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THE

New-England PRIMER.

A Divine Song of Praise to God, for a Child, by the Rev. Dr. Watts.

How glorious is our heavenly King,
Who rëigns above the sky!
How shall a child presume to sing
His dreadful Majesty!

How great his pow'r is none can tell,
Nor think how large his grace,
Nor men below, nor saints that dwell
On high before his face.

Nor angels that stand round the Lord,
Can search his secret will;
But they perform his heav'nly word,
And sing his praises still.

Then let me join his holy train,
And my first offerings bring;
Th' eternal God will not disdain
To hear an infant sing.

My heart resolves, my tongue obeys,
And angels shall rejoice,
To hear their mighty Maker's praise
Sound from a feeble voice.

THE

NEW-ENGLAND

PRIMER,

IMPROVED

For the more easy attaining the true Reading of English.

TO WHICH IS ADDED,

The Assembly of Divines'

CATECHISM.

HARTFORD:
PRINTED BY LINCOLN &
FOR SELVES, AND HUDSO
—1803.—

Jj Kk Ll
Ss Tt Uu
Zz.

Letters
ſi ffi ffl &.

Prov. xxii. 6. *Train up a child in the way he shall go, and when he is old he will not depart from it.*

Chap. xxii. 15. *My son if thine heart be wise, my heart shall rejoice, even mine.*

16. *Yea, my reins shall rejoice, when thy lips speak right things.*

19. *Hear thou my son and be wise, and guide thine heart in the way.*

26. *My son give me thine heart, and let thine eyes observe my ways.*

Chap. xxvii. 11. *My son be wise and make my heart glad.*

Chap. xix. 27. *Cease my son to hear the instruction that causeth to err from the word of knowledge.*

Then le

Of serving God.

And my God will have no time to save us, if
Th' eternal day to serve him.

To hear an

we have six days in seven, and
My heart resolves.

And angels shall

9. *My son, know thou the*
To hear their migh
er, and serve him with a
Sound from a feel
with a willing mind, for the
hearts.

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a b c d e f g h i j k l m n o p q r ſ s
t u v w x y z &.

Vowels.

A E I O U Y a e i o u y.

Consonants.

b c d f g h j k l m n p q r ſ s t v w x y z.

Double Letters.

ff ffi ft fi fi ſh fl fl ffi ffi ffl ct.

Italic Letters.

Aa Bb Cc Dd Ee Ff Gg Hh Ii Jj Kk Ll
Mm Nn Oo Pp Qq Rr Ss Tt Uu
Vv Ww Xx Yy Zz.

Italic Double Letters

ff ffi ft fi fi ſh fl fl ffi ffi ffl ct.

The great Capital Letters.

A B C D E F G H I J K L M N O
P Q R S T U V W X Y Z.

The Small Letters.

a b c d e f g h i j k l m n o p q r f s
t u v w x y z &.

Easy Lessons for Children.

ab	eb	ib	ob	ub
ac	ec	ic	oc	uc
ad	ed	id	od	ud
af	ef	if	of	uf
ag	eg	ig	og	ug
al	el	il	ol	ul
am	em	im	om	um

an	en	in	on	un
ap	ep	ip	op	up
ar	er	ir	or	ur
as	es	is	os	us
at	et	it	ot	ut
ax	ex	ix	ox	ux
ba	be	bi	bo	bu
ca	ce	ci	co	cu
da	de	di	do	du
fa	fe	fi	fo	fu
ga	ge	gi	go	gu
ha	he	hi	ho	hu
ka	ke	ki	ko	ku
la	le	li	lo	lu
ma	me	mi	mo	mu
na	ne	ni	no	nu
pa	pe	pi	po	pu
ra	re	ri	ro	ru
sa	se	si	so	su
ta	te	ti	to	tu

Are	be	child
age	best	clay
add	bed	cry
all	bold	cup
ape	bad	ear
God	kid	gain
grace	kind	goose
grant	kill	hair
good	kick	hand
grass	kiss	nine
grew	knee	no
heal	long	nose
held	laid	of
how	maid	old
hide	mould	once
knit	moon	pence
known	more	pitch
law	make	part
lake	wade	past
lock	way	pant

Words of Two Syllables.

Ab-sent	Absent
Bold-ly	Boldly
Con-stant	Constant
De-pend	Depend
En-close	Enclose
Fa-ther	Father
Hus-band	Husband

Words of Three Syllables.

A-bu-sing	Abusing
Be-witch-ing	Bewitching
Con-found-ed	Confounded
Drunk-en-ness	Drunkenness
E-ras-mus	Erasmus
Fa-cul-ty	Faculty
God-li-ness	Godliness
Ho-li-ness	Holiness
Im-pu-dent	Impudent
Ka-len-dar	Kalendar
Mul-ti-ply	Multiply

Words of Four Syllables.

Ac-com-pa-ny	Accompany
Be-nev-o-lence	Benevolence
Ce-re-mo-ny	Ceremony
Dis-con-tent-ed	Discontented
Ev-er-last-ing	Everlasting
Fi-del-i-ty	Fidelity
Glo-ri-fy-ing	Glorifying
Hu-mil-i-ty	Humility
In-firm-i-ty	Infirmity

Words of Five Syllables.

