal  
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with God, humbled himself to become a Man; and many Ways made himself of no Reputation. As *first*, in his Birth or Descent, it was not of the Princes of *Judah*, but a Virgin of low Degree, the espoused of a *Carpenter*; and so she acknowledges in her heavenly Anthem, or Ejaculation, *Luke i. 47, 48. 52.* speaking of the great Honour God had done her: *And my Spirit hath rejoiced in God my Saviour, for he hath regarded the low Estate of his Hand-maiden; he has put down the Mighty from their Seats, and exalted them of low Degree.* *Secondly*, he was humble in his *Life*: He kept no Court but in Deserts and Mountains, and in solitary Places; neither was he serv'd in State, his Attendants being of the mechanick Size. By the Miracles he wrought, we may understand the Food he eat, *viz.* Barley-bread and Fish; and it is not to be thought there was any Curiosity in dressing them. And we have Reason to believe his Apparel was as moderate as his Table. *Thirdly*, he was humble in his *Sufferings* and *Death*: He took all Affronts patiently, and in our Nature triumphed over Revenge: He was despited, spit upon, buffeted, whipt, and finally crucified between Thieves, as the greatest Malefactor; yet he never reviled them, but answered all in Silence and Submission, pitying, loving, and dying for those by whom he was ignominiously put to Death. O Mirrour of Humility! Let your Eyes be continually upon it, that you may see yourselves



selves by it. Indeed his whole Life was one continued great Act of *Self-denial*: And because he needed it not for himself, he must needs do it for us; thereby leaving us an Example that we should follow his Steps, 1 *Pet.* ii. 21. And as he was, we should be, in this World, according to the beloved Disciple, 1 *John* ii. 6. So what he did for us, was not to excuse but excite our Humility. For as he is like God, we must be like him; and that the Froward, the Contentious, the Revengeful, the Striker, the Dueller, &c. cannot be said to be of that Number, is very evident. And the more to illustrate this Virtue, I would have you consider the Folly and Danger of *Pride* its Opposite: For this it was that threw the Angels out of Heaven, Man out of Paradise, destroyed Cities and Nations, was one of the Sins of *Sodom*, *Ezek.* xvi. 49. the Destruction of *Affyria* and *Israel*, *Isa.* iii. 16. and the reason given by God for his great Vengeance upon *Moab* and *Ammon*, *Zeph.* ii. 9. 10. Besides *Pride* is the vainest Passion that can rule in Man, because he has nothing of his own to be proud of, and to be proud of another's shews want of Wit and Honesty too. He did not only not make himself, but is born the nakedest and most helpless of almost all Creatures. Nor can he add to his Days; or Stature, or so much as make one Hair of his Head white or black. He is so absolutely in the Power of another, that, as I have often said, he is at best but a

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Tenant at Will of the great Lord of all, holding Life, Health, Substance, and every Thing at his sovereign Disposal; and the more Man enjoys, the less Reason he has to be proud, because he is the more indebted and engaged to Thankfulness and Humility.

Wherefore avoid *Pride* as you would avoid the Devil; remembering you must die, and consequently those Things must die with you that could be any Temptation to *Pride*; and that there is a Judgment follows, at which you must give an Account, both for what you have enjoy'd and done.

§. 2. From *Humility* springs *Meekness*. Of all the rare Qualities of Wisdom, Learning, Valour, &c. with which *Moses* was endued, he was denominated by his *Meekness*: This gave the rest a Lustre they must otherwise have wanted. The Difference is not great between these excellent Graces; yet the Scripture observes some. God will teach the Humble his Way, and guide the Meek in Judgment. It seems to be Humility perfectly digested, and from a Virtue become a Nature. A meek Man is one that is not easily provoked, yet easily grieved; not peevish or testy, but soft, gentle, and inoffensive. O blessed will you be, my dear Children, if this Grace adorn you! There are divers great and precious Promises to the Meek in Scripture. That God will clothe the Meek

*Meek with Salvation; and blessed are they, for they shall inherit the Earth, Psal. xxxvii. 11. Mat. v. 5. Christ presses it in his own Example, Learn of me for I am meek, &c. Mat. xi. 29. And requires his to become as little Children, in order to Salvation, Mat. xviii. 3. and a meek and quiet Spirit is of great Price with the Lord, 1 Pet. iii. 4. It is a Fruit of the Spirit, Gal. v. 22, 23, exhorted to, Eph. iv. 2. Col. iii. 12. Tit. iii. 2. and many Places more to the same Effect.*

