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H. J. HOWLAND, PRINTER.

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ISAAC WATTS D.D.

THE
NEW ENGLAND
PRIMER:

CONTAINING

THE ASSEMBLY'S CATECHISM; THE ACCOUNT
OF THE BURNING OF JOHN ROGERS; A
DIALOGUE BETWEEN CHRIST, A
YOUTH, AND THE DEVIL;

AND VARIOUS OTHER USEFUL AND INSTRUCTIVE
MATTER.

ADORNED WITH CUTS.

WITH

A HISTORICAL INTRODUCTION,

BY REV. H. HUMPHREY, D. D.,
President of Amherst College.

WORCESTER:
PUBLISHED BY S. A. HOWLAND.

HISTORICAL INTRODUCTION.

THE WESTMINSTER SHORTER CATECHISM.—In calling the particular attention of heads of families to this admirable compendium of Christian doctrine, I do not mean to speak disparagingly of the catechisms of those evangelical Christians, who dissent from some of its statements; but only to express my own admiration of it, as the most lucid, guarded and comprehensive epitome of Bible truth, which I have ever seen; and as, in my judgment, the best family manual that the wisdom and piety of any body of uninspired men has ever yet given to the church. And however the advocates of other creeds may differ from me in opinion, I cannot well see how the enlightened members of that very large body of Christians, Presbyterian and Congregational, who embrace the Westminster Confession of Faith, can dissent. A brief reference to the history of the origin and adoption of our Shorter Catechism, will, if I do not greatly mistake, enhance

its value in the estimation of pious and candid minds.

“It was felt,” says Dr. Belfrage, in his Exposition of this unrivalled compend, “by the leading men in the struggle with superstition and arbitrary power, in the seventeenth century, that a scheme of doctrine, church government and worship, pure and scriptural, would be a most excellent means of establishing the rights for which they were contending, and forming the virtues by which freedom is blessed. It was with this view that the Westminster Assembly was convened, and that its proceedings were honored with the countenance of the first and best men in the land—the first in influence, and the best in true worth.” All parties are constrained in fairness and candor to admit, that this Assembly was composed of men of distinguished talents, learning, piety, and ministerial abilities. Mr. Baxter, who knew the greater part of them well, says that the Christian world, since the days of the Apostles, never had a Synod of more excellent divines. The Assembly was convened in 1643, and was composed of *one hundred and twenty-one* divines, or presbyters, *thirty* lay assessors, and *five* commissioners from Scotland. It sat more than *five years and a half*. While the Confession of Faith was under discussion, it was reduced to the Larger and Shorter Catechisms, by

able committees; and both these "forms of sound words" were, after careful examination, solemnly sanctioned by the Assembly.

Our Puritan ancestors brought the Shorter Catechism along with them across the ocean, and laid it on the same shelf with the family Bible. They taught it diligently to their children every Sabbath day; and while *that* was to be read through in course, *this* was to be committed to memory, at a very early period of childhood. Within the last thirty years, the catechism has been gradually falling into neglect, and has been to a great extent displaced in pious families, by simpler, and, in too many cases, extremely superficial substitutes. The common objection is, not to the system of doctrines which it inculcates, but that they are above the comprehension of children at the tender age when it is used to be committed and recited. This objection proceeds upon the assumption that it is no advantage to learn anything earlier than it can be fully understood. Is this a correct view of the matter?

Your objection to it is, that your children cannot understand it. But are the doctrines which it embraces, the true and fundamental doctrines of the gospel, and are they expressed in fewer and better words and definitions than in any other summary with which you are acquainted? If this is your

deliberate opinion, ought you not early to store the memories of your children with these precious truths, so that when, as they advance towards maturity, their attention is arrested by the Spirit of God, they may have one of the richest treasures that ever human wisdom and industry accumulated to draw from? For myself, though I confess with shame, that, when my mother used to give me my little task, and teach me *the chief end of man*, I would gladly have been excused from both, and wondered what good they could ever do me; I subsequently found abundant cause to be thankful for her fidelity and perseverance. I was astonished, when I began to read the Bible seriously, and to collect and arrange its doctrines, to find what a fund of definitions and important scriptural truths I had got treasured up for the occasion. This, I doubt not, accords with the experience of thousands, who, like myself, once loathed the Assembly's Catechism. And how delightful is it to hear, as we sometimes do, the aged disciple, just on the verge of heaven, repeating with thrilling interest, and feasting his soul upon the definitions of *justification, sanctification, glorification*, and the like, which, three quarters of a century before, were imprinted indelibly upon his memory in the nursery.

¶ If then it were true, as some believe and allege, that the Westminster Catechism is entirely above

the comprehension of young children, some of their time might be most profitably employed in committing it to memory. But is it true? Are not many of the questions so admirably and lucidly propounded and answered, as to make it easy for an intelligent Christian parent to explain, and bring them down to a very early comprehension; and is it not better to leave something for the parent to do, and for the child to study and try to understand, than to excuse the one from all responsibility in teaching, and put off the other with those prepared dilutions and simplifications, which none but the merest infant can be kept upon, without great and lasting injury?



INSTRUCTIVE QUESTIONS AND ANSWERS.

