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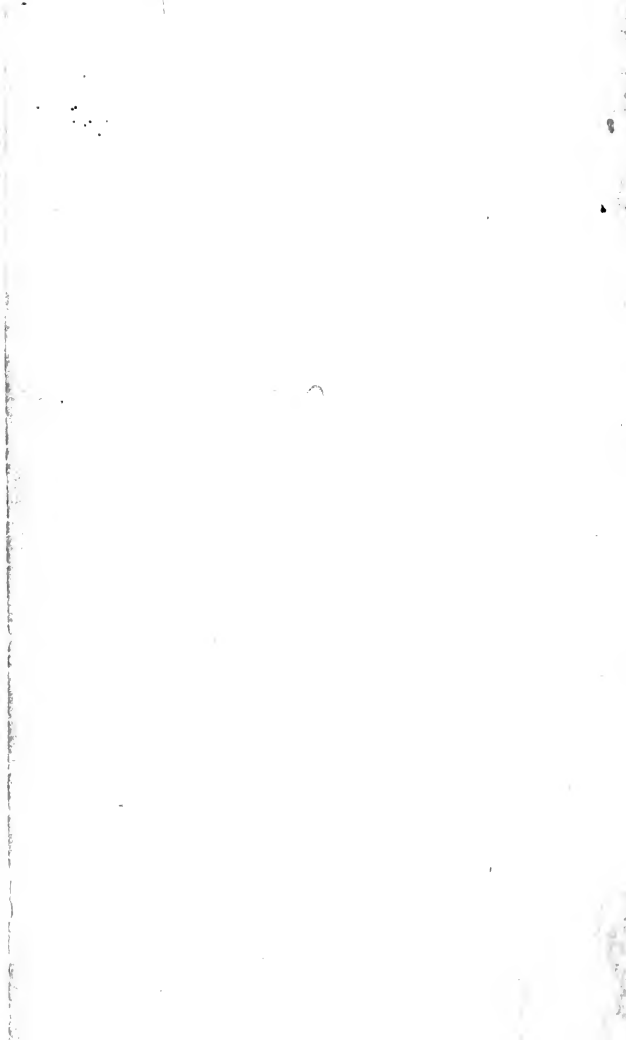


For The Rev^d

Stephen Williams

at

Woodslock



Family-Religion Reviv'd:

O R,

A N A T T E M P T

T O P R O M O T E

RELIGION and VIRTUE in Families.

I N T W O P A R T S.

I. PART. On Family-Worship: Containing Reasons, Directions, Helps and Motives for a decent and devout Performance of it.

II. PART. On the Education of Children, and Family-Government. Shewing the Way and Method in which Children should be educated, Precautions to be used, and Motives to excite thereto.

*Recommended to the Heads of Families, for their serious
Consideration and Improvement.*

ACTS x. begin. Cornelius --- was a devout Man, and one that feared GOD, with all his House, --- and prayed to GOD alway.

GEN. xviii. 19. I know him, that he will command his Children, and his Household after him, to keep the Way of the LORD, to do Justice and Judgment.

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INTRODUCTION.



THE devout Worship of GOD, and good Government in *Families*, is of great Importance, and of universal Influence upon the State of Virtue and Religion in the Land. Families are little *Nurseries*, and original Fountains, from whence all the Members both of Church and Commonwealth proceed; and if *they* are corrupt, there is great Danger, that the Streams which flow from them will be corrupt also, and that the Infection will spread far and wide thro' the Land: And all Attempts to reform a sinful People, and to revive practical Religion and Virtue among us, will be likely to prove ineffectual, and to little Purpose, till Parents and Heads of Families will do their Part, and heartily and faithfully join in promoting so good a Design.

All therefore, as they have any Concern for the Honour of God, for the Revival and Flourishing of Religion in the Land, and for

the Good of the rising Generation, must devoutly maintain the Worship of God in their Families; as well as carefully educate their Children in *the Nurture and Admonition of the Lord*. And those who have neglected so important a Duty, should be affected with a Sense of their sinful Neglects; and should be fill'd with a pious Resolution to begin and carry on the devout Worship of God in their Houses: And those who have heretofore perform'd it only in a careless, broken, unprofitable Manner, should be awaken'd to a Sense of their great Defects; and should learn to worship God decently and devoutly, to the Edification of themselves and their Households.

Perhaps there is no Part of religious Conduct, wherein the *Heads* of Families need plain and familiar Instructions, Helps and Guides, more than they do in the Discharge of Family-Duties; nor is there any Part of Religion that many, when they first enter into Family-State, are more at a Loss about: And, for Want of suitable Helps, some neglect it all their Days; and others perform it only in a broken, defective, unedifying Manner. An Attempt therefore to guide, assist and quicken People in Family-Religion, must be very necessary and commendable.

C H A P. I.

Reasons for Family-Worship.

FAMILY-WORSHIP includes these several Parts, *viz.* Reading the Holy Scriptures; Singing the Praises of God, in Psalms, Hymns and Spiritual Songs, (where there are a sufficient Number that have suitable Voices,) especially on Saturday-Evenings, and on the Lord's Day; devout Prayers and Praises offered up to God every Morning and Evening, by the Head of the Family, or by some suitable Person at his Appointment; and also *Graces* before and after Meat. And such Family-Worship is a very plain and important Duty, as is evident both from *Reason* and the *Word of GOD*.

1. 'Tis a Duty evident from *Reason*. Every Family is a little Society, constituted and founded by the wise *Disposer* and *Orderer* of all Things, *who setteth the Solitary in Families*: And surely every Family should socially join, in devoutly acknowledging and worshipping the great GOD, who has thus form'd them into Family-State.

All Families also entirely depend on God-Almighty for all needful Blessings and Enjoyments: He alone, in his rich Grace and good Providence, can

forgive Family-Sins, can supply Family-Wants, and provide Family-Blessings. They constantly and renewedly receive many Favours from the Divine Bounty; as well as some Times are visited with Afflictions and Sorrows by his chastening Rod. And now, what can be more *reasonable* and fitting, than for Families socially to worship the great and merciful God, on whom they thus entirely depend? jointly to pray to him for the Blessings they need, to give him Thanks for the Mercies they receive, and to humble themselves under the Rebukes of his holy Hand?

Family-Worship is moreover necessary to beget and maintain a Sense of Religion, and to advance a Spirit of Seriousness in the Members of the Family: And if it should be neglected, the whole House is in Danger of growing up and living in a thoughtless Indifference to, and Unconcernedness about all Religion.

In a Word, *Parents* and *Heads of Families*, ought to be Guides and Examples to their whole Households, not only in the moral Virtues of Justice, Truth and Charity to Men, but especially in the Duties of Piety and Devotion towards GOD; and must accustom their *Children* to his devout Worship from their tenderest Age; and should therefore constantly pray with and for them,

2. *Family-Worship is a Duty very evident from the Holy Scriptures.* Abraham, the Friend of God, and Father of the Faithful, the Pattern of Believers, who at the Call of God left his native Country and Kindred, in order to serve God in Purity, how constantly and zealously did he set up and maintain the Worship of God in his Family, in all the Places where he sojourned! Wheresoever he pitched his Tent, *there he built an Altar to the Lord, and devoutly called on the Name of the Lord*; as in *Gen. xii. 8. and xiii. 18.* It was the pious Resolution of *Joshua, Chap. xxiv. v. 25.* As for me, and my House, we will serve the LORD. And the same Zeal and Resolution had good *David for Family-Religion, Psal. ci. 2.* I will walk within my House with a perfect Heart.

Our *blessed Saviour*, who is our great Pattern, as well as Instructor, constantly pray'd, and maintain'd the Worship of God, with his *Disciples*, who were a little Society, and a kind of Family. In *Luke xviii. 1.* he teaches us, that *Men ought always to pray, and not to faint*; and that they should *cry to GOD Day and Night*: And to encourage us to do it *socially*, tho' it be only with a few, no more than the Members of a small Family, he has graciously promis'd, that *where two or three are gathered together in his Name, there he will be*

be in the Midst of them. Cornelius, that devout Worshipper of GOD, whose Prayers and Alms came up for a Memorial before GOD, not only privately worshipp'd God himself, but he maintain'd social Worship in his Family; as in *Acts* x. 2. *He feared God, and prayed to him alway, with all his House.* The inspired Apostle Paul exhorts us, *Eph.* vi. 18. *to pray always, with all Prayer and Supplication in the Spirit,* i. e. To pray at all Seasons, and with all kinds of Prayer; and Family-Prayer being one kind, it must therefore be constantly attended at all Seasons. *St. Peter* enforces the Exhortation to *Husbands and Wives* do dwell together according to Knowledge, and as being Heirs together of the Grace of GOD, from this Consideration, that otherwise *their Prayers would be hindered*; hereby plainly supposing, that *they* make it their constant Practice to pray and worship God together.

And Reading the *Holy Scriptures*, as well as Prayer, should be attended as Part of Family-Worship. The *sacred Oracles* contain Treasures of Divine Knowledge and Wisdom: They are profitable to inform us in the History of God's ancient remarkable Providences and Dispensations towards his People, to instruct us in the important Doctrines we must believe, to direct us in all the necessary Duties we must practise, to reprove us for all the Sins we have
been

been guilty of, and to restrain us from those that we are expos'd to; and are also of great Use to fill our Minds with a Spirit of Seriousness and Devotion, and to compose our Minds to a praying Frame. It is of great Importance therefore, that the *Holy Scriptures* be daily read in the Family, not only as a preparatory Duty to Prayer, which is a more immediate and direct Address to GOD, but also as an excellent Means of training up the Children, and all the Members of the Family, in the Knowledge of and Acquaintance with the noble Truths of Religion. It seems to be a Direction to Families, (being mentioned just before the particular Directions to the several Members of the Family, diligently to attend the respective Duties of their Places,) that *the Word of Christ dwell richly in them*; as in *Col. iii. 16*. It is as strictly required of Families, that *the Word of God dwell richly in them*, as it is that they every one attend the Duties of their respective Places.

And that Family-Worship should be attended, *daily*, both in the *Morning* and *Evening*, is also *reasonable* and *scriptural*. What can be more reasonable than for whole Families, after having had their weary Limbs refresh'd, and their exhausted Spirits reviv'd with sweet Sleep and Repose in the Night, and gladden'd with the cheerful Light of the returning Morning,
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early and in the first Place, to pay their Devotions to the God of all their Salvations; to render him sincere Thanks for the Mercies of the Night, and to implore the Care and Protection of his kind Providence amidst all the Dangers, and thro' all the Business and Concerns of the Day? And again in the Evening, what can be more proper and becoming us toward our *great Preserver* and *kindest Benefactor*, than to give him renewed Thanks for the Salvations of the Day; and afresh to commit ourselves to the Inspection of his wakeful Eye, and to the Care of his watchful Providence, during the Slumbers, and Silence of the Night?

And the *Word* of God plainly teaches us the same Thing. Under the *Levitical Dispensation*, there was appointed the *Morning and Evening Sacrifice*. It was the constant Practice of *David*, that devout Worshipper of God, to attend this Duty *Morning and Evening*: It is, says he, *Psal. xcii. 2. a good Thing to shew forth thy Loving-kindness in the Morning, and thy Faithfulness every Night*. And he resolved that at Night he wou'd lay himself down in Peace with God, and sleep, humbly trusting in him for Safety: And in the Morning, after he had laid him down, slept, and awoke, the Lord sustaining him, he would direct his Prayer to God, and look up; he would cry
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to him with his Voice, and give Glory to him who was his Shield, and the Lifter up of his Head, as in *Psal.* iii. and iv. Thus we see that Family-Worship is an evident Duty, agreeable both to Reason and Scripture; and that none ought to doubt of the Propriety of it, or imagine it a needless Practice.

C H A P. II.

Directions for a right Performance of Family-Worship.

I. DIRECT. **I**F you would rightly attend Family-Worship, *look well to your own personal Religion.* Earnestly endeavour to become seriously and truly religious yourselves. Acquaint yourselves with the great Truths of *natural and revealed Religion.* Get and maintain a realizing Knowledge and firm Belief of the Existence, Presence, Greatness and Authority of the blessed GOD, and of the Worthiness and Preciousness of his dear Son, our *blessed Saviour*: And under the lively Influence hereof, devote yourselves to GOD, to be his Servants forever. Embrace the Lord JESUS CHRIST as your only Saviour: Give up yourselves to him as his sincere Disciples, to learn of him, to obey and follow him, and humbly rely on his rich Grace and infinite Merits, for the free Remission of all your Sins,

Sins, and for Acceptance with an holy God. Earnestly seek the Influences of the *Divine Spirit*, to renew you in the Spirit of your Mind, and to beget in you a prevailing Disposition and full Resolution to live to God. Endeavour to have the Love and Fear of God truly abiding in you, engaging and animating you to a Life of chearful Obedience to all his Commandments. *This* would be the Way to be prepar'd and qualified for an acceptable Performance of Family-Religion.

II. DIRECT. *Be very careful to maintain Peace and Friendship, Virtue and Order in your Families.* Let all the Members of the Family be concern'd to behave becoming their respective Places; and to be prudent, faithful, courteous and obliging in all their Conduct. Avoid, possible, all domestick Broils and Contention all Bitterness, Wrath, Hatred and Variance. Such Things will so greatly ruffle your Mind and disturb your Spirits, as wholly to un-
 you to join together in the Worship of God. Accordingly the Apostle directs, *1 Tim. ii. That Men pray every where, lifting up holy Habits without Wrath.* If there is no Agreement and Friendship among the Members of a Family in other Things, how can it be expected that you shou'd with any Comfort agree and join together in the Worship of God? But where there is cordial Love, Peace and Friendship subsisting
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between the Members of a Family, O how happily and joyfully may they dwell together! And what sweet and pious Communion may they enjoy in the Worship of God! *Behold*, says the *Psalmist*, cxxxiii *Psal.* 1. *How good and how pleasant it is for Brethren to dwell together in Unity!* O then, by all Means, prize Peace and Friendship in your Families, and strive to maintain it! Let the *Master* and *Head* of the Family, while he is careful on the one Hand to maintain his Authority, and to uphold due Government in his House, be as careful, on the other Hand, to avoid all Imperiousness and Lordliness, all furious and hateful Passions, and all morose and unkind Severity. Let the *Wife* be careful to avoid a complaining, impatient, peevish Temper; but be pleasant and chearful, submissive to her *Husband*, tender of her *Children*, and faithful to her whole Household. And let *Brethren* and *Sisters*, while they are dutiful to their *Parents*, study to be kind, friendly, peaceable and obliging one to another, Where Virtue, Peace and Friendship are thus maintain'd in a Family, there the Worship of God may be comfortably and profitably attended.