Ad-mi-ra-ti-on	Admiration
Ben-e-fi-ci-al	Beneficial
Con-so-la-ti-on	Consolation
De-cla-ra-ti-on	Declaration
Ex-hor-ta-ti-on	Exhortation
For-ni-ca-ti-on	Fornication
Gen-e-ra-ti-on	Generation
Ha-bi-ta-ti-on	Habitation
In-vi-ta-ti-on	Invitation

A
In Adam's fall,
We sinned all.

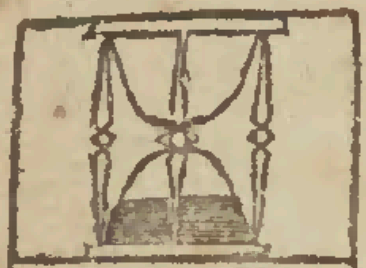
B
Thy life to mend,
This Book attend.

C
The Cat doth play,
And after slay.

D
A Dog will bite,
A thief at night.

E
An Eagle's flight,
Is out of sight.

F
The idle Fool
Is whipt at school.



G

As runs the Glass,
Man's life doth pass.

H

My Book and Heart,
Must never part.

J

Job feels the rod,
Yet blesses God.

K

Proud Korah's troop,
Was swallowed up.

L

Lot fled to Zoar,
Saw fiery show'r,
On Sodom pour.

M

Moses was he,
Who Israel's host
Led thro' the sea.

N

Noah did view,
The old world and new.

O

Young Obadias,
David, Josias,
All were pious.

P

Peter denies,
The Lord and cries.

Q

Queen Esther comes
In royal state
To save the Jews
From dismal fate.

R

Young pious Ruth
Left all for truth.

S

Young Samuel dear,
The Lord did fear.

T
Time cuts down all,
Both great and small.

U
Uriah's beautious wife
Made David seek his life.

W
Whales in the sea
God's voice obey.

X
Xerxes the great did die,
And so must you and I.

Y
Youth forward slips,
Death soonest nips.

Z
Zacheus he
Did climb the tree,
His Lord to see.

The dutiful Child's Promises.

I WILL fear God, and o-bey my su-pe-ri-ors.
I will hon-or my fa-ther and moth-er.
I will hon-or those in au-thor-i-ty.
I will sub-mit to my el-ders.
I will love my friends.
I will hate no man.
I will for-give my en-e-mies, and pray to God for them.
I will, as much as in me lies, keep all God's ho-ly com-mand-ments.
I will learn my cat-e-chism.
I will keep the Lord's day ho-ly.
I will rev-er-ence God's sanc-tu-a-ry.
I will learn my pray-ers, and con-stant-ly re-peat them like a good child of God.

A Wise Son mak-eth a glad Fa-ther, but a fool-ish Son is the heav-i-ness of his Mo-ther.

BET-TER is a lit-tle with the fear of the Lord, than great treas-ure and trou-ble there-with.

COME un-to Christ all ye that la-bor and are heav-y lad-en, and he will give you rest.

DO not the a-bom-i-na-ble thing which I hate, saith the Lord.

EX-CEPT a man be born a-gain he can-not see the king-dom of God.

FOOL-ish-ness is bound up in the heart of a child, but the rod of cor-rec-tion shall drive it from him.

GIVE in-struc-tion to a wise man, and he will be wis-er.

HO-LI-NESS be-comes God's house for-ev-er.

IT is good for me to draw near un-to God.

KEEP thy heart with all dil-i-gence, for out of it are the is-sues of life.

LI-ARS shall have their part in the lake which burns with fire and brim-stone.

MA-NY are the af-flic-tions of the righ-te-ous, but the Lord de-li-vers them out of all.

NOW is the ac-cept-ed time, now is the day of sal-va-tion.

OUT of the a-bun-dance of the heart the mouth speak-eth.

PRAY to thy fa-ther which is in se-cret and thy fa-ther which sees in se-cret shall re-ward thee o-pen-ly.

QUIT you like men, be strong, stand fast in the faith.

RE-MEM-BER thy Cre-a-tor in the days of thy youth.

SAL-VA-TION be-long-eth to the Lord our God.

TRUST in God at all times, ye people, pour out your hearts be-fore him

UP-ON the wick-ed God shall rain hor-ri-ble tem-pest.

WO to the wick-ed, it shall be ill with him for the re-ward of his hands shall be giv-en him.

EXHORT one a-no-ther dai-ly, while it is call-ed to-day, lest any of you be hard-en-ed through the de-ceit-ful-ness of sin.

YOUNG Men, ye have o-ver-come the wick-ed one.

ZEAL hath con-sum-ed me, be-cause thy e-ne-mies have for-got-ten the words of God.

Moral Precepts proper for Children.

SPEAK the truth and lie not.

Live well that you may die well.

Use no ill-words.

Ill-words breed strife.

Do not be proud.

Scorn not the poor.

Give to them that want.

A good boy will be a good man.

Love good boys, and play with none that swear, or lie, or steal, or use ill-words, or do ill things, for fear you learn their ways, and be as bad as they.

Choice Sentences.

1. Praying will make thee leave sinning, or sinning will make thee leave praying.

2. What we are afraid to speak before men, we should be afraid to think before God.

The Lord's Prayer.

OUR father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors: And lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power and the glory, for ever, AMEN.

THE CREED.

I BELIEVE in God, the Father, Almighty maker of heaven and earth. And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell. The third day he arose again from the dead, and ascended into heaven, and sitteth at the right hand of God the Father Almighty. From thence he shall come to judge both the quick and the dead. I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting.—AMEN.

