

The New England Primer

<http://www.jesus-is-lord.com/primerf.htm>

Foreward

We are hearing a lot these last few years about efforts by the "Religious Right" to try to push their religious beliefs in public schools, to have prayer at school events, and so on. Our courts have consistently rejected such efforts as unconstitutional, usually on the grounds that they violate the First Amendment.

If such proposed practices violate the Constitution, it is fair to ask just what sort of education the writers of the Constitution had in mind when they wrote the First Amendment. It does not necessarily follow, of course, that the intentions of these men were perfect and must bind the nation for ever. But there are procedures for changing the Constitution, so unless and until the relevant sections *are* changed, the intent of the original writers is still the supreme law of the United States.

So what *was* the intent of the writers for a suitably secular, First-Amendment-conforming, public education?

One way to answer this question is to look at the textbooks actually used in schools in the early days of our nation. In this sense, the *New England Primer* provides an excellent "case study".

The New England Primer (pronounced prim' er, short "i") was by far the most commonly used textbook in the United States for over 100 years. The first edition was printed in 1690 and it was still in use in 1900. It was used in both public and private schools. It was intended to be used to help teach children to read: it includes a rhyme to teach the alphabet, vocabulary words, and many short poems and other practice reading selections. While the idea of having separate grade levels was not introduced until the 1800's, this book was used for what would today be considered first grade. It also includes some religious references.

Most if not all of the writers of the Constitution would have used this book in school. They were all surely aware of it. It continued to be used, with no apparent challenge, long after the Constitution was ratified. If it violated what they had in mind when they wrote the First Amendment, surely someone would have said something about it. So it is fair to say that the people who wrote the First Amendment must

have considered the treatment of religion in this book acceptable. I therefore offer it here as an example of a book which fully conforms with our Constitution. I urge you to scan through it and see if you can find the religious references.

Perhaps we could short-cut some of the debate by re-introducing *The New England Primer* into our public schools ...

Technical Notes

For those who are interested, I give her a few technical notes about my "HTML edition" of *The New England Primer*.

This edition is based on a 1777 edition, which I was fortunate enough to find available in a modern facsimile reprint. (Copyrights from 1777 have long since expired.)

In order to make a "clean" Web version, I decided to make little effort to preserve the original formatting. For example, the headings on each section are rendered with the classic Web header styles, though in the original headings were rendered with a somewhat-inconsistent mix of larger type, italics, and capitals. I have also inserted horizontal lines in some places where there are page breaks in the original text, to help divide the material into logical sections.

I *have* preserved italics and capitalization. In many cases these will look strange to modern readers, as styles today are quite different. (Personally, I was particularly taken aback by the practice of putting the first TWO letters of some words in capitals and the rest in small letters. One capital seems natural; two strikes me as quite odd. But fashions come and go, I suppose.)

I have generally preserved cases where the first letter in a paragraph or section is in larger type. (For those users with browsers that support changing font sizes, anyway.)

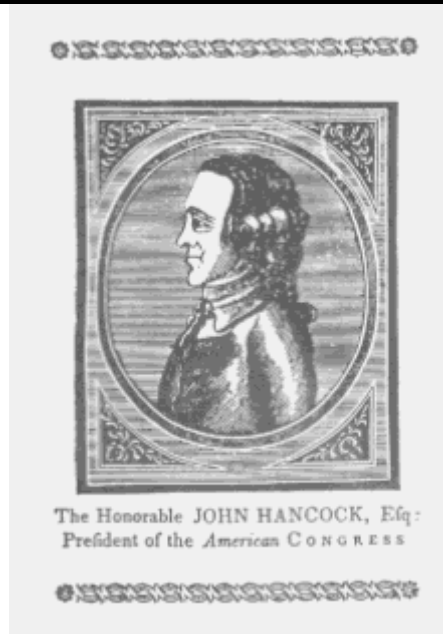
I have not preserved the alternate style for the letter "s". (You know, where it looks like an "f" without the cross-bar.) All "s"s in this edition appear in the modern style.

I have made absolutely no changes to the text of the book. (No deliberate ones, anyway.) This includes archaic spellings and punctuation. (Not to mention the uninformative title used on a number of readings: "Another".)

I have scanned in the cover page and the two "major" illustrations

and included them in the appropriate places in the text. The original had a series of small illustrations to go with the rhyming alphabet, but these were so small and the quality of the originals I had was rather poor, so I decided not to scan these in. I also made no effort to scan in the decorative "flower pattern" dividers that appear in a few places, and instead simply put in horizontal lines. These are the only omissions from the original book.