III. DIRECT. *Accustom yourselves to secret Prayer, as well as attend Family-Prayer.* If you pray only in your Families, and not in secret, 'tis too great a Sign of Hypocrisy, and

that your Family-Worship is only for a Shew, or at least but a Matter of meer Custom and Formality. If you believe the omniscient Eye of the great God is upon you, and that he sees in *secret*, and knows the inmost Desires of your Souls, and all your Wants, surely you ought in *secret* to pour out your Souls before him: Accordingly our Saviour directs us, *Mat. vi. 6.* to *enter into our Closets, and when we have shut the Door, pray to our Father who is in secret; and our Father who sees in secret, shall reward thee openly.*

There are great Advantages in *secret* Prayer: You may there, as it were, unbosom your selves to God; may confess to him your *secret* Sins; may tell a gracious God all your own particular Wants, Doubts, Fears and Temptations; and may insist on those Things that especially relate to your own Case. By *secret* Prayer you will learn to converse with God; will hopefully obtain the Gift of Prayer, and learn to express your selves in such a decent Manner, as that you will not be afraid or ashamed to speak before others, and to join in *social* Prayer. And by devout and importunate praying to God in *secret*, you will be likely to obtain of a merciful God, that Grace and divine Assistance, whereby you will be enabled to serve him, in other Duties, with Zeal, Honour and Resolution. One great Reason why

why many never obtain the Gift of Prayer, and are unable to express themselves in a suitable Manner in social Prayer, without a stinted Form, is doubtless *this*; they live in the Neglect of secret Prayer. By no Means then neglect so important and so advantageous a Duty.

IV. DIRECT. *Take Pains to learn to pray, and to obtain some competent Measure of the Gift of Prayer.* Don't content yourselves to perform so divine and heavenly Duty in a most imperfect, unconnected and unintelligible Manner: Particularly;

1. *Be careful to use proper Words and Expressions in Prayer.* Don't on the one Hand use odd, low, mean and obsolete Words and Phrases; nor on the other Hand affect a lofty, florid Stile, and high swelling Words of Vanity: Neither use Words improperly, without any Sense and Meaning to them; nor allow yourselves to run out into long, broken, unconnected Sentences, whereby your Prayers will become jumbled and confused: But let your Words and Sentences be proper, plain, easy and familiar.

2. *Take Pains to regulate your Voice decently in Prayer.* Not only avoid odd Gestures with your Bodies, but also disagreeable Tones in your Voice and Pronunciation. Let your Voice be serious and grave, but not whining

and singing: Let it not be too loud, nor too low; neither boisterous and clamorous, nor secret and whispering: And don't let your Pronunciation be too precipitant or too slow: Don't hurry along as if you were in Haste to get thro' the Prayer as soon as possible, and speak so quick that the Company can have no Time to consider what you say; nor on the other Hand speak slowly and moderately, as, when one Word is spoken, to tire the Hearers in waiting for the next: Nor yet again speak with an affected Solemnity, and a mournful Sadness; nor with a careless negligent Air, as if you knew not what you said, nor tho't any Thing what you were upon. Upon the Whole, endeavour to speak in such a serious, grave, audible, distinct and devout Manner, as shall appear natural, and becoming the solemn Duty you are upon; and as shall best tend to engage and affect your own Hearts, and the Hearts of those that join with you.

3. Acquaint yourselves with the several Parts of Prayer, and observe a proper Method in the Duty. The various Parts of Prayer are such as these;

[1] *Adoration*; or uttering our devout Sense of the Greatness and Excellence of the Blessed God, and of his wonderful Works, in adoring, admiring Expressions.

[2] *Confession*; or humbly acknowledging and spreading our Sins and Wants before God; confessing to him our Meaness, Sinfulness, Unworthiness, Impotence and Helplessness, and humbling ourselves under a deep Sense thereof.

[3] *Petitioning* and *Pleading*; or earnestly begging and entreating of an all-sufficient God, all those Blessings and good Things we need; and enforcing all our Requests and Petitions, by the powerful Pleas and Arguments God has graciously furnished us with in his Word.

[4] *Intercession*; or making Request and Supplication for our Fellow-Men; having an hearty Concern and Good-Will for all Men, and a tender compassionate Sense of their Wants and Miseries, and earnestly pleading with God for them.

[5] *Thanksgiving*; or rendering sincere Praises to a gracious God, for all his Goodness and Grace to ourselves and others; in joyful Words uttering our grateful Sense of all his Benefits.

[6] *Profession* and *Self-Dedication*; professing to the Lord that we are his, and solemnly engaging and resolving, by his Grace assisting us, that we will be his Servants, and will live to his Glory.

[7] *Blessing*; or with pious Joy and devout Satisfaction of Soul, ascribing to him all

Honour, Power, Dominion, Blessing and Praise; heartily wishing that his Glories and his Kingdom may endure for ever; that all his rational Creatures may be filled with a deep and pious Sense thereof; and may with the greatest Solemnity, give to him that Praise and Homage that is due to his great Name. And, finally, conclude your Prayers with an hearty *Amen*; in which you piously wish your Prayers may be answer'd; and declare they are the real Desire of your Souls, and your Hope in the Mercy and Faithfulness of God, for a gracious Answer. ---- These are the several Parts of Prayer; and you should distinctly, and in a proper Method and Order insist on each of them, at least sometimes, tho' not in every Prayer you make.

4. *Furnish yourselves with suitable Matter for Prayer.* Acquaint yourselves with the Perfections and Attributes of the eternal God; with his wonderful Works of Creation, Providence and Redemption; with the Glories and Offices of the SON OF GOD; with your own Sinfulness and Depravity; with the rich Blessings and precious Promises of the New Covenant; with the various Duties, Virtues, and devout Exercises of the *Christian Life*; with the State and Wants of your own Souls, and with your Obligations to God and your Redeemer; and in a Word, with all the important.

important Doctrines and Precepts of the Gospel. Endeavour to gain some clear and distinct Ideas of these various Parts of Religion; impress them deeply on your Minds, and often devoutly meditate upon, and live under a lively Sense of them: And treasure up in your Memories Sentences and Expressions suitable to the various Parts of Prayer, and relating to the several Parts of Religion: Especially be well acquainted with the Holy Scriptures; and store your Minds with a rich Treasure of Divine Expressions, suitable for Prayer, from thence. Hereby you wou'd be abundantly furnished with proper Matter for Prayer, and would be likely to obtain a good Measure of the Gift of it.

5. If you have not Abilities to conceive your own Prayers, and cannot attain to the Gift of Prayer, so as to express yourselves with Propriety before others, *make Use of some well pre-composed Forms of Prayer.* 'Tis much better to use well-composed Forms of Prayer than not to pray in your Families at all: At least, use such Helps for some Time, till you are able to do without them: For you shou'd not content yourselves with the constant Repetition of your Forms, without taking any Pains to learn to pray yourselves, and to obtain so excellent a Gift. If you are under a Necessity to use a set Form, yet endeavour
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to have such other Expressions treasur'd up in your Minds, as to be able to vary from it on special Occasions; and to utter some new Requests that arise in your Breast. It wou'd be much better to make Use of your Form only as a general Method in Prayer, rather than tie yourselves wholly up to it.

6. *Take Care that your Prayers be not so lengthy and prolix, as to become tedious and burdensome.* 'Tis much better that your Prayers be short and fervent, than lengthy and dull. *Long Prayers* can be but seldom continued in to the End, with Fervour of Spirit and Devotion of Soul: Devotion is apt to fail, and the Spirits grow weary before they are ended. Or if you that speak should be able to hold out with Fervency, yet you are in danger of tiring the Spirits of those that join with you; and of rendring the Worship burdensome, rather than delightful. Especially beware of lengthening out your Prayers by vain and needless Repetitions. This our Saviour has expressly cautioned against, *Mat. vi. 7. When ye pray, use not vain Repetitions, as the Heathens do; for they think they shall be heard for their much speaking: But your heavenly Father knoweth what Things you have Need of before you ask him.* Not that you should be so short, on the other Hand, as scarcely to allow Time to yourselves and others to get engaged in Devotion, before
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your Prayers are ended : Or, as if you imagin'd you cou'd not afford Time to pray, and that every Minute you spend in the Duty is lost : Both these Extremes must be guarded against.

V. DIRECT. *Let your Family-Worship be attended seasonably, constantly, and reverently : Particularly ;*

(1) *Attend it seasonably.* Early in the Morning, as soon as the Family are up, and can come together, let them be call'd to attend Family-Worship, before a Throng of worldly Cares and Business crowd in upon your Mind, and while your Spirits are fresh and lively. Don't plunge deep into Affairs on Earth, before you have first paid your Devotion to the God of Heaven, and implor'd his Blessing on all your Concerns, and afresh committed yourselves and all your Affairs to the Care and Protection of his kind Providence. And in the Evening, don't delay Family-Worship too long and till too late ; when perhaps a great Part of the Family are gone to Bed : Or, if they are up, are yet overcome with Sleep or Drowsiness ; and perhaps the *Master* himself is between sleeping and waking. So divine and spiritual a Duty as Prayer to God, the infinite Spirit, requires the lively Exercise of our own Spirits ; and cannot therefore be acceptably perform'd when they are benum'd with Sleep or Drowsiness. And

And that your Family-Worship may be attended *seasonably*, be careful to keep regular and seasonable Hours in other Respects: Particularly avoid that very bad *Practice* of sitting up late at Night, of wasting long Evenings in familiar Visits, and perhaps with licentious Company, till 10 or 11 o'Clock, or even till the Hour of Midnight; and then fetching it up in profound Sleep the next Morning. Persons who indulge such a Practice, not only invert the Order of Nature, which GOD has established, but they injure the three most important Interests they have in the World, *viz.* Religion, Health and Wealth. Such a *Practice* greatly unfits Persons for the Exercises of Piety and Devotion, is inconsistent with Family-Worship, and tends to overturn all good Order in the House. 'Tis destructive of Health: The Evening-Air, especially in the Summer and Autumn, is impure, and the Damps and noxious Vapours thereof are often the Means of Persons contracting lingering and incurable Diseases: But the Morning-Air is generally pure, sweet and refreshing; The Benefit of which is wholly lost, by being shut up in a Lodging-Room. 'Tis also destructive of Wealth: For the Morning-Hours being thus healthy and chearful, as well as cool and pleasant in the Summer, must be much the best Time for Labour, and to dispatch.

dispatch Business in : Those that are early at their Work, and improve the Morning Hours, will be likely to bring much to pass, and to make good Proficiency in Business, and consequently to increase in Wealth : Whereas wasting the precious Hours of Morning-Light in Sleep and Dozing on the Bed, postpones all Affairs, puts Persons back with all their Business, and is oft times the Means of bringing them to Poverty. So that if you have any Love to the Exercises of Piety, and Concern to maintain the regular Worship of God and good Order in your Houses, and any Desire to promote your most important Interests of Health and Wealth, be careful to keep regular Hours, and to be seasonable and early both in the Evening and Morning.

(2) *Let your Family-Worship be constant.* How often are we exhorted in the Word of God, to *pray at all Seasons* ; to *pray and not faint* ; to *continue instant in Prayer*, &c. ? which plainly teaches, that we ought to be constant in the Duty. Don't suffer any little Incident to put by Family-Worship ; but be careful always to improve your Hours for Prayer ; and be as constant and steady in it as you be at your Meals : For your Bodies may as well be supported without Food, as your Souls grow in Grace and Holiness without devout Prayer to God.

(3) *Let*

(3) *Let your Family-Worship be attended reverently and devoutly.* When the Family are call'd together to attend Family-Worship, *let them attend.* Let all Worldly Business and secular Affairs in the House be laid aside. It discovers great Irreverence and mere Trifling in the Worship of God, for some of the Family to be at Work in one Room, while others are at Prayers in another; or for some in the same Room to be employed in cooking, or in dressing or undressing themselves, in combing their Heads, &c. while the Master of the Family is busy in saying his Prayers: As if they thought it enough for him to carry on the Worship alone, without their concerning themselves with it; and if they are but in the Room, 'tis sufficient, tho' they join not in the Worship, either with their Bodies, or their Spirits. And very *irreverent* and even *profane* is it, for some to be whispering together, or at the Windows looking and gazing abroad, while the Worship goes on within: Or, as is common in the Evening, to lay themselves down and take a sound Nap. All such Things discover great *Irreverence*: They are shameful Disorders, which every Master of a Family ought to restrain, and rectify in his House. He should not only take Care that all the Family be call'd together, but shou'd exhort them to attend with *Seriousness* and *Devotion*;

Devotion; all, if they be able, either *standing* or *kneeling* before the great God, seriously considering, and heartily joining in the Petitions and Praises that are offered up to God; making them as truly their own, as if they offered them up with their own Mouths. And therefore,

VI. DIRECT. *Take Care that your Family-Worship don't degenerate into meer Ceremony and senseless Formality; but endeavour to keep up the fervour of Piety, and the true Spirit of Devotion therein; and to stir up and exercise those inward Graces, and those holy spiritual Affections and Desires that are necessary in Prayer.*

The *Graces* that are necessary to be exercis'd in Prayer, according to the several Parts of it, are such as these, *viz.* A *holy Awe* of God, and the most raised and exalted Conceptions of his Majesty, while we are *adoring* before him: *Deep Humiliation* and *Contrition* of Soul, and *unfeigned Sorrow* for our Sins, while we are *confessing* to the Lord: *Earnest Longings* and *ardent Desires* after the rich Blessings we need, and *humble Importunity* while we are *Pleading* for them: An *heartly Benevolence* and *tender Compassion* towards our fellow Men, and a *generous concern* for their Salvation and Happiness, while we are *Interceding* for them: *Sincere Gratitude* to our great Benefactor, and an *holy Rejoycing* in a Sense of his Goodness, while we are *celebrating his Praises*: An *humble Submission* to the

Will of God, a *cheerful Surrender* of ourselves to him, and *firm Resolutions* to cleave to him, while we are *Professing* to him: A *pious Zeal* for the Honour of his great Name, and *bearty Wishes* that he may receive from all his rational Creatures that Homage, Worship, and Praise that is his just Due, while we are *blessing his Majesty*; and then conclude with your *Amen* of Sincerity.

And now in Order to exercise such divine Graces and spiritual Dispositions in Prayer, you should always approach unto the Presence of God, and begin your Prayers, *considerately and thoughtfully*: Should turn your Thoughts upon the *Majesty and Greatness* of God, upon your own *Meanness and Unworthiness*, on the *infinite Worth* of those divine Blessings you are coming to seek for, &c. With such like Thought and Meditations, endeavour to engage your Hearts, and to compose your Minds to a praying Frame; that so you may not *draw near to God with your Mouths, and honour him with your Lips, while your Hearts are far from him.*

'Tis melancholy to think, with what little *real Devotion* of Soul, and with what great *Indifference* of Spirit, many, even those that are accounted the better Sort of People, go thro' the Duty of Prayer, and how much they mistake the Nature of it. They don't lift up their Souls to God therein. When they join
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with others in *social Prayer*, 'tis to be fear'd the chief of what they regard and attend to is, the Words and Manner of Expression in the *Speaker*, his Voice &c. without endeavouring to have their Hearts and Desires go along with him, and to make the Requests truly their own.