The Ten Commandments, Exodus XX.

GOD spake all these words saying I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

A CRADLE HYMN.

By Dr. WATTS.

HUSH, my dear, lie still and slumber,
Holy angels guard thy bed;
Heavenly blessings without number,
Gently falling on thy head.
Sleep, my babe, thy food and raiment,
House and home thy friends provide;
And without thy care or payment,
All thy wants are well supply'd.
How much better thou'rt attended,
Than the Son of God could be,
When from heaven he descended,
And became a child like thee.
Soft and easy is thy cradle,
Coarse and hard thy Saviour lay,
When his birth-place was a stable,
And his softest bed was hay.
Blessed babe! what glorious features!
Spotless fair, divinely bright:
Must he dwell with brutal creatures!
How could angels bear the sight?
Was there nothing but a manger,
Cursed sinners could afford,

To receive the heavenly stranger?
Did they thus affront the Lord?
Soft, my child, I did not chide thee,
Tho' my song might sound too hard!
'Tis thy mother sits beside thee,
And her arms shall be thy guard.
Yet to read the shameful story,
How the Jews abus'd their king,
How they serv'd the Lord of glory,
Makes me angry while I sing.
See the kinder shepherds round him,
Telling wonders of the sky:
There they sought him, there they found him,
With his virgin mother by.
See the lovely babe a dressing;
Lovely infant, how he smil'd!
When he wept, the mother's blessing
Sooth'd and hush'd the holy child.
Lo! he slumbers in his manger,
Where the horned oxen fed;
Peace, my darling, here's no danger,
Here's no oxen near thy bed.
'Twas to save thee, child, from dying,
Save my dear from burning flame,

Bitter groans and endless crying,
That thy blest Redeemer came.
May'st thou live to know and fear him,
Trust and love him all thy days!
Then go dwell for ever near him,
See his face and sing his praise.
I could give thee thousand kisses,
Hoping what I most desire,
Not a mother's fondest wishes,
Can to greater joy aspire.

NOW I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take.

Good children must

Fear God all day, Love Christ alway,
Parents obey, In secret pray,
No false thing say, Mind little play,
By no sin stray, Make no delay.

In doing good,

Awake, arise, behold thou hast,
Thy life, a leaf; thy breath, a blast;
At night lie down prepar'd to have,
Thy sleep thy death! thy bed thy grave.

MR. JOHN ROGERS, Minister of the Gospel, in London, was the first martyr in Queen Mary's reign, and was burnt at Smithfield, February the 14th, 1554. His wife with nine small children, and one at her breast, followed him to the stake; with which sorrowful sight he was not in the least daunted, but with wonderful patience, died courageously for the gospel of Jesus Christ.

Give of your portion to the poor,
As riches do arise,
And from the needy, naked soul,
Turn not away your eyes.
For he that doth not hear the cry
Of those that stand in need,
Shall cry himself and not be heard,
When he does hope to speed.
If God hath given you increase,
And blessed well your store,
Remember you were put in trust,
And should relieve the poor.
Beware of foul and filthy lusts,
Let such things have no place,
Keep clean your vessels of the Lord,
That he may you embrace.
Ye are the temples in the Lord,
For you are dearly bought,
And they that do defile the same,
Shall surely come to nought.
Be never proud by any means,
Build not your house too high,
But always have before your eyes,
That you were born to die.

Defraud not him that hired is,
Your labor to sustain,
And pay him still without delay,
His wages for his pain :
And as you would another man
Against you should proceed,
Do you the same to them again
When they do stand in need.
Impart your portion to the poor,
In money and in meat,
And send the feeble, fainting soul,
Of that which you did eat.
Ask counsel always of the wise,
Give ear unto the end,
And ne'er refuse the sweet rebuke
Of him that is thy friend.
Be always thankful to the Lord,
With prayer and with praise,
Begging of him to bless your work,
And to direct your ways.
Seek first, I say, the living God,
And always him adore,
And then be sure that he will blees
Your basket and your store.

And I beseech Almighty God
  Replenish you with grace,
That I may meet you in the heav'ns,
  And see you face to face.
And though the fire my body burns,
  Contrary to my kind,
That I cannot enjoy your love,
  According to my mind :
Yet I do hope that when the heav'ns
  Shall vanish like a scroll,
I shall see you in perfect shape,
  In body and in soul.
And that I may enjoy your love
  And you enjoy the land,
I do beseech the living Lord,
  To hold you in his hand.
Though here my body be adjudg'd
  In flaming fire to fry,
My soul I trust will straight ascend,
  To live with God on high.
What tho' this carcase smart a while ?
  What tho' this life decay ?
My soul I hope will be with God,
  And live with him for ay.

I know I am a sinner born,
From the original,
And that I do deserve to die,
By my fore-father's fall.
But by our Saviour's precious blood,
Which on the cross was spilt,
Who freely offer'd up his life,
To save our souls from guilt:
I hope redemption I shall have,
And all that in him trust,
When I shall see him face to face,
And live among the just.
Why then should I fear death's grim look,
Since Christ for me did die,
For king and Cæsar, rich and poor,
The force of death must try.
When I am chained to a stake,
And faggots gird me round,
Then pray the Lord my soul in heav'n
May be with glory crown'd.
Come welcome death, the end of fears,
I am prepar'd to die,
Those earthly flames will send my soul,
Up to the Lord on high.

Farewel, my children, to the world,
Where you must yet remain,
The Lord of hosts be your defence,
Till we do meet again.
Farewel, my true and loving wife,
My children and my friends,
I hope in heaven to see you all,
When all things have their ends.
If you go on to serve the Lord,
As you have now begun,
You shall walk safely all your days,
Until your life be done.
God grant you so to end your days,
As he shall think it best,
That I may meet you in the heav'ns,
Where I do hope to rest.

A collection of the best English Proverbs.

A FRIEND in need is a friend indeed.
Fair words butter no parsnips.
When the fox preaches let the geese beware.
Fly the pleasure that will bite to-morrow.
If all fools wore white caps, we should look like a flock of geese.

THE SHORTER

CATECHISM.

Agreed upon by the Reverend Assembly of Divines, at Westminster.

Q. WHAT *is the chief end of man?*

A. Man's chief end is to glorify God, and enjoy him for ever.

Q. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God which is contained in the scriptures of the Old and New-Testament, is the only rule to direct us how we may glorify and enjoy him.

Q. *What doth the scriptures principally teach?*

A. The scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Q. *What is God?*

A. God is a spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth.

Q. *Are there more Gods than one?*

A. There is but one only, the living and true God.

Q. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. *What are the decrees of God?*

A. The decrees of God are his eternal purpose, according to the counsel of his own will, whereby for his own glory he hath foreordained whatsoever comes to pass.

Q. *How does God execute his decrees?*

A. God executeth his decrees in the works of creation and providence.

Q. *What is the work of creation?*

A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. *How did God create man?*

A. God created man male and female, after his own image, and knowledge, right-

cousness and holiness, with dominion over the creatures.

Q. *What are God's works of providence?*

A. God's works of providence are his most holy, wise, and powerful, preserving and governing all his creatures and all their actions.

Q. *What special act of providence did God exercise towards man in the state wherein he was created?*

A. When God had created man he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death.

Q. *Did our first parents continue in the estate wherein they were created?*

A. Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the law of God.

Q. *What was the sin whereby our first parents fell from the estate wherein they were created?*

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. *Did all mankind fall in Adam's first transgression?*

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.

Q. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Q. *What is the misery of that estate whereinto man fell?*

A. All mankind by the fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.

Q. *Did God leave all mankind to perish in the state of sin and misery?*

A. God having out of his mere good pleasure from all eternity, elected some to everlasting life, did enter into a covenant of grace to deliver them out of the state of sin and misery, and to bring them into a state of salvation by a Redeemer.

Q. *Who is the Redeemer of God's elect?*

A. The only redeemer of God's elect, is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continues to be God and man, in two distinct natures, and one person, for ever.

Q. *How did Christ, being the Son of God, become man?*

A. Christ the Son of God became man by taking to himself a true body and a reasonable soul, being conceived by the power of the

Holy Ghost in the womb of the virgin Mary, and born of her, and yet without sin.

Q. *What office doth Christ execute as our Redeemer?*

A. Christ, as our Redeemer, executes the office of a prophet, of a priest and of a king, both in his estate of humiliation and exaltation.

Q. *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet, in revealing to us by his word and spirit, the will of God for our salvation.

Q. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering up himself a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us.

Q. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king, subduing us to himself, in ruling and defending us, and in restraining and conquering his and our enemies.

Q. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time.

Q. *Wherein consists Christ's exaltation?*

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, and sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his holy Spirit.

Q. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in effectual calling.

Q. *What is effectual calling?*

A. Effectual calling is the work of God's spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called, do in this life, partake of justification, adoption and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Q. *What is justification?*

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. *What is adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. *What is sanctification?*

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin and to live unto righteousness.

Q. *What are the benefits which in this life do accompany or flow from justification, adoption and sanctification?*

A. The benefits which in this life do accompany or flow from justification, adoption and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverence therein to the end.

Q. *What benefits do believers receive from Christ at their death?*

A. The souls of believers are at their death made perfect in holiness, and their bodies being still united to Christ, do rest in their graves till the resurrection.

Q. *What benefits do believers receive from Christ at their resurrection?*

A. At the resurrection believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment

and made perfectly blessed in the full enjoyment of God, to all eternity.

Q. *What is the duty which God requires of man?*

A. The duty which God requires of man, is obedience to his revealed will.

Q. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the moral law.

Q. *Wherein is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments.

Q. *What is the sum of the ten commandments?*

A. The sum of the ten commandments is, to love the Lord our God with all our hearts, and with all our souls, and with all our strength, and with all our mind, and our neighbors as ourselves.

Q. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is in these words, *I am the Lord thy*

God which have brought thee out of the land of Egypt, out of the house of bondage.

Q. *What doth the preface to the ten commandments teach us?*

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

Q. *What is the first commandment?*

A. The first commandment is, *Thou shalt have no other Gods before me.*

Q. *What is required in the first commandment?*

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

Q. *What is forbidden in the first commandment?*

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God and our God, and the giving that worship and glory to any other which is due to him alone.

Q. *What are we especially taught by these words* (before me) *in the first commandment?*

A. These words *(before me)* in the first commandment teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

Q. *What is the second commandment?*

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.*

Q. *What is required in the second commandment?*

A. The second commandment requireth the receiving, observing, and keeping pure, and entire all such religious worship and ordinances, as God hath appointed in his word.

Q. *What is forbidden in the second commandment ?*

A. The second commandment forbiddeth the worshipping of God by imges, or any other way, not appointed in his word.

Q. *What are the reasons annexed to the second commandment ?*

A. The reasons annexed to the second commandment, are God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. *What is the third commandment ?*

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.*

Q. *What is required in the third commandment ?*

A. The third commandment requireth, the holy and reverend use of God's name, titles, attributes, ordinances, words and works.

Q. *What is forbidden in the third commandment ?*

A. The third commandment forbiddeth

all profaning or abusing of any thing whereby God maketh himself known.

Q. *What is the reason annexed to the third commandment?*

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the Sabbath day, to keep it holy, six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.*

Q. *What is required in the fourth commandment?*

A. The fourth commandment requireth the

keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven to be an holy Sabbath to himself.

Q. *Which day of the seven, hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by an holy resting all that day even from such worldly employments and recreations as are lawful on other days, and spending the whole time in public and private exercises of God's worship, except so much as is to be taken up in works of necessity and mercy.

Q. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbids the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sin-

ful, or by unnecessary thoughts, words or works, about worldly employments, or recreations.

Q. *What are the reasons annexed to the fourth commandment ?*

A. The reasons annexed to the fourth commandment, are, God's allowing us six days of the week for our own employments ; his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

Q. *Which is the fifth commandment ?*

A. The fifth commandment is, *Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee.*

Q. *What is required in the fifth commandment ?*

A. The fifth commandment requireth the preserving the honor, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors or equals.

Q. *What is forbidden in the fifth commandment ?*

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against the honor and duty which belongeth to every one in their several places and relations.

Q. *What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep his commandments.

Q. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill.*

Q. *What is required in the sixth commandment?*

A. The sixth commandment requireth all lawful endeavors to preserve our own life and the life of others.

Q. *What is forbidden in the sixth commandment?*

A. The sixth commandment forbiddeth the taking away of our own life or the life of our neighbors unjustly; and whatsoever tendeth thereunto.

Q. *Which is the seventh commandment ?*

A. The seventh commandment is, *Thou shalt not commit adultery.*

Q. *What is required in the seventh commandment ?*

A. The seventh commandment requireth the preservation of our own, and our neighbor's chastity in heart, speech and behavior.

Q. *What is forbidden in the seventh commandment ?*

A. The seventh commandment forbiddeth all unchaste thoughts, words and actions.

Q. *Which is the eighth commandment ?*

A. The eighth commandment is, *Thou shalt not steal.*

Q. *What is required in the eighth commandment ?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. *What is forbidden in the eighth commandment ?*

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our

own or our neighbor's wealth or outward estate.

Q. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbor.*

Q. *What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and our own and our neighbor's good name, especially in witness bearing.

Q. *What is forbidden in the ninth commandment?*

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

Q. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.*

Q. *What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor and all that is his.

Q. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to any thing that is his.

Q. *Is any man able perfectly to keep the commandments of God?*

A. No mere man since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word and deed.

Q. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and

curse, both in this life and that which is to come.

Q. *What doth God require of us that we may escape his wrath and curse to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace whereby we receive and rest upon him alone for salvation, as he is offered unto us in the gospel.

Q. *What is repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it unto God, with full purpose of, and endeavors after new obedience.

Q. *What are the outward means whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments and prayer, all which are made effectual to the elect for salvation.

Q. *How is the word made effectual to salvation?*

A. The spirit of God maketh the reading but especially the preaching of the word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

Q. *How is the word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. *How doth the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only

by the blessing of Christ and the work of his Spirit in them, that by faith receive them.

Q. *What is a sacrament?*

A. A sacrament is an holy ordinance, instituted by Christ, wherein by sensible signs, Christ & the benefits of the new covenant are represented, sealed and applied to believers.

Q. *What are the sacraments of the New-Testament?*

A. The sacraments of the New-Testament are baptism and the Lord's supper.

Q. *What is baptism?*

A. Baptism is a sacrament, wherein by washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ and partaking of the benefits of the covenant of grace, and our engagements to be the Lord's.

Q. *To whom is baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him, but the infants of such as are members of the visible church are to be baptized.

Q. *What is the Lord's supper?*

A. The Lord's supper is a sacrament, wherein by giving and receiving bread and wine according to Christ's appointment, his death is shewed forth, and the worthy receivers are not after a corporeal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Q. *What is required in the worthy receiving the Lord's supper?*

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love and new obedience, lest coming unworthily they eat and drink judgment to themselves.

Q. *What is prayer?*

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins and thankful acknowledgment of his mercies.

Q. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught his disciples commonly call'd, *The Lord's prayer.*

Q. *What doth the preface to the Lord's prayer teach us?*

A. The preface to the Lord's prayer which is, *Our Father which art in heaven*, teacheth us, to draw near to God, with all holy reverence, and confidence, as children to a father, able and ready to help us, and that we would pray with and for others.

Q. *What do we pray for in the first petition?*

A. In the first petition which is, *Hallowed be thy name*, we pray that God would enable us and others to glorify him in all things whereby he maketh himself known and that he would dispose all things to his own glory.

Q. *What do we pray for in the second petition?*

A. In the second petition which is, *Thy kingdom come*, we pray, that satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others bro't into it, and kept in it, and that the kingdom of glory may be hasted.

Q. *What do we pray for in the third petition?*

A. In the third petition which is, *Thy will be done on earth, as it is in heaven*, we pray, that God by his grace would make us able and willing to know, obey and submit to his will in all things as the angels do in heaven.

Q. *What do we pray for in the fourth petition?*

A. In the fourth petition which is, *Give us this day our daily bread*, we pray, that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is *And forgive us our debts, as we forgive our debtors*, we pray that God for Christ's sake would freely pardon all our sins, which, we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. *What do we pray for in the sixth petition?*

A. In the sixth petition which is, *And lead us not into temptation, but deliver us from evil*, we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. *What doth the conclusion of the Lord's prayer teach us ?*

A. The conclusion of the Lord's prayer which is, *For thine is the kingdom, the power, and the glory, for ever,* Amen, teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him and in testimony of our desires, and assurance to be heard, we sry, *Amen.*

Some short and easy Questions.

Q. WHO *made you ?* A. God.

Q. *Who redeem'd you ?* A. Jesus Christ

Q. *Who sanctifies and preserves you ?*

A. The Holy Ghost.

Q. *Of what are you made ?* A. Dust.

Q. *What doth that teach you ?*

A. To be humble and mindful of death.

Q. *For what end was you made ?*

A. To serve God.

Q. *How must we serve him ?*

A. In spirit and truth.

AS goodness and learning makes the child a man, so piety makes him an angel. Master Tommy Fido not only loved

his book, because it made him wiser, but because it made him better too. He loved every body, and could not see a stranger hurt without feeling what he suffered, without pitying him, and wishing he could help him. He loved his papa and mama, his brothers and sisters, with a dear affection; he learnt his duty to God, and thanked him for his goodness, and was glad that he had not made him a horse or a cow, but had given him sense enough to know his duty, and every day, when he said his prayers, thanked God for making him a little man. One day he went to church, he minded what the parson said, and when he came home, asked his papa if God loved him; his papa said, yes, my dear. Oh! my dear papa, said he, I am glad to hear it; what a charming thing it is to have God my friend! then nothing can hurt me; I am sure I will love him as well as ever I can. Thus he every day grew wiser and better. Every body was pleased with him, he had many friends, the poor blessed him, and every one strove to make him happy.

Description of a Good Boy.

A GOOD boy is dutiful to his father and mother, obedient to his master and loving to all his play-fellows. He is diligent in learning his book, and takes a pleasure in improving himself in every thing that is worthy of praise. He rises early in the morning, makes himself clean and decent, and says his prayers. If he has done a fault he confesses it and is sorry for it, and scorns to tell a lie, though he might by that means conceal it. He loves to hear good advice, is thankful to those that give it him, and always follows it. He never swears or calls names, or uses any ill words to his companions. He is never peevish and fretful, but always cheerful and good humored. He scorns to steal or pilfer any thing from his play-fellows ; and would rather suffer wrong, than do wrong to any of them. He is always ready to answer when he is asked a question, do what he is bid, and to mind what is said to him. He is not a wrangler or quarrelsome, and keeps himself out of all kind of mischief which other boys run

into. By this means he becomes as he grows up, a man of sense and virtue ; he is beloved and respected by all that know him ; he lives in the world with credit and reputation, and when he dies is lamented by all his acquaintance.

A Bad Boy described.

A BAD boy is undutiful to his father and mother, disobedient and stubborn to his master, and ill natured to all his playfellows. He hates his book, and takes no pleasure in improving himself in any thing. He is sleepy and slothful in the morning, too idle to clean himself, and too wicked to say his prayers. He is always in mischief, and when he has done a fault, will tell twenty lies in hopes to clear himself, which is only making bad worse. He hates that any body should give him good advice, and when they are out of his sight he will laugh at them. He swears and wrangles and quarrels with his companions, and is always in some dispute or other. He will steal whatsoever comes in his way ; and if he is not

catched, thinks it no crime, not considering that God sees whatsoever he does. He is frequently out of humor and sullen and obstinate so that he will neither do what he is bid, nor answer any question that is asked him; in short, he neglects every thing that he should learn, and minds nothing but play or mischief, by which means he becomes, as he grows up, a confirmed blockhead, incapable of any thing but wickedness or folly, despised by all men of sense and virtue, and generally dies a beggar.

AGUR's PRAYER.

REMOVE far from me vanities and lies; give me neither poverty nor riches, feed me with food convenient for me; lest I be full and deny thee, and say who is the Lord? Or lest I be poor and steal, and take the name of my God in vain.

A Dialogue between CHRIST, *a* YOUTH *and the* DEVIL.

YOUTH.

THOSE days which God to me doth send,
In pleasure I'm resolv'd to spend ;
Like as the birds in th' lovely spring,
Sit chirping on the boughs and sing :
Who straining forth those warbling notes,
Do make sweet music in their throats.
So I resolve in this my prime,
In sport and play to spend my time ;
Sorrow and grief I'll put away,
Such things agree not with my day.
From clouds my morning shall be free,
And nought on earth shall trouble me.
I will embrace each sweet delight,
This earth affords me day and night :
Though parents grieve, and me correct,
Yet I their counsel will reject.

The resolution which you take,
Sweet youth, it doth me merry make ;
If thou my counsel wilt embrace,
And shun the ways of truth and grace,
And learn to lie, to curse and swear,
And be as proud as any are,
And with thy brothers wilt fall out,
And sisters with vile language flout :
Yea, fight and scratch, and also bite,
Then in thee I will take delight.
If thou wilt but be rul'd by me,
An Artist thou shalt quickly be ;
In all my ways which lovely are,
There's few with thee who shall compare,
Thy parents also disobey ;
Don't mind at all what they do say !
And also pout and sullen be,
And thou shalt be a child for me.
When others read, be thou at play,
Think not on God, don't mind to pray ;
Nor be thou such a silly fool,
To mind thy book, or go to school :

But play the truant ; fear not I
Will strait way help you to a lie,
Which will excuse thee for the same,
From being whip'd and from all blame ;
Come bow to me, uphold my crown,
And I'll thee raise to high renown.

YOUTH.

These motions I will cleave unto,
And let all other counsels go ;
My heart against my parents now,
Shall harden'd be, and will not bow ;
I won't submit at all to them,
But all good counsels will condemn.
And what I list that do will I,
And stubborn be continually.

CHRIST.

Wilt thou, O youth, make such a choice,
And thus obey the Devil's voice !
Curst sinful ways wilt thou embrace,
And hate the ways of truth and grace ?
Wilt thou to me a rebel prove ?
And from thy parents quite remove
Thy heart also ? Then shalt thou see,
What will e'er long become of thee.
Come, think on God, who did thee make,

And at his presence dread and quake,
Remember him now in thy youth,
And let thy soul take hold of truth :
The Devil and his ways defy,
Believe him not, he doth but lie :
His ways seem sweet, but youth beware,
He for thy soul hath laid a snare.
His sweet will into bitter turn,
If in those ways thou still wilt run,
He will thee into pieces tear,
Like lions which most hungry are.
Grant me thy heart, thy folly leave,
And from this lion I'll thee save ;
And thou shalt have sweet joy from me,
Which shall last to eternity.

YOUTH.

My heart shall cheer me in my youth,
I'll have my frolics in good truth,
What e'er seems lovely in mine eye,
Myself I cannot it deny.
In my own ways I still will walk,
And take delight among young folk,
Who spend their days in joys and mirth,
Nothing like that I'm sure on earth :
Thy ways, O Christ ! are not for me,

They with my age do not agree.
If I unto thy laws should cleave,
No more good days then should I have.

CHRIST.

Would'st thou live long and good days see,
Refrain from all iniquity :
True good alone doth from me flow,
It can't be had in things below.
Are not my ways, O youth ! for thee,
Then thou shalt never happy be ;
Nor ever shall thy soul obtain,
True good, whilst thou dost here remain.

YOUTH.

To thee, O Christ, I'll not adhere,
What thou speaks of, does not appear
Lovely to me, I cannot find,
'Tis good to set or place my mind,
On ways whence many sorrows spring,
And to the flesh such crosses bring.
Don't trouble me, I must fulfil,
My fleshly mind, and have my will.

CHRIST.

Unto thyself then I'll thee leave,
That Satan may thee wholly have :
Thy heart in sin shall harden'd be,

And blinded in iniquity.
And then in wrath I'll cut thee down,
Like as the grass and flower's mown ;
And to thy woe thou shalt espy,
Childhood and youth are vanity !
For all such things I'll make thee know
To judgment thou shall come also.
In hell at last thy soul shall burn,
When thou thy sinful race hast run.
Consider this, think on thy end,
Lest God do thee in pieces rend.

YOUTH.

Amazed, Lord ! I now begin,
Oh help me and I'll leave my sin :
I tremble, and do greatly fear,
To think upon what I do hear.
Lord ! I religious now will be,
And I'll from Satan turn to thee.

DEVIL.

Nay, foolish youth, don't change thy mind,
Unto such thoughts be not inclin'd.
Come, cheer thy heart, rouse up, be glad :
There is no hell ; why art thou sad ?
Eat, drink, be merry with thy friend,
For when thou diest, that's thy last end.

YOUTH.

Such thoughts as these I can't receive,
Because God's word I do believe ;
None shall in this destroy my faith,
Nor do I mind what Satan saith.

DEVIL.

Although to thee herein I yield,
Yet e'er long I shall win the field.
That there's a heaven I can't deny,
Yea, and a hell of misery :
That heaven is a lovely place
I can't deny : 'tis a clear case ;
And easy 'tis for to come there,
Therefore take thou no further care.
All human laws do thou observe,
And from old customs never swerve ;
Do not oppose what great men say,
And thou shalt never go astray.
Thou may'st be drunk, and swear and curse,
And sinners like thee ne'er the worse ;
At any time shou may'st repent ;
'Twill serve when all thy days are spent.

CHRIST.

Take heed or else thou art undone ;
These thoughts are from the wicked One.

Narrow's the way that leads to life,
Who walk therein do meet with strife.
Few shall be saved, young man know,
Most do unto destruction go.
If righteous ones scarce saved be,
What will at last become of thee!
Oh! don't reject my precious call,
Lest suddenly in hell thou fall;
Unless you soon converted be,
God's kingdom thou shalt never see.

YOUTH.

Lord, I am now at a great stand,
If I should yield to thy command,
My comrades will me much deride,
And never more with me abide.
Moreover this I also know,
Thou canst at last great mercy show.
When I am old, and pleasure gone,
Then what thou say'st I'll think upon.

CHRIST.

Nay, hold, vain youth, thy time is short,
I have thy breath, I'll end thy sport;
Thou shalt not live till thou art old,
Since thou in sin art grown so bold.
I in thy youth grim death will send,

And all thy sports shall have an end.

YOUTH.

I am too young, alas ! to die,
Let death some old grey head espy.
Oh, spare me, and I will amend,
And with thy grace my soul befriend,
Or else I am undone alas !
For I am in a woeful case.

CHRIST.

When I did call, you would not hear,
But did'st to me turn a deaf ear :
And now in thy calamity,
I will not mind nor hear thy cry ;
Thy day is past, be gone from me,
Thou who did'st love iniquity,
Above thy soul and Saviour dear ;
Who on the cross great pain did bear.
My mercy thou did'st much abuse,
And all good counsel did'st refuse,
Justice will therefore vengeance take,
And thee a sad example make.

YOUTH.

Oh, spare me, Lord, forbear thy hand,
Don't cut me off who trembling stand,
Begging for mercy at thy door,

Oh, let me have but one year more.

CHRIST.

If thou some longer time should have,
Thou would'st again to folly cleave:
Therefore to thee I will not give,
One day on earth longer to live.

DEATH.

Youth, I am come to fetch thy breath,
And carry thee to th' shades of death.
No pity on thee can I show,
Thou hast thy God offended so.
Thy soul and body I'll divide,
Thy body in the grave I'll hide,
And thy dear soul in hell must lie,
With devils to eternity.

The Conclusion.

Thus end the days of woeful youth,
Who won't obey nor mind the truth;
Nor hearken to what preachers say,
But do their parents disobey.
They in their youth go down to hell,
Under eternal wrath to dwell.
Many don't live out half their days,
For cleaving unto sinful ways.

Questions and Answers out of the Holy Scriptures.

Q. WHO *was the first man?*
A. Adam.

Q. *Who was the first woman?*
A. Eve.

Q. *Of what did God make man?*
A. God made man of the dust of the earth.

Q. *Of what did God make woman?*
A. Of one of man's ribs.

Q. *Where did Adam and Eve dwell?*
A. In Paradise.

Q. *What cast Adam out of Paradise?*
A. Sin.

Q. *Who saves lost men?*
A. Jesus Christ.

Q. *Who is Jesus Christ?*
A. The Son of God.

Q. *Who slew his brother?* A. Cain.

Q. *Who was the oldest man?*
A. Methusalem.

Q. *Who was the man God saved, when he drowned the whole world?*
A. Noah, and his family.

Q. *Who was the father of the faithful?*
A. Abraham.
Q. *Who was the child of promise?*
A. Isaac.
Q. *Who wrestled with God?* A. Jacob.
Q. *What was his name called, after he wrestled with God?* A. Israel.
Q. *How many sons had Jacob?*
A. Twelve; of whom came the twelve tribes of Israel.
Q. *Who entered the promised land?*
A. Joshua and Caleb.
Q. *Who commanded the sun and moon to stand still?* A. Joshua.
Q. *Who was the most patient man?* A. Job.
Q. *Who was the meekest man?* A. Moses.
Q. *Who was the wisest man?* A. Solomon.
Q. *Who was the strongest man?* A. Samson.
Q. *Who was the man after God's own heart?*
A. David.
Q. *Who was the hard-heartedest man?*
A. Pharaoh, king of Egypt.
Q. *Who was fed by ravens, and at length carried up in a fiery chariot to heaven?*
A. Elijah.

Q. *Who made iron swim ?*

A. Elisha.

Q. *Who was cast into the fiery furnace ?*

A. Shadrach, Meshac, and Abednego.

Q. *What cities were destroyed by fire and brimstone ?*

A. Sodom and Gomorrah.

Q. *Who was the first martyr after Christ ?*

A. Stephen.

Q. *Whose life was respited on his prayers, fifteen years longer than otherwise he would have lived ?*

A. Hezekiah's.

Q. *Who betrayed his Lord and Master ?*

A. Judas.

Q. *What did he betray him for ?*

A. For the love of money which is the root of all evil.

Q. *For how much money did Judas betray his Master.*

A. For thirty pieces of silver.

A short Prayer to be used every Morning.

O LORD, our heavenly Father, Almighty and everlasting God, I most bumbly thank thee for thy great mercy and goodness, in preserving and keeping me from all perils and dangers of this night past, and bringing me safely to the beginning of this day: Defend me, O Lord, in the same, with thy mighty power; and grant, that this day I may fall into no sin, neither run into no danger, but that all my doings may be ordered by thy Providence, to do always that which is righteous in thy sight; through Jesus Christ our Lord.—AMEN.

A short Prayer to be used every Evening.

O LORD GOD, I beseech thee of thy fatherly goodness and mercy, to pardon all offences, which in thought, word or deed, I have this day committed against thee, and thy holy law; and now, Lord, since the night is upon me, and I am to take my rest, I pray thee lighten mine eyes, that I sleep not to death: let not my bed prove my grave, but so by the wings of thy mercy

protect me, that I may rest from all terrors of darkness ; that when I shall awake, I may bless thy great and glorious name, and study to serve thee in the duties of the day following, that thou mayest be still my God, and I thy servant.—Grant this for Jesus Christ his sake, to whom with thee, and the Holy Ghost, be given, as most due, all honor and glory, now and for evermore. AMEN.

OUR days begin with trouble here,
Our life is but a span :
And cruel death is always near,
So frail a thing is man.
Then sow the seeds of grace whilst young,
That when thou com'st to die,
Thou may'st sing forth that triumph song,
Death where's thy victory ?

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