- WHO was the first man? *Adam.*
- Who was the first woman? *Eve.*
- Who was the first murderer? *Cain.*
- Who was the first martyr? *Abel.*
- Who was the first translated? *Enoch.*
- Who was the oldest man? *Methuselah*
- Who built the ark? *Noah.*
- Who was the most faithful man? *Abraham*
- Who was the meekest man? *Moses.*
- Who was the most patient man? *Job.*
- Who wrestled with the angel of God? *Jacob*
- Who led Israel into Canaan? *Joshua.*
- Who was the strongest man? *Samson.*
- Who killed Goliath? *David.*
- Who was the wisest man? *Solomon.*
- Who was in the whale's belly? *Jonah.*
- Who was cast into the lions' den? *Daniel.*
- Who saves lost men? **JESUS CHRIST**
- Who is Jesus Christ? *The Son of God.*
- Who was the mother of Christ? *Mary.*
- Who was the beloved disciple? *John.*
- Who betrayed his Master? *Judas.*
- Who denied his Master? *Peter.*
- Who were struck dead for lying? *Ananias
and Sapphira.*
- Who was the first Christian martyr? *Stephen.*
- Who was the chief apostle of the Gentiles? *Paul.*



In Adam's fall
We sinned all.



'Thy life to mend,
God's Book attend.



The Cat doth play,
And after slay.



A Dog will bite
A thief at night.



The Eagle's flight
Is out of sight.



The idle Fool
Is whipt at school.

A B C D E F

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



My book and Heart
Shall never part.



Job feels the Rod,
Yet blesses God.



Proud Korah's troop
Was swallow'd up.



The Lion bold
The lamb doth hold.



The Moon gives light
In time of night.



G H I J K L M



Nightingales sing
In time of spring.



The royal Oak, it
was the tree
That sav'd his royal
majesty.



Peter denies
His Lord, and cries.



Queen Esther comes
in royal state,
To save the Jews,
from dismal fate.



Rachael doth mourn
For her first-born.



Samuel anoints
Whom God appoints.

N O P Q R S

Time cuts down all,
Both great and small

Uriah's beauteous
wife

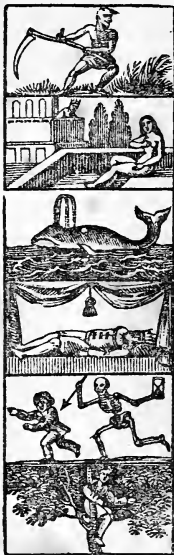
Made David seek
his life.

Whales in the sea
God's voice obey.

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

Youth forward slips,
Death soonest nips.

Zaccheus he
Did climb the tree,
His Lord to see.



T U V W X Y Z

AN ALPHABET OF LESSONS.

A WISE son maketh a glad father, but a foolish son is the heaviness of his mother.

BETTER is a little with the fear of the Lord, than great treasures and trouble therewith.

COME unto Christ, all ye that labor and are heavy laden, and he will give you rest.

DO not the abominable thing which I hate, saith the Lord.

EXCEPT a man be born again, he cannot see the kingdom of heaven.

FOOLISHNESS is bound up in the heart of a child, but the rod of correction shall drive it far from him.

GODLINESS is profitable unto all things, having the promise of the life that now is, and that which is to come.

HOLINESS becometh God's house forever.

IT is good for me to draw nigh unto God.

KEEP thy heart with all diligence, for out of it are the issues of life.

LIARS shall have their part in the lake which burns with fire and brimstone.

MANY are the afflictions of the righteous ;
but the Lord delivereth them out of them
all.

NOW is the accepted time, and now is the
day of salvation.

OUT of the abundance of the heart the
mouth speaketh.

PRAY to thy Father who is in secret, and
thy Father who seeth in secret, will re-
ward thee openly.

QUIT you like men, be strong, standing in
the faith.

REMEMBER thy Creator in the days of
thy youth.

SALVATION belongeth unto the Lord.

TRUST in God always, ye people ; pour out
your hearts before him.

UPON the wicked, God shall rain an horri-
ble tempest.

WO to the wicked ! it shall be ill with him ;
for the reward of his hands shall be
given him.

EXHORT one another dailiy, while it is
called to-day, lest any be hardened
through the deceitfulness of sin.

YOUNG men, you have overcome the wicked one.

ZEAL hath consumed me, because my enemies have forgotten the word of God.

THE LORD'S PRAYER.—Matt. vi.

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

THE SUM OF THE COMMANDMENTS.

WITH all thy soul love God above,
And as thyself thy neighbor love.

A CHILD'S MORNING PRAYER.

I THANK the Lord for having kept
My soul and body while I slept ;
I pray the Lord that through this day,
In all I do, and think and say,
I may be kept from harm and sin,
And made both pure and good within.

PRAYER AT LYING DOWN.

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

AGUR'S PRAYER.

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

A CRADLE HYMN.

HUSH, my dear, lie still and slumber,
Holy angels guard thy bed ;
Heavenly blessings without number
Gently falling on thy head.

Sleep, my babe ! Thy food and raiment,
House and home, thy friends provide ;
And without thy care or payment,
All thy wants are well supplied.