And is not one great Cause hereof, the Want of *serious Consideration*? They don't, like Men and rational Creatures, consider what they are about, nor what sort of Worship God requires of them, nor take any Pains to prepare their Hearts to seek him; and therefore 'tis no wonder if inward Graces and spiritual Affections are wanting in their Souls. Ever therefore approach into the Presence of God with *serious Consideration*, and not in a rash thoughtless Manner. Remember the Caution of the *Wise Man*. Eccles. v. 2. *Be not rash with thy Mouth, and let not thy Heart be hasty to utter any Thing before God; for God is in Heaven, and thou upon Earth*: And don't therefore offer to him the *Sacrifice of Fools*. But guard your Hearts, and watch over your Thoughts thro' the whole Duty; and not suffer them to be absent, or roving about upon vain Objects. Keep your Hearts intent upon the Duty whilst you are performing it; and not suffer other Things to steal them away, and thus interrupt and spoil your Devotion.

VII. DIRECT. *Implore the Aids of the blessed Spirit in the Duty of Prayer,* Several Texts of Scripture plainly prove the Spirit's *Aids*, and encourage us to seek them. As in *Zach. xii. 10.* God promised his People that in Gospe Times, *he would pour out on them a Spirit of Grace and Supplications.* Our *blessed Saviour* assures us that *our heavenly Father is ready to give his hol Spirit to them that ask him.* The Spirit is said *Rom. viii. 26.* *To help our Infirmities;* and tho we know not what to pray for as we ought, yet *the Spirit itself maketh Intercession for us according to the Will of God.* And *Jude, v. 20.* We are directed *to pray in the Holy Ghost.* His gracious Influences co-operate with, and strengthen our Endeavours, and Work suitable Graces in us in a Way perfectly consistent with the free Exercise of our own Capacities. As you desire therefore to obtain the Gift of Prayer, to pray in a gracious acceptable Manner, and have all your Pains and Endeavours to learn to pray succeeded, call in the Help of the Blessed Spirit, and depend on his gracious Influences.

And as you wou'd have your Petitions answered, offer them all up to God in the Name of *Christ Jesus* the blessed Mediator. *Whatsoever we ask the Father in his Name, we have his gracious Promise it shall be done for us.* *Whatsoever we do, either in Word or Deed, we must do all in his Name.* We

We must not only have a deep and humbling sense of our own Impotence, and of the Need we stand in of the Aids of the blessed Spirit, to strengthen us under our Weakness; but also of our great Sinfulness, and utter Unworthiness to come into the Presence of an holy God in our own Name; and our absolute Need of the Mediation of the most worthy Saviour, to render our Prayers and Services pleasing and acceptable to the Father. By him therefore always, thro' the Aids of the blessed Spirit, offer up the Sacrifice of Prayer and Praise to God; ever remembering that it is *thro' him we have Access unto the Father by one Spirit.*

VIII. *Set up Family-Worship as soon as you are settled in Family-State.* Enter into Family-State with a serious and deep Sense of your absolute Dependence on the God of Heaven for all needful Blessings; and therefore earnestly implore his gracious Presence with you, and the Smiles of his Providence upon you: Beg of him to repair to your Tent, to dwell under your Roof, to provide for you temporal Blessings, to enrich you with heavenly Graces, to succeed your lawful Undertakings, to prosper your Labours, to fulfil your Hopes, and answer your Desires.

Don't delay Family-Worship for the Present, in Hopes you shall be under better Advantages to begin it Hereafter: For if you neglect and

delay it for some Time, you are in Danger of continuing in the Neglect till it becomes habitual to you; and till it will seem no Ways amiss to you to live without Religion in your Families. Make haste then, and delay not to attend so important a Duty. But beware that you don't do it to be seen of Men, to shew your own Gifts, and to gain the Applause and good Opinion of others; but with a sincere Desire to glorify God, and to obtain his Presence and Blessing.

IX. *Use your own faithful Endeavours and the Means God has appointed to obtain divine Blessings as well as pray to God for them.* Not only pray to God to preserve you from Sin, but be careful to avoid the *Temptations* and *Occasions* of Sin yourselves. Not only pray that you may do your Duty, and keep God's Commands but do you yourselves study the divine Commands, and apply yourselves to the Practice of your Duty with Care and Diligence. Not only pray to God to work in you the important Graces of Repentance for Sin, of Faith in Christ and of Love to God; but also labour and strive to exercise these divine Graces yourselves. Think seriously on the abominable Nature of Sin; endeavour to affect your Hearts with a Sense of the Evil and Danger of it, to mortify the inward Affections of it in your Souls and to depart from the allowed Practice of it

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in your Lives: Study the Evidences of Christianity yourselves; endeavour to learn the Glories and Offices of Christ as therein revealed, and fully Assent to them, and to apply to him as your only Saviour, that you may believe on him with all your Hearts: And seriously contemplate the Glory and Amiability of the blessed God, and his various Goodness and Grace to Men, that your Hearts may arise in sincere Gratitude and Love to him. Thus use your own Endeavours to obtain divine Graces and spiritual Blessings as well as pray to God for them; at the same Time *Working out your Salvation with Fear and Trembling*, while you are depending on *God to work in you both to will and to do*. In temporal Affairs, you know it would be in vain, and even a Mocking of God, to pray to him to feed and cloath you, and yet neglect all prudent Care and honest Labour yourselves.

Just so it is in the Affairs of Religion: You must take Pains and use earnest Endeavours to obtain divine Blessings, to exercise spiritual Graces, and to practise *Christian Duties*; otherwise you sin against your own Prayers, and have no Reason to expect that God will hear you.

In a Word, maintain a Life and Conversation in the World agreeable to your Prayers, and becoming Men that indeed enjoy Communion
with

with God in sacred Duties. Don't be guilty of such palpable Contradiction and gross Absurdity, as to make a Shew of religious Duties in your Families, and yet live carnal and unholy, prophane and vicious Lives. *The Sacrifices and Prayers of such loose ungodly Livers, are an Abomination to the Lord; but the Prayer of the Upright is his Delight. And to those that order their Conversation aright, God has promised, that he will shew his Salvation.*

CHAP. III.

Helps for Family-Worship: Or Forms of Family-Prayer.

IF any Person shall be inclined to make Use of any of these Forms, it will be best to commit them to Memory: But rather than Family-Worship should be wholly neglected, because you cannot well retain them in Memory, I would advise you to take the Book and read one in a serious devout Manner in your Family, till you are able to do without it; tho' I would have none content themselves all their Days with any stinted Forms, without endeavouring to obtain the Gift of Prayer themselves.

A MORNING

A MORNING PRAYER.

OUR Father who art in Heaven, Thou hast given Life and Being and all Things unto us and to all Living: We would therefore every Day pay thee our devout Acknowledgments. Thou art worthy, O Lord, of the finest Praises and steady Obedience of Men and Angels: Who wou'd not fear thee, O thou King of Saints, for to thee doth it rightly belong? O that our Souls may be possess'd with deep Reverence of thy Majesty, and may we engage all our Powers in thy Praise and Service! Glory be to thy great Name, that we are so wonderfully and fearfully made; Glory be to thy Name for all the great Things which thou hast done for our Well-being in Life, and for our everlasting Happiness. We bless God for Jesus Christ and for the inestimable Privileges of his Gospel.-----Heavenly Father, we blush and are ashamed before thee, for that we have abused thy Grace, and debas'd our Natures, by sinning against thee! We beg the Pardon of all our Iniquities for thy Mercies Sake in the Name and through the Worthiness of Jesus Christ. And sensible of our intire Dependance on thee, we humbly look up to thee for thy Grace and Blessing: Create in us we pray thee, a clean Heart, and renew a right Spirit within us, and effectually
incline

incline our Souls to thy Service. We purpose, O Lord, to be thy Servants for ever may we have Grace given us to serve thee acceptably, in Righteousness and Holiness all the Days of our Lives : While we live, may we live to thine Honour. Give us Understanding in thy whole Will ; and enable us with Prudence and Faithfulness, to discharge the various Duties of our respective Places. Give us we pray thee, Steadiness of Mind, and an unshaken Resolution in the Ways of Virtue and Piety Lead us not into Temptation, but deliver us from Evil.--Deal out to us in thy Providence of the good Things of Life, as thou seekest needful and best for us ; and may we duly acknowledge God in all the Dealings of his Providence with us.

We thank thee, and bless thy holy Name for all the Comforts of Life ; particularly for the Protection and Favours of the Night past that we behold the Light of this Morning in so much Mercy : And we commend ourselves to the divine Care and Blessing this Day. May the Fear of God be before our Eyes all the Day long : And may the Blessing of Heaven attend us in all our various Ways and Employments ; and may Goodness and Mercy follow us all our Days.

We would rejoice in the divine Favours to all our Fellow-Men, and would humbly inter-

ed for them before thee. We pray for the
peace of *Jerusalem*: May the Church of our
Lord *Jesus Christ* be glorious in all the Earth.
We pray for Kings and all in Authority every
where, that they may be influenced so to dis-
charge their Trusts, that under their Admi-
stration, Men may lead quiet and peaceable
lives in all Godliness and Honesty. Espe-
cially, may those whom thou in thy Provi-
dence hast set to rule over us, in Church or in
State, be Ministers of God for Good to their
people. May Truth and Righteousness prevail
our Day, and in the Land and Place where
we dwell. Deal mercifully with the Afflicted,
Needy, and Sorrowful; favour them with di-
vine Supports, in due Time grant them Re-
lief; and bestow Covenant-Blessings upon all
that are dear to us.---Hear us, O Lord, in
all that we call upon thee for; and graciously
accept us and our Offerings, thro' the Mediation
and Worship of Christ, for thine is the King-
dom, the Power and glory for ever. Amen.

An EVENING PRAYER.

ALMIGHTY Jehovah, thou art most
glorious in thy Nature and unsearchable
in all thy Perfections; infinite in Understand-
ing, unerring in Wisdom and Rectitude, match-
less in Power, abundant in Goodness, and un-
changeable in thy Truth and Faithfulness;
the Fountain of all Being and Blessedness.
Thou

Thou hast created various Orders of intelligent Beings, with a Design that they might adore and serve thee, and be for ever happy in the Enjoyment of thee. Thou hast been pleased O God, to make us rational Beings, and we desire to employ all the Capacities of our Nature in thy Service.

We acknowledge before thee, most holy and righteous God, that we have sinned against thee: We have lost the primitive Purity and Rectitude of the human Nature, and are become sadly depraved in the Disposition of our Souls, and unholy in the Practice of our Lives, and have multiplied our Offence in thy Sight. O that we may be filled with unfeigned Sorrow and deep Relentings for all our Sins! Under a real Sense of this our Vileness and Misery, we would fly to the Blood of Christ, and to the Riches of Free-Grace in him for Pardon and Acceptance: For the Sake of the perfect Obedience and Intercession of thine own Son, we beseech thee, most merciful God, forgive us all our Sins, and restore us to thy Favour; and tho' our Offence have greatly abounded, yet let thy Grace towards us by Jesus Christ, much more abound to our Justification. Help us by a cordial Faith to receive the Son of God as our Saviour, and to obey him as the great Captain of our Salvation. Fill us with all the blessed Fruits of

divine and saving Faith. Renew us in the spirit of our Minds, and enable us to put on the new Man which after God is created in Knowledge, Righteousness and true Holiness. Fill us with an holy Fear of thy Majesty, with supreme Love to thee, the most excellent of all things, and with Delight and Engagedness in thy Service. Enable us to love our Neighbours as ourselves, and to be faithful and conscientious in the Performance of all relative and social Duties. May we ever do justly, love mercy, and walk humbly with God; and help us daily to abound in the Fruits of Righteousness, and to be growing up toward the Stature of perfect Men in Christ Jesus. Give us to experience the divine Sweetness and Satisfaction there is in a Life of true Piety and Godliness; and O that we may find Religion to be the best Thing, and God the greatest Good!

Bountiful God, accept our thankful Acknowledgments for Mercies received. The Cup of divine Goodness hath overflowed to us, and great hath been thy Faithfulness.---We thank thee for the unspeakable Gift of a Saviour, for the happy Advantages of the Gospel, and for all the Bounties of thy common Providence. We thank thee for the Protection of thy kind Providence over us another Day, and for the favours of this Evening; and would commit ourselves to thy Care and Keeping this Night;

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preserve

preserve us in the Night-Watches, give us Sleep and Rest, and may we see the Light of another Day in Safety; and when we awake may we still be with thee. Preserve us, while in an evil World, from the Snares and Pollutions of it: Make thy Grace always sufficient for us: From thy Fulness supply all our Wants, and ever feed us with Food convenient for us. May we ever maintain an humble Hope and Trust in thine All-sufficiency, and a becoming Submission to thy governing Providence.

And we pray thee, most merciful God, be gracious to all Mankind. Let the Light of the glorious Gospel shine into the dark Corners of the Earth; let all Nations be brought to the Knowledge, Belief, Worship and Obedience of the great Creator and Redeemer of the World; and may the Cause of true Religion be greatly advanced in all the Earth.---Evil smile upon, preserve and save the *British Nations and Kingdoms*;---Bless the *King* and all the *Royal Family*: Dwell with thy People in the Land;---Delight in our Prosperity, and defend us from sore Judgments. Bless our civil Rulers, may they be just, ruling us in the Fear:--Water our Churches, keep them pure and add to them daily such as shall be saved. Bless the Ministers of Religion: let the great Ends of their Ministry be abundantly answered.

in the Salvation of many Souls :---Compassionate and relieve the Afflicted and Distressed in Body, or Mind :--Provide for the Poor and Needy ; do good to our Friends; forgive our Enemies and reward our Benefactors.

And now, Oh Lord, we would afresh devote and give up ourselves to thee ; own us as thine ; use us as Instruments of thy Glory in the World. Help us to bear in Mind a deep Sense of the Shortness and Uncertainty of our Lives, and of the near Approaches of Death and Eternity, and O that we may be quickned to great Diligence in Working out our own Salvation, and in making seasonable Preparation for the Coming of the Son of Man, that so we may have Peace and Hope in our Death, and may receive the End of our Faith, even the Salvation of our Souls. We ask all in Christ's Name, to whom with the Father and Holy Spirit be ascribed the Kingdom, Power, and Glory both now and forever. Amen.

Form of Family Prayer for the MORNING.

