

A PRESENT
FOR
AN APPRENTICE.

CONTAINING

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FOR T. WILLIAMS, STATIONER'S COURT,

No. XXXI.

A
WORD OF AFFECTIONATE COUNSEL
FROM A
TEACHER,
TO
A CHILD LEAVING SCHOOL.

THE period is now arrived when you are about to begin the world; and as the tenderest affections of my heart are anxiously concerned for your present and eternal happiness, permit me, at our parting, to remind you of those principles which have been so repeatedly inculcated upon you; praying the Lord to make them profitable to your soul, and a mean of instruction for your future conduct in life.—Remember,

I. You are, by nature, a poor helpless sinner (*a*), exposed to the curse of a broken law (*b*), and the just indignation of an holy, sin-avenging God (*c*), from which you can only find deliverance in the blood (*d*), righteousness (*e*), and grace of the Lord Jesus Christ (*f*): these are truths essentially connected with the salvation of your immortal soul; and the mere assent of the mind or judgment to them will not avail, our Saviour having expressly declared, unless you are born again, you cannot enter the kingdom of God (*g*). This divine change is peculiarly the work of the Holy Ghost, whose office in the covenant of grace is, to convince, convert, sanctify, and seal the people of God unto the day of redemption (*h*); and, by a progressive work upon the heart, to meeten them, by a course of communion with God on earth, for the eternal enjoyment

(*a*) Psalm li. 5.

(*b*) Gal. iii. 10.

(*c*) Rom. i. 18.

(*d*) Col. i. 14.

(*e*) 2 Cor. v. 21.

(*f*) Eph. ii. 8.

(*g*) John iii. 5, 6.

(*h*) John xvi. 13.

Eph. iv. 30.

of God in heaven (*i*). May you be enabled to consider this important point deeply, that you may seek first, and above all things, the kingdom of God and his righteousness; and all things else shall be added unto you (*k*).

II. Begin and end every day with humble prayer to God, and with reading his holy word; undertake nothing without first seeking his blessing upon it (*l*); and ask wisdom in the ways of his appointment (*m*).

III. Look well to the principle of your actions; remember the Lord is a God of judgment; by him actions are weighed, and he will pour his awful curse upon the hypocrite and the deceiver (*n*).

IV. Maintain a strict regard to truth. Lying is the offspring of hell; the devil was a liar from the beginning; and God declares that all liars shall have their portion in the lake that burns with fire and brimstone for ever (*o*).

V. Be dutiful and obedient to your masters and superiors in all things; not purloining, but shewing all good fidelity, that you may adorn the doctrine of God our Saviour in all things (*p*). Be active and faithful in the discharge of your business, and God will bless you (*q*).

VI. Let integrity and uprightness preserve you; scorn a dishonest or mean action; live with a solemn recollection of God's presence in all places (*r*), and never use his holy name but with the most profound reverence (*s*).

VII. Shun idle and profane company; for the companion of fools shall be destroyed. And avoid, as you would the plague, the Theatres, and like places of idleness and dissipation.

VIII. Be cautious with whom you form a friendship. Endeavour to know a person well, before you confide in him: thousands have been ruined by precipitation

(*i*) 1 John i. 3.

(*k*) Matt. vi. 33.

(*l*) Prov. iii. 6.

(*m*) Isaiah lxiv. 5.

(*n*) Mal. i. 14.

(*o*) Rev. xxi. 8.

(*p*) Titus ii. 10.

Prov. xxii. 29.

(*q*) Rom. xii. 11.

(*r*) Psa. cxxxix. 7, 13.

(*s*) Exod. xx. 7.

in this matter, and beguiled into the paths of vice and destruction. We almost insensibly contract the disposition and spirit of those whom we habitually converse with; hence that common observation—"Shew me your company, and I will shew you the man."

IX. If it be possible, live peaceably with all men; but never sacrifice truth, or the testimony of a good conscience, either from motives of convenience or interest. "Take fast hold of truth, let her not go, keep her, for she is thy life."

X. Receive with thankfulness, and practise with care, the counsel of those who are enabled, either from age or experience, to give you good advice; and ever entertain an humble sense of your own infirmities; for God hates the proud, and gives grace to the humble.

XI. Be contented with that station which the providence of God hath assigned you; and rather endeavour to glorify him in it, than anxiously seek for another.—"Having food and raiment, be therewith content;" for, as it hath been well observed—

"Man wants but little here below,
"Nor wants that little long."