How much better thou'rt attended,
Than the Son of God could be,
When from heaven he descended,
And became a child like thee !

Soft and easy is thy cradle ;
Coarse and hard thy Savior lay,
When his birthplace was a stable,
And his softest bed was hay.

Blessed Babe ! what glorious features,
Spotless fair, divinely bright !
Must he dwell with brutal creatures ?
How could angels bear the sight ?

Was there nothing but a manger,
Cursed sinners could afford
To receive the heavenly stranger ?
Did they thus affront the Lord ?

Soft, my child, I did not chide thee,
Though my song may sound too hard ;
'Tis thy mother sits beside thee,
And her arms shall be thy guard.

Yet to read the shameful story,
How the Jews abused their king,
How they served the Lord of glory,
Makes me angry while I sing.
See the kinder shepherds round him,
Telling wonders from the sky ;
There they sought him, there they found him,
With his virgin mother by.
See the lovely babe a dressing—
Lovely Infant! how he smiled!
When he wept, the mother's blessing
Soothed and hushed the holy child.
Lo! he slumbered in the manger,
Where the horned oxen fed :
Peace, my darling! here 's no danger,
Here 's no oxen near thy bed.
'T was to save thee, child, from dying,
Save my dear from burning flame,
Bitter groans and endless crying,
That thy blessed Redeemer came.
Mayst thou live to know and fear him,
Trust and love him all thy days ;
Then go dwell forever near him,
See his face, and sing his praise.
I could give thee thousand kisses,
Hoping what I most desire ;
Not a mother's fondest wishes
Can to greater joy aspire.

VERSES FOR LITTLE CHILDREN.

THOUGH I am young, a little one,
If I can speak, and go alone,
Then I must learn to know the Lord,
And learn to read his holy word.
'T is time to seek to God, and pray
For what I want for every day,
I have a precious soul to save,
And I a mortal body have.
'Though I am young, yet I may die,
And hasten to eternity :
There is a dreadful fiery hell,
Where wicked ones must always dwell ;
There is a heaven full of joy,
Where godly ones shall always stay :
To one of these my soul must fly,
As in a moment, when I die.
When God, who made me, calls me home,
I must not stay—I must be gone.
He gives me life, he gives me breath,
And he can save my soul from death,
By Jesus Christ, my only Lord,
According to his holy Word :
He clothes my back, and keeps me warm ;
He saves my bones and flesh from harm ;
He gives me bread, and milk, and meat,
And all I have that 's good to eat ,
When I am sick, he, if he please,
Can make me well, and give me ease ;

He gives me sleep and quiet rest,
Whereby my body is refreshed :—
The Lord is good and kind to me,
And very thankful I must be.
I must not sin, as many do,
Lest I lie down in sorrow too :
For God is angry every day
With wicked ones who go astray.
From sinful words I must refrain ;
I must not take God's name in vain ;
I must not work, I must not play,
Upon God's holy Sabbath day :
And if my parents speak the word,
I must obey them in the Lord :
Nor steal, nor lie, nor waste my days
In idle tales, nor foolish plays.
I must obey my Lord's commands—
Do something with my little hands—
Remember my Creator now,
In youth, while time will it allow.
Young Samuel, that little child,
He served the Lord, lived undefiled :
Him in his service God employed,
While Eli's wicked children died.
Like young Abijah, I must see
That good things may be found in me.
These good examples were for me,
Like these good children I must be.
Give me true faith in Christ my Lord,
Obedience to his holy word ;

Make my heart in thy statutes sound,
 And make my faith and love abound :
 Lord, circumcise my heart to love thee,
 And nothing in this world above thee.
 Let me behold thy blessed face,
 And cause my soul to grow in grace,
 And in the knowledge of the Lord,
 And Savior Christ, and of his word.

UNCERTAINTY OF LIFE.

I IN the burying place may see
 Graves shorter there than I :
 From death's arrest no age is free—
 Young children too may die.

My God, may such an awful sight
 Awakening be to me !
 O ! that by early grace I might
 For death prepared be !

OUR SAVIOR'S GOLDEN RULE.

BE to others kind and true,
 As you 'd have others be to you ;
 And neither do nor say to men,
 Whate'er you would not take again.



BURNING OF MR. JOHN ROGERS.

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

As they were taking him to the place of execution, his wife and children wished to take their last farewell of a tender husband and an indulgent parent; but the sheriff would not permit them to speak to him—so

cruel is man to his fellow-man! When chained to the stake, he declared that God would, in his own good time, vindicate the truth of what he had taught, and appear in favor of the Protestant religion. Fire was then set to the pile, and he was consumed to ashes.

A few days before his death, he wrote the following advice to his children:—

GIVE ear, my children, to my words,
Whom God hath dearly bought ;
Lay up his laws within your hearts,
And print them in your thought.

I leave you here a little book,
For you to look upon,
That you may see your Father's face,
When he is dead and gone :

Who, for the hope of heavenly things,
While he did here remain,
Gave over all his golden years
To prison and to pain.

Where, bound with painful iron bands,
Inclosed in the dark,
Not many days before his death
He did compose this work.