INFINITELY blessed and most glorious Lord our God, we thine unworthy Creatures desire humbly to present ourselves before thee, this Morning in an Act of Family Worship. We admire and adore the most glorious Perfections of thy divine Nature, which render

der thee a suitable Object of our Love and Fear, our Faith and Hope, our Prayers and Praises. We would especially adore thy wonderful Condescension, manifested in allowing such guilty and defiled Creatures as we are, to approach thy sacred Presence, and encouraging us to worship before thee. We confess, O Lord, that instead of being admitted to thy Honour, and allowed this Privilege, we justly deserve an everlasting Destruction from thy Presence, and from the Glory of thy Power. We desire to take all our Encouragement from thine infinite Goodness, as exercised thro' thy all-sufficient Mediator of the New-Covenant, and to place our Trust in his atoning Blood and powerful Intercession, for being heard and accepted.

We humbly beseech thee, for his Sake, pardon and forgive our Sins which we acknowledge have been many and great and aggravated: Remember not against us the Corruptions of our Hearts, or the Sinfulness of our Lives, our Transgressions of thy holy and righteous Laws, or our Impenitence and Unbelief under the Calls of the Gospel; enter not in Judgment with us, for in thy Sight we are unable to stand: But grant us Redemption thro' the Blood of thy Son, even the Forgiveness of Sin according to the Riches of thy Grace. Interrest us in the sure Mercies of thine everlasting Covenant.

Covenant, and let them be our Portion for Time and for Eternity. That they may be so, we humbly pray, that, by the special Influences of thy holy Spirit, thou wilt work in us all those Qualifications which accompany Salvation. Grant us a truly humbling Sense of the awful Evil we have been guilty of in forsaking thee, and sinning against thee; and of the amazing Danger we have brought ourselves into: Teach us our Dependence on thy free Grace, for Deliverance from Guilt and Danger; and shew us how utterly unworthy we have rendered ourselves of it. Discover to us the infinite Excellency of the Way of Salvation thro' Christ; by thy Grace, overcome the Prejudices and Opposition of our Hearts against it; and incline and enable us sincerely and heartily to comply with it. Give us Hearts to mourn after a godly Sort for all our Sins, and actually to turn from and forsake them: Enable us to trust our Souls, with their eternal Concerns, in the Hands of Jesus who saveth from the Wrath to come; and let our Faith work by Love to God and Man, and produce true Holiness and Obedience. Sanctify us in all the Powers of our Nature; furnish us with all those Graces which constitute the divine Image on human Minds; and give us, in our whole Conversation to adorn that holy Religion we profess. Fill us with

all Joy and Peace in believing; and grant that we may go on in the Ways of practical Religion rejoicing, and may wax stronger and stronger therein.

Bless us in all the Relations we stand in one to another, as Members of the same Family; and make us Instruments of promoting each other's Comfort and Happiness, both temporal and eternal; and grant that our living together in one House on Earth may be a Means of preparing us to spend a happy Eternity together in thy Kingdom above. Let the Smiles both of Providence and Grace be continually on our House; let thy Covenant be established with our Family; and let wasting and destroying Judgments be kept off from us.

Do good to all our Friends and Neighbours, our Relations and Acquaintance; reward all that have shewn Kindness to us, and forgive such as have wronged us. Pity all that are under Affliction and Sorrow; teach them Profit by thy Corrections, and be thou entreated to remove them. Dwell at all Times in this Place; bless the Church and Congregation to which we belong, and thy Servant who ministers to us in holy Things. Save thy People throughout this Land from their Sins, and from thy Judgments; let the Seasons prove fruitful and healthy: Bless the Government immediately over us; succeed the

Ministry

Ministry of the Gospel; water and increase by Churches; and smile on the Means of Education. Deal very favourably with our Nation; bless the King in his Person, Family and Government; defend and prosper the Protestant Cause; pity and deliver such as suffer for the sake of Truth and Righteousness: Advance the Redeemer's Kingdom among Men; and grant him the Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession, that all Flesh may see the Salvation of our God.

We desire, O Lord, thankfully to acknowledge the Kindness of thy Providence in the numberless Instances of it. Blessed be thy Name that we have been preserved in Life amidst innumerable Accidents and Dangers; and that we enjoy so much Health in our Bodies, and Ease in our Minds; so much Plenty in our Circumstances, and Comfort in our Relations; and particularly that thou hast preserved us in the Night past, and brought us safely to behold the Light of another Morning. [We humbly beseech thee to keep us all this Day from Sin and Evil of every Kind: Let us be in the Fear of God all the Day long, and let us enjoy thy Favour. Direct us in all our Ways; preserve us in all our Goings; smile on the Labours of our Hands: prosper our lawful Undertakings; and give us this Day

Day our daily Bread.] *On Lord's-Day Morning, omit the foregoing Sentences included in Crotchets, and add the following.*

[Blessed be thy Name that we see the Returns of thine holy Day ; enable us to sanctify it ; and to employ it in divine Exercises and religious Services : Allow us to wait upon thee in thine House ; there afford us thy gracious Presence, and the quickening Influences of thy good Spirit ; help us to worship thy Majesty with holy Delight, Seriousness, and Reverence ; that so our Sacrifices may indeed be spiritual, and acceptable in thy Sight thro' Jesus Christ.]

Guide us, we pray thee by thy Counsel all our Days : Prepare us for the remaining Services of Life, and for all the Trials, Sorrows and Sufferings we may meet with. Support and comfort us under the Decays of Nature and the Approaches of Death : Order the Time, Manner and Circumstances of our Departure out of the World, in Mercy for us ; and receive us all at last to thine unchangeable Kingdom above : to the Praise of thy rich Grace in Jesus, the Mediator of the New-Covenant, to whom with God the Father, and holy Spirit be ascribed everlasting Praises. Amen.

A Form of Family-Prayer for the EVENING.

OH Lord our God, we adore thee as a most glorious Being, to whom belongs all possible Excellency and Perfection; the Almighty Creator, the constant Preserver, the bountiful Benefactor, and the all-wise Governor of the Universe: We are thy Creatures, daily upheld by thy Power, and supplied by thy Goodness; and thou art our Supreme Lord, and rightful Lawgiver, whom we are under the strongest Obligations to serve and obey.

We confess against ourselves that we are Sinners; great has been the Sinfulness of our Hearts, and numberless the Iniquities of our Lives. We have been too unmindful of thee, the Author of our Beings, and insensible of our Obligations to thee; we have frequently rebelled against thy Majesty, and disobeyed thy just and reasonable Commands; have ungratefully abused thy Goodness, and misimproved our Time and Advantages. We acknowledge we have hereby rendered ourselves unworthy of thy Favours, and very deserving of thy Judgments, both in the present and future Life: We desire deeply to humble and abase ourselves before thee, and to be sorry for our Iniquity;

quity; and we earnestly intreat that thou wilt not be strict to mark our Transgressions against us, and to deal with us according to the Desert of them. Thy Mercies, O Lord, are very great; thou hast revealed thy Readiness to pardon Sin, thro' Jesus Christ, who is the Propitiation for our Sins; for his Sake have mercy upon us Sinners, and freely forgive all our Sins, save us from deserved Judgments, and bestow all needful Blessings upon us. We pray, heavenly Father, that our Minds may be firmly established in the Belief of thine Existence, that we may have just Apprehensions of thy glorious Perfections, and a realizing Sense of thy over-ruling Providence and of our intire Dependence upon thee. Impress our Minds with a deep Sense of our Obligations to thee, and of the Reasonableness, Pleasure and Advantage of thy Service; convince us of the Folly and Danger of a Course of Sin and Wickedness; and enable us with unfeigned Sorrow to repent of, and turn from all our Sins: Deliver us, O Lord, from every carnal Lust and sinful Inclination; and may we, by the Influences of thy good Spirit, be renewed in the Temper and Disposition of our Souls: Persuade us to make Choice of thee for our God and Portion; and to accept of thy Son as our Prince and Saviour: Incline our Hearts unto thy Testimonies, and may we be fixedly resolved

resolved that we will be thy Servants, and the obedient Disciples of the Lord Jesus Christ: Cause that thy Fear and Love may continually be in our Hearts, and have a governing Influence upon all our Conduct: Beget in us an ardent Zeal for thy Glory, and a solicitous Concern to please thee in all Things; and may we ever have a lively Sense of thy constant, all-seeing Presence with us, and of our Accountability to thee; and may we be excited hereby to an holy Care to approve ourselves to thine acceptance in all our Conversation. Enable us to fill up our several Places, and to perform the Duties of the various Relations we are in, according to thy Will. Guard and secure us against the Assaults of our grand Adversary; save us from being overcome by the Temptations of the present World: Convince us of the Vanity of earthly Enjoyments; may our affections be weaned from Things here below, and placed on Things that are above: Make us duly sensible of our own Mortality, quicken us to Diligence in preparing for Death, and grant that we may have Peace in our Minds, and a well grounded Hope of a glorious and happy Immortality when we come to die; and may we be employed in thy Service and be happy in thy Presence for ever.

Do good in thy good Pleasure unto all Mankind; grant Oh Lord, that the Gospel may

may be preached to every Creature, and that the Kingdom of Christ may be extended to the utmost Ends of the Earth; Protect and purify thy Church in the World; dispose all Orders of Men unto, and assist them in the faithful Discharge of their respective Duties, and make them useful Blessings in their several Places; and may all nearly allied to us, partake of the Blessings of thy Goodness.

We thank thee, merciful God, for all thy various Goodness to us: We bless thee for our Being, for our Reason and Understanding for the daily Care of thy kind Providence, and for the Necessaries and Comforts of Life we enjoy: We give Thanks to thee for the Gift of thy Son, Christ Jesus, and for all the spiritual Blessings bestowed upon us thro' him [We thank thee for the Protection of thy Providence over us another Day, that thou hast preserved us in our various Ways, and brought us together in safety this Evening. 'Tis thou O God, that maketh the Outgoings of the Morning and Evening to rejoice.] *On Lord's Day-Evenings omit the foregoing Sentences included in Crotchets, and add the following.*

[We thank thee, Oh Lord, for the Favour of thine Holy-Day; for the Leave some of us have had to go to thy House, and to worship thee in a public and solemn Assembly Forgive our great short-comings in divine Services

ces, and accept us thro' a glorious Mediator; enable us to make a wise and spiritual Improvement of the divine Instructions we have been entertained with; may we not be forgetful learners, but Doers of thy Word. And may thy *Servant*, who is over us in the Lord, ever enjoy thy gracious Presence, and be rendered successful Instrument in thine Hand, of the living Conversion and Edification of many souls in this Place; render him more and more an able, faithful, and successful Minister of the New-Testament.]

We pray thee, O God, take the Charge of us this Night, save us from the Terrors of the Night; may we be refreshed with quiet Sleep in our Beds, and may we awake in the Morning, and render Praise to thee, our constant Keeper and Preserver. Ever dwell in our House, and may thy Candle ever shine on our Tabernacle; bestow upon us all needful Family Blessings; favour us with Health and Prosperity; especially let our Souls prosper and be in Health: Enable us to live together in thy Fear, and as Heirs of the Grace of God. O that we and our House may all know fear and serve the Lord!

[The Lord bless our Children; O that they may live in thy Sight; may they be restrain'd from Vice and Folly, and be filled with a Spirit of Seriousness and Piety: May they early seek

thee, the God of their Fathers, and be thou graciously found of them: The Lord bless them, and make them Blessings in their Day; and enable us to train them up in the Way they should go; and we pray thee establish thy Covenant with us, to be a God to us and to our's after us.]

Conduct us all, by thy good Spirit, in those Ways that are pleasing to thee, and enable us to persevere in the Ways of Well-doing until Death, and at last may we receive the Reward of faithful Servants. All these Things we ask in the Name, and for the Sake of the Lord Jesus Christ, our mighty Saviour and Redeemer; unto whom with thee O Father, and the Holy Spirit, be Glory, Honour and Praise. World without End. Amen.

Grace before Meat.

MOST glorious God, thou art the Fountain of Life and Happiness, the Giver of every good and perfect Gift; we pray thee be merciful to us, forgive us all our Sins sanctify our Natures, and form us for thy Service: Grant us thy Blessing with all our Enjoyments; bless to our Refreshment the Fruits of thy Bounty in Readiness: May we ever maintain a Sense of our intire Dependence on the
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for all our Good Things; and enable us to improve them all to the Honour of thy great Name, for Christ's Sake. Amen.

Grace after Meat.

WE give Thanks to thy great Name, most bountiful God, that we are yet alive, and are favoured with so many of the Comforts of Life. 'Tis thy Visitations that constantly preserve us. 'Tis from thy Fullness that we derive all our good Things. We praise thee in particular for the Table-Comforts we have now received; continue still thy Care over us and Bounty to us; and may we live to the Glory of our great Benefactor. Pity the Afflicted, provide for the Poor and Needy; and bless thy People every where for Christ's Sake. Amen.

C H A P. IV.

Motives for Family-Worship.

YOU have in the foregoing *Chapters* seen something of the *Reasonableness of Family Worship*, have had some *Directions* set before you for due Performance of it, and some *Helps and Advantages* put into your Hands for your Assistance in it: And now to convince you of the Importance of this Duty, and to awaken

and engage you to a serious and constant Attendance of it, consider these *following Things*.

I. *It would be the Way to honour and glorify the great and blessed God.* You profess to believe the Existence, Presence, Greatness and Authority of the blessed God: You acknowledge yourselves his Creatures, that he has made you to glorify, serve and enjoy him: And you are desirous to be accounted his Servants. And is it not one great and special Way of worshiping God, one great Part of the Honour and Praise you owe to your Maker, to worship him socially with all your House? Since God has formed you into Family-State, and made you and yours the Members of such a near and endearing Society, what a becoming Honour must it be to his great Name, for you to unite together in devout Acts of Worship, of Prayer and Praise to his Majesty? Don't you and your Houses constantly depend on the Care and Protection of his kind Providence; don't his Bounty constantly supply you with all your Enjoyments, and you daily partake of his Goodness and Salvation? And don't his Candle continue to shine on your Tabernacles? And don't he then justly expect some Return of Prayer and Praise, some joint Acknowledgments from your whole Household, for all such divine Favours and Blessings you mutual and liberally share in? How is God glorified by you

your Families, and where is the Honour due to his great Name for all his Salvations and Kindnesses vouchsafed to your House, if devout Prayer and Praise be neglected in them? Do you desire to be accounted the Servants of God and the Disciples of his dear Son, and to have your Houses esteemed *religious Families*, and yet be content to live without the Worship of God in them? What a Contradiction and Absurdity would this be? O that as becomes the Servants of the great God, you would be concerned to live in his Fear in your Houses, and to maintain his devout Worship in your *Families*, that God may be honoured and glorified by your whole Household!