THE NEW ENGLAND PRIMER



A Divine Song of Praise to GOD, for a Child,

by the Rev. Dr. Watts.

HOW glorious is our heavenly King,
Who reigns above the Sky!
How shall a Child presume to sing
His dreadful Majesty!
How great his Power is none can tell,
Nor think how large his grace:
Nor men below, nor Saints that dwell,

On high before his Face.
Nor Angels that stand round the Lord,
Can search his secret will;
But they perform his heavenly Word,
And sing his Praises still.
Then let me join this holy Train;
And my first Offering bring;
The eternal GOD will not disdain
To hear an Infant sing.
My Heart resolves, my Tongue obeys,
And Angels shall rejoice,
To hear their mighty Maker's Praise,
Sound from a feeble Voice.

The young INFANT'S or CHILD'S morning Prayer.

From Dr. WATTS.

ALMIGHTY God the Maker of every thing in Heaven and Earth; the Darkness goes away, and the Day light comes at thy Command. Thou art good and doest good continually.

I thank thee that thou has taken such Care of me this Night, and that I am alive and well this Morning.

Save me, O God, from Evil, all this Day long, and let me love and serve thee forever, for the Sake of Jesus Christ thy Son. AMEN.

The INFANT'S or young CHILD'S Evening Prayer.

From Dr. WATTS.

O LORD God who knows all Things, thou sees me by Night as well as by Day.

I pray thee for Christ's Sake, forgive me whatsoever I have done amiss this Day, and keep me all this Night, while I am asleep.

I desire to lie down under thy Care, and to abide forever under thy Blessing, for thou art a God of all Power and everlasting Mercy. AMEN.

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

a e i o u y.

Consonants.

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

Double Letters.

ct ff fi fl ffi ffl sh si ssi sl ss st

Italick Letters.

Aa Bb Cc Dd Ee Ff Gg Hh

Ii Jj Kk Ll Mm Nn Oo Pp Qq

Rr Ss Tt Uu Vv Ww Xx Yy Zz

Italick Double Letters.

ct ff fi ffi fl ffl sh si ss ssi sl st

Great Letters.

ABCDEFGHIJKLMNO
PQRSTUVWXYZ.

Ab eb ib ob ub
ac ec ic oc uc
ad ed id od ud
af ef if of uf
ag eg ig og ug
aj ej ij oj uj
ak ek ik ok uk
al el il ol ul
am em im om um
an en in on un
ap ep ip op up
ar er ir or ur
as es is os us
at et it ot ut
av ev iv ov uv
ax ex ix ox ux
az ez iz oz uz

Easy Syllables, &c.

Ba be bi bo bu
ca ce ci co cu
da de di do du
fa fe fi fo fu
ga ge gi go gu
ha he hi ho hu
ja je ji jo ju
ka ke ki ko ku
la le li lo lu
ma me mi mo mu
na ne ni no nu
pa pe pi po pu

ra re ri ro ru
ta te ti to tu
va ve vi vo vu
wa we wi wo wy
ya ye yi yo yu
za ze zi zo zu

Words of one Syllable.

Age all ape are
Babe beef best bold
Cat cake crown cup
Deaf dead dry dull
Eat ear eggs eyes
Face feet fish foul
Gate good grass great
Hand hat head heart
Ice ink isle jobb
Kick kind kneel know
Lamb lame land long
Made mole moon mouth
Name night noise noon
Oak once one ounce
Pain pair pence pound
Quart queen quick quilt
Rain raise rose run
Saint sage salt said
Take talk time throat
Vain vice vile view
Way wait waste would

Words of two Syllables.

Ab-sent ab-hor a-pron au-thor
Ba-bel be-came be-guile bold-ly
Ca-pon cel-lar con-stant cup-board
Dai-ly de-pend di-vers du-ty
Ea-gle ea-ger en-close e-ven
Fa-ther fa-mous fe-male fu-ture
Ga-ther gar-den gra-vy glo-ry
Hei-nous hate-ful hu-mane hus-band
In-fant in-deed in-cence i-land
Ja-cob jeal-ous jus-tice ju-lep
La-bour la-den la-dy la-zy
Ma-ny ma-ry mo-tive mu-sick

Words of three Syllables.