XII. Consider yourself a stranger and a pilgrim in the present world, and, as such, let it be your first and principal concern (in the strength of grace) to "abstain from fleshly lusts, which war against the soul (t)." Look down with pity and contempt, upon the vain pursuits of those who live without God in the world; and be assured, whatever external advantages they may enjoy, their case is by no means to be envied; for the work of sin is hard, and the ways of sin are hard, but the wages of sin are hardest of all (u). Nothing should engage your supreme regard, that will not bear the test of a dying hour, and the strict scrutiny of God's judgment-day.

Let these important truths be continually before your eyes:—1. That sin and sorrow are inseparable

(t) 1 Pet. ii. 2.

(u) Rom. vi. 23.

companions. And, 2. That solid peace and real comfort are only to be found in a life of faith in, and devotedness to, the Lord Jesus Christ.

May he give you savingly to know, and powerfully to experience, that his service is perfect freedom, and his love the best portion here, and for ever!

So prays your affectionate friend,

PHILEMON.

LETTER TO HIS BROTHER,

GOING

APPRENTICE,

BY

THE LATE REV. JAMES HERVEY.

DEAR BROTHER,

Dummer, June 27, 1737.

I FIND you are at London, looking out for a trade, and a master to set yourself to. I hope you pray earnestly to God, to guide you in your choice by his infinite wisdom. He only knows what kind of employ will be best for you; in what family, or neighbourhood, you will have the most helps and encouragements to holiness; where you will be most exposed to temptations to evil company, and to an early corruption. Therefore, remember what you have learned in the third chapter of Proverbs, and now, above all other times, put in practice—*In all thy ways acknowledge him, and he shall direct thy paths.* Beseech the all-wise God to go before you in this weighty undertaking, and to lead you to such a master, and to settle you in such a place, where you may, the most advantageously, work out your salvation. Desire, also, your honoured mother, and mine, to have a great regard to your soul, and the things that make for its welfare, in putting you out. Let it be enquired, not only whether such a tradesman be a man of substance and credit-

but whether he be also a man of religion and godliness? —A lewd, drinking, swearing, cheating master will be sure to disregard the sobriety and purity of your behaviour, and very likely to corrupt it. To have his disorderly carriage daily before your eyes, will be as dangerous as to lodge in a plague-house. Therefore, let no consideration of profit, or advantage, or of any other sort, prevail with you to become apprentice to such a one.

After you are bound to a master, you must be as diligent in doing your duty to him, as you should be in examining into his character before you are bound. As I have given you my advice concerning the latter of these particulars, I fancy you will not take it amiss if I give you some directions concerning the former. As soon as you are bound, you are at your master's, not at your own disposal: he has then a right to your hands, your strength, and all that you can do. He becomes a sort of parent to you; and though not a natural, yet a civil father. You are also obliged, not only by the laws of your country, and the tenor of your indentures, but by the fifth commandment of God, to pay him all due submission and honour. To do this, is a most material part of your duty as a Christian, as well as your undeniable debt, as an apprentice. It is required of you in holy scripture, and you must not once imagine that you do what is pleasing to him, unless you conscientiously perform it. Now that you may know what it is that your master will expect from you, and what it is that the Lord has enjoined you with regard to him, remember it consists, *first*, In reverence of his person; *secondly*, In obedience to his commands; and, *thirdly*, In faithfulness in his business.

First, In reverence of his person. You must esteem him very highly, for his superiority's sake; accordingly St. Paul says, 1 Tim. vi. 1. You *must count him worthy of all honour; all, i. e.* internal and external; that of the actions and words, as well as that of the heart. It is not enough to maintain a worthy estimation inwardly; but you must let it appear on all occa-

sions outwardly, by behaving yourself very obligingly to him before his face, and by speaking very respectfully of him behind his back. Suppose you should discern failings and infirmities in him, you must by no means divulge them, or make yourself merry with them; much less must you dare to set light by any of his orders. Whatever you have reason to think will grieve or displease him—will be prejudicial or offensive to him, that you must cautiously forbear.