II. *The devout Worship of God in your Families would tend directly to promote their Spiritual Good.* It would be a likely Means to keep up a Sense of God and of divine Things, and to promote a Spirit of Seriousness and Devotion in the Hearts of all the Members of the Family; and to save them from that Forgetfulness of God, and Tho'tlessness about divine and eternal Things, they are in Danger of. Where the Worship of God and all religious Exercises are neglected in a Family, alas what Danger are the Members of it in, of losing all Sense of divine Things, and of having all Concern for the Honour of God, and for their own Salvation wear off from their Minds; yea and of giving

themselves up to a Life of Profaneness and Wickedness!

Earnest Prayer to God is also a likely Mean to obtain divine Blessings for your Families *The effectual fervent Prayer of a Righteous Man availeth much.* Devoutly and earnestly to pray with and for your Families, as *Abraham* did for *Ishmael*, *O that they may live before thee* would be a likely Way to obtain divine Grace and spiritual Blessings for them. God would hopefully hear you on their Behalf, as he did *Abraham* for his Son, and would graciously become their God, and own them as his Children. They would then be taught the Knowledge and Fear of God, and to adore and worship their Maker; and thus they would be in the Way of a Blessing: and God would hopefully sanctify them, and form them for his Praise. And shall not this *Consideration*, the Promoting and Advancing the spiritual Good and eternal Interests of your Households, effectually engage you to begin and carry on the devout Worship of God in your Families.

III. *It would be a most likely Way to enjoy Prosperity in your Families and to advance their temporal Interests:* The Way to obtain the Presence of God with you, and his Blessing on all your Affairs. How solicitous are your Cares and Concerns for the Good of your Households. How incessant are your Labours in providing

for them! What Toils and Hardships do you endure, and what unwearied Diligence do you use in laying up an Inheritance for your Children after you! How desirous that their Lives may be prolonged, and that they may be favoured with agreeable Circumstances in Life. And what Grounds have you to expect that these *Desires* should be answered, unless you devoutly worship God with them? You are taught, and without doubt acknowledge it as a great Truth, that the Blessing of the Lord maketh rich; and that the Smiles of his Providence alone can succeed our Labours, and make our Affairs to prosper. And now is it not the most likely and sure Way you can take, to obtain the divine Presence, and to enjoy the Smiles of his Providence, for you with all your House humbly to acknowledge your intire Dependence upon him, to commit yourselves and all your Concerns to his Care and Keeping, and and to implore his Blessing on all you have?

God has been wont in ancient Times remarkably to bless and prosper the outward Affairs of those Families that devoutly worshipped him: How greatly did he bless the Families of *Abraham*, *Isaac* and *Jacob*; how exceedingly did he multiply and increase their Substance because they obeyed his Voice, and devoutly worshipped him? Yea for the Sake of *Jacob* and *Joseph*, those Persons of eminent Piety

Piety, God was pleased to bless the House where they sojourned. *Laban* acknowledged he had learned by Experience, that God had blessed him and greatly increased him for *Jacob's* Sake. And for *Joseph's* Sake the Blessing of the Lord was upon all that *Potiphar* had in the House and in the Field. And when the *Ark* of God, that sacred Instrument of divine Worship, was only lodged at the House of *Obed-Edom*, God greatly blessed his House and all that pertained to him because of the *Ark*. To the Man that feareth the Lord and delighteth greatly in his Commandments 'tis promised, *Psal. cxii. 1, 2, 3. that his Seed shall be blessed, and be mighty upon the Earth; and that Wealth and Riches shall be in his House.* And tho' these Promises are not absolute, and you cannot be sure that God will deal thus with you, yet 'tis certain, that *Godliness is profitable unto all Things, having Promise of the Life that now is, and of that which is to come.* 'Tis certain, that to fear and serve God with your Household is the only Way to obtain his Blessing on all your Enjoyments: 'Tis a sure Way to engage the Almighty on your Side; to have him take a gracious Care of you and yours in the World, and to bestow on you and them those outward good Things that he sees most suitable and best, and most conducive to your truest Interest. And how great a Privilege,

how

how inestimable a Blessing would this be!

IV On the other Hand *consider*, that if you neglect the Worship of God in your Families, *what sore Judgments he may be provoked to bring upon you!* How easily can he send sore Sickness and Distress into your Houses, and cut off the Lives of those that are near and dear to you, and at once disappoint your Hopes concerning them! And how cutting would the Thought be, that you had trained them up in the profane Neglect of serious Religion; and had never taught them by your own Example devoutly to worship their Maker, nor earnestly prayed with and for them; and now all Opportunities therefor are come to an End! How easily can the *Almighty* walk contrary to you in all your Affairs; how easily blast all your Hopes, and frustrate all your Endeavours, and distress and perplex you on every Side? And have you no Dread of such divine Judgments? No Fears lest a righteous God thus pour out his Wrath on your Families, if you neglect to call on his Name?

V. *Devout Worship in your Families is the Way to advance your own mutual Comfort and Satisfaction, and to increase and refine your Joys and Friendship together.* For the Members of a Family zealously and piously to engage in the Worship of God, and in the noble Services of Religion,

ligion, to unite their fervent Addreffes and Supplications to the Father of Mercies for the common Bleffings they all need; to confider each other's Cafe, Wants and Burden as their own, and to be touched with a feeling tender Senfe of them, to pour out their mutual Complaints, and to plead together as for their own Souls; and, with a joyful Senfe of the Mercies they all partake of, to offer up the united Praifes and Thankfgivings, O what Tendency has this to endear their Hearts one to another in the ftrongeft Affection and pureft Friendship! Thus to mingle their fervent Prayers, their joyful Praifes and folemn Vow how fweet muft it render their Communion what Relief and Support muft it afford them under Sorrows and Afflictions, and what Hope and Trust in the All-fufficiency of God and in the precious Promifes of his Word. And what mutual Helps may the Members of fuch a religious Family be to one another in the *divine Life*: With what Chearfulnefs and Satisfaction may they walk together in the heavenly Road; and what pleafant Society and Converfation may they enjoy together. Upon a fuch Accounts how great muft be the Comfort and Satisfaction of fuch a Family. What Reason is there to fay

- ‘ Bless’d is the pious House,
- ‘ Where Zeal and Friendship meet ;
- ‘ Their Songs of Praise, their mingled Vows,
- ‘ Make their Communion sweet.

VI. To move and excite you to take Pains to learn to pray, and to obtain the Gift of Prayer such a Measure as to be able to express ourselves decently and properly before others, *consider what a noble and excellent Gift this is, and how many Advantages there are attending it.* We are required 1. Cor. xii. 31. *To covet earnestly the best Gifts :* And surely the Gift of Prayer, which we maintain divine Intercourse with Heaven, is one of the best of Gifts. What can be more desirable than to be able to address your *heavenly Father* in a Variety of suitable Expressions, as well as in a devout Manner, upon all Occasions, and on the several Parts of Religion ? To be able to utter the Wants and Desires of your own Souls and of those that join with you, in holy and proper Language, and to enforce your Petitions by pleading the various Arguments of the Gospel ? How happily would *this* tend to edify yourselves and your whole Households, and to promote a Spirit of Seriousness and Devotion among them ? How much more delightful and entertaining would such *Prayers* and such *Worship* be to the Family, and those that join with you, than only the constant Repetition of
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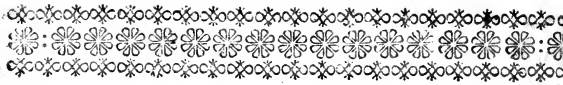
the same Words? And tho' we would have you by all Means use a *precomposed Form*, rather than not pray in your Families at all; yet we would by no Means have you content yourselves with a *stinted Form*, without taking Pain to obtain the Gift yourselves. And 'tis comparatively easily obtained by serious Minds and those that have a real Sense of Religion. If you were Persons of real Seriousness; if you loved the Worship of God, and devoutly prayed to him in *Secret*, you might easily obtain considerable of the Gift of Prayer, even tho' you were Persons of but moderate natural Abilities and Memories. You might obtain it by Study; by acquainting yourselves with the various Parts of Religion and the Word of God by observing your own Hearts, and the Frame, Desires and Wants of your own Souls; by treasuring up suitable Expressions in your Minds; by taking special Notice of others that are well gifted in Prayer; by making your first Attempts, to pray before others, with but one or two of your intimate Friends, and desiring them to tell you your Mistakes; and by praying to God for his Spirit to assist you, and his Blessing to succeed all your Endeavours.

And if you could by these Means obtain a good Measure of the Gift of Prayer, how much more honourable and beautiful would it render your Worship in the Eyes of the World

When

When the Master of a Family offers his Petitions and Praises to God in the Name of all that are present, with a Fluency of devout Sentiments and Language, and in a decent Manner, how much Credit does this do to our Profession? And how clearly does it shew that there is Something *divine* and *heavenly* among us? And *this* would be to serve God with your Best; and would shew that you don't do the Work of the Lord negligently, but that you take Pains to pay him the best Worship you are capable of, and to improve the Talents God has given to you in the best Manner in his Service. O that such Considerations might engage you to use your utmost Diligence and faithful Endeavours to obtain the Gift of Prayer! And may the God of all Grace succeed all your Pains, and smile upon our Attempts!





II. P A R T.

O N T H E
E D U C A T I O N

O F

C H I L D R E N

A N D

FAMILY GOVERNMENT.

A Wise and good Education and Govern-
ment of *Children* is of great Importance
and tends most directly to advance their *own*
best Interest, to render them Comforts to their
Parents, and Blessings to the *Common-Wealth*
but especially to prepare them to be valuable
Members of the *Church of Christ* in the World
The Age of Childhood and Youth is very im-
pressible; and most People retain a lasting
Tincture from those Principles and Customs
that are first instilled into them, and which
the

they early imbibe. The peculiar Tempers and Manners of their whole Lives very much arise from, and are greatly formed, and directed by the Method of their Education: And the unhappy Mistakes and wrong Methods too many *Parents* fall into, and the Neglects they are guilty of, lay an unhappy Foundation for their *Children's* bad Conduct and Ruin; and for their *own* Grief and Sorrow concerning them. All *Parents* therefore should be most solicitously concerned for their *Children's* Education, and should use their most faithful Endeavours to give them the *best* they are capable of; carefully *training them up in the Nurture and Admonition of the Lord.*

SECTION I.

The Way in which Children must be educated.

I. **E**DUcate them in the Way of Knowledge. Knowledge in *rational Beings* is most necessary, and lays a good Foundation for Religion and Virtue: Without it the Heart cannot be good, the Faculties of the Mind can't be improved, nor the Actions of Life be directed in a rational Manner. As soon therefore as your *Children* are capable, endeavour to lead them into the Knowledge and Acquaintance of Things. Early inform and instruct

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them

them in some of the common Affairs of Life and in Things natural and moral, useful and entertaining, which yet they are in Danger of being ignorant of, if uninstructed. Encourage and cherish an inquisitive Disposition in them; indulge them the Freedom of asking you Questions concerning the little Thing that come into their Minds, and give them the most instructive satisfying Answers you can. As their Capacities open and enlarge, endeavour to enlarge their Notions and Ideas of Things. Often tell them some pleasing Stories that shall engage their Attention; especially some of those remarkable Providences recorded in the *holy Scriptures*.

And, that they may be under Advantage to gain Knowledge themselves, carefully instruct them in the *Art of Reading*; that so they may be capable, as soon as they arrive to Year of Understanding, of conversing with the *holy Scriptures* and other good Books, and thereby of improving their Minds, and increasing their Acquaintance with the Things of God and Religion, as well as with Things moral and civil. Many Persons, for want of good Instruction when they are young, are such miserable poor Readers when they are grown to be Men and Women, that they can hardly read their Bibles so as to make Sense of them, and can get little or no Good by the most use-
fu

ful Books that are put into their Hands. Look upon it then most necessary to lay out something for the *Schooling* of your *Children*, if you live in Places and Neighbourhoods where it can be had ; if not, take the more Pains to teach them at home, that if possible they may become good Readers. What a wonderful Help would *this* be to them, to gain Knowledge and Wisdom.

II. *Educate them in the Way of Piety and Devotion.* Teach them that there is a great God above them, who has made both them and all other Beings, and who brings to pass and effects all the wonderful Things which they behold ; such as the *Sun*, *Moon* and *Stars* in their Courses, the *Earth* and *Seas*, *Storms* and *Tempests*, *Thunder* and *Rain*, and the like. Shew them that this great God continually takes Care of them ; that he upholdeth them in Life and saves them from Death ; that he grants them Health, and restores them when they are sick, and provides for them all their good Things : And shew them that this great God sees them at all Times, and observes them in all their Ways, and knows all they think, all they speak, and all they do.

Instruct them also in the universal Dominion and Authority of the blessed God ; that as he is the Maker, so he is the Lord and Ruler of Heaven and Earth, of Angels and Men ;

Men; and endeavour to possess their Minds with a Sense of his Greatness and glorious Majesty, and of their Obligations to him, that so they may fear and honour him, and be sensible what a dreadful Thing it would be for them to sin against him, and to deserve his Anger.

Teach them also that God is a most good and *merciful Being*; that he loves them that fear, love and serve him; that he will own them as his *Children*, and bestow the richest Blessings on them: And thus lead them to conceive of God, not only as the greatest, but also as the best of *Beings*, as their *heavenly Father*; and that they ought to love and serve him; to pray to him for all the good Things they need, and to give him Thanks for all the Favours they enjoy.

Teach them also that they are *sinful fallen Creatures*; that they have corrupt Hearts which incline them to Evil; that they have often offended God, and broken his holy Commands and justly deserved the Anger of their Maker.

And exhort them to humble themselves before God for all their Sins and Follies, and earnestly to beg his Pardon and Forgiveness.

In the next Place; you should endeavour to lead them to an Acquaintance with *Jesus Christ* and with the Way of Salvation by him. Inform them who he is, even the Son of God who dwelt in Glory with God his Father before

fore the World was made"; that he came down from Heaven, and dwelt among Men on Earth in the humble Form and Likeness of Men; that he wrought *great Miracles*, preached *divine Doctrines*, promised the Pardon of Sin, and the Favour of God to all that would truly repent and believe; that he expressed the most tender Regard to *little Children*, called them his *Lambs*, and took them up into his Arms, and blessed them; that he died for our Sins, and arose again, and ascended up into Heaven and dwells in Glory and Blessedness with God his Father; but still bears an affectionate Good-Will to his People here on Earth, and pleads with God to be merciful to them, and that all who are truly sorry for their Sins, who believe in, love and obey him, he will own them as his *Friends*, and bestow Salvation on them: Exhort them therefore to give up themselves to *Jesus Christ*, and to obey and trust in him as their *Saviour*; to be sorry for their Sins, and confess them before God; to pray to God to forgive them for *Christ's* Sake, and to give them his *holy Spirit* to renew their Hearts to Holiness; to enable them to love God and Christ, to do their Duty to their *Parents*, and to all about them, and to live a new Life of Obedience.