And for example to your youth,
To whom I wish all good,
I send you here God's perfect truth,
And seal it with my blood ;

To you, my heirs of earthly things,
Which I do leave behind,
That you may read and understand,
And keep it in your mind ;
That as you have been heirs of that
Which soon will wear away,
You also may possess that part,
Which never shall decay.
Keep always God before your eyes,
With all your whole intent ;
Commit no sin in any wise,
And keep his commandment.
Abhor that arrant whore of Rome,
And all her blasphemies ;
And drink not of her cursed cup :
Obey not her decrees.
Give honor to your mother dear .
Remember well her pain ;
And recompense her in her age
With the like love again.
Be always ready for her help,
And let her not decay ;
Remember well your father all,
Who would have been your stay.
Give of your portion to the poor,
As riches do arise ;
And from the needy, naked soul
Turn not away your eyes.

For he that doth not hear the cry
Of those that stand in need,
Shall cry himself and not be heard
When he doth hope to speed.

If God hath given you increase,
And blessed well your store,
Remember you are put in trust,
And should relieve the poor.

Beware of foul and filthy lusts—
Let such things have no place ;
Keep clean your vessels in the Lord,
That he may you embrace.

You are the temples of the Lord,
For you are dearly bought,
And they that do defile the same,
Shall surely come to nought.

Never be proud by any means,
Build not your house too high ;
But always have before your eyes
That you were born to die.

Defraud not him that hired is,
Your labor to sustain ;
But pay him still, without delay,
His wages for his pain.

And as you would that other men
Towards you should proceed,
Do you the same to them again,
When they do stand in need.

Impart your portion to the poor,
In money and in meat :
And send the feeble, fainting soul
Of that which you do eat.

Ask counsel always of the wise,
Give ear unto the end,
And ne'er refuse the sweet rebuke
Of him that is thy friend.

Be always thankful to the Lord,
With prayer and with praise ;
Begging of him to bless your work,
And to direct your ways.

Seek first, I say, the living God,
And always him adore ;
And then be sure that he will bless
Your basket and your store.

And I beseech Almighty God
To replenish you with grace,
That I may meet you in the heavens,
And see you face to face.

And though the fire my body burns,
Contrary to my kind,
That I cannot enjoy your love,
According to my mind ;

Yet I do hope that when the heavens
Shall vanish like a scroll,
I shall see you in perfect shape,
In body and in soul.

And that I may enjoy your love,
And you enjoy the land,
I do beseech the living Lord
To hold you in his hand.

Though here my body be adjudged
In flaming fire to fry,
My soul, I trust, will straight ascend,
To live with God on high.

What though this carcass smart awhile?
What though this life decay?
My soul, I hope, will be with God,
And live with him for aye.

I know I am a sinner born
From the original,
And that I do deserve to die,
By my forefather's fall.

But by our Savior's precious blood,
Which on the cross was spilt;
Who freely offered up his life,
To save our souls from guilt;

I hope redemption I shall have,
And all that in him trust;
When I shall see him face to face,
And live among the just.

Why then should I fear death's grim look,
Since Christ for me did die?
For king and Cæsar, rich and poor,
The force of death must try.

When I am chained to a stake,
And fagots gird me round,
Then pray the Lord my soul in heaven
May be with glory crowned.

Come welcome death, the end of fears,
I am prepared to die ;
Those earthly flames will send my soul
Up to the Lord on high.

Farewell, my children, to the world,
Where you must yet remain ;
The Lord of hosts be your defence,
Till we do meet again.

Farewell, my true and loving wife,
My children, and my friends :
I hope in heaven to see you all,
When all things have their ends.

If you go on to serve the Lord,
As you have now begun,
You shall walk safely all your days,
Until your life be done.

God grant you so to end your days,
As he shall think it best ;
That I may meet you in the heavens,
Where I do hope to rest.



THE
SHORTER CATECHISM.

AGREED UPON BY THE REVEREND ASSEMBLY OF DIVINES
AT WESTMINSTER.

Q. 1. *What is the chief end of man?*

A. Man's chief end is to glorify God, and to enjoy him forever. Rom. 14 : 8. Deut. 12 : 18.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy him. Ps. 19 : 7. 2 Pet. 1 : 21.

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man. Deut. 31 : 12. Lu. 10 : 25, 26.

Q. 4. *What is God?*

A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth. Jn 4 : 24. Job 11 : 7.

Q. 5. *Are there more Gods than one?*

A. There is but one God only, the living and true God. 1 Cor. 8 : 4. Jer. 10 : 10.

Q. 6. *How many persons are there in the God-head?*

A. There are three persons in the God-head—the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory. 1 Jn. 5 : 7. Matt. 28 : 19.

Q. 7. *What are the decrees of God?*

A. The decrees of God are his eternal purpose, according to the counsel of his own will, whereby for his own glory he hath fore-ordained whatsoever comes to pass. Eph. 1 : 11. Acts 4 : 28.

Q. 8. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence. Rev. 4 : 11. Ps. 103 : 19.

Q. 9. *What is the work of creation?*

A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good. Ex. 20 : 11. Gen. 1 : 31.