A-bu-sing a-mend-ing ar-gu-ment
Bar-ba-rous be-ne-fit beg-gar-ly
Cal-cu-late can-dle-stick con-foun-ded
Dam-ni-fy dif-fi-cult drow-si-ness
Ea-ger-ly em-ploy-ing evi-dence
Fa-cul-ty fa-mi-ly fu-ne-ral
Gar-de-ner glo-ri-ous gra-ti-tude
Hap-pi-ness har-mo-ny ho-li-ness

Words of four Syllables.

A-bi-li-ty ac-com-pa-ny af-fec-ti-on
Be-ne-fi-ted be-a-ti-tude be-ne-vo-lent
Ca-la-mi-ty ca-pa-ci-ty ce-re-mo-ny
De-li-ca-cy di-li-gent-ly du-ti-ful-ly
E-dy-fy-ing e-ver-last-ing e-vi-dent-ly
Fe-bru-a-ry fi-de-li-ty for-mi-da-bly
Ge-ne-ral-ly glo-ri-fy-ing gra-ci-ous-ly

Words of five Syllables.

A-bo-mi-na-ble ad-mi-ra-ti-on
Be-ne-dic-ti-on be-ne-fi-ci-al
Ce-le-bra-ti-on con-so-la-ti-on
De-cla-ra-ti-on de-di-ca-ti-on
E-du-ca-ti-on ex-hor-ta-ti-on
For-ni-ca-ti-on fer-men-ta-ti-on
Ge-ne-ra-ti-on ge-ne-ro-si-ty

Words of six Syllables.

A-bo-mi-na-ti-on Gra-ti-fi-ca-ti-on
Be-ne-fi-ci-al-ly Hu-mi-li-a-ti-on
Con-ti-nu-a-ti-on I-ma-gi-na-ti-on
De-ter-mi-na-ti-on Mor-ti-fi-ca-ti-on
E-di-fi-ca-ti-on Pu-ri-fi-ca-ti-on
Fa-mi-li-a-ri-ty Qua-li-fi-ca-ti-on

A Lesson for Children.

Pray to God. Call no ill names.
Love God. Use no ill words.
Fear God. Tell no lies.
Serve God. Hate Lies.
Take not God's Speak the Truth.
Name in vain. Spend your Time well.
Do not Swear. Love your School.
Do not Steal. Mind your Book.
Cheat not in your play. Strive to learn.
Play not with bad boys. Be not a Dunce.

A In ADAM'S Fall
We sinned all.

B Heaven to find;
The Bible Mind.

C Christ crucify'd
For sinners dy'd.

D The Deluge drown'd
The Earth around.

E ELIJAH hid
By Ravens fed.

F The judgment made
FELIX afraid.

G As runs the Glass,
Our Life doth pass.

H My Book and Heart
Must never part.

J JOB feels the Rod,--
Yet blesses GOD.

K Proud Korah's troop
Was swallowed up

L LOT fled to *Zoar*,
Saw fiery Shower
On *Sodom* pour.

M MOSES was he
 Who *Israel's* Host
 Led thro' the Sea

N NOAH did view
 The old world & new.

O Young OBADIAS,
 DAVID, JOSIAS,
 All were pious.

P PETER deny'd
 His Lord and cry'd.

Q Queen ESTHER sues
 And saves the Jews.

R Young pious RUTH,
 Left all for Truth.

S Young SAML dear,
 The Lord did fear.

T Young TIMOTHY
 Learnt sin to fly.

V VASHTI for Pride
 Was set aside.

W Whales in the Sea,
 GOD's Voice obey.

X XERXES did die,
 And so must I.

Y While youth do chear
 Death may be near.

Z ZACCHEUS he
 Did climb the Tree
 Our Lord to see.

Who was the first man ?	<i>Adam.</i>
Who was the first woman ?	<i>Eve.</i>
Who was the first Murderer ?	<i>Cain.</i>
Who was the first Martyr ?	<i>Abel.</i>
Who was the first Translated ?	<i>Enoch.</i>
Who was the oldest Man ?	<i>Methuselah.</i>
Who built the Ark ?	<i>Noah.</i>

Who was the Patientest Man ?	<i>Job.</i>
Who was the Meekest Man ?	<i>Moses.</i>
Who led <i>Israel</i> into <i>Canaan</i> ?	<i>Joshua.</i>
Who was the strongest Man ?	<i>Sampson.</i>
Who killed <i>Goliah</i> ?	<i>David.</i>
Who was the wisest Man ?	<i>Soloman.</i>
Who was in the Whale's Belly?	<i>Jonah.</i>
Who saves lost Men ?	<i>Jesus Christ.</i>
Who is <i>Jesus Christ</i> ?	<i>The Son of God.</i>
Who was the Mother of Christ ?	<i>Mary.</i>
Who betrayed his Master ?	<i>Judas.</i>
Who denied his Master ?	<i>Peter.</i>
Who was the first Christian Martyr?	<i>Stephen.</i>
Who was chief Apostle of the <i>Gentiles</i> ?	<i>Saul.</i>

The Infant's Grace before and after Meat.