Teach them also something of the Life to come; that *Jesus Christ* will come again, and

and raise the Dead, and judge them all according to their Works; and will then condemn the *wicked* to an awful Punishment in *Hell*; but receive the *Righteous* to *Heaven*, to a State of perfect Holiness, and of the greatest Happiness. Endeavour, by such Instructions as these, to gain them over to a Life of real Piety and serious Godliness.

III. *Educate them in the Way of Obedience and Subjection to yourselves* *. This is so important a Duty, that God made it one of the express Commands of the *Decalogue*: *Honour thy Father and thy Mother*: And to engage *Children* to do, he annexed the Promise of *long Life* to it. a Blessing which *Children* are very desirous of. *Parents* should indeed be careful to command their *Children* nothing but what is fit and reasonable: And when they have once given *them* such Commands, they must take Care that *they* observe and do them; otherwise their *Children* will soon learn to pay little or no Regard to their Orders.

And *Parents* should *order* and *bid* their *Children* do what they would have them; and not barely ask them and beg of them to do it; by which Means *they* seem to treat their *Children* almost as if they were their *Equals*, and to suppose

* Note. In some Parts of this Treatise on Education, considerable Use is made of Dr. Doddrige's excellent Discourses on this Subject.

pose, that they may use their own Pleasure in obeying them or not.

And when you have directed them to do a Thing, don't suffer them to shift it off to another, unless they have some special Excuse to make : Nor should you indulge them in a direct Opposition to your Will, tho' it be in little Things : For by such Means you will quite lose your Authority over them, and train them up to a Habit of Disobedience.

Endeavour to convince your *Children* how incapable they be in their younger Years, of guiding and directing themselves ; and that God hath therefore committed them into your Hands, and that they ought to be subject to your Authority. And tho' you should be by no Means, morose and austere with them, but should be pleasant towards them, and indulge them a chearful Freedom with you, that they may love you, and delight in your Company ; yet you should not suffer them to be impudent and unmannerly towards you. And you should particularly teach them *Silence*, and *Reserve*, at proper Times, and before *Company*, and not suffer them to be some of the chief *Speakers*, nor to ingross a great Part of the Conversation. Let them be seen and not heard in the Presence of their *Betters* : This will be of great Service to them, as it will teach them the Government of their Tongues, and keep them from being over *talkative* ;

ative; which is a Fault that renders some *Persons* very troublesome in Company, as well as makes them appear quite mean and contemptible.

IV. *Educate them in the Way of Benevolence and Goodness.* Endeavour to instil into them Principles of universal Charity and Good-will to their *fellow-Creatures*; and to form them to a kind, friendly, peaceable Disposition and Conduct to all. Shew them that God hath made us all of one Blood; and that all Mankind of every *Nation* and *Denomination*, are related to them by the Ties of Nature and Humanity. that God himself is most good and kind to all his *Creatures*, and has especially so loved the sinful Race of Man as to give his own Son to die for them. By such like Considerations excite in them Sentiments of Love and Charity, of Kindness and Compassion to all about them. An hearty Love to, and a generous Concern for the Happiness of their *fellow-Creatures* prevailing in them; will be a powerful Principle and a kind of *internal Law* in their Souls, to guide them right in all their Actions to others.

Children must be warned and cautioned against an unkind and unfriendly, hateful and revengeful Temper and Conduct; and should not in the least be encouraged or allowed in Hatred and Revenge, Quarrelling and Fighting; or in being ill-natured and morose to

wards their *Fellows*: But you should labour to convince them how mean and odious such things render them; and how much better and more honourable it is, to be peaceable and forbearing, to pass over Affronts, and to govern their Spirits, than it would be to avenge themselves, to render Evil for Evil: And excite them hereto by the Example of *Christ*, who when he was reviled, reviled not again. The Practice of many *Parents* and *Nurses*, of teaching little *Children* to strike and beat whatever crosses them, is very wrong, and has a direct Tendency to learn them a Habit of Revenge, from their earliest Age. And most rude and barbarous would it be in *Parents*, to advise and direct their *Children*, whenever others abuse or wrong them, not to bear it; but give them their Pay, and make them afraid of them. Instead of such hateful inhuman Instructions teach them the amiable Lesson of the Gospel, not to be overcome of Evil, but to overcome Evil with Good.

Shew them also the *Odiousness* of a selfish Temper; and encourage them in a Willingness to impart to others, something of what is pleasing to themselves: Especially encourage in them Sentiments of Compassion to the *Poor*, and Acts of Kindness and Charity to the *Needy*; and to give something out of the little Stock you allow them to call their own, to such as are in Want: And frequently make them the Messengers

Messengers of your own Deeds of Charity to the *Poor*, and convey your *Alms* by their Hands 'Tis hardly to be imagined, that Children thus bro't up, would in the Advance of Life, prove *injurious* and *oppressive*.

V. *Educate them in the Way of Diligence and Prudence.* Early assign them some Employment and Business, suitable to their Age and Ability, either in Learning or Labour; and endeavour to keep them steady, diligent and industrious therein. Don't bring them up for several Years in *Idleness*, nor suffer them to stroll about in a loose vagrant Manner; by which Means they will be likely to become so slothful, fickle, slippery and deceitful, that you can have no Dependence on them, and can keep them steady to nothing: And it exposes them to innumerable Mischiefs and Dangers, and to almost all Kinds of Snares and Temptations. *Children* are busy active *Creatures*: It would be one of the severest Punishments to them, to oblige them to sit still and do nothing. Endeavour therefore to employ their active *Genius* about something that is useful and profitable. Bring them up to Business from their very *Childhood*; Assign them some Business, and teach them to be active, ready and expert in it. And when they have diligently improved their Hours for Business, allow them some proper Time for Recreation

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for too great Restraint and too close Confinement will be hurtful to them.

And not only teach them to be thus diligent and active in Business; But also to be *prudent* and *thrifty*, *careful* and *saving* in all their Affairs. Many, having been brought up in a flottering, wasteful, careless, imprudent Manner when they were young; have carried the same Temper with them throughout their whole Lives: Thro' Carelesness and Negligence they waste what they have, and lose a great Part of the Fruit of their Labours. And by the same Means they generally become uncomfortable *Neighbours*, and poor Members of the *Common-wealth*. Teach your *Children* therefore to be prudent and thrifty; and to suffer nothing to be lost thro' their own Carelesness and Negligence.

VI. *Educate them in the Way of Righteousness, and Honesty.* Teach them to be just and fair, in all their Concerns with Others: And caution them against all Kinds of Injustice, especially against *stealing* and *pilfering*, robbing Other's *Gardens* and *Orchards*, or taking any Thing that don't belong to them, and converting it to their own Use; shew them how wicked *this* would be, what a direct Violation of the strict Command of God, and how odious in the Eyes of the World: And thus breed in them an Abhorrence of so hateful a Vice. Early

teach them our Saviour's *golden Rule of Equity* and direct them how to apply it: *All Things that ye would that Men should do unto you, do ye so to them likewise.*

VII. *Educate them in the Way of Truth and Sincerity.* Shew them the great Importance of *Truth*, and endeavour to form them to a *Love* of it. And to encourage them always to speak the *Truth*, tho' they thereby discover their own Faults, be less severe with them than you would be, if they should go about to conceal them with a *Lie*. And whenever you catch them in a direct *Lie*, express your *Horror* of it, and shew them how much you are amazed at them, and how greatly you are displeas'd with them.

Discountenance in them also all Kinds of *Equivocation*, and those sly *Tricks* and *Artifices* whereby they learn to impose upon, and deceive one another. If they are indulg'd in *Habit of Falshood* and *Diffimulation* when they are young, they too often practice them when they are grown up. Shew them how much more safe and honourable it is, to maintain the *Truth*, and to be sincere in all their *Converse*; than to walk in *Disguise* and *Hypocrisy*: Especially shew them that *lying Lies* are an *Abomination to the Lord*, but such as are *truly* are his *Delight*.

VIII. *Educate them in the Way of Humility*
Endeavour

Endeavour to form them to an humble, modest, condescending Temper and Deportment to all Mankind. Teach them to carry themselves respectfully to *Superiors*, and to honour them in all proper Ways: Don't allow them to assume Airs of Insolence and Haughtiness to *Equals*, nor a scornful imperious Behaviour to *Inferiors*; nor suffer them to usurp too much Authority over *Servants* in the Family, nor be too forward to controul and order them.

Don't suffer them to despise the *Poor*, nor to scoff at Persons in low Circumstances of Life, in mean Apparel, of odd and aukward Behaviour, or under-witted: Shew them how base it would be to make a Game and a Derision of such; and that they ought rather to pity them, and to bless God that they ben't in the like unhappy Condition themselves. If young People are allowed to tyrannize over such Sort of Persons, the Humour often sadly grows upon them, till it diffuses Insolence and Arrogance in their Behaviour to all about them. Endeavour then to check their Pride and Vanity: Caution them against an high Conceit of themselves, against boasting of their own Things, and a lofty disdainful Behaviour towards Others. *A proud Heart and an bigb Look, are an Abomination to the Lord.*

IX. *Educate them in the Way of Self-denial, and in a due Restraint of their Humours and Passions.* It would tend greatly to secure an advance the Peace and Serenity of their Minds and the Contentment of their Lives; to be able to controul and govern their own Appetites, Humours and Passions: They will then go thro' the World with much less Vexation to themselves, and Disturbance to Others. Do not then gratify their Appetites and Humours, nor indulge their Inclinations in every Thing they have a Fancy for; but if you judge it unfruitful for them, deny them, and teach them to be quiet without it. And never suffer them to gain their Point by Clamour and Obstinacy; for *that* would be to reward them for the very Thing, for which they ought to be severely reprimanded. And if they are resolutely set upon a *Trifle*, they ought sometimes for that very Reason to be denied; to teach them more Moderation for the Future.

And when you undertake to correct them for a Fault, or for their wilful, factious Temper; go thro' with it, and make them yield.

If, for the sake of Peace, and rather than have a Noise, you yield to your *Children*, and gratify them in every Thing they are violently set upon; and if when you begin to correct them for a Fault, yet as soon as they set up their Wills, and appear obstinate, and

stubborn

stubborn, you should forbear, and begin to
smooth and flatter them ; you would soon make
them obstinate, wilful and humourfome to
an intolerable Degree ; and would create
yourselfes more Trouble and Vexation with
one such ungoverned *Child*, than Others have
with a whole Family that are kept under
good Subjection. And Persons that are brought
up in their younger Years in the Indulgence
of such perverse Humours and ungoverned
Passions ; too often retain the same unlovely
Dispositions, when they are grown to be Men
and Women, and prove very rough and un-
pleasant in their Tempers, very apt to be re-
solute and set in their own Way, and to be
contrary to Others ; by which Means they
become uncomfortable *Neighbours*, and trou-
blesome Members of Society, as well as often
greatly trouble their own Houses. While your
Children therefore are young, and their Reason
weak, but Passions strong ; use a prudent Care
to repress the Exorbitances and Violence of
them, and to teach them Self-denial and
Moderation ; and to form them to a peaceable,
gentle, yielding Disposition and Behaviour.

SECTION II.

The Method to be observed in the Education of Children.

I. **I**NSTRICT your Children with great Plainness; in the plainest Things of Religion, and by the easiest and plainest Words. While they are but *Babes*, feed them with *Milk*, i. e. with the most obvious and vital Truths of *Christianity*, but reserve the strong *Meat* for maturer Age. It would be very preposterous to go about to teach them some of the most abstruse and misterious Points of *Divinity*, or Matters of *doubtful Disputation*, before we have taught them common and plain *Christianity*; or to make them zealous *Episcopalians*, or *Presbyterians*, rigid *Calvinists* or *Arminians*, before we have made them *Christians*. Endeavour to make them serious and real *Christians*, and not *Zealots* and *Bigots*.

Instruct them in such plain important Things as these, viz. in the Knowledge of God who made them, and of *Jesus Christ* the Saviour; in their own Sinfulness, and the Necessity of their Pardon and Sanctification; in the Duties of Faith and Repentance, of Love and Obedience, of Prayer and Praise to God, and of Goodness and Righteousness to Men. Shew them that they are hastning on to Death and Judgment,

Judgment, and must be happy or miserable forever according as they are found at last, good or bad. And teach them such plain and vital Truths in the plainest Manner, and by the most easy familiar Expressions; otherwise you will speak to them in an *unknown Tongue*, and teach them only Sounds and not *Ideas*.

II. *Teach them the Things of Religion in a serious devout Manner.* There is a Proneness in our Nature to trifle with the sacred Things of Religion; and you should therefore endeavour to guard your *Children* against it, lest they get a Habit of dealing in the great and solemn Things of Religion, without any Seriousness and Reverence. Don't Indulge yourselves in careless Airs, and an unconcerned Negligence when you are teaching them the Things of God; but speak to them with a becoming Awe of God on your own Spirits; and in such a serious devout Manner, as shall best tend to make them serious, and to affect their Hearts with a Sense of divine Things.

III. *Teach them the Things of God and their own Salvation in a tender affectionate Manner.* Don't appear harsh and unpleasant with them, while you are instructing them in divine Things, nor reproach them with their Dulness and Backwardness; for this would be the Way to prejudice them against your Instructions: But endeavour in a soft, tender Manner to win and engage

engage them to mind Religion. In suitable Ways express your tender Concern for them; and let them evidently see how much you love them, and how desirous you be to promote their spiritual and eternal Good; and what a Joy and Comfort it would be to you, to see them walking in the Fear God, and seriously minding the great Concerns of their own Salvation; in such a tender Manner *Solomon* addresseth his Son, *Prov. 23. 15. My Son, if thy Heart be wise, my Heart shall rejoice, even mine.*

IV. *Instruct them with Patience.* The *Apostle* cautions *Parents Eph. vi. 4.* Against *provoking their Children to Wrath*, but directs to *bring them up in the Nurture and Admonition of the Lord.* Don't provoke them to Wrath by being hasty and passionate, impatient and severe with them, especially for little Faults, and meer childish Failings: Don't reproach them with their Dulness nor upbraid them with their Faults before Others; nor be often complaining of them. This would be the Way to discourage and dishearten them, and to weaken all the Springs of Ingenuity and Ambition in them; and to tempt them in a Sort of Despair, to give over all Endeavours to learn, and to do well. But on the contrary, use much Patience with them: Consider they are but *Children*, and don't expect from them beyond their Age and Abilities. Tho' they are backward and dull,

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and tho' you see little or no good Effect of your Instructions; yet don't be discourag'd, and think 'tis to no Purpose to instruct them. Bear with many of their childish Follies and Weaknesses; and be ready to commend them for what is laudable and praise-worthy. Encourage them in Well-doing, and endeavour to bring them on by Degrees. And the more dull they be of learning, and the greater their Weakness is; take so much the more Pains with them, and exercise so much the greater Patience towards them.

V. *Instruct them frequently.* Often repeat your Instructions and good Counsels to them, giving them *Line upon Line, Precept upon Precept, here a little and there a little.* Improve all occasional Opportunities, in the House, by the Way, and in the Field, to drop some good Counsels to them, and to speak of something that shall tend to their Instruction and Advantage; either in *Things Divine, Moral, or Civil.* Thus God commanded his People, Deut. vi. 7. *To teach his Words diligently to their Children; and thou shalt talk of them when thou sittest in thy House, and when thou walkest by the Way, and when thou liest down, and when thou risest up.* Long Winter Evenings afford happy Opportunities for the Instruction of your Children, and should be improved in promoting useful Knowledge among them; and should

not be wasted in uselefs and impertinent Visits. The *Sabbath*, with the *Evenings* before and after it, are happy Seasons for fo good a Work, and should be diligently improved in *Catechising* them, in reading to, or making them read the *Word* of God and other good Books, in talking to them on Things divine and spiritual, and in giving them good Instruction and Counfels: At fuch Seasons they are more likely to be free from worldly Thoughts and Cares, and to be in a ferious attentive Frame.

VI. *Begin early to instruct your Children.* Say: the Prophet, *Ifai. xxviii. 9. Whom shall ye teach Knowledge and cause to understand Doctrine? Them that are weaned from the Milk, and drawn from the Breast.* How happy would it be, as foon as they discover some of the first *Buddings* of Reason; to begin to lead them to some plain and ferious Thoughts of their Maker, to teach them to adore the great Author of their Beings, and to walk in the Ways of Piety and Virtue. Thus filling up their empty tender Minds with Things that are good, and early poffeffing them with a Sense of Virtue and Religion, would be a hopeful Means of keeping out bad Things. And before their Minds are corrupted with vicious Habits, they will be much more open and free to admit Things divine and good. Endeavour early therefore to instill good Things into them; and don't suffer their imperfect

Notions.

Notions, their weak Conceptions, and faint Desires, to be lost for Want of Guidance and Instruction.

VII. *Make use of the best HELPS you can obtain, for the Instruction of your Children.* The holy Scriptures especially must be your Guide: the plainest Things, and the easiest Expressions contained in them, will afford you the best Assistance. It will be also very serviceable, to make Use of some Books of human Composure, and some plain *Catechisms*: The best that I can advise you to, are Dr. *Watts's* excellent Setts of *Catechisms*, which are admirably adapted to the weak Capacities of *Children*, and yet so well composed, and contain such substantial Truths, as to be improving to the Minds of Persons of mature Age.

And as your *Children* advance in Years and Understanding, teach them the *Assembly's Catechism*, which contains a *Summary* of the Doctrines and Principles of the *Christian Religion*. And as Dr. *Watts* has explained some of the harder Phrases and more difficult Points of this *Catechism*, so it will be much best to use the Impression which contains these Explanations.

Tho' *Children*, as they arrive to a Capacity of judging for themselves in matters of Religion, should be taught that no *Catechisms* or *Confessions of Faith* are to be set up as certain Tests of Orthodoxy, and infallible Rules of Faith

Faith and Practice ; they are only Helps to understand the holy Scriptures, and to give short and summary View of them : And as far as they agree with the holy Scriptures they are of great Use ; but if they are found in any Instances to disagree with them, or to misrepresent the plain Sense of them, they are not to be regarded.

Be willing also to take the Advice of wise and pious *Friends*. In so hard and difficult a Work as the right Management and Education of *Children*, you will find the Want of the Counsel and Assistance of Others, that have had more Experience than yourselves. Prize therefore their Advice and Direction : And if they admonish you of some of your Mistakes and Neglects, accept it in good Part. And as there are some Persons that have an extraordinary and uncommon Talent, in ordering and managing a Family of Children, and can govern them without Noise and Tumult ; observe *such* carefully, and endeavour to copy after them.



SECTION III.

Cautions to be used in the Education and Government of Children.

I. **B**E careful to maintain your Authority over your Children: Behave towards them in such a Manner as that they may honour and respect you. Don't do mean and little Things in their Presence, but ever preserve a due *Decorum* when they are before you. "There is a certain Freedom and Liberty you may take in Conversation with Equals, and may innocently say and do many Things with them, which if you should do before *Children* and *Inferiors*, you would not only seem to disregard them, but teach them to despise you.*" Beware then of mean and silly Talk, and of contemptible Actions before your Children; but endeavour to maintain an honourable manly Deportment towards them.

II. *Be very careful to set them good Examples.* They are very ready to imitate the Examples of those they daily converse with, especially of their *Parents*. And if you live sinful vicious Lives yourselves, how can you expect but that your *Children* should too? And with what Face can you undertake to reprove or

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* *Maxima Puero debetur Reverentia.*

correct them, for those very Faults they find you live in yourselves? And what Regard do you think they will pay to your Admonitions when they see you don't regard them yourselves? Be very careful then to set them good Examples, and thereby to lead them in the Way they should go. There is a silent but powerful Force in Examples beyond what there is in the most elegant Words. Let your Lives then be adorned with all the amiable Virtues of *Christianity*, that hereby you may win them over to the like Virtues, and engage them to become *Followers of you as dear Children*.

III. *Be very careful to restrain your Children from all Kinds of Vice and ill Habits.* Caution them against Swearing, and profane Language, against Prodigality, Gaming, Intemperance, lewd Actions and filthy Talk; against Quarrelling, Fighting, &c. which they are in Danger of. Endeavour to convince them of the dreadful Evil, Guilt and Folly of such Sins, how hateful and provoking they be to the great God, how mean and shameful they would hereby render themselves, and what Ruin they would bring on themselves both Soul and Body: And hereby awaken in them Fear and Dread of such undoing Evils. Or, if they have already contracted such pernicious Habits, or are by Degrees getting into the

use the utmost Care to break them off, and to reclaim them. Not only blame them, but use your Authority in making them reform: Reprove and exhort them, and if they still persist, be resolute with them.

And if you would effectually restrain your Children from Evil, be willing to hear and to be informed of their bad Practices. Tho' it would be unnatural in you to receive Complaints against them, which are brought without Foundation, and without carefully examining into them; yet beware of that fond partial Disposition in some Parents, never to believe their own Children do amiss, never to suffer any Complaints to be brought against them, tho' with ever so good Evidence, to be displeas'd with a *Neighbour* or *Friend* that does it, and to take their Children's Part. By such an imprudent Fondness and Partiality, you may dreadfully embolden and harden them in their wicked and mischievous Practices.

IV. *Be especially careful to restrain your Children from bad Company*; and to hinder them from associating with the Loose, Vicious, and Profane. Many hopeful Youths have been undone by this fatal Snare: They have fallen a Sacrifice to the Importunities and Enticements of wicked Companions, and to the weak Indulgence of imprudent *Parents*, who have contented themselves to blame what they

ought strenuously to have redressed: They dislike their *Children's* going into loose Company, they blame them, and yet are so weak and imprudent as to yield to them; and have not Resolution enough to restrain them. This was the Sin of *Eli*; He only blamed and reprov'd his wicked *Sons*, when he ought to have us'd his Authority as a *Parent*, and as a *Judge* to have restrain'd them. And therefore God told him, *he would judge his House forever, for the Iniquity which he knoweth; because his Sons make themselves vile, and he restraineth them not.*

And great Care must be taken also not to admit base vicious Creatures into your Families, who will set your Children the worst Examples, and by their base Language and ill Behaviour will be in great Danger of corrupting them. Don't, for the sake of a little worldly Gain, run such Ventures of corrupting your Children, and doing them the greatest Mischief. The Importance and yet the Difficulty of keeping *Children* out of the Way of loose and vicious Company is so great that I may well be suffered to enlarge a little upon it. While they are young, and their Spirits lively and brisk, some Liberty must be granted them of conversing and maintaining Society with those of their own Age and standing: And yet, alas! the Generality of

young People in most Places and Neighbourhoods, are so corrupt and extravagant, that if you permit your Children, to frequent their Company, and to join with them in their common Frolicks and merry Meetings, without Distinction, there will be the utmost Danger of their being soon corrupted by the ill Examples of such loose Companions, and by Degrees of throwing off all Restraints of the good Education you have given them. And it will have a most direct and fatal Tendency to take off their Minds from the important Things of Religion, and to make them lose all serious Concern for their eternal Salvation.

The more sober and strict People in *Great Britain*, by all Account, don't allow their *Children* such an unbounded Liberty, as we do in general in this Country, of frequenting almost all Sorts of Company, but keep them under much greater Restraints and better Regulation: They don't suffer *them* to go into Company without their Leave; nor to consort with any but such as they approve of, and judge suitable. Without such a Care of their *Children's* Company, they expect to have them corrupted and ruined. And no doubt, but one of the greatest Reasons why so many young People in this Country, that have been brought up in religious Families, prove so corrupt and vicious when they grow up is,

because their *Parents* indulge them in keeping loose and vicious Company when they are young.

All religious *Parents* therefore, as they regard the Morals of their *Children*, and the Salvation of their immortal Souls, ought to think of some Methods to restrain them from that unbounded Liberty of going into all Sorts of Company, and of becoming *Mates* and *Fellows* with the mixt Multitude, let their Character be what it will. And tho' it must be difficult, especially where the Number of strict religious Families in a Place is small, to restrain their *Children* and to begin a Reformation; yet, with Prudence and Resolution, Something might hopefully be done. And the following Advices may be of Service to assist you herein.

Endeavour to render your own Company and Society agreeable, entertaining and profitable to your *Children*, that they may prize it, and delight in it; and also as far as you can, to provide them agreeable Friends and Companions at home, with whom they may have some entertaining Exercise or innocent Diversion; and by that Means have the less Inclination to run abroad.

And as your *Children* grow up to an Age fit for Company and Society, don't suffer them to make the Loose, Vicious and Profane their chief

chief and most intimate Companions, nor to join in Frolicks with such. And tho' you should by no Means teach them to be scornful to such Sort of Persons, nor to treat them with Contempt, yet you should endeavour to convince them, how odious and shameful it would be for them to keep Company with the Vicious and Profane, what a Blot it will bring on their own Reputations, and what Danger they are in of being corrupted and undone thereby; and how much more honourable and safe it is for them to keep Company with the Sober, Virtuous and Religious. And thus endeavour to beget in them a Sense of Honour, Virtue and Praise. Again,

Let your *Children's* Company be only such as you approve of; and let it be only with your Leave that they go into it. And give them a strict Charge to behave themselves well, and not to allow themselves in any Thing that is base, disorderly and vicious. Nor suffer them to be out late, and at unseasonable Hours, and for the Sake of Company, to be absent from Family-Worship, and to overturn Family Order; But insist on their keeping regular and seasonable Hours.

Moreover, since it is very difficult for a single Family to act alone, let several pious *Parents* and *Heads of Families* in Neighbourhoods consult among themselves, and concert
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some Measures together, for restraining their *Children* from Vice and loose Company, and for their orderly Behaviour: And let them agree to act jointly herein, and to strengthen one another in so good a Design; and that each One will caution and restrain his own *Children*.

Take Pains also among your Neighbours, whom you observe remiss in family Government, and whose *Children* are profane, vicious and disorderly; go to them, and in a prudent, friendly, serious Manner remind them of their Neglects, and exhort and persuade them, if possible, to take more Pains with their *Children*, and to use greater Care to restrain them from bad Company, and from vicious Practices, and to govern them well.

If *Professors* of Religion and pious Parents, would thus agree to govern and restrain their *Children*, and carefully follow some such Directions, what happy Effects would it soon produce?

V. When you cannot otherwise govern and restrain your *Children*, you must use Correction. Most Parents find the Necessity of taking the *Wise-Man's* Advice, Prov. xxiii. 13, 14. *Withhold not Correction from a Child; for if thou beat him with a Rod he shall not die; thou shalt beat him with a Rod, and shalt deliver his Soul from Hell.* And that you may use such

kind:

Kind of Discipline in a proper Manner, take the following Cautions.

1. *Don't take the Rod and use Severity till other Means fail.* Endeavour in the first Place to convince them of their Faults, shew them the Unreasonableness of them; warn them against them, and exhort them to do better. Shake the Rod over them, and let them know what they must expect if they do not amend. Thus let them see with what Unwillingness and Reluctance it is that you correct them; and how gladly you would forbear, if they would reform.

2. *Beware that your Corrections be not too frequent,* nor inflicted for every little Fault: For your *Children* will then be in Danger of hardening under the repeated Strokes, and of losing that ingenious Shame that adds the greatest Sting to what they suffer; yea they will be in Danger of being rendered awkward, dull and senseless thereby. Those *Parents* that are very often whipping their *Children*, seldom have them under good Regulation. Many of their childish Follies must be winked at.

3. *Beware that your Corrections be not too Severe and Harsh.* The End of Correction is Amendment; and such a Degree of it therefore as begets in them a Dread of committing the like Crimes again, and as excites proper Shame, Relentings, and Resolutions to do bet-

ter, is sufficient. Some *Masters* and *Parents*, when they correct a *Servant* or a *Child*, seem to cast off all *Tenderness* and *Compassion*, and to proceed with a great *Degree* of *Cruelty* and *Fierceness*. They are hard hearted and deaf to the *Cries* and *Intreaties* of the suffering *Child*; and appear more to gratify their own *Resentments* and *savage Tempers*, than to desire his *Reformation*. Some *Crimes* indeed are so heinous as to deserve severe *Punishment*, and some *Children* and *Servants* are so base and obstinate, that they cannot be governed without it. But great *Care* must be taken not to exceed due *Bounds*, especially not to continue the *Stripes* when they cry for *Mercy*, and shew proper *Signs* of *Submission*, and *Resolutions* to do better. By using excessive *Degrees* of *Severity*, you are in *Danger* of begetting a lasting *Hatred* and *Ill-will* in your *Children* and *Servants* against you, and of making them secretly despise all your *Instructions*, *Counsels* and *Admonitions*. And therefore,

4. *Beware that you don't correct them in a Rage*, and under the *Influence* of furious *Passions*. Tho' you may well shew your *Displeasure* and *Resentments* for their ill *Behaviour*, yet if your *Spirits* are so heated as to be transported beyond the sober *Exercise* of *Reason*, you are wholly unfit to correct them,

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and ought to withhold your Hands till you have Time to cool. If you correct them in the Heat of Passion, you are in Danger of being so severe with them, as greatly to repent it afterward. And by indulging such furious Passions towards those who cannot oppose you, you will be likely more and more to sour your own Spirits; furious Passions will increase upon you.