Q. 10. *How did God create man?*

A. God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures. Gen. 1 : 27, 28.

Q. 11. *What are God's works of providence?*

A. God's works of providence are his most wise and powerful preserving and governing all his creatures, and all their actions. Ps. 145 : 15. Prov. 16 : 9.

Q. 12. *What special act of providence did God exercise towards man in the estate wherein he was created?*

A. When God created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death. Gen. 3 : 3. Gen. 2 : 17.

Q. 13. *Did our first parents continue in the estate wherein they were created?*

A. Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God. Gen. 3 : 13. Rom. 5 : 12.

Q. 14. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the law of God. Gal. 3 : 10. 1 Jn. 3 : 4.

Q. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?*

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit Gen. 3 : 6. Rom. 5 : 17.

Q. 16. *Did all mankind fall in Adam's first transgression?*

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression. Rom. 5 : 14. Rom. 5 : 12.

Q. 17. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery. Rom. 5 : 17, 19.

Q. 18. *Wherein consists the sinfulness of that estate into which man fell?*

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it. Rom. 5 : 18. Ecc. 7 : 20.

Q. 19. *What is the misery of that estate into which man fell?*

A. All mankind by the fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever. Eph. 2 : 3. Ps. 9 : 17.

Q. 20. *Did God leave all mankind to perish in the estate of sin and misery?*

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation, by a Redeemer. Acts 13:48. Ps. 89:3.

Q. 21. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continues to be both God and man, in two distinct natures, and one person forever. Gal. 4:45. Col. 2:9.

Q. 22. *How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her, and yet without sin. Lu. 1:35. Heb. 4:15.

Q. 23. *What offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation. Jn. 6:14. Ps. 110:4. Matt 21:5

Q. 24. *How doth Christ execute the office of a prophet?*

A. Christ as our Redeemer executeth the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation. Jn. 14 : 26. Jn. 15 : 15.

Q. 25. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest in his once offering up himself a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us. Heb. 7 : 27. 9 . 26.

Q. 26. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies. Ps. 89 : 18. 1 Cor. 15 : 25.

Q. 27. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time. Lu. 2 : 7. Phil. 2 : 8.

Q. 28. *Wherein consisteth Christ's exaltation?*

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the

right hand of God the Father, and in coming to judge the world at the last day. 1 Cor. 15 : 4. Acts 17 : 31.

Q. 29. How are we made partakers of the redemption purchased by Christ ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit. Heb. 9 : 12. Jn. 1 : 12.

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ, in our effectual calling. Gal. 3 : 14.

Q. 31. What is effectual calling ?

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel. Ezek. 36 : 26. Jn. 6 : 44.

Q. 32. What benefits do they that are effectually called partake of in this life ?

A. They that are effectually called, do in this life partake of justification, adoption and sanctification, and the several benefits which, in this life, do either accompany or flow from them. Rom. 8 : 30. Heb. 10 : 10.

Q. 33. What is justification ?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone. Rom. 3:22, 24, and 5:19.

Q. 34. *What is adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God. 1 Jn. 3:1. Eph. 1:5.

Q. 35. *What is sanctification?*

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness. 2 Cor. 3:18. Rom. 6:6.

Q. 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurances of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end. Rom. 5:5. Prov. 4:18.

Q. 37. *What benefits do believers receive from Christ at their death?*

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory: their bodies being

still united to Christ, do rest in their graves till the resurrection. Heb. 12 : 23. 1 Thess. 4 : 14.

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity. Luke 12 : 8. 1 Cor. 2 : 9.

Q. 39. What is the duty which God requires of man?

A. The duty which God requires of man is obedience to his revealed will. Deut. 10 : 12. 1 Sam. 15 : 22.

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law. Gal. 3 : 24. Matt. 5 : 18.

Q. 41. Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments. 2 Tim. 3 : 16, 17. Deut. 10 : 4.

Q. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and

with all our mind ; and our neighbor as ourselves. Matt. 22 : 37, 38, 39.

Q. 43. What is the preface to the ten commandments ?

A. The preface to the ten commandments is in these words : I am the Lord thy God, which have brought thee out of the land of Egypt, and out of the house of bondage. Ex. 20 : 2.

Q. 44. What does the preface to the ten commandments teach us ?

A. The preface to the ten commandments teaches us, that because God is the Lord and our Redeemer, therefore we are bound to keep all his commandments. 1 Tim. 6 : 15. Josh. 24 : 18.

Q. 45. Which is the first commandment ?

A. The first commandment is, Thou shalt have no other gods before me. Ex. 20 : 3.

Q. 46. What is required in the first commandment ?

A. The first commandment requireth us to know and acknowledge God to be the only true God and our God, and to worship and glorify him accordingly. Hos. 13 : 4. Matt. 4 : 10. Ps. 95 : 6, 7.

Q. 47. What is forbidden in the first commandment ?

A. The first commandment forbiddeth the denying or not worshipping and glorifying the true God, as God, and our God ; and the giving that worship and glory to any other which is due to him alone. Ps. 14 : 1. 97 : 7.

Q. 48. *What are we specially taught by these words, before me, in the first commandment?*

A. These words, *before me*, in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other God. Heb. 4 : 13. Deut. 32 : 16.