BLESS me, O Lord, and let my food strengthen me to serve thee, for Jesus Christ's sake. AMEN.

I Desire to thank God who gives me food to eat every day of my life. AMEN.

What's right and good now shew me Lord, and lead me by they grace and word. Thus shall I be a child of God, and love and fear they hand and rod.

An Alphabet of Lessons for Youth.

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 treasure & 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 God.

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 becomes GOD's house for ever.

IT is good for me to draw near 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, now is the day of salvation.

OUT of the abundance of the heart the mouth speaketh.

PRAY to thy Father which is in secret; and thy Father which sees in secret shall reward thee openly.

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

REMEMBER thy Creator in the days of thy youth.

SEest thou a man wise in his own conceit, there is more hope of a fool than of him.

TRUST in God at all times, ye people, pour out your hearts before him.

UPON the wicked, God shall rain an horrible tempest.

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

EXHORT one another daily while it is called to day, lest any of you be hardened thro' the deceitfulness of sin.

YOUNG men ye have overcome the wicked one.

ZEal hath consumed me, because thy enemies have forgotten the word of God.

The LORD's Prayer.

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

The CREED.

I BELIEVE in God the Father Almighty Maker of heaven and earth, and in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell. The third day he arose again from the dead, and ascended into heaven, and sitteth on the right hand of God, the Father, Almighty. From thence he shall come to judge both the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. AMEN.

Dr. WATTS'S 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,
All without thy care or payment,
all thy wants are well supply'd.
How much better thou'rt attended,
than the Son of God could be,
When from heaven he descended,
and became a child like thee.
Soft and easy is thy cradle,
coarse and hard thy Saviour lay,
When his birth-place was a stable,
and his softest bed was hay.
Blessed Babe ! what glorious features
spotless fair, divinely bright! !
Must he dwell with brutal creatures,
how could angels bear the sight !
Was there nothing but a manger,
cursed sinners could afford,
To receive the heavenly stranger;
did they thus affront their Lord.
Soft my child I did not chide thee,
tho' 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 abus'd their King,
How they serv'd the Lord of glory,
makes me angry while, I sing.
See the kinder shepherds round him,

telling wonders from the sky;
There they sought him, there they found him,
with his Virgin Mother by.
See the lovely Babe a dreaming;
lovely Infant how he smil'd !
When he wept, the Mother's blessing
sooth'd and hush'd the holy child.
Lo ! he slumbers in his manger,
where the horned oxen fed;
Peace my darling here's no danger
here's no Ox a near thy bed.
'Twas to save thee, child from dying,
save my dear from burning flame,
Bitter groans and endless crying,
that thy blest Redeemer came.
May'st thou live to know and fear him,
trust and love him all thy days !
Then go dwell for ever near him,
see his face and sing his praise.
I could give thee thousand kisses,
hoping what I most desire:
Not a mother's fondest wishes,
can to greater joys aspire.

VERSES for 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.
'Tis 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,
Tho' 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 must always stay:
To one of these my soul must fly,
As in a moment when I die:
When God that made me, calls me home,
I must not stay I must be gone.
He gave me life, and 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 makes me warm:
He saves my flesh and bones 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 refresh'd
The Lord is good and kind to me,
And very thankful I must be:
I must obey and love and fear him
, By faith in Christ I must draw near him.
I must not sin as others do,
Lest I lie down in sorrow too:
For God is angry every day,
With wicked ones who go astray,
All sinful words I must restrain:
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 spend my days,
In idle tales and 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 serv'd the Lord, liv'd undefil'd;
Him in his service God employ'd,
While ELI's wicked children dy'd:
When wicked children mocking said,
To a good man, *Go up bald head,*
God was displeas'd with them and sent
Two bears which them in pieces rent,
I must not like these children vile,
Displease my God, myself defile.
Like young ABIJAH, I must see,
That good things may be found in me,
Young King JOSIAH, that blessed youth,
He sought the Lord and lov'd the truth;
He like a King did act his part,
And follow'd God with all his heart.