Secondly, Obedience to his commands. See how full the Apostle speaks to this purpose, Col. iii. 22. *Servants, obey in all things your masters according to the flesh.* Observe likewise, from this passage, not only the necessity, but also the compass and latitude of your obedience; how large and extensive it is! it reaches not barely to a few, but to all and every instance. If you should receive orders that are ever so much against the grain of your own inclination, you must force yourself to comply with them; receive them as you used to do nauseous physic; though they be unpleasant at first, they will do you good, and be comfortable to you afterwards; your own pleasure must always stoop, and give way to your master's. If he sets you such a task as is mean and ignoble, do not scruple it, dear brother, but dispatch it cheerfully. Remember who hath said—*Servants, obey your masters in all things.* The Lord Jesus Christ, though the brightness of his Father's glory, disdained not to wash his disciples' feet. Neither be dejected because you are treated in an unworthy manner, or set to do some mean and low office for him, or his family; but rejoice rather in that you are made like unto your Redeemer; and in the happy prospect you will have of becoming great in heaven, by being so little on earth. I am aware this piece of advice is not so unexceptionable as the rest; it may possibly be adjudged the mark of two sneaking a spirit; but never forget that the things which are most highly esteemed by God, are held in least repute by men. I know, and am sure, that if any apprentice would make such a compliance for the sake of

preserving peace, and out of conscience to the command of God, and with an eye to the example of Christ, there is a day coming when he will not repent it: when it will not be deemed a blot in his character, but be an ornament of grace to his head, and more comely than chains about his neck(a). Well, you see your obedience must be universal: you must come when he calls you, and go where he bids you; do all that he commands you, and let alone all that he forbids you. This must, moreover, be done, not grudgingly, or of necessity; but readily and gladly: for hear what the scripture saith—*Whatever ye do, do it heartily(b)*: and again, *with good will doing service(c)*: so that we must not creep, but be quick and expeditious in our business, howsoever disagreeable. You must not go about it with grumbling words, and muttering in your mouth; but with so satisfied an air, as may shew that you are pleased with whatever pleases your master.

Thirdly, In faithfulness in his business. This is the last branch of your duty to your master; and since Moses has obtained an honourable testimony on this account, be you also *faithful in all his house(d)*. You may find this, as indeed all the qualifications of a good servant, described by St. Paul (Tit. ii. 10.) *Not purloining*, says he, *but shewing all fidelity*. You are charged not to purloin, *i. e.* not to keep back from your master, nor to put into your own pocket, nor convert to your own use, any of that money which, in the way of trade, passes through your hands. You were taught from your childhood to keep your hands from picking and stealing, and I hope you abhor such abominable practices from the bottom of your heart. You must not sell at a cheaper, and buy at a dearer rate, in order to have some valuable consideration made you privily in your own person. These differ from robbing on the highway only in being less open and

(a) Prov. i. 9.

(b) Col. iii. 23.

(c) Eph. vi. 7.

(d) Heb. iii. 5.

notorious; they are flagrant acts of dishonesty, and will cry to heaven for vengeance. Such tricks and villainous devices do the same thing by craft and treachery, as housebreakers do by force and violence; therefore, dear brother, renounce, detest, and fly from them as much as from fire, arrows, and death. Besides, you are not only to abstain from such clandestine knavery, but also to shew all good fidelity. What is meant by this, you may understand by reading how Joseph conducted himself in Potiphar's service. Your master, it is likely, will commit the management of some of his affairs to you; and you must endeavour, by a discreet behaviour and a pious life, to bring the blessing of the Lord upon all that you take in hand. You must lay out your time and your labour, and give all diligenece to answer the trust reposed in you. You must not delay the business which is urgent, nor do your work by halves, nor transfer that to others which it is expected you should do yourself. *The slothful man, says Solomon, is brother to him that is a great waster;* therefore you must avoid idleness and carelessness. In a word, you must do nothing, knowingly and wilfully, that is likely to impoverish your master: but seek, by all lawful and laudable means, to increase his substance. All this you must observe, not only when he stands by you and inspects you, but when his back is turned, and you are removed from his view; otherwise your service is nothing but eye-service, such as will prove odious to man, and is already condemned by God. For if you appear to be industrious, and in earnest before your master, but to loiter and trifle when out of his sight, you will be chargeable with hypocrisy—a sin extremely hateful to Christ, and grievously pernicious to the soul.—But I am afraid I tire you; this one sentence, therefore, and I have done. You must carry yourself, throughout the whole course of your apprenticeship, so respectfully, so obediently, so faithfully, that, at the end of it, you may truly say with Jacob—*With all my power I have served your father.*—

I had more to write, but will send you (if you care to accept it) the remainder some other time. May God bless you all, and your affectionate brother, &c.

