

EXTRACT

FROM

The Advice

OF

WILLIAM PENN

TO

HIS CHILDREN.

PART II.

Dublin :

Printed by Christopher Bentham, 19, Eustace-street.

1821.

EXTRACT, &c.

§ 1. ON HUMILITY.

BE humble: it becomes a creature, a depending being, that lives not of itself, but breathes 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 all-seeing God; for that will shew you your vile-ness 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 well step 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," Jam. 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 washed 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 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 hath 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 served in state, his attendants being of the mechanic 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 despised, spit upon, buffeted, whipped, 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 mirror of humility! Let your eyes be continually upon it, that you may see yourselves 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 Assyria 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 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 temptarion to pride; and that there is a judgment follows, at which you must give an account, both for what you have enjoyed and done.

§. 2. ON MEEKNESS.

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. 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 beautify the meek with salvation; and Blessed are they, for they shall inherit the earth. Psal. cxlix. 4. Matt. v. 5. Christ presses it in his own example, "Learn of me, for I am meek," &c. Matt. xi. 29. and requires his to become as little children, in order to salvation, Matt. 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. ON PATIENCE.

PATIENCE is an effect of a meek spirit, and flows from it: it is a bearing and suffering disposition; not choleric or soon moved to wrath, nor vindictive; but ready to hear and endure too, rather than be swift and hasty in judgement 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 recompense, for experience worketh that hope. Therefore, says James, "Let patience have its perfect work," Jam. 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 your patience possess ye your souls;" Rom. xii. 12, xv. 4; 2 Cor. vi. 4; 1 Thess. v. 14. "Be patient 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 inquires, 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. ON MERCY.

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 thy God." 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 shall obtain 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," Matt. ix. 13. And in his parable of the Lord and his servants, he shows what will be the end of the unmerciful steward, Matt. 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, *Isai. 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, *Matt. xxv. 31, to the end: pray read it.* It is a part of the undefiled religion, *Jam. i. 27. iii. 17.* Read *Prov. xiv. 21, 22.* But the merciful man's mercy reaches further, even to his beast; then surely to man, his fellow-creature, he shall not want it. Wherefore, I charge you, oppress no body, man nor beast. Take no advantage upon the unhappy, pity the afflicted, make their 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 helped in the time of trial. Read the Lord's prayer, *Luke, xi.* Remember 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. 10—16,* and the heathens' to Israel, *Zech. i. 21, ii. 8, 9,* be a warning to you. Read also *Prov. xxv. 21, 22; Rom. xii. 19, 20.*

§. 5. ON CHARITY.

CHARITY is a near neighbour to mercy. It is generally understood to consist in this, Not to be censorious, and to relieve the poor. For the first remember you must be judged, *Matt. vii. 1.* And for the last, remember you are but stewards. Judge not, therefore, lest ye be judged. Be clear yourselves before you fling 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, back-biting, 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 partners by Providence with you, and have a right you must not defraud them of. You have this privilege indeed, when, what, 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 pinched. Avoid that great sin of needless expense 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 reflecteon, "If *you* were so exposed, 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, Matt.

xxv. 35, to the end, live in your minds: 'I was an hungred, and thirsty, and naked, sick, and in prison, and you administered unto me;' and the blessing that followed; also what he said to another sort, 'I was an hungred, and thirsty, and naked, and sick, and in prison, and you administered not unto me,' for a dreadful sentence follows to the hard-hearted world. Wo 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, Psal. xli. "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble: the Lord will preserve him and keep him alive, and he shall be blessed upon the earth! and thou wilt not deliver him unto the will of his enemies: the Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." 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. "Withold 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, Matt. 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. ON LIBERALITY.

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 burthen that labour hard to live; many kind and generous spells such find at her hand, that do not quite want, whom she thinks worthy. The decayed are sure to hear of her. She takes one child, and puts out another, to lighten the load of overcharged parents;—more to the fatherless. She shews the value of services in her rewards, and is never debtor to kindness; but will be creditor on all accounts. Where another gives sixpence, 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 niggards' feasts as much as niggards' fasts; and as she is free, 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 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, Psalm, cxii. 5, 9. "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 made 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. 7, 8. 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 hand, and promises the open-hearted a liberal reward.

Wheresoever therefore, my dear children, liberality is required of you, God enabling 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 extreme: as men may go westward till they come east, and travel till they, and those they left behind them, stand antipodes, up and down.

§. 7. ON JUSTICE.

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 entitled 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 believed, 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, it was 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. 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 them that have the rule over you." Heb. xiii. 17. "Speak not evil of dignities," Jude, 8; 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 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; "Whoso robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer," Prov. xxviii. 24: [for] 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, Lev. 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 Psalm, 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 less the better; unless God require it

from you. But if it ever be your lot, know no man after the flesh; know 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 9; 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, wave industriously at all times, for privacy is freed from the clamour, danger, incumbrance, and temptation, that attend stations in government: never meddle with it, but for God's sake.