The little children they did sing,
Hosannahs to their heavenly King.
That blessed child young TIMOTHY,
Did learn God's word most heedfully.
It seem'd to be his recreation,
Which made him wise unto salvation:
By faith in Christ which he had gain'd
With prayers and tears that faith unfeign'd
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,
No word is in the world like thine,
There's none so pure, sweet and divine.
From thence let me thy will behold,
And love thy word above fine gold.
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 pleased face,
And make my soul to grow in grace,
And in the knowledge of my Lord
And Saviour Christ, and of his word.

Another.

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

LORD if thou lengthen out my days,
Then let my heart so fixed be,
That I may lengthen out thy praise,
And never turn aside from thee.
So in my end I shall rejoice,
In thy salvation joyful be;
My soul shall say with loud glad voice,
JEHOVAH who is like to thee ?
Who taketh the lambs into thy arms,
And gently leadeth those with young,
Who saveth children from all harms,
Lord, I will praise thee with my song.
And when my days on earth shall end,
And I go hence and be here no more,

Give me eternity to spend,
My GOD to praise forever more.

Another.

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

Another.

In the burying place may see,
Graves shorter there than I,
From death's arrest no age is free,
Young children too must die.
My God may such an awful sight,
Awakening be to me !
Oh ! that by early grace I might
For death prepared be.

Another.

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

Another.

First in the morning when thou dost awake,
To God for his grace thy petition make,
Some heavenly petition use daily to say,
That the God of heaven may bless thee alway.

Duty to God and our neighbour.

LOVE God with all your soul & strength,
With all your heart and mind;

And love your neighbour as yourself,
Be faithful, just and kind.
Deal with another as you'd have
Another deal with you:
What you're unwilling to receive,
Be sure you never do.

Our Saviour's Golden Rule.

BE you 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.

The Sum of the ten Commandments.

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

Advice to Youth. Eccle. xii.

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.

Remember thy Creator in the days of thy youth.

CHILDREN your great Creator fear,

To him your homage pay,
While vain employments fire your blood,
And lead your thoughts astray.
The due remembrance of his name
Your first regard requires:
Till your breast glows with sacred love,
Indulge no meaner fires.
Secure his favour, and be wise
Before these cheerless days,
When age comes on, when mirth's no more,
And health and strength decays.

Some proper Names of MEN and WOMEN, to teach Children to spell their own.

Men's Names

Adam, Abel, Abraham, Amos, Aaron, Abijah, Andrew, Alexander, Anthony, Bartholomew, Benjamin, Barnabas, Benoni, Barzillai, Caleb, Caesar, Charles, Christopher, Clement, Cornelius, David, Daniel, Ephraim, Edward, Edmund, Ebenezer, Elijah, Eliphalet, Elisha, Eleazer, Elihu, Ezekiel, Elias, Elizur, Frederick, Francis, Gilbert, Giles, George, Gamalial, Gideon, Gershom, Heman, Henry, Hezekiah, Hugh, John, Jonas, Isaac, Jacob, Jared, Job, James, Jonathan, Israel, Joseph, Jeremiah, Joshua, Josiah, Jediah, Jabez, Joel, Judah, Lazarus, Luke, Mathew, Michael, Moses, Malachi, Nathaniel, Nathan, Nicholas, Noadiah, Nehemiah, Noah, Obadiah, Ozias, Paul, Peter, Philip, Phineas, Peletiah, Ralph, Richard, Samuel, Sampson, Stephen, Solomon, Seth, Simeon, Saul, Shem, Shubal, Timothy, Thomas, Titus, Theophilus, Uriah, Uzzah, Walter, William, Xerxes, Xenophon, Zachariah, Zebdiel, Zedekiah, Zadock, Zebulon, Zebediah,

Women's Names.

ABigail, Anne, Alice, Anna, Bethiah, Bridget, Cloe, Charity, Deborah, Dorothy, Dorcas, Dinah, Damaris, Elizabeth, Esther, Eunice, Eleanor, Frances, Flora, Grace, Gillet, Hannah, Huldah, Hepzibah, Henrietta, Hagar, Joanna, Jane, Jamima, Isabel, Judith, Jennet, Katharine, Katura, Kezia, Lydia, Lucretia, Lucy, Louis, Lettice, Mary, Margaret, Martha, Mehitabel, Marcy, Merial, Patience, Phylis, Phebe, Priscilla, Rachel, Rebecca, Ruth, Rhode, Rose, Sarah, Susanna, Tabitha, Tamefin, Ursula, Zipporah, Zibiah



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 following 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.