J. H.

ADVICE TO HIS SON,

GIVEN

BY THE LATE REV. JOSEPH CHADWICK,

ON

HIS GOING APPRENTICE.

I WOULD have you task yourself to read the Bible over once a year, but not as a task: this you may do, if you read three chapters a day: and as many Psalms for a chapter, as are appointed to be read in the Churches at morning and evening prayer. When you begin to read any book, *read it through*, before you take another in hand. Before you read the Holy Scriptures, earnestly beg the Spirit of God to open the eyes of your understanding. Neglect not to give God your morning and evening sacrifices alone; and take convenient times for them, if possible before family-prayer. These, and all other duties of religion, be sure to do with all seriousness and reverence, as in the sight of God.

Strive to please your master and mistress in all things, and be kind to your fellow-servants; live in unity and peace with them, and all others. Yet, if need be, admonish them, especially of gross faults; but see you do it seriously, mildly, and modestly. Divulge not any thing said in the family; especially those things which, if divulged, may tend to the disparagement of your master, or mistress, or any of the family, or to your own prejudice, if it should come to be known; as it is seldom but tale-bearers are found out. Be true and faithful to your master; not only in

managing his affairs, but also in concealing his secrets, and in keeping your fingers from purloining any thing, be the value ever so little, (see Titus, ii. 10.) Do your master's business with all care and diligence, and manifest your fidelity by double diligence in his absence, (Col. iii. 22.) Think it not too much to do any business you are bid to do, and do it cheerfully, without grumbling. Do not look to be bid or desired to do a thing twice, but be quick of dispatch; howbeit, make not more haste than good speed. When you are sent on an errand to any place, or person, you must not linger here and there, nor stay to chat with this body and t'other body; but make haste back again. Labour to get a nimble hand in writing and accompts; and beware of blots and mistakes, which may injure your master very much. To know how to do any work belonging to your calling, take notice how others do it; and, if they shew you, observe their directions thankfully, and look not to be shewed again.

Rise early in the morning, and look not to be called; especially rise early on the Sabbath. Spend as much of the morning alone as you can with convenience to your master's occasions, and spend it in reading and prayer; so doing, God will bless you with health and strength in your body, and in your soul with wisdom and understanding; and in every thing you put your hand to, with good success. It is an old saying, and a true one—

“For one in the morning early to rise,
“Is healthy, and wealthy, and godly, and wise”

Another old saying is—“The morning is the Muses' friend,” or a friend to learning; and be sure it will be a friend to thy soul.

Seest thou a man diligent in his business? He shall stand before Kings; he shall not stand before mean men. Proverbs, xxii. 29.

*See Palmer's Nonconformists' Memorial,
Vol. iii. p. 221.*

ANECDOTE.

THE REV. SAMUEL FAIRCLOUGH was born April 29, 1694: his father was a faithful Minister, and it was his own peculiar honour to be the father of four Ministers of the Gospel. His conversion was effected in the following remarkable manner:—When a youth, he attended the ministry of Mr Samuel Ward, Lecturer of Haveril, in Suffolk (where he was born), who one day preaching on the conversion of Zaccheus, observed “That no one who has wronged another, can expect pardon from God, who does not make restitution, if in his power.”—This was like a dart to the heart of young Fairclough, who, with John Trigg (afterwards an eminent physician), had, the preceding week, robbed the orchard of Goodman Jude. This discourse drew forth many tears from Samuel, who got no sleep that night. Early the next morning he went to his companion, young Trigg, and told him he was going to Jude’s, to carry him a shilling for the pears which they had stolen. Trigg, fearing the old man would tell their master, strove to dissuade Fairclough from his purpose; who answered—“That God would not pardon the sin, without restitution.” Trigg replied—“You talk like a fool, Sam: God will forgive you ten times, sooner than old Jude will once.”—But Samuel persisted in his design; when Jude refused to take his money, and freely forgave the wrong. But he could have no rest in his mind till he went to Mr. Ward, who received him with great tenderness; and his conversation was made the mean of Samuel’s conversion. —“*Be sure your sin will find you out.*”

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