

CHEAP TRACTS,

Calculated to promote the Interests of Religion, Virtue, and Humanity.

No. XVIII.

THE

Instructor :

CONTAINING,

REFLECTIONS & MAXIMS,
for the conduct of life.

MAXIMS for PARENTS,
to promote Piety and Virtue in
Children.

MAXIMS of FILIAL DUTY.

ADVICE to SERVANTS.

and

RULES to make a GOOD
TRADES-MAN.

DUNBAR :

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WHOLESALE AND RETAIL.

THE INSTRUCTOR.

+ *What nothing earthly gives, or can destroy,
The Souls calm sun-shine, and the heart-felt joy,
Is Virtues Prize.*

+ *Honour and shame from no Condition rise;
Act well your part, there all the honour lies.*

REFLECTIONS and MAXIMS.

WE should fix in our minds such a grateful remembrance of the blessings we have received from heaven, that we may ever love to practise piety and virtue.

We should not so much regard what good a friend has done us, as how much he desired or endeavoured to do.

There is no living comfortably in the world without an exchange of civility. Without good-nature and gratitude, man had as good live in a wilderness as in civil society.

A mind well instructed bears patiently all kinds of adversity and misfortunes.

O man! live well, for all thy deeds will be known; God beholdeth thee with a just eye.

We must take our leave of our dearest friends, and bid a long farewell to all the world; only our good works will follow us.

We should desire very few things passionately, if we did but perfectly know the nature of the thing we desire.

Life may be compared to a book, our days to the leaves of it.

We should be careful to write nothing in any page which we should be ashamed to have seen by all the world.

Happy will it be for us when we come to give up our account, (and no man knows how soon he may be called upon) if we can produce records of virtuous actions; but it will fill us with confusion to find many pages entirely blank, and others disfigured with foul blots.

A prudent friend eases many troubles; one who is not so multiplies them.

Pleasures, unless they be wholly innocent, are never of so long continuance as the sting they leave behind them.

Much of the misery of mankind is owing to that unhappy proneness which is in them, to think too badly of their real condition, and fancy evils which do not belong to it.

FEAR GOD: this fear is the most valuable treasure of the heart of man; you will find it accompanied with wisdom, peace, joy, high pleasure, true liberty, and unblemished glory.

Grief is a passion commendable but for a time; a poison which works strongly if not looked to: it depends on ourselves to reap advantage from misfortunes.

To be a knave is to rebel against God.

Men are born to be serviceable to one another.

Adversity is the best school; we may be spoiled by prosperity, or confirmed in virtue by misfortune.

They hurt themselves that wrong others.

Christianity is a straight path, which will always conduct us right.

God will have all his creatures love him before they are admitted to behold his Glory.

It is not our business to be thinking what the state of other-people's souls will be, but to be doing what will make our own state happy; we cannot all be wise, but we may all be virtuous.

The world is constant to no man; apply thyself and thy heart to the great Creator of the world, and he will not disappoint thee in thy reasonable expectations.

A long life is of little worth, and of small advantage, if it be spent in the service of the world, not of God.

Passions are the gales of life; and it is our part to see that they do not rise into a tempest.

The foundation of a happy old age must be laid in youth.

Grieve not for the dead; if they led good lives they are past all dangerous storms; rather emulate their rest, having finished their course. We too shall land at the same noble port, and partake of their endless joys, if we are so wise as to chuse them.

Eternally to be free from whatever can afflict; eternally to enjoy whatever can delight, O sweet expectation of a pious life! O happy consequence of a holy death! As thou O Lord, hast prepared such felicities for us, O may thy grace prepare us for them; still let us labour, still let us suffer; our troubles are short, our joys eternal!

Meekness may qualify our miseries here, and make our time pass easier away. Lord! without thee, what is all the world to us, but a flying dream of busy vanities? Lord! while we breathe, make us live to thee, and when we expire depart in thy peace.

To know thee, O Lord! is to be truly wise; and to contemplate thee, the highest learning!

Lord! how secure and quiet they live, whom thy grace preserves in innocence! the day goes smoothly over their heads, and silent as the shadow of a dial; the spirits of their fancy run calm and obedient to reason till some unruly passion presses to come in; and by its fawning outside gains admittance.

—O the destruction of a life led by humour, and the thralldom of being subject to our passions, how often do they engage us to contend with others, and embitter all our days with strife and envy.

MAXIMS for PARENTS, to promote PIETY and
VIRTUE in CHILDREN.

I.

IT is absolutely necessary for husband and wife to act in perfect concert in the care, reproof, correction, encouragement, and instruction of their children. Little good can be expected if this is not carefully attended to.

II. Except you teach your children submission to yourselves, you will be able to teach them nothing else. Therefore, be particularly careful, at all times, to maintain your proper authority over them, and make them obedient to your commands.

III. Let not your affection for your children lead you to give them any improper indulgences, or to excuse or connive at their faults, particularly such as deserve chastisement. The bad consequences of such ill-judged tenderness is too well known in the world. Many a child, who might, by proper care have been made a blessing to his parents, has by indulgence, conducted himself in such a manner, as at last to bring down their gray hairs with sorrow to the grave.

IV. Take an especial care to avoid, not only a partial affection for any one of your

family, but also of every appearance of it. For this, most commonly, is attended with very bad consequences. Your ill-judged partiality will provoke the envy, malice, and hatred of the rest of your offspring against your favourite, and render them less respectful and obedient to yourselves. The history of Joseph and his brethren is a striking instance of its bad effects.

V. When they fall into errors of any kind which will sometimes happen, in spite of the greatest care, endeavour to convince them of it, and if they acknowledge their fault, be not severe with them; but while you are rebuking them for the wrong they have done, commend them for the truth they have spoken.

VI. But if they are obstinate and perverse, and deny the truth, severe methods must be taken, and proportioned to the greatness of the offence. In such cases, you must avoid every degree of passion in inflicting the punishment, but must not be sparing of your rod if occasion requires it. For he that spareth his rod hateth his son, but he who loveth him chasteneth him betimes.

VII. Since example is a lesson they will soon learn to read, and since parents are the original models after which children, for the most part, form their tempers and behaviour, you should make it a point to set them good examples, and do every thing yourselves you wish them to practise.

VIII. Be sure to remove far from them every bad example; guard the door of your own lips, and be careful to prevent your servants, or dependants from saying or doing any thing which is improper in their presence. For they are always ready to copy every thing they hear or see.

IX. As soon as they are able to speak, begin to teach them the Lord's Prayer, and let them repeat it regularly night and morning. To this, in time, may be added the apostles creed, and any other prayers suited to the capacity of children. This will be laying a good foundation for other improvements in righteousness and true holiness.

X. Your next care should be, to teach them the commandments, and the other parts of the church catechism; and when they are able to repeat the whole, let them be publicly catechised in the church, and at home, during your leisure hours, endeavour to explain it to them. This will be no bad method of teaching them every thing that a Christian ought to know and believe to his soul's health.

XI. When they are capable of learning to read, either instruct them yourselves, or send them to a good school, where proper attention is paid to the morals of youth. Encourage them to diligence, and let them want no advantage of increasing in knowledge and wisdom which you can procure,

or they can improve; for this, perhaps, will be of more service to them than any thing else you can bestow.

XII. Never by any means, suffer them to be idle. If it is not in your power to give them a good education, nothing but negligence can prevent you from bringing them up in the fear of God, and to accustom them to honest labour and industry. This will be a special mean of rendering them blessings both to you and themselves, and useful members of society; for it will qualify them to become good and faithful servants.

XIII. The two last maxims require some mitigation. The mind cannot always be bent without receiving some injury. It will therefore be necessary to indulge them sometimes, with play and innocent diversions, by way of relaxation from severe study or labour. But such indulgences ought not to be too frequent nor continue too long.

XIV. Whether they become servants or apprentices, it is your duty to encourage them to be steady, careful, and obliging, and to pay every attention and diligence to the business and interest of their masters. By such conduct they will be sure to gain favour, and, of course, promote their own interest.

XV. Honesty, in every station of life, is the best policy. Therefore, show them the disadvantages of using any kind of falsehood, fraud, cunning, or deceit, and the happy e-

ffects of being true and just in all their dealings.

XVI. Too great care cannot be taken to guard them against every kind of vice, but particularly against taking the name of God in vain, against the vile practice of swearing in common conversation, and against sabbath breaking, and all other vices, which are countenanced by custom or fashion. These may give a kind of licence to sin, but can never make that action good which is by nature bad. Therefore, let them not follow a multitude to do evil.

XVII. Represent vice unto them in its greatest deformity, in order to make them abhor that which is evil; and virtue in its most natural and pleasing dress, in order to make them hold fast their integrity, and cleave to that which is good.

XVIII. Evil communications too often corrupt good manners. It therefore requires no small degree of care to guard them against keeping bad company. On the contrary, encourage them to form virtuous acquaintance.

XIX. Endeavour to cherish in your children a spirit of benevolence, compassion, gratitude, gentleness, and modesty; and to check every appearance of inhumanity or cruelty, both towards mankind, and towards every species of living creatures.

XX. Correct their vanity & pride, by giving them a low opinion of splendor and vain show, & be careful not to give them too high a notion of their own merit in any respect, either by praising them too much, or by indulging them with outward ornaments superior to their station in life.

XXI. If you wish to see them thrive in the world, and be respected, you must caution them to avoid both the luxurious extravagance of the spend-thrift, and the sordid meanness of the miser. All extremes are dangerous. Therefore instruct them to keep the middle path, and by industry and prudent economy, to lay up something against the decline of life.

XXII. Gradually infuse into the minds of your children the clearest and most affecting notions of God, of his Son Jesus Christ, of the fall of man, and of his redemption through the sufferings and death of Christ, who gave his life a ransom for you, and for many, for the remission of sins.

XXIII. Sabbath breaking is the source of many other crimes, therefore accustom them, from their infancy, to keep holy the Sabbath Day. Make them repair, every time divine service is performed, to church, or some other place of public worship; and in order to make them attentive to what is read or preached unto them, it will be proper, after they return home, to inquire whether they recollect the words of the text, what part of

scripture it was taken from, and the heads of the discourse.

XXIV. It is the duty of every Christian to reverence and esteem the word of God, and to search the scriptures. Therefore let some part of the sacred day be spent in reading to them some portion of the Old or New Testament, and as soon as they are able to read let them severally bear a part of this useful and pious exercise.

XXV. Encourage them, as much as possible, to read moral and religious books, and instead of novels and romances, and other profane and irreligious publications, which tend to corrupt the morals, to fill the mind with false and improper ideas, and the head with useless lumber, put into their hands natural history, and any other books that are entertaining and useful.

XXVI. Often remind them of the shortness of life and the certainty of death. Inform them that in this world we have no abiding city; that we are strangers and pilgrims on earth, as all our forefathers were; that we are now in a state where our virtue is to be tried and exercised; that after death we must all appear before the judgment seat of Christ; and that, according as we now lead our lives, will be our happiness or misery to all eternity.

XXVII. Since we have no power of ourselves to help ourselves, are incapable of

performing any duty as we ought, and have no right to expect any good success in our undertakings without the assistance and blessing of Almighty God, it will be necessary, when you endeavour to instruct your children in the way they should go, to use the following, or some similar prayer.

Almighty and most merciful God, who hast promised children as a reward to the righteous, and hast been pleased to bless us, thy humble servants, with so great a mark of thy favour, grant us the blessing of life and health to see them christianly and virtuously brought up. We are sensible of our obligation, but must acknowledge our inability to discharge this important duty without thy divine aid. Be pleased, therefore, O gracious Lord! to bless our endeavours with good success. May our instructions be seasonably and properly applied, and may we have grace to enforce the practice of them, by doing every thing ourselves we wish them to do. May the seeds of eternal life be early sown in their hearts. May each of them increase in piety and virtue as they advance in years. May thy gracious providence guide them safely through the dangers and temptations of this mortal life. Be pleased to bless them with the enjoyment of health, to spend many happy days and years in thy most holy religion. May their conduct and behaviour be such, as to prove

them a comfort to us, a blessing to themselves, and an ornament to society. Finally, grant them grace to be good children, good subjects, and good christians, and after this frail life is ended, may they attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

Upon the whole, if you proceed thus, you may rest persuaded, that your pious endeavours will not be in vain. Both the nature of things, and the promise of God, ensure success.

MAXIMS of FILIAL DUTY.

I.

IT is the indispensable duty of every child to obey the commands of his parents. Both father and mother are entitled to his obedience. Children saith St. Paul, obey your parents in all things; and in order to excite and quicken them in the discharge of this duty he adds: for this is well pleasing unto the Lord.

II. Consider frequently, you who have parents, what they have done and suffered for you, and let the remembrance of it preserve you from all acts of disobedience. For disobedient children are offensive to God.

III. Let your conduct and behaviour towards them always be respectful, reverent, and submissive, and your words affectionate and humble.

IV. Rejoice to testify, by every means in your power, your love, and veneration, and gratitude to your tender and affectionate parents. It is to them you are indebted, not only for your existence, but also for their care in promoting your welfare, giving you education, and instructing you in the duties of virtue and religion.

V. Listen attentively to their good instructions and advice. It is your interest they have at heart in giving it; and their duty, their affection, and their experience empower, induce, and qualify them to do it.

VI. Be careful to follow their good examples in the practice of every godly, relative, and social duty. For though it is their duty to train you up in the way you should go, and to set you good examples; yet you must remember, it is yours to attend to their instructions, and to tread in their steps.

VII. Where parents are either incapable or negligent of giving good instructions to their children, the greatest care and diligence is required of those children to gain knowledge, and to improve themselves in righteousness and true holiness. For without these no man shall see the Lord.

VIII. The happiness of your parents depends, in a great measure, on your conduct; therefore be careful to do justly, love mercy, and walk humbly with your God. By so doing, you will rejoice the hearts of those who have done so much for you. Virtuous children are the joy of their parents. A wise son, saith Solomon, maketh a glad father.

IX. On the other hand, guard yourselves against every species of ill-behaviour, wickedness, and vice, and from doing any thing that may give pain to those persons whose hearts have felt no little on your account. Your ill-conduct will most certainly be productive of their misery. A foolish son is the heaviness of his mother. And if you take up, and persevere in bad ways, you will, in time, bring down their gray hairs with sorrow to the grave.

X. Be not impatient of parental control. If you suffer the fond desire of acting without restraint, and of indulging your own inclinations to get possession of your hearts, the most gentle authority of your affectionate parents will soon become burdesome to you; and you may lament the time of shaking off your dependence on, and disregard to your parents, perhaps so long as you live.

XI If they see it necessary to oppose your inclinations in any respect, never imagine they do it out of any other motive but love to you. They are ever solicitous for your welfare, and from their experience, are capable of judging what will hinder or promote it.

XII. Check every temptation to independence by such considerations as these. My parents have the tenderest regard for me. I have experienced their love on various occasions. My father, who has taken such kind care of me hitherto; and my mother, who so often supported me at her own breast, and has shown the most earnest attention to my welfare ever since, can never restrain me from any thing which would make me truly happy, nor advise me to do any thing, but what is for my good. They have lived longer, seen and known more, and are wiser than myself. I am determined, therefore, to subdue my own inclinations, and contentedly suffer myself to be led, and governed by their counsels and directions.

XIII. Never hide any transaction of consequence from them. What you wish to conceal are most commonly such things as are hurtful to yourselves. Therefore, if you have been imprudent, acknowledge and confess it to those who, by their love to you and their knowledge, are calculated to give the best advice, and to mitigate, if not prevent, the impending bad consequence.

XIV. Repay not the fears and anxieties they have experienced for your happiness and success in the world, by disobedience and deeds of unkindness, which will pierce them to the soul, and, perhaps, break those hearts, which you and you alone, have long had sole possession of.

XV. Show the most tender concern for them on all occasions; and if you happen to have a widowed parent, remember to behave to her with a greater degree of duty and love. Double kindness, if possible, and all the tenderness and affection imaginable, are requisite to alleviate the difficulties and sorrows of widowhood.

XVI. Despise not your parents, if happily you should be so blest as to have gained a degree of knowledge or fortune superior to them; but on the contrary, have compassion on their infirmities, excuse their foibles, and, as much as you can supply their wants. They took the greatest care of you in your helpless infancy; and you ought certainly to return it in the helpless and feeble period of their sickness and old age.

XVII. Maintain an affectionate regard for your brothers and sisters. Fraternal love is not only agreeable to nature, and well-pleasing to God, but will likewise promote the happiness of your parents, and be productive of many advantages, and attended with many comforts. Behold how good and

pleasant a thing it is for brethren to dwell together in unity.

XVIII. Flee youthful lusts; for the indulgence of these most commonly leads to ruin and misery. You have many examples of the pernicious and fatal effects of such ways; therefore let the misconduct of others warn you to avoid the dangerous rocks they have split upon. And happy shall you be, if you thus gain wisdom by their folly.

XIX. Use the greatest care and circumspection to avoid bad company of both sexes, but especially of the female; for bad company of that kind is the most poisonous corrupter of youth. It is the greatest enemy to every good principle, and to good manners.

XX. Never be guilty of the vice of lying; for it renders youth both dangerous and despicable, and sows the seeds of a very worthless and contemptible character in future life.

XXI. Carefully avoid the common and pernicious practice of swearing, as utterly inexcusable. It has no plea of pleasure or utility to urge in its defence, and it is certainly a very great affront to Almighty God. otherwise St. James would not have said, Above all things, my brethren, swear not.

XXII. Use no kind of obscene expressions in your conversation, nor give countenance to it, by listening to it in others. It is the

surest indication of an impure and a depraved, as well as a weak heart.

*Immodest words admit of no defence,
For want of decency is want of sense.*

XXIII. Idleness is the root of all evil; therefore be not slothful in business.

*Flee sloth, the canker of good men and parts,
Of health, of wealth, of honour, and of arts;
Industry choose, your innocence 'twill guard,
And health and wealth your labour will reward.*

XXIV. Since it is God alone who worketh in you both to will and to do of his good pleasure, constantly and fervently pray to him, to assist you with his divine grace and influence in the due discharge of your duty to your parents.

Finally. If you expect happiness here and hereafter, if you expect favour either from God or man, do not neglect your duty to your parents; but by lives of duty, virtue, and religion, by a conscientious denial and subdual of youthful lusts, by avoiding all bad company, by diligently employing yourselves in your lawful callings, and by keeping your tongues from lying, swearing, and indecency, endear yourselves more and more to your tender and affectionate parents. Give them cause to bless God perpetually for you; give them cause to rejoice, that amidst all the temptations to vice which

surround unwary youth, God's goodness hath preserved you unpolluted, and that you live a blessing to yourselves, a comfort to them, an ornament to religion and virtue; and, from your obedience to your parents, are likely to obtain the approbation of God, and be blessed with length of days, even an eternity of happy ages in the land of rest and peace.

ADVICE to SERVANTS.

INDULGE not unseemly things in thy master's children, nor refuse them what is fitting; for one is the highest unfaithfulness, and the other indiscretion as well as disrespect.

Do thine own work honestly and cheerfully; and when that is done help thy fellow, that so another time he may help thee.

If thou wilt be a good servant thou must be true; and thou canst not be true if thou defraudest thy master.

A master may be defrauded many ways by servant, as in time, care, pains, money, trust.

He who neglects his work robs his master; since he is fed and paid as if he did his best; and he who is not as diligent in the absence, as in the presence of his master, cannot be a true servant.

Nor is he a true servant, who buys dear to share in the profit with the seller.

Nor yet he who tells tales without doors, or deals basely in his master's name with other people, or connives at others loiterings, wastings, or dishonourable reflections.

But a true servant is the contrary of all this: he is diligent, careful, trusty. He tells no tales, he reveals no secrets, refuses no pains, is not to be tempted by gain, or awed by fear, to unfaithfulness. Such a servant deserves well, and, if modest under his merit, should be liberally rewarded.

Such a servant serves God in serving his master, and may expect double wages for his work here and hereafter.

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RULES to make a good TRADESMAN.

I.

ENDEAVOUR to be perfect in the calling you are engaged in, and be assiduous in every part thereof; industry being the natural means of acquiring wealth, honour and reputation, as idleness is of poverty, shame and disgrace,

II. Lay a good foundation in regard to principle. Be sure not wilfully to over-reach or deceive your neighbour, but keep always in your eye the golden rule of doing as you would be done unto.

III Be strick in discharging all legal debts. Do not evade your creditors by any shuffling arts, in giving notes under your hand, only to defer payment; but if you have it in your power discharge all debts when they become due. Above all, when you are straitened for want of money, be cautious of taking it upon high interest. This has been the ruin of many, therefore endeavour to avoid it.

IV Endeavour to be as much in your shop or warehouse, or whatever place your business properly lies, as possibly you can. Leave it not to servants to transact; for customers will not regard them as yourself. They generally think they shall not be so well served; besides, mistakes may arise by the negligence or inexperience of servants; and therefore your presence will prevent probably the loss of a good customer.

V. Be complaisant to the meanest as well as to the greatest. You are as much obliged to use good manners for a farthing as a pound; the one demands it from you as well as the other.

VI. Be not too talkative, but speak as much as necessary to recommend your goods, and always observe to keep within the rules of decency. If customers slight your goods, and undervalue them, endeavour to convince them of their mistake if you can, but not to affront them. Be not pert in your answers, but with patience hear, and with

mee kness give an answer ; for, if you affront in a small matter, it may probably hinder you from a future good customer. They may think you impose in the articles they want ; but, by going to another, may find it not so, and probably may return again ; but if you behave rude and affronting, there is no hope of their returning, or of their future custom.

VII. Take an especial care in keeping your accounts well. Enter every thing necessary in your books with neatness and exactness. Often state your accounts, and examine whether you gain or lose, and carefully survey your stock, and inspect into every particular of your affairs.

VIII. Take care, as much as you can, whom you trust ; neither take nor give long credit, but at the farthest annually settle your accounts. Deal at the fountain-head for as many articles as you can ; and, if it lies in your power, for ready money. This method you will find to be most profitable in the end. Endeavour to keep a proper assortment in your way, but not to overstock yourself. Aim not at making a great figure in your shop in unnecessary ornament ; but let it be neat and cleanly. Too great an appearance may rather prevent than engage customers.

F I N I S.