Some 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 heart,
and print them in your thoughts.
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 I, among my iron bands,
inclosed in the dark,
Not many days before my death,
I 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
that once shall 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,
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 recompence 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 does 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 lust,
let such things have no place,
Keep clean your vessels in the LORD,
that he may you embrace.
Ye are the temples of the LORD,
for you are dearly bought,
And they that do defile the same,
shall surely come to nought.
Be never proud by any means,
build not your house too high,
But always have before your eyes,
that you are born to die.
Defraud not him that hired is,
your labour to sustain,
But pay him still without delay,
his wages for his pain.
And as you would that other men
against you should proceed,
Do you the same to them again,
when they do stand in need.
Impart your portion to the poor,
in money and in meat
And send the feeble fainting soul,
of that which you 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,
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 adjudg'd
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 fore-father's fall:
But by our SAVIOUR'S precious blood,
which on the cross was spilt,
Who freely offer'd up his life,
to save our souls from guilt;
I hope redemption I shall have,
and all who 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 *Caesar*, rich and poor,
the force of death must try.
When I am chained to the stake,
and fagots girt me round,
Then pray the LORD my soul in heaven
may be with glory crown'd.
Come welcome death the end of fears,
I am prepar'd to die:
Those earthly flames will send my soul
up to the Lord on high.
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 end.
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.

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

Choice Sentences.

1. PRAYING will make us leave sinning, or sinning will make us leave praying.
2. OUR weakness and inabilities break not the bond of our duties.

3. WHAT we are afraid to speak before men, we should be afraid to think before GOD.

Learn these four lines by heart.

HAVE communion with few,
Be intimate with ONE,
Deal justly with all,
Speak evil of none.

AGUR's Prayer.

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

THE SHORTER CATECHISM,

Agreed upon by the Reverend Assembly of DIVINES at
Westminster.

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

Ans. Man's chief end is to glorify God and enjoy him forever.

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 God and enjoy him.

Q. 3. What do the scriptures principally teach ?

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

Q. 4. What is God ?

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

Q. 5. Are there more Gods then one ?

A. There is but ONE only, the living and true GOD.

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.

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.

Q. 8. How doth God execute his decrees ?

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

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.

Q. 10. How did God create man ?

A. God created man male & female after his own image, in knowledge, righteousness and holiness, with dominion over the creatures

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

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

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

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

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.

Q. 14. What is sin?

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

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.

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.

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

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

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

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

Q. 19. What is the misery of that state whereinto man fell ?

A. All mankind by the fall lost communion with God, are under his wrath & curse, and so made liable to the miseries in this life, to death itself, & to the pains of hell forever. *Q. 20. Did God leave all mankind to perish in the State of sin and misery ?*

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

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 God and man, in two distinct natures, and one person forever.

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.

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

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

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

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

Q. 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.

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.

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.

Q. 28. Wherein consists Christ's exaltation?

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

Q. 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.

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.

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.

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.

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.

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. *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.

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 assurance of God's love, peace of conscience, joy in the holy Ghost, increase of grace, and perseverance therein to the end.

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, and their bodies being still united to Christ do rest in their graves 'till the resurrection.

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

A. At the resurrection believers being raised up to glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

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

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

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.

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

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

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 neighbour as ourselves.

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.

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

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

Q. 45. Which is the first commandment ?

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

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.

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.

Q. 48. What are we especially taught by these words (before me) in the first commandment ?

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

Q. 49. Which is the second commandment ?

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

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

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

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.

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 propriety in us, and the zeal he hath to his own worship.

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 wilt not hold him guiltless, that taketh his name in vain.

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

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word and works.

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.

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 judgment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. 57. Which is the Fourth commandment ?

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

Q. 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 an holy Sabbath to himself.

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.

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

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

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 is in itself sinful, or any unnecessary thoughts, words or works, about worldly employments or recreations.

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 of the week for our own employment, his challenging a special propriety in the seventh, his own example, & his blessing the sabbath day.

Q. 63. Which 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.

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.

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

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

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.

Q. 67. Which is the sixth commandment ?

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

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.