Q. 49. *Which is the second commandment?*

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them nor serve them, for I, the Lord, thy God, am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. Ex. 20 : 4, 5, 6.

Q. 50. *What is required in the second commandment?*

A. The second commandment requireth the receiving, observing and keeping pure and entire all such religious worship and ordinances as God has appointed in his word. Ps. 45 : 11. Deut. 12 : 32.

Q. 51. *What is forbidden in the second commandment?*

A. The second commandment forbiddeth the worshipping of God by images, or any

other way not appointed in his word. Deut. 4 : 15, 16. 4 : 2.

Q. 52. What are the reasons annexed to the second commandment ?

A. The reasons annexed to the second commandment are, God's sovereignty over us, his property in us, and the zeal he hath to his own worship. Is. 33 : 22. Ps. 95 : 7.

Q. 53. Which is the third commandment ?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain. Ex. 20 : 7.

Q. 54. What is required in the third commandment ?

A. The third commandment requireth the holy and reverend use of God's names, titles, attributes, ordinances, words and works. Ps 29 : 2. Prov. 13 : 13.

Q. 55. What is forbidden in the third commandment ?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known. Lev. 18 : 21. Matt. 23 : 14.

Q. 56. What is the reason annexed to the third commandment ?

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suf.

fer them to escape his righteous judgment. Deut. 28 : 58, 59.

Q. 57. What is the fourth commandment ?

A. The fourth commandment is, Remember the Sabbath day to keep it holy : six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gate : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day and hallowed it. Ex. 20 : 8—11.

Q. 58. What is required in the fourth commandment ?

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself. Lev. 19 : 30. Deut. 5 : 12.

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath ?

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

which is the Christian Sabbath. Deut. 5 : 14. Acts 20 : 7.

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in public and private exercises of God's worship, except so much as is to be taken up in works of necessity and mercy. Ex. 31 : 15. Lev. 23 : 3.

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which in itself is sinful, or by unnecessary thoughts, words; or works, about worldly employments and recreations. Ezek. 22 : 26. Ex. 20 : 8.

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days in the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day. Ex. 31 : 15. Lev. 23 : 3.

Q. 63. What is the fifth commandment?

A. The fifth commandment is, Honor thy

father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Ex. 20 : 12.

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honor and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals. Rom. 13 : 1. Lev. 19 : 32.

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglect of, or doing any thing against the honor and duty which belongeth to every one in their several places and relations. Rom. 13 : 8, 17.

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment. Eph. 6 : 2, 3. Prov. 30 : 8.

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill. Ex. 20 : 13.

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavors to preserve our own life.

and the life of others. Matt. 16 : 25. Prov. 24 : 11, 12.

Q. 69. *What is forbidden in the sixth commandment ?*

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly ; or whatsoever tendeth thereunto. Acts 16 : 28. Lev. 24 : 17.

Q. 70. *Which is the seventh commandment ?*

A. The seventh commandment is, Thou shalt not commit adultery. Ex. 20 : 14.

Q. 71. *What is required in the seventh commandment ?*

A. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior. Prov. 5 : 8. Eph. 5 : 11.

Q. 72. *What is forbidden in the seventh commandment ?*

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions Matt. 5 : 28. Eph. 4 : 29. 5 : 3.

Q. 73. *What is the eighth commandment ?*

A. The eighth commandment is, Thou shalt not steal. Ex. 20 : 15.

Q. 74. *What is required in the eighth commandment ?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others Rom. 12 : 17. Gal. 4 : 10.

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own and our neighbor's wealth or outward estate. 1 Tim. 6 : 10, and 5 : 8.

Q. 76. What is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbor. Ex. 20 : 16.

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and of our neighbor's good name, especially in witness bearing. Matt. 5 : 16. Prov. 14 : 5.

Q. 78. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatever is prejudicial to truth, or injurious to our own or our neighbor's good name. Prov. 29 : 11. Ex. 23 : 1.

Q. 79. What is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's. Ex. 20 : 17

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his. Heb. 13 : 5. Lev. 12 : 15.

Q. 81. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all the inordinate motions and affections to any thing that is his. 1 Cor. 10 : 10. Deut 5 : 21.

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man since the fall is able, in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed. Eccl. 7 : 20. Gen. 6 : 5.

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others. 1 John 5 : 16. Matt. 23 : 14.

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come. Gal. 3 : 10. Rom. 6 : 23.

Q. 85. What doth God require of us that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption. John 3 : 16. Phil. 2 : 12, 13.

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel. John 1 : 12. Eph. 1 : 13.

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience. 2 Cor. 7 : 10. Rom. 2 : 4. 7 : 6.

Q. 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer ; all which are made effectual to the elect for salvation. Acts 2 : 42. John 20 : 31.

Q. 89. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation. Ps. 19 : 7. Acts 2 : 37.

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer, receive it with faith and love, laying it up in our hearts, and practise it in our lives. Acts 17 : 11 Deut. 11 : 18.

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them. Acts 8 : 13, 23. Mark 16 : 16.

Q. 92. What is a sacrament?

A. A sacrament is a holy ordinance, instituted by Christ, wherein, by sensible signs Christ and the benefits of the new covenant are represented, sealed, and applied to believers. 1 Cor. 10 : 21, and 11 : 24.