§. 3. *Patience is an Effect of a meek Spirit, and flows from it: It is a bearing and suffering Disposition; not cholerick or soon mov'd to Wrath, or vindictive; but ready to hear and endure too, rather than be swift and hasty in Judgment or Action. Job is as much famed for this, as was Moses for the other Virtue: Without it there is no running the Christian Race, or obtaining the heavenly Crown; without it there can be no Experience of the Work of God, Rom. v. 3, 4, 5. for Patience worketh, saith the Apostle, Experience; nor Hope of an eternal Recompence, for Experience worketh that Hope. Therefore, says James, Let Patience have its perfect Work, James i. 4. It is made the Saints Excellency; here is the Patience of the Saints, Rev. xiii. 10. It is joined with the Kingdom of Christ, Rev. i. 9. read Luke xxi. 19. In Patience possess your Souls, Rom. xii. 12. 4. 2 Cor. vi. 4. 1 Thes. v. 14. Be patient towards*

towards all Men, Tit. ii. 2. Heb. vi. 12. x. 36. which shews the Excellency and Necessity of Patience, as that does the true Dignity of a Man. It is wise, and will give you great Advantage over those you converse with on all Accounts. For Passion blinds Men's Eyes, and betrays Men's Weakness; Patience sees the Advantage and improves it. Patience enquires, deliberates, and brings to a mature Judgment; through your Civil as well as *Christian* Course, you cannot act wisely and safely without it; therefore I recommend this blessed Virtue to you.

§. 4. Shew *Mercy*, whenever it is in your Power; that is, forgive, pity and help, for so it signifies. *Mercy* is one of the Attributes of God, *Gen.* xix. 19. *Exod.* xx. 6. *Psal.* lxxxvi. 15. *Jer.* iii. 12. It is exalted in Scripture above all his Works, and is a noble Part of his Image in Man. God hath recommended it, *Hos.* xii. 6. *Keep Mercy and Judgment, and wait on the Lord.* God hath shewn it to Man, and made it his Duty, *Mic.* vi. 8. *He hath shewed thee, O Man, what is good: And what doth the Lord require of thee, but to do justly and to love Mercy, and to walk humbly, or, to humble thyself to walk with thy God:* A short but ample Expression of God's Love, and Man's Duty; happy are you if you mind it. In which you see *Mercy* is one of the noblest Virtues. Christ has a Blessing for them that have it, *Blessed are the Merciful, Mat. v. for they*

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they shall find Mercy; a strong Motive indeed. in *Luke* vi. 35, 36. he commands it. *Be you merciful, as your Father is merciful.* He bid the *Jews*, that were so over-righteous, but so very unmerciful, learn what this meaneth: *I will have Mercy and not Sacrifice*, *Mat.* ix. 13: He hit them in the Eye. And in his Parable of the *Lord* and his *Servants*, he shews what will be the End of the unmerciful Steward, *Mat.* xviii. 34, 35, that having been forgiven much by his Master, would not forgive a little to his Fellow-servant. Mercy is a great Part of *God's Law*, *Exod.* xxiii. 4, 5. It is a material Part of *God's true Fast*, *Isa.* lviii. 6, 7. It is a main Part of *God's Covenant*, *Jer.* xxxi. 34. *Heb.* viii. 12. And the Reason and Rule of the *last Judgment*, *Mat.* xxv. 31, to the End: Pray read it. It is a Part of the *undefiled Religion*, *James* i. 27. iii. 17. Read *Prov.* xiv. 21, 22. But the merciful Man's Mercy reaches farther, even to his *Beast*; then surely to *Man*, his Fellow Creature, he shall not want it. Wherefore I charge you, oppress nobody, *Man* nor *Beast*. Take no Advantage upon the *Unhappy*, pity the *Afflicted*, make the *Case* your own, and that of their *Wives* and poor innocent *Children* the Condition of yours, and you cannot want *Sympathy*, *Bowels*, *Forgiveness*, nor a *Disposition* to help and succour them to your Ability. Remember, it is the *Way* for you to be forgiven and help'd in *Time* of *Trial*. Read the *Lord's Prayer*, *Luke* xi. Remember

member the Nature and Goodness of *Joseph* to his Brethren; follow the Example of the good *Samaritan*, and let *Edom's* Unkindness to *Jacob's* Stock, *Obad.* x. 16. And the *Heathen's* to *Israel*, *Zach.* i. 21. ii. 8, 9. be a Warning to you. Read also, *Prov.* xxv. 21, 22. *Rom.* xii. 19, 20.

§. 5. *Charity* is a near Neighbour to *Mercy*; It is generally taken to consist in this, *Not to be censorious*, and *to relieve the Poor*. For the first, remember you must be judged, *Mat.* vii. 1. And for the last, remember you are but Stewards. *Judge not, therefore, lest you be judged.* Be clear yourselves before you sling the Stone. Get the Beam out of your own Eye; it is humbling Doctrine, but safe. Judge, therefore, at your own Peril: See it be righteous Judgment, as you will answer it to the great Judge. This Part of *Charity* also excludes *Whisperings*, *Backbiting*, *Tale-bearing*, *Evil-surmising*, most pernicious Follies and Evils, of which beware. Read *1 Cor.* xiii. For the other Part of *Charity*, *relieving the Poor*, it is a Debt you owe to God: You have all you have or may enjoy, with the Rent, charge upon it. The Saying is, that *he who gives to the Poor, lends to the Lord*: But it may be said, not improperly, *the Lord lends to us to give to the Poor*: They are at least Parents by Providence with you, and have a Right you must not defraud them of. You have this Privilege indeed, *when, what,*  
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and to whom; and yet, if you heed your Guide, and observe the Object, you will have a Rule for that too.