5. *Don't be too sudden and hasty in your Corrections; But first call your Children to Account; and give them Time and Opportunity to answer for themselves: And don't proceed against them without sufficient Evidence: But with Job, hear the Reasonings of your Children and Servants, and consider what they have to say in their own Vindication. And if they ingeniously confess their Faults, and promise Reformation, 'tis Prudence sometimes to forgive them. But if you judge it necessary to proceed to Correction, reason the Case fairly with them; set their Crimes in a plain Light before them; and shew them their Incurri- bleness, that they may see that Correction is both just and necessary. And when you have once sufficiently chastized them for any Crime, adone with it; don't repeat it on every Occasion, nor upbraid them with it.*

6. *Be careful not to carry an unsteady and uneven Hand, in the Government and Regulation of your*

your Children. Don't one While neglect them and take no Notice of their bad Practices and another While set up to be exceeding strict with them, and to deal with them for every Fault. To be thus exceeding remiss and exceeding strict by Turns, proceeding by Fits and Starts, is not the Way to have your *Children* in good Subjection, and well regulated. While you are thus remiss and negligent of them, they will learn to be idle, and get into such bad Practices as cannot be easily reformed. And tho' by your Turns of Severity, you may check them and keep them in Awe for a little While; yet as you grow lax and remiss again, they will again return to their bad Practices. Endeavour then to be steady in your Conduct of your *Children*, and to maintain a constant Care of them.

7. *Let both the Parents take Care to act Concert,* and to unite their Endeavours for the well Regulating of their *Children*: For though when one *Parent* sees the *Other* grossly in the Mistake; and especially the tender Mother may well be allowed, to moderate and soften the too rough and severe Passions of the Father, yet let there be as little Disagreement possible in the Presence of your *Children*. Don't accuse or complain of one another to them; but discourse of such Things to

tween yourselves. While one *Parent* is careful and diligent to teach and govern the *Children*, and to set them a good Example, let not the Other be careless and negligent, and set a bad Example. By this Means you will counteract One another ; and One will be in danger of doing as much Hurt as the Other does Good. As you have an equal Interest in the *Children*, so endeavour to maintain an equal and joint Care of their Education.

Finally, Don't treat your *Children* as if they were *Men* while they are *Boys*. Don't let them have their Heads, and become their own Men too soon. But while they are *Children*, treat them as *Children* ; and when they are grown up, let them still remember the Deference and Respect they owe to you.



SECTION IV.

Motives for the religious and good Education of Children.

THERE are several Considerations that ought powerfully to awaken your utmost Diligence and Faithfulness in the Education of your Children.

I. *Consider the incomparable Worth of your Children*; what superior Attainments they may arrive to, and what noble Purposes they are capable of answering. Tho' they are born in a weak, tender, helpless Estate, yet they are intelligent Beings, and endowed with the noble Principle of Reason, and are capable of making large Improvements in divine Knowledge and moral Excellencies; capable of searching out something of the Glories of the eternal God, and of his wonderful Works; capable of understanding the Relation they stand in to their Maker, and the Duty they owe to him; capable of becoming Servants of the eternal *Jehovah*, of imitating him in moral and intellectual Perfections, and of enjoying his happiness and favour: They are capable of becoming the *Disciples* and *Friends* of the blessed *Saviour*, and of partaking of the rich Blessing of his Redemption. Ye are, in their *Spirit* immortal, and designed for an immortal Existence.

istence, for an endless Duration; are allied to holy *Angels*, and superior *Intelligences* in the heavenly World: They are capable of partaking of *their* shining Glories, and superior Pleasures; and of joining with them in their noble Employments, and exalted Praises to the eternal Being for ever and ever.

And now, how animating and transporting must the Tho't be, of forming your *Children* to such noble Purposes; and of assisting them, by a wise and good Education, to answer such excellent Designs? Must not your Breast be inspired with noble Sentiments, of cultivating and enlarging their rational and immortal Powers, of forming them for the Honour and Service of their Maker, of training them up for the *Angelick* World, and of being the happy Means of preparing them for the superior Employments and Blessedness of the immortal State? But on the other Hand, how melancholy must the Thought and Reflection be, if their rational Powers should be uninstructed, uncultivated, and dreadfully perverted, and their immortal Souls for ever lost thro' your Negligence? Therefore,

II. Consider, that a wise and religious Education of your *Children* would be a hopeful, and direct Means of advancing their best Interest. How many, alas, of good sense and superior natural Abilities, have been grievously hurt either by Neglects,

or wrong Methods in their Education ? They have by the very Method of their Education, been formed to Peevishness, Moroseness, Wilfulness, Pride, Deceit, Profaneness and Immodesty : The very Method of their Education has led them to such base Things. And if such Persons ever become truly religious, yet they find it much harder to deny themselves, to conquer their base Passions and ill Habits, and to behave virtuously, than if they had been well educated and governed when they were young : And they too often never quite master their base Tempers, but they remain with them in some Degree all their Days ; and render them much more imperfect *Christians*, and much less amiable and useful in the World, than otherwise they would have been.

A good Education is an excellent Means of refining the Tempers of Persons, and of promoting amiable and virtuous Dispositions in them ; and it lays a good Foundation for their behaving well all their Days, and proving great Blessings to all about them in the various Relations of Life. It directly tends to restrain them from Evil, to increase their Knowledge of God, to excite them early to seek his Favour, to live in his Fear and to behave with Wisdom, Goodness and Faithfulness to Men. And oh, how much would their true Interest be advanced
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hereby? And tho' they will not, with all the Accomplishments of Nature and Education, become truly holy, and the Children of God in a spiritual Sense, without the renewing Grace of God, yet *this* would be a hopeful Means of their obtaining so great a Blessing. As you therefore desire your Children's true Interest in this World, and their Happiness in the World to come, carefully *train them up in the Way they should go.* Again,

III. Consider that they are your own Children, and are allied to you by the nearest Ties of Nature. The Principles of Nature must strongly incline you to love your own Offspring, to be tender of them, and to be concerned for their Happiness. The God of Nature has wisely implanted in your Breasts, Sentiments of Compassion towards your young Children, and has taught you, by *natural Instinct*, to be tender of them, and to provide for and protect them: And if you should therefore be negligent of their Education, or over rigorous and severe with them, or should indulge them in hurtful Passions and Practices, you would contradict the very Principles of Nature, and be inhuman to them. Shall not your natural Fondness and tender Regard to your Children, put you upon the most solicitous Endeavours to promote their best Interest? Can you have such a tender Affection for them, and yet bear

to see them live uninstructed, and in Ignorance of their Maker, in the careless Neglect of their own Salvation, in the Indulgence of perverse Humours and lawless Passions, and in ungodly vicious Courses, walking on in the Paths of the Destroyer? Would not this look as if you had cast off all Bowels of Compassion towards them? O that your natural fond Affection to them, might be an effectual *Spur* to quicken you to the greatest Diligence and Faithfulness to promote their best Interest, and to bring them into the Ways of Wisdom and Piety. Endeavour to look upon your *Children* in such a View, as shall be likely to awaken all the tender Sentiments of Nature within you towards them. Consider them as little Parts of yourselves, as Creatures whom you (under God) have brought into Being; that they derive innate Corruption from you; that they are surrounded with many Snares and Dangers; and their Powers of Body and Mind are weak and tender, and greatly require your Care and Help to cultivate and improve them. And O that your Hearts may so yearn toward them, as to be excited to take the utmost Pain with them, *and even to travel in Birth again of them, till Christ be formed within them.*

IV. Consider that your own Comfort in your *Children* very much depends upon a good Education of them. Solomon often repeats the Remark; *and*

wise Son maketh a glad Father, but a foolish Son is the Heaviness of his Mother. If your Pains and Labours with your *Children* have been succeeded, and by Means thereof they become truly religious, you will have the Satisfaction of seeing them walk in the Truth, than which nothing can afford greater Joy to pious Parents. And their dutiful grateful Behaviour to yourselves will hereby be secured: And if Providence should spare you to an advanced Age, they will prove great Comforts to your declining Years. And when your Service shall be over, and you are taking your Leave of the World, what a Comfort must it be to you to think, that you leave those behind you who will appear for God in your Stead, and prove the Supports of Religion in a declining Age?

But if you see your *little Ones* grow up for the Destroyer, and turning aside from the Truth, and from the Paths of Duty and Happiness, and giving themselves over to Vice and Wickedness, (as there is great Danger they will if you neglect your Duty to them) alas how greatly will they increase your Labours, and aggravate your Sorrows! What Distress and Anguish may you endure from what you see and fear concerning them! By their vicious ungodly Lives, and by their unkind and undutiful Behaviour towards you, they will be likely to hasten the Infirmities of Age upon you;

you ; and may even be a Means of *bringing down your gray Hairs with Sorrow to the Grave.*

V. Consider, that a religious and good Education of your *Children*, would be a likely and direct Means of transmitting Religion to future Generations. The rising Generation well instructed, and brought up in the serious and devout Worship of God, and in the Ways of Wisdom and Virtue, will hopefully learn to fear and serve the God of their *Fathers*, and prove Ornaments and Supports to Religion in their Day. And there is also Reason to hope they will be as careful to educate their own *Children*, in a religious, virtuous Manner, as you were to educate them : They will maintain the same devout Worship of God in their Houses, as you did in yours ; will set the same good Examples, and will repeat the same divine Instructions to their *Children*, as you gave to them. And their *Children* after them, will again hopefully arise, and do the same to their Heirs : And thus your Race will become a truly godly Race, and Religion will be maintained in your *Families* from Generation to Generation : And there may be Thousands of your remote Posterity, that perhaps never so much as heard of your Name who yet (under God) may owe, not only their Being, but also their Religion and Happiness to you. And O, what a pleasing Prospect does this give us of
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the Generations to come! What a happy Token that Religion will live, and be maintained in the World when we are dead! For this Reason, the *Law and Testimony which God appointed for Israel of Old, He commanded the Fathers to make known to the Children, that the Generation to come might know them, even the Children which should be born, who should arise and declare them to their Children, that they might set their Hope in God, and not forget his Works. as in Psalm lxxviii. 5. &c.*

Whereas, on the other Hand, the Neglect of a wise and good Education of *Children*, and suffering the rising Generation to live and grow up uninstructed, and in the Ways of Sin and Vice, give us the most melancholy Views of Posterity, and are dark and dismal Prefages of the almost unavoidable Degeneracy and Wickedness of the Ages to come. Altho' you, who are now on the *Stage of Action*, are ever so religious yourselves, yet if your *Children* are neglected and uninstructed, and are profane and extravagant, what will become of Religion in the World when you are dead? It must necessarily sink and fall with you. As you have any Concern then to maintain the Honour of God in the World, and to transmit Religion to future Generations, carefully train up your *Children* for God.

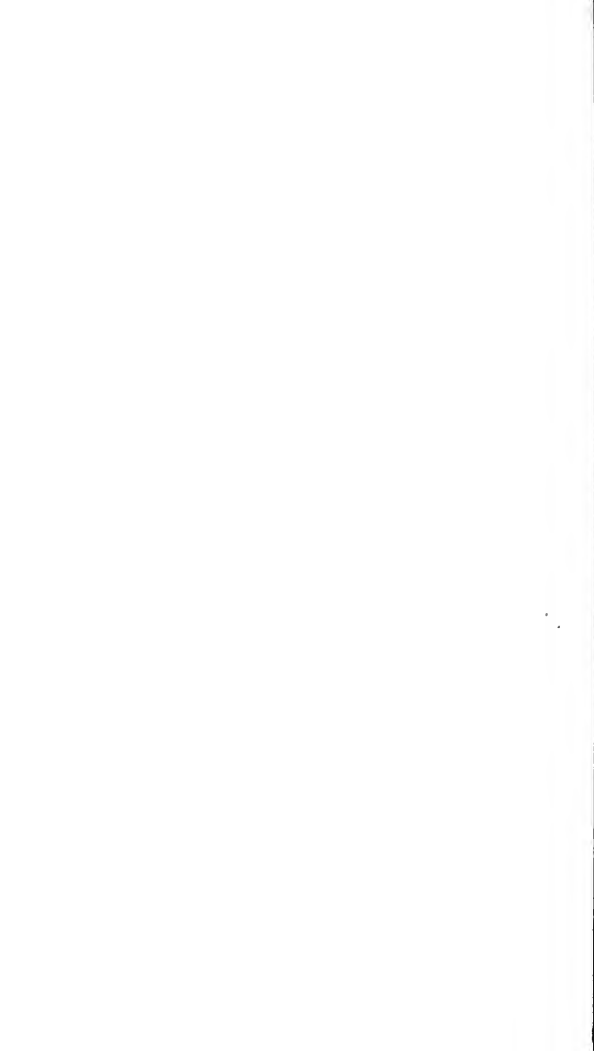
VI. Consider again the great Charge, and the important Trust God has committed to you in your Children, and the solemn Obligations you are under to train them up for Him. The God of Nature has committed them to your Care, and as it were says to you, "take these Children and Nurse them for me." And the most of you have laid yourselves under solemn Covenant Engagements to bring them up for God. You have devoted them to God and *Christ* in *Baptism*; and have therefore bound yourselves in the most solemn Manner, to teach them the Knowledge and Fear of God, and to use your faithful Endeavours to gain them over to the Ways of Wisdom and Piety. And the great God will call you to a strict Account, how you have discharged this great Trust, and fulfilled these sacred Obligations. When you have devoted your *Children* to God in *Baptism*, and solemnly engaged to bring them up for him, can you bear the Thoughts of neglecting them, and thereby proving false and treacherous to such sacred Engagements? And will not your Account be very uncomfortable, yea very terrible in that great Day? How dreadful would it be, to have your wicked miserable *Children* rise up against you in Judgment, and accuse you of wretched Unfaithfulness to them, and as being the great Cause of their Undoing?

But

But if you are then found faithful, and it shall appear that you have carefully taught them the Way of the Lord, have restrained them from Vice and Wickedness, and seriously reminded them of their Covenant Engagements to God, how joyful will your Account be? And if your Pains and Labours have been succeeded, and have proved effectual for their Good, how greatly will it add to your Crown of Rejoicing? You will be able to say with unutterable Satisfaction, “ here am I, and the Children thou hast given me: Thou committedst them to my Trust, and I thro’ Grace have faithfully discharged it; and thou hast succeeded my Endeavours, and answered my Requests for them; and to thy Name be the Glory and the Praise:” And how graciously will the Judge accept and reward you; and will say to you, “ the Care and Pains thou hast taken with these my Children, I accept as done to myself: Thou hast been faithful over a few Things, I will make thee Ruler over many Things; enter thou into the Joy of thy Lord.” *Amen.*

E R R A T A.

- Page 34 Line 3 from the Top, for the read thee
p. 35 l. 9 from Bottom, for Worship read Worthine
p. 74 l. 9 from Bottom, practice read practife
p. 82 l. 13 from Top, ye read he
p. 93 l. 13 from Bottom, ingenious read ingenuous
p. 95 l. 13 from Bottom ingeniously read ingenuoul







B. P. L. Bindery,
MAY 17 1907