Q. 93. *What are the sacraments of the New Testament?*

A. The sacraments of the New Testament are baptism and the Lord's supper. Matt. 28. 19. 1 Cor. 11 : 23.

Q. 94. *What is baptism?*

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, our partaking of the benefits of the covenant of grace, and our engagement to be the Lord's. Gal. 3 : 27. Acts 2 : 38.

Q. 95. *To whom is baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ and obedience to him, but the infants of such as are members of the visible church are to be baptized. Acts 8 : 36, 37. Lu. 18 : 16.

Q. 96. *What is the Lord's supper?*

A. The Lord's supper is a sacrament, wherein by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace. Lu. 22 : 19. Matt. 26 : 27.

Q. 97. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience, lest, coming unworthily, they eat and drink judgment to themselves. 1 Cor. 11 : 28, 29. Lam. 3 : 40.

Q. 98. What is prayer?

A. Prayer is an offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins and a thankful acknowledgment of his mercies. Isa. 45 : 22, 23. Phil. 6 : 6.

Q. 99. What rule hath God given for our direction in prayer?

A. The whole Word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's prayer. Lu. 11 : 1. Matt. 6 : 9.

Q. 100. What doth the preface to the Lord's prayer teach us?

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

should pray with and for others. Matt. 7 : 11. 1 Tim. 2 : 11.

Q. 101. What do we pray for in the first petition?

A. In the first petition, which is, Hallowed be thy name, we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory. Ps. 51 : 15, and 67 : 3.

Q. 102. What do we pray for in the second petition?

A. In the second petition, which is, Thy kingdom come, we pray that Satan's kingdom may be destroyed, that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened. Lu. 23 : 42. Ps. 119 : 117.

Q. 103. What do we pray for in the third petition?

A. In the third petition, which is, Thy will be done on earth as it is in heaven, we pray that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven. Job 1 : 21. Ps. 100 : 2.

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition which is, Give

us this day our daily bread, we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them. Gen. 28 : 20, and 32 : 10.

Q. 105. What do we pray for in the fifth petition ?

A. In the fifth petition, which is, And forgive us our debts as we forgive our debtors, we pray that God, for Christ's sake, would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others. Lu. 11 : 4. Matt. 18 : 35.

Q. 106. What do we pray for in the sixth petition ?

A. In the sixth petition, which is, And lead us not into temptation, but deliver us from evil, we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted. Matt. 26 : 41. 2 Cor. 12 : 8.

Q. 107. What doth the conclusion of the Lord's prayer teach us ?

A. The conclusion of the Lord's prayer, which is, For thine is the kingdom, and the power, and the glory, forever and ever, Amen, teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power and

glory to him, and in testimony of our desires,
and assurance to be heard, we say, Amen.
Dan. 9 : 18. 1 Chron. 29 : 11.

THE TEN COMMANDMENTS PUT INTO SHORT AND EASY RHYMES FOR CHILDREN.

1. Thou shalt have no more gods but me.
 2. Before no idol bend thy knee.
 3. Take not the name of God in vain.
 4. Dare not the Sabbath day profane.
 5. Give both thy parents honor due.
 6. Take heed that thou no murder do.
 7. Abstain from words and deeds unclean.
 8. Steal not, though thou be poor and mean.
 9. Make not a wilful lie, nor love it.
 10. What is thy neighbor's, dare not covet.
-

A MORNING PRAYER.

Now I wake and see the light ;
'T is God who kept me through the night ;
To him I lift my voice and pray
That he would keep me through the day ;
If I should die before 't is done,
O God accept me through thy Son.

A DIALOGUE
BETWEEN
CHRIST, A YOUTH, AND THE DEVIL.



YOUTH.

THOSE days which God to me doth send,
In pleasure I'm resolved to spend ;
Like as the birds, in lovely spring,
Sit chirping on the boughs and sing, —
Who straining forth those warbling notes,
Do make sweet music in their throats, —
So I resolve in this my prime,
In sports and plays to spend my time ;

Sorrow and grief I'll put away,
Such things agree not with my day.
From clouds my morning shall be free,
And nought on earth shall trouble me.
I will embrace each sweet delight
This earth affords me, day and night ;
Though parents grieve, and me correct,
Yet I their counsel will reject.

DEVIL.

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

Come how to me, uphold my crown,
And I'll thee raise to high renown.

YOUTH.

These notions I will cleave unto,
And let all other counsel go;
My heart against my parents now,
Shall hardened be, and will not bow
I won't submit at all to them,
But all good counsel will contemn:
And what I list, that do will I,
And stubborn be continually.

CHRIST.

Wilt thou, O Youth, make such a choice,
And thus obey the Devil's voice?
Curs'd sinful ways wilt thou embrace,
And hate the ways of truth and grace?
Wilt thou to me a rebel prove?
And from thy parents quite remove
Thy heart also? then shalt thou see
What will ere long become of thee.
Come, think on God, who did thee make,
And at his presence dread and quake;
Remember him now in thy youth,
And let thy soul take hold on truth;
The Devil and his ways defy,
Believe him not, he doth but lie:
His ways seem sweet, but, Youth, beware,
He for thy soul hath laid a snare.
His sweet will unto bitter turn;
If in those ways thou still wilt run,
He will thee into pieces tear,
Like lions which most hungry are.
Grant me thy heart, thy folly leave,
And from this lion I'll thee save;

And thou shalt have sweet joy from me,
Which will last to eternity.