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 neighbour unjustly, and whatsoever tendeth thereunto.

Q. 70. Which is the seventh commandment ?

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

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 & behaviour.

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

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

Q. 73. Which is the eighth commandment ?

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

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

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

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

A. The eighth commandment forbiddeth whatsoever doth, or may unjustly hinder our own or our neighbours wealth or outward estate.

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, Thou Shalt not bear false witness against thy neighbour.

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

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

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

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

Q. 79. Which is the tenth commandment ?

A. The tenth commandment is, Thou shalt not covet thy neighbour's

house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

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 towards our neighbour, and all that is his.

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 neighbour, and all inordinate motions and affections to any thing that is his.

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 daily doth break them in thought, word and deed.

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.

Q. 84. What doth every sin deserve ?

A. Every sin deserves God's wrath & curse both in this life, and that which is to come.

Q. 85. What doth God require of us that we may escape his wrath and due 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 outward means whereby Christ communicateth to us the benefits of redemption.

Q. 86. What is faith in Jesus Christ ?

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

Q. 87. What is repentance unto life ?

A. Repentance unto life is a saving grace, whereby a sinner out of the 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 endeavours after new obedience.

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

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

Q. 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.

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 there unto with diligence, preparation and prayer, receive it with faith and love, lay it up in our hearts, and practice it in our lives.

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 the Spirit in them that by faith receive them.

Q. 92. What is a sacrament ?

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

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

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

Q. 94. What is baptism ?

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

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.

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 shewed 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.

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

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

Q. 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, & thankful acknowledgment of his mercies.

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*.

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

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

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 makes himself known, and that he would dispose all things to his own glory.

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, 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.

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.

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.

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.

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.

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, 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 desire and assurance to be heard, we say, AMEN.

Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city.
Rev. xxii. 14.

SPIRITUAL MILK FOR American BABES,

Drawn out of the Breasts of both Testaments,
for their Souls Nourishment.

By JOHN COTTON.

Q. WHAT hath God done for you ?

A. God hath made me, he keepeth me, and he can save me.

Q. What is God ?

A. God is a Spirit of himself & for himself.

Q. How many Gods be there ?

A. There is but one God in three Persons, the Father, and the Son, and the Holy Ghost.

Q. How did God make you ?

A. In my first parents holy and righteous.

Q. Are you then born holy and righteous ?

A. No, my first father sinned and I in him.

Q. Are you then born a sinner ?

A. I was conceived in sin, & born in iniquity.

Q. What is your birth sin ?

A. Adam's sin imputed to me, and a corrupt nature dwelling in me.

Q. What is your corrupt nature ?

A. My corrupt nature is empty of grace, bent unto sin, only unto sin, and that continually.

Q. What is sin ?

A. Sin is a transgression of the law.

Q. How many commandments of the law be there ?

A. Ten.

Q. What is the first commandment ?

A. Thou shalt have no other Gods before me.

Q. What is the meaning of this commandment ?

A. That we should worship the only true God, and no other besides him.

Q. What is the second commandment ?

A. Thou shalt not make to thyself any graven image, &c.

Q. What is the meaning of this commandment ?

A. That we should worship the only true God, with true worship, such as he hath ordained, not such as man hath invented.

Q. What is the third commandment ?

A. Thou shalt not take the name of the Lord thy God in vain.

Q. What is meant by the name of God ?

A. God himself & the good things of God, whereby he is known as a man by his name, and his attributes, worship, word and works.

Q. What is it not to take his name in vain ?

A. To make use of God & the good things of God to his glory, and our own good, not vainly, not irreverently, not unprofitably.

Q. Which is the fourth commandment ?

A. Remember that thou keep holy the sabbath day.

Q. What is the meaning of this commandment ?

A. That we should rest from labor, and much more from play on the Lord's day, that we may draw nigh to God in holy duties.

Q. What is the fifth commandment ?

A. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Q. What are meant by father and mother ?