I recommend *little Children, Widows, infirm and aged Persons*, chiefly to you; spare something out of your own Belly, rather than let theirs go pinch'd. Avoid that great Sin of needless Expence on your Persons and on your Houses, while the Poor are hungry and naked: My Bowels have often been moved, to see very aged and infirm People, but especially, poor helpless Children, lie all Night, in bitter Weather, at the Thresholds of Doors in the open Streets, for want of better Lodging. I have made this Reflection, *If you were so expos'd, how hard would it be to endure?* The Difference, between our Condition and theirs has drawn from me humble Thanks to God, and great Compassion and some Supply to those poor Creatures. Once more, *be good to the Poor*: What do I say? *Be just to them*, and you will be good to yourselves: Think it your Duty, and do it religiously. Let the moving Passage, *Mat. xxv. 35. to the End*, live in your Minds: *I was an hungry, and thirsty, and naked, sick, and in Prison, and you administred unto me; and the Blessing that follow'd: Also what he said to another Sort, I was an hungry, and thirsty, and naked, and sick, and in Prison, and you administred not unto me; for a dreadful Sentence follows to the Hard-hearted World.*

*Woe be to them that take the Poor's Pledge, Ezek. xviii. 12, 13. or eat up the Poor's Right. O devour not their Part! less, lay it out in Vanity, or lay it up in Bags, for it will curse the rest. Hear what the Psalmist says, P'sal. xli. Blessed is he that considereth the Poor, the Lord will deliver him in Time of Trouble: The Lord will preserve and keep him alive, and he shall be blessed upon the Earth: And thou wilt not deliver him into the Will of his Enemies: The Lord will strengthen him upon the Bed of Languishing: Thou wilt make all his Bed in his Sick-ness.* This is the Reward of being faithful Stewards and Treasurers for the Poor of the Earth. Have a Care of Excuses, they are, I know, ready at hand: But read *Prov. iii. 27, 28. With-hold not Good from them to whom it is due, when it is in the Power of thine Hand to do it. Say not unto thy Neighbour, go and come again, and To-morrow I will give, when thou hast it by thee,* Also bear in Mind Christ's Doctrine. *Mat. v. 42. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.* But above all, remember the poor Woman that gave her Mite; which Christ preferred above all, because she gave all, but it was to God's Treasury, *Mark, xii. 42, 43, 44.*

§. 6. *Liberality or Bounty* is a noble Quality in Man, entertained of few, yet praised of all, but the Covetous dislike it, because it reproaches



their Sordidness. In this she differs from *Charity*, that she has sometimes other Objects, and exceeds in proportion. For she will cast her Eye on those that do not absolutely want, as well as those that do; and always outdoes Necessities and Services. She finds out Virtue in a low Degree, and exalts it. She eases their Burden that labour hard to live: Many kind and generous Spells such find at her Hand, that don't quite want, whom she thinks worthy. The *Decay'd* are sure to hear of her. She takes one Child, and puts out another, to lighten the Loads of overcharg'd Parents; more to the Fatherless. She shews the Value of Services in her Rewards, and is never Debtor to Kindnesses; but will be Creditor on all Accounts. Where another gives Six-pence, the liberal Man gives his Shilling; and returns double the Tokens he receives. But Liberality keeps Temper too; she is not extravagant any more than she is sordid; for she hates Niggard's Feasts as much as Niggard's Fasts; and as she is free, and not starch't, so she is plentiful, but not superfluous and extravagant. You will hear of her in all Histories, especially in Scripture, the wisest as well as the best of Books: Her Excellency and her Reward are there. She is commanded and commended, *Deut. xv. 3. 4. 7, 8.* and *Psal. xxxvii. 21. 26.* *The Righteous sheweth Mercy and giveth, and the good Man is ever merciful and lendeth. He shews Favour and lendeth, and disperseth abroad,* *Psal. cxii. 5. 9.*  
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*There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to Poverty; the liberal Soul shall be fat.* Prov. xi. 24. 25. *The bountiful Eye shall be blessed,* Prov. xxii. 9. The Churl and liberal Man are described, and a Promise to the latter, that his Liberality shall uphold him, *Isa. xxxii. 78.* Christ makes it a Part of his Religion, and the Way to be the Children of the Highest, read *Luke. vi. 34, 35.* *to lend and not receive again,* and this to Enemies as well as Friends; yea, to the unthankful and to the Evil; no Exception made, no Excuse admitted. The Apostle *Paul, 2 Cor. ix. 5. 10.* enjoins it, threatens the Strait-handed, and promises the Open-hearted a liberal Reward.

Wheresoever therefore, my dear Children, Liberality is required of you, God enabling of you, sow not sparingly nor grudgingly, but with a cheerful mind, and you shall not go without your Reward; though that ought not to be your Motive. But avoid Ostentation, for that is using Virtue to Vanity, which will run you to Profuseness, and that to Want; which begets Greediness, and that *Avarice*, the contrary Extream. As Men may go Westward till they come East, and travel till they and those they left behind them, stand Antipodes, up and down.

#### 44 FRUITS of a FATHER'S LOVE: &c.

§. 7. *Justice* or *Righteousness*, is another Attribute of God, *Deut.* xxxii. 4. *Psal.* ix. 7, 8. v. 8. *Dan.* ix. 7. of large Extent in the Life and Duty of Man. Be just therefore, in all Things, to all; to God as your Creator; render to him that which is his, *your Hearts*; for that Acknowledgment he has reserved to himself, by which only you are intituled to the Comforts of this and a better Life. And if he has your Hearts, you have him for your Treasure, and with him all Things requisite to your Felicity. Render also to *Cæsar* that which is his, *lawful Subjection*; not for Fear only, but Conscience-sake. To Parents, a *filial Love and Obedience*. To one another, *natural Affection*. To all People, *in doing as you would be done by*. Hurt no Man's Name or Person. Covet no Man's Property in any sort. Consider well of *David's* Tenderness to *Saul*, when he sought his Life, to excite your Duty; and *Ahab's* unjust Covetousness and Murder of *Naboth*, to provoke your Abhorrence of Injustice. *David*, though anointed King, took no Advantages; he believ'd, and therefore did not make haste, but left it to God to conclude *Saul's* Reign, for he would not hasten it. A right Method and a good End, my dear Children, God has shewn it you, and requires it of you.

Remember the *Tenth Commandment*, 'twas God that gave it, and will judge you by it.

It comprehends *Restitution* as well as *Acquisition*, and especially the *poor Man's Wages*, Lev. xix. 13. Deut. xxiv. 14, 15. Jer. xxii. 13. Amos v. 11. Mal. iii. 5. *Samuel* is a great and good Example of Righteousness, 1 Sam. xii. 3. He challenged the whole House of *Israel*: *Whom had he oppressed or defrauded?* The like did the Apostle to the *Corinthians*, 2 Cor. vii. 2. He exhorted the *Christians*, to be careful that they did not defraud, 1 Thes. iv. 6. for this Reason, that *God was the Avenger of the Injured*. But as bad as it was, there must be *no going to Law amongst Christians*, 1 Cor. vi. 7. To your utmost Power, therefore, owe no one any Thing but Love, and that in Prudence as well as Righteousness; for Justice gives you Reputation, and adds a Blessing to your Substance; it is the best Security you can have for it.

I will close this Head, with a few Scriptures to each Branch. To your Superiors; *Submit to every Ordinance of Man, for the Lord's Sake*, 1 Pet. ii. 13. *Obey those that have Rule over you*, Heb. xiii. 17. *Speak not evil of Dignities*, Jude viii. 2 Pet. ii. 10. *My Son, fear thou the Lord and the King, and meddle not with them that are given to change*, Prov. xxiv. 21.

To your Parents; *Honour your Father and your Mother, that the Days may be long in the Land, which the Lord your God shall give you*, Exod. xx. 12. *Children, obey your Parents, it*  
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is the *first Command with Promise*, Ephes. vi. 1, 2. Great Judgments follow those that disobey this Law, and defraud their Parents of their Due: *Who so robbeth his Father or his Mother, and saith it is no Transgression, the same is the Companion of a Destroyer*, Prov. xxviii. 24. Or such would destroy their Parents if they could. It is charged by the Prophet *Ezekiel* upon *Jerusalem*, as a Mark of her wicked State: *In thee have thy Princes set lightly by Father and Mother, oppressed Strangers, and vexed Fatherless and Widows*, Ezek. xxii. 6, 7.

To thy Neighbour; hear what God's Servants taught: *To do Justice and Judgment, is more acceptable to the Lord than Sacrifice*, Prov. xxi. 3. *Divers Weights and Measures are alike Abomination unto the Lord*, Levit. xix. 36. Deut. xxv. 13 to 16 inclusive. Prov. xi. 1. xx. 10. 23. Read *Prov.* xxii. 16. 22, 23. xxiii. 10, 11. Peruse the sixth of *Micah*; also *Zech.* viii, 16, 17. And especially the fifteenth *Psalms*, as a short but full Measure of Life, to give Acceptance with God.

I have said but little to you of *distributing Justice*, or being *just in Power or Government*; for I should desire you may never be concerned therein, unless it were upon your *own Principles*, and then the leis the better, unless God require it from you. But if it ever be your Lot, *know no Man after the Flesh*; *know neither*

neither Rich nor Poor, Great nor Small, nor Kindred, nor Stranger, but the Cause, according to your Understanding and Conscience, and that upon deliberate Enquiry and Information. Read *Exod.* xxiii. from 1 to 10. *Deut.* i. 16, 17. xvi. 19, 20. xxiv. 17. 2 *Sam.* xxiii. 3. *Jer.* xxii. 3, 4. *Prov.* xxiv. 23. *Lam.* iii. 35, 36. *Hos.* xii. 6. *Amos* viii. 4, 5, 6, 7, 8. *Zeph.* ii. 3. iii. 1, 3. *Zech.* vii. 9, 10. *Jer.* v. 4, 5, 6. viii. 6, 7. Which shew both God's Commands and Complaints, and Man's Duty in Authority; which as I said before, were industriously at all Times, for Privacy is freed from the Clamour, Danger, Incumbrance and Temptation, that attends Stations in Government: Never meddle with it, but for God's Sake.

§. 8. *Integrity* is a great and commendable Virtue. A Man of Integrity, is a true Man, a bold Man, and a steady Man; he is to be trusted and relied upon. No Bribes can corrupt him, no Fear daunt him; his *Word is slow in coming, but sure.* He shines brightest in the Fire, and his Friend hears of him most when he most needs him. His Courage grows with Danger, and conquers Opposition by Constancy. As he cannot be flatter'd or frighted into that he dislikes, so he hates Flattery and Temporizing in others. He runs with Truth, and not with the Times; with Right, and not with Might. His Rule is strait; soon seen but seldom followed: It has done great Things.

Things. It was Integrity prefer'd *Abel's* Offering, translated *Enoch*, saved *Noah*, raised *Abraham* to be God's Friend, and Father of a great Nation, rescued *Lot* out of *Sodom*, blessed and encreas'd *Jacob*, kept and exalted *Joseph*, upheld and restor'd *Job*, honour'd *Samuel* before *Israel*, crowned *David* over all Difficulties, and gave *Solomon* Peace and Glory, while he kept it; it was this preserv'd *Mordecai* and his People, and signally defended *Daniel* among the Lions, and the Children in the Flames, that it drew from the greatest King upon Earth, and an *Heathen* too, a most patheticall Confession to the Power and Wisdom of the God that saved them, and which they served. Thus is the Scripture fulfilled, *The Integrity of the Upright shall Guide them*, Prov. xi. 3. O my dear Children, fear, love and obey this great holy, and unchangeable God, and you shall be happily guided, and preserv'd through your Pilgrimage to eternal Glory.

§. 9. *Gratitude* or *Thankfulness*, is another Virtue of great Lustre, and so esteem'd with God and all good Men: It is an owning of Benefits receiv'd to their Honour and Service that confer them. It is indeed a noble sort of Justice, and might, in a Sense, be refer'd as a Branch to that Head; with this Difference, though, that since Benefits exceed Justice, the Tye is greater to be grateful, than to be just; and consequently there is something baser and  
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more reproachful in Ingratitude than Injustice. So that, though you are not obliged by legal Bonds or Judgments, to Restitution with due Interest, your Virtue, Honour and Humanity, are naturally Pledges for your Thankfulness; and by how much the less you are under external Ties, esteem your inward Ties so much the stronger. Those that can break them, would know no Bounds: For, make it a Rule to you, *the Ungrateful would be unjust too, but for fear of the Law.* Always own therefore the Benefits you receive, and then to chuse, when they may most honour or serve those that conferred them. Some have lived to need the Favours they have done; and should they be put to *ask*, where they ought to be *invited*? No matter if they have nothing to shew for it; they shew enough when they shew themselves to those they have obliged: And such see enough to induce their Gratitude, when they see their Benefactors in *Adversity*; the less Law, the more Grace and the stronger Tye. It is an *Evangelical Virtue*, and works, as *Faith* does, only by *Love*: In this it exactly resembles a *Christian State*; *we are not under the Law, but under Grace*, and it's by *Grace*, and not by *Merit*, *that we are saved*. But are our Obligations the less to God, that he heaps his Favours so undeservedly upon us! Surely no. It is the like here; *that which we receive is not owed or compelled, but freely given*; so no Tye, but *Choice*, a *voluntary Goodness* without



without Bargain or Condition; but, has this therefore no Security? Yes certainly, the greatest; a *Judgment-Writ*, and *acknowledged in the Mind*; he is his to the *Altar with a good Conscience*: But how long? As long as he lives. The Characters of Gratitude, like those of Friendship, are only defaced by Death, else indelible. *A Friend that loveth at all Times*, says Solomon, Prov. xvii. 17. xxvii. 10. *And thine own Friend, and thy Father's Friend, forsake not*. It is Injustice which makes Gratitude a Precept. There are three Sorts of Men that can hardly be grateful; the *fearful Man*, for in Danger he loses his Heart, with which he should help his Friend: The *proud Man*, for he takes that Virtue for a Reproach: He that unwillingly remembers he owes any Thing to God, will not readily remember he is beholden to Man. *History* lays it to the Charge of some, of this Sort of great Men, that uneasy to see the Authors of their Greatness, have not been quiet till they have accomplished the Ruin of those that raised them. Lastly, the *covetous Man* is as ill at it as the other two; his Gold has spoiled his Memory, and won't let him dare be grateful, though perhaps he owes the best Part, at least the Beginning of it, to another's Favour. As there is nothing more unworthy in a Man, so nothing in Man so frequently reproached in Scripture. How often does God put the *Jews* in Mind for their *Forgetfulness* and *Unthankfulness* for the Mercies and

and Favours they received from him, read *Deut.* xxxii. 15. *Jehoram* waxed fat, and kick'd against God, grew unmindful, forgot and forsook his Rock, that had done mighty Things for him. Thus *Moses*, *Deut.* xxxi. 16. 17. Also *Judges* x. 11, 12, 15. And 1 *Sam.* viii. 8. *David* likewise in his lxxviii. cv. cvi. *Psalms*, gives an History of God's Love to *Israel*, and their Ingratitude. So *Isa.* xvii. 1 to 11. Likewise *Jer.* ii. 31, 32. v. 7 to 20. xv. 6. xvi. 10, 11, 12. 20. 21. xviii. 15. *Hos.* viii. 9. It is a Mark of Apostacy from *Christianity*, by the Apostle, 2 *Tim.* iii. 2.

§. 10. *Diligence* is another Virtue useful and laudable among Men: It is a discreet and understanding Application of one's Self to Business; and avoids the Extreams of Idleness and Drudgery. It gives great Advantages to Men: It loses no Time, it conquers Difficulties, recovers Disappointments, gives Dispatch, supplies Want of Parts; and is that to them, which a Pond is to a Spring; though it has no Water of itself, it will keep what it gets, and is never dry. Though that has the Heels, this has the Wind; and often wins the Prize. Nor does it only concern Handicrafts and bodily Affairs; the Mind is also engaged, and grows foul, rusty and distemper'd without it. It belongs to you, throughout your whole Man; be no more santering in your Minds than in your Bodies. And if you would have

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the full Benefit of this Virtue, don't baulk it by a confused Mind. Shun *Diversions*; think only of the present Business, till that be done. Be busy to purpose; for a busy Man, and a Man of Business, are two different Things. Lay your Matters right, and Diligence succeeds them, else Pains is lost. How laborious are some to no Purpose? Consider your End well, suit your Means to it, and then diligently employ them, and you arrive where you would be, with God's Blessing. *Solomon* praises Diligence very highly: *First*, it is the Way to Wealth: *The diligent Hand makes rich*, Prov. x. 4. *The Soul of the Diligent shall be made fat*, Chap. xiii. 4. There is a Promise to it, and one of another Sort to the Sluggard, Chap. xxii. 21. *Secondly*, it prefers Men, Verse 29. *Seest thou a Man diligent in his Business, he shall stand before Kings*. *Thirdly*, it preserves an Estate: *Be thou diligent to know the State of thy Flocks, and look well to thy Herd; for Riches are not for ever*, Chap. xxvii. 23, 24. There is no living upon the Principal, you must be diligent to preserve what you have, whether it be Acquisition or Inheritance; else it will consume. In short, the wise Man advises, *Whatsoever thy Hand finds to do, do it with thy Might*, Eccl. ix. 10. As it mends a temporal State, no spiritual one can be got or kept without it. *Moses* earnestly presses it upon the *Israelites*, Deut. iv. 9, and vi. 7. The Apostle *Paul* commends it in the *Corinthians*, and *Titus*

to them for that Reason, 2 Cor. viii. 7. 22. So he does *Timothy* to the *Philippians* on the same Account, and urges them to work out their Salvation, *Phil.* ii. 12, 20, 21. *Peter* also exhorts the Churches to that purpose: *Wherefore the rather, Brethren,* says he, *give Diligence to make your Calling and Election sure; for if you do these Things, you shall never fail,* 2 *Pet.* i. 10. and in *Chap.* iii. 13, 14. *Wherefore, Beloved, seeing you look for such Things; the End of the World and last Judgment, be diligent that you may be found of him in Peace, without Spot and blameless.* Thus Diligence is an approved Virtue: But remember, that is a reasonable Pursuit or Execution of honest Purposes, and not an over-charging or oppressive Prosecution to Mind or Body, of most lawful Enterprizes. Abuse it not therefore to Ambition or Avarice. Let Necessity, Charity, and Conveniency govern it, and it will be well employ'd, and you may expect prosperous Returns.

§. 17. *Frugality* is a Virtue too, and not of little Use in Life, the better Way to be rich, for it has less Toil and Temptation. It is proverbial, *a Penny sav'd is a Penny got:* It has a significant Moral; for this Way of getting is more in your own Power, and less subject to Hazard, as well as Snares, free of Envy, void of Suits, and is before-hand with Calamities. For many get that cannot keep, and for want of Frugality spend what they get, and so come

to want what they have spent. But have a Care of the Extream: Want not with Abundance, for that is *Avarice*, even to *Sordidness*; it is fit you consider Children, Age and Casualties, but never pretend those Things to palliate and gratify Covetousness. As I would have you liberal but not prodigal; and diligent but not drudging; so I would have you frugal but not sordid. If you can, lay up one Half of your Income for those Uses, in which let Charity have at least the second Consideration; but not *Judas's*, for that was in the wrong Place.

§. 12. *Temperance* I must earnestly recommend to you, throughout the whole Course of your Life: It is numbered amongst *the Fruits of the Spirit*, Gal. xxii. 23. and is a great and requisite Virtue. Properly and strictly speaking, it refers to *Diet*; but, in general, may be consider'd as having Relation to all the Affections and Practices of Men. I will therefore begin with it in regard to *Food*, the Sense in which it is customarily taken. *Eat to live*, and *not live to eat*, for that's below a Beast. Avoid Curiosities and Provocations; let your chiefest Sauce be a good Stomach, which Temperance will help to get you. You cannot be too plain in your Diet, so you are clean; nor too sparing so you have enough for Nature. For that which keeps the Body low, makes the Spirit clear, as Silence makes it strong. It conduces

conduces to good Digestion, that to good Rest, and that to a firm Constitution. Much less feast any, except the Poor; as Christ taught, *Luke* xiv. 12, 13. For Entertainments are rarely without Sin; but receive Strangers readily. As in *Diet* so in *Apparel*, observe, I charge you, an exemplary Plainness. Chuse your Clothes for their Usefulness, not the Fashion, and for Covering and not Finery, or to please a vain Mind in yourselves or others: They are fallen Souls that think Clothes can give Beauty to Man. *The Life is more than Raiment*, *Mat.* vi. 25. Man cannot mend God's Work, who can give neither Life nor Parts. They shew little Esteem for the Wisdom and Power of their Creator, that under-rate his Workmanship (I was going to say, *his Image*) to a *Taylor's* Invention: Gross Folly and Profanity! But do you, my dear Children, call to Mind who they were of old, that *Jesus* said, took so much Care about what they should eat, drink, and put on: Were they not *Gentiles*, *Heathens*, a People without God in the World? Read *Mat.* vi. and when you have done that, peruse those excellent Passages of the Apostles *Paul* and *Peter*, *1 Tim.* ii. 9, 10. and *1 Pet.* iii. 3. 5. where, if you find the Exhortation to *Women* only, conclude it was effeminate, and a Shame then for Men to use such Arts and Cost upon their Persons. Follow you the Example of those primitive *Christians*, and not voluptuous *Gentiles*, that  
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perverted the very Order of Things: For they set Lust above Nature, and the Means above the End, and preferred Vanity to Conveniency; a wanton Excess that has no Sense of God's Mercies, and therefore cannot make a right Use of them, and less yield the Returns they deserve. In short, these Intemperances are great Enemies to Health and to Posterity; for they disease the Body, rob Children, and disappoint Charity, and are of evil Example; very catching, as well as pernicious Evils. Nor do they end there: They are succeeded by other Vices, which made the Apostle put them together in his Epistle to the *Galatians*, Chap. v. 20, 21. The evil Fruits of this Part of Intemperance, are so many and great, that upon a serious Reflection, I believe there is not a Country, Town, or Family, almost, that does not labour under the Mischief of it. I recommend to your Perusal the first Part of *No Cross no Crown*, and of the *Address to Protestants*, in which I am more Particular in my Censure of it: As are the Authorities I bring in Favour of Moderation. But the Virtue of Temperance does not only regard eating, drinking, and Apparel, but Furniture, Attendance, Expence, Gain, Parsimony, Business, Diversions, Company, Speech, Sleeping, Watchings; and every Passion of the Mind, Love, Anger, Pleasure, Joy, Sorrow, Resentment, are all concern'd in it: Therefore bound your Desires, learn your Wills Subjection, take Christ for your Example, as well as Guide. It

was he that led and taught a Life and Faith in *Providence*, and told his Disciples the Danger of the Cares and Pleasures of this World; they choaked the Seed of the Kingdom, stifled and extinguished Virtue in the Soul, and rendered Man barren of good Fruit. His Sermon upon the Mount is one continued divine Authority in Favour of an universal Temperance. The Apostle, well aware of the Necessity of this Virtue, gave the *Corinthians* a seasonable Caution. *Know ye not, says he, that they which run in a Race, run all, but one receiveth the Prize? So run, that ye may obtain. And every Man that striveth for Mastery, (or seeketh Victory) is Temperate in all Things: (he acts discreetly, and with a right Judgment.) Now, they do it to obtain a corruptible Crown, but we an incorruptible. I therefore so run as not uncertainly; so fight I, not as one that beateth the Air: But I keep under my Body, and bring it into Subjection; lest that by any Means, when I have preached to others, I myself should become a Castaway, 1 Cor. ix. 24 to 27.* In another Chapter he presses the Temperance almost to Indifferency: *But this I say, Brethren, the Time is short: It remaineth then, that both they that have Wives, be as though they had none; and those that weep, as though they weep not; and they that rejoice, as though they rejoiced not; and they that use this World, as not abusing it. And all this is not without Reason: He gives a very good one for it: For, saith he, the*

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*Fashion of the World passeth away: But I would have you without Carefulness,* 1 Cor. vii. 29. 32. It was for this Cause he press'd it so hard upon Titus to warn the Elders of that Time to be *sober, grave, temperate,* Tit. ii. 2. not eager, violent, obstinate, tenacious, or inordinate in any sort. He makes it an indispensable Duty in Pastors of Churches, that they be *not Self-willed, soon angry, given to Wins or filthy Lucre, but Lovers of Hospitality, of good Men, sober, just, holy temperate,* Tit. i. 7, 8. And why so? Because against these excellent Virtues *there is no law,* Gal. v. 23.

I will shut up this Head, being touch'd upon in divers Places of this ADVICE, with 'this one most comprehensive Passage of the Apostle, *Philip. iv. 5. Let your Moderation be known unto all Men, for the Lord is at hand. As if he had said, Take heed; look to your Ways; have a care what ye do; for the Lord is near you, even at the Door: He sees you, he marks your Steps, tells your Wanderings, and he will judge you.* Let this excellent, this home and close Sentence live in your Minds: Let it ever dwell upon your Spirits, my beloved Children, and influence all your Actions, ay, your Affections and Thoughts. It is a noble Measure, sufficient to regulate the whole; they that have it are easy as well as safe. No Extream prevails; the World is kept at Arm's End; and such have Power over their own Spirits,  
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which gives them the trueſt Enjoyment of themſelves and what they have: A Dominion greater than that of Empires. O may this Virtue be yours! You have Grace from God for that End, and it is ſufficient: Employ it, and you cannot miſs of Temperance, nor therein of the trueſt Happineſs in all your Conduct.

§. 13. I have choſen to ſpeak in the Language of the Scripture; which is that of the Holy Ghoſt, the Spirit of Truth and Wiſdom, that wanted no Art or Direction of Man to ſpeak by, and expreſs itſelf fitly to Mans Underſtanding. But yet that bleſſed Principle, the eternal Word I' begun with to you, and which is that Light, Spirit, Grace and Truth, I have exhorted you to in all its holy Appearances or Manifeſtations in yourſelves, by which all Things were at firſt made, and Men enlightened to Salvation, is *Pythagoras's* great Light and Salt of Ages; *Anaxagoras's* divine Mind; *Socrates's* good Spirit; *Timæus's* unbegotten Principle, and Author of all Light; *Hieron's* God in Man: *Plato's* eternal, ineffable and perfect Principle of Truth; *Zeno's* Maker and Father of all; and *Plotin's* Root of the Soul: Who, as they thus ſtiled the *Eternal Word*, ſo the Appearance of it in Man, wanted not very ſignificant Words. A domeſtick God, or God within, ſays *Hieron*, *Pythagoras*, *Epiſtetus* and *Seneca*; Genius, Angel

Angel or Guide, say *Socrates* and *Timæus*; the Light and Spirit of God, says *Plato*; the divine Principle in Man, says *Plotin*; the divine Power and Reason, the infallible immortal Law in the Minds of Men, says *Philo*; and the Law and living Rule of the Mind, the interior Guide of the Soul, and everlasting Foundation of Virtue, says *Plutarch*. Of which you may read more in the first Part of the *Christian Quaker*, and in the *Confutation of Atheism*, by *Dr. Cudworth*. These were some of those virtuous *Gentiles*, commended by the Apostle, *Rom. ii. 13, 14, 15.* that though they had not the Law given to them, as the *Jews* had, with those instrumental Helps and Advantages; yet, doing by Nature the things contained in the Law, they became a Law unto themselves.

WILLIAM PENN.

F I N I S.