YOUTH.

My heart shall cheer me in my youth,
I'll have my frolics in good truth:
Whate'er seems lovely in mine eye,
Myself I cannot it deny.
In mine own ways I still will walk,
And take delight among young folk,
Who spend their days in joy and mirth.
Nothing like that while I'm on earth!
Thy ways, O Christ, are not for me;
They with my age do not agree!
If I unto thy laws should cleave,
No more good days then should I have.

CHRIST.

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

YOUTH.

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

CHRIST.

Unto thyself then, I'll thee leave,
That Satan may thee wholly have;
Thy heart in sin shall hardened be,
And blinded in iniquity:
And then in wrath I'll cut thee down,
Like as the grass and flowers are mown.
And to thy wo, thou shalt espy
Childhood and youth are vanity:
For all such things I'll make thee know
To judgment thou shalt come also:
In hell at last thy soul must burn,
When thou thy sinful race hast run.
Consider this; think on thy end,
Lest God do thee in pieces rend.

YOUTH.

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

DEVIL.

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

YOUTH.

Such thoughts as these I can't receive,
Because God's word I do believe;

None shall in this destroy my faith ;
Nor do I mind what Satan saith.

DEVIL.

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

CHRIST.

Take heed, or else thou art undone :
These thoughts are from the wicked one.
Narrow 's the way that leads to life ;
Who walk therein do meet with strife.
Few shall be saved, as thou shalt know,
But many to destruction go.
If righteous ones scarce saved be,
What will at last become of thee ?
Oh ! don't neglect my precious call,
Lest suddenly in hell thou fall :
Unless that thou converted be,
God's kingdom thou shalt never see.

YOUTH.

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

CHRIST.

Nay, hold vain youth, thy time is short :
 I 'll have thy breath ; I 'll end thy sport :
 Thou shalt not live till thou art old,
 Since thou in sin art grown so bold ;
 I, in thy youth grim Death will send,
 And all thy sports put to an end.

YOUTH.

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

CHRIST.

When I did call, thou wouldst not hear-
 But didst to me turn a deaf ear ;
 And now, in thy calamity,
 I will not mind nor hear thy cry ;
 Thy day is past ; begone from me,
 Thou who didst love iniquity
 Above thy soul, or Savior dear,
 Who on the cross great pain did bear.

My mercies thou didst much abuse,
And all good counsel didst refuse :
Justice will therefore vengeance take,
And thee a sad example make.

YOUTH.

Oh ! spare me, Lord : forbear thy hand :
Don't cut me off, who trembling stand,
Begging for mercy, at thy door ;
O, let me live but one year more !

CHRIST.

If thou some longer time shouldst live,
Thou wouldst again to folly cleave ;
Therefore, to thee I will not give
One day on earth longer to live.

DEATH.

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

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

A MORNING PRAYER FOR CHILDREN.

ALMIGHTY and most merciful Father, thou keepest me from harm by night and by day, and art always doing me good. I thank thee that thou hast taken such care of me the last night, and that I am alive and well this morning. Save me from all evil this day: and wheresoever I am, let me always remember that thou, God, seest me; that so I may not dare to sin against thee.—Bless all my friends, as well as myself: do good to them at all times, and in all places, and help me always to serve them in love.—And after I have done thy will here on earth, by thy grace assisting me, then give my soul a place in heaven, to dwell with thee there, and with thy Son Jesus Christ: for heaven and earth, and all things in them, are thine forevermore.—
Amen.

AN EVENING PRAYER FOR CHILDREN.

O LORD God, thou knowest all things. Thou seest me by night as well as by day, and art acquainted with all my words and all my thoughts. May I be thankful for all the favors of the past day, and all my life past; and ever regard thee as the great Author of all mercies. Bless all my friends and relations; may they, with me, be delivered from evil, and guarded from temptation. Make me affectionate towards them: may I love them for their kindness to me.—Pardon whatever sins I have committed against thee. May I sleep in safety this night, beneath the shadow of thy wings; and awake in the morning, refreshed with the repose of the night. As I pass from one day to another, may thy grace enable me to serve and honor thee in this world; and at last, may I be received to thy heavenly kingdom, through Jesus Christ, who died to save me from sin and everlasting destruction—to whom be honor and praise forever.—Amen.

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Advice to Youth.

Now in the heat of youthful blood
Remember your Creator God :
Behold the months come hast'ning on,
When you shall say—*My joys are gone.*

Behold the aged sinner goes,
Laden with guilt and heavy woes,
Down to the regions of the dead,
With endless curses on his head.

The dust returns to dust again :
The soul in agonies of pain
Ascends to God ; not there to dwell,
But hears her doom, and sinks to hell.

Eternal King, I fear thy name,
Teach me to know how frail I am ;
And when my soul must hence remove,
Give me a mansion in thy love.

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