§. 8. ON INTEGRITY.

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 flattered or frightened 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 straight; soon seen, but seldom followed: it has done great things. It was integrity preferred 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 increased Jacob, kept and exalted Joseph, upheld and restored Job, honoured Samuel, before Israel, crowned David over all difficulties, and gave Solomon peace and glory, while he kept it: it was this preserved Mordecai and his people, and singularly defended Daniel among the lions; and the children in the flames. Thus is the scripture fulfilled: "The integrity of the upright shall guide them," Prov. ii. 3. O my dear children! fear, love, and obey this great, holy, and unchangable God, and you shall be happily guided, and preserved through your pilgrimage to eternal glory.

§. 9. ON GRATITUDE.

GRATITUDE, or thankfulness. is another virtue of great lustre, and so esteemed with God and all good men: it is an owning of benefits received, to their honour and service that confer them. It is inded a noble sort of justice, and might, in a sense, be referred as a branch to that head; with this difference, that since benefits exceed justice, the tie is greater to be grateful, than to be just; and, consequently there is something baser and 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 ungrate-

ful would be unjust too, but for fear of the law. Always own therefore the benefits you receive, and then to choose, when they may most honour or serve those who 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 tie. 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 is 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 tie but choice, a voluntary goodness 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 loveth at all times,” says Solomon, Prov. xvii. 17, and xxvii. 10, “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, they 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 will not 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 of their forgetfulness and unthankfulness for the mercies and favours they received from him? Read Deut. xxxii. 15. Jeshurun waxed fat, and kicked 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, 13; and 1 Sam. viii. 8; David likewise in his lxxviii. cv. cvi. Psalms, gives a 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. It is a mark of apostacy from Christianity, by the apostle, 2 Tim. iii. 2.

§. 10. ON DILIGENCE.

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 extremes 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. Nor does it only concern handicrafts and bodily affairs; the mind is also engaged, and grows foul, rusty, and distempered without it. It belongs to you, throughout your whole man; be no more sauntering in your minds than in your bodies. And if you would have the full benefit of this virtue, do not balk it by a confused mind. Shun diversions; think only on 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 are lost. How laborious are some to no purpose? Consider your end well, suit your means to it, and then diligently employ them, and you will arrive where you would be, with God's blessing. Solomon praises diligence very highly: first, it is the way to wealth: The diligent hand maketh 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. xxiii. 21. Secondly, it prefers men, xxii. 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 herds; for riches are not for ever." Prov. 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 fall," 2 Pet. i. 10; and in chap. iii. 13, 14, "Wherefore, beloved, seeing that ye look for such things (the end of the world and last judgment) be diligent that ye may be found of him in peace, without spot, and blameless." Thus diligence is an approved virtue: but remember that it a reasonable pursuit or execution of honest purposes; and not an overcharging or oppressive prosecution, to mind or body, of most lawful enterprises. Abuse it not therefore to ambition or avarice. Let necessity, charity, and conveniency govern it, and it will be well employed, and you may expect prosperous returns.

§. II. ON FRUGALITY.

FRUGALITY is a virtue too, and not of little use in life, the better way to be rich, for it hath less toil and temptation. It is proverbial, a penny saved 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 extreme: 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 covet-

ousness. 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. ON TEMPERANCE.

TEMPERANCE I must earnestly recommend to you throughout the whole course of your lives: it is numbered amongst the fruits of the Spirit, Gal. v. 23, and is a great and requisite virtue. Properly and strictly speaking, it refers to diet; but, in general, may be considered 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 is below a beast. Avoid curiosities and provocations; let your chief 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 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. Choose 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. 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 apostle 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 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 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 Adress 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, expense, gain, parsimony, business, diver-

sion, company, speech, sleeping, watching and every passion of the mind, love, anger, pleasure, joy, sorrow, resentment, are all concerned 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 of faith in Providence, and told his disciples the dangers of the cares and pleasures of this world; they choked 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 a 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 the 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, not as 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 be a cast-away," 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, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoice 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 fashion of this world passeth away: but I would have you without carefulness," 1 Cor. vii. 29, 32.

It was for this cause he pressed 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 wine or filthy lucre; but lovers of hospitality, of good men, sober, just, holy, temperate,' Tit. i. 7, 8.

I will shut up this head, being touched 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: 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, aye, 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 extreme prevails; the world is kept at arms end; and such have power over their own spirits, 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.

WILLIAM PENN.

I will stand upon his head, being touched upon
 in the center of the earth, and the center
 of the universe, the center of the world, and
 the center of the universe. I will stand upon his
 head, and I will be as a pillar to the
 earth, and I will be as a pillar to the
 universe. I will stand upon his head, and I
 will be as a pillar to the earth, and I
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 head, and I will be as a pillar to the earth,

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