A. All our superiors whether in family, school, church and commonwealth.

Q. What is the honor due unto them ?

A. Reverence, obedience, and (when I am able) recompence.

Q. What is the sixth commandment?

A. Thou shalt do no murder.

Q. What is the meaning of this commandment?

A. That we should not shorten the life or health of ourselves or others, but preserve both

Q. What is the seventh commandment ?

A. Thou shalt not commit adultery.

Q. What is the sin here forbidden ?

A. To defile ourselves or others with unclean lusts.

Q. What is the duty here commanded ?

A. Chastity to possess our vessels in holiness and honor.

Q. What is the eighth commandment ?

A. Thou shalt not steal.

Q. What is the stealth here forbidden ?

A. To take away another man's goods without his leave, or to spend our own without benefit to ourselves or others.

Q. What is the duty here commanded ?

A. To get our goods honestly, to keep them safely, and spend them thriftily.

Q. What is the ninth commandment ?

A. Thou shalt not bear false witness against thy neighbour.

Q. What is the sin here forbidden ?

A. To lie falsely, to think or speak untruly of ourselves or others

Q. What is the duty here required ?

A. Truth and faithfulness.

Q. What is the tenth commandment ?

A. Thou shalt not covet, &c.

Q. What is the coveting here forbidden ?

A. Lust after the things of other men, and want of contentment with our own.

Q. Whether have you kept all these commandments ?

A. No, I and all men are sinners.

Q. What are the wages of sin ?

A. Death and damnation.

Q. How then look you to be saved ?

A. Only by Jefus Christ.

Q. Who is Jesus Christ ?

A. The eternal Son of God, who for our sakes became man that he might redeem & save us.

Q. How doth Christ redeem and save us ?

A. By his righteous life, and bitter death, and glorious resurrection to life again.

Q. How do we come to have a part & fellowship with Christ in his death & resurrection?

A. By the power of his word and spirit, which brings us to him, and keeps us in him.

Q. What is the word ?

A. The holy scriptures of the prophets and apostles, the old and new testament, the law and gospel.

Q. How doth the ministry of the law bring you toward Christ ?

A. By bringing me to know my sin, and the wrath of God, against me for it.

Q. What are you hereby the nearer to Christ ?

A. So I come to feel my cursed estate and need of a Saviour.

Q. How doth the ministry of the Gospel help you in this cursed estate ?

A. By humbling me yet more, and then raising me out of this estate.

Q. How doth the ministry of the Gospel humble you yet more ?

A. By revealing the grace of the Lord Jesus in dying to save sinners, and yet convincing me of my sin in not believing on him, and of my utter insufficiency to come to him, and so I feel myself utterly lost.

Q. How doth the ministry of the gospel raise you up out of this lost estate to come to Christ?

A. By teaching me the value and virtue of the death of Christ, and the riches of his grace to lost sinners by revealing the promise of grace to such, and by ministering the Spirit of grace to apply Christ, and his promise of grace unto myself, and to keep me in him.

Q. How doth the Spirit of grace apply Christ & his promise grace unto you and keep you in him ?

A. By begetting in me faith to receive him, prayer to call upon him, repentance to mourn after him, and new obedience to serve him.

Q. What is faith ?

A. Faith is the grace of the Spirit, whereby I deny myself, and believe on Christ for righteousness and salvation.

Q. What is prayer ?

A. It is calling upon God in the name of Christ by the help of the Holy Ghost, according to the will of God.

Q. What is repentance ?

A. Repentance is a grace of the Spirit, whereby I loath my sins, and myself for them and confess them before the Lord, and mourn after Christ for the pardon of them, and for grace to serve him in newness of life.

Q. What is the newness of life, or new obedience ?

A. Newness of life is a grace of the Spirit, whereby I forfake my former lust & vain company, and walk before the Lord in the light of his word, and in the communion of saints.

Q. What is the communion of saints ?

A. It is the fellowship of the church in the blessings of the covenant of grace, and the seals thereof.

Q. What is the church ?

A. It is a congregation of saints joined together in the bond of this covenant, to worship the Lord, and to edify one another in all his holy ordinances.

Q, What is the bond of the covenant by which the church is joined together ?

A. It is the profession of that covenant which God has made with his faithful people, to be a God unto them, and to their seed.

Q. What doth the Lord bind his people to in this covenant ?

A. To give up themselves & their seed first to the Lord to be his people, & then to the elders & brethren of the church to set forward the worship of God & their mutual edification.

Q. How do they give up themselves and their seed to the Lord ?

A. By receiving thro' faith the Lord & his covenant to themselves, & to their seed & accordingly walking themselves & training up their children in the ways of the covenant.

Q. How do they give up themselves and their seed to the elders and brethren of the church ?

A. By confessing of their sins, and profession of their faith, and of their subjection to the gospel of Christ; and so they and their seed are received into the fellowship of the church and the seals thereof.

Q. What are the seals of the covenant now in the days of the gospel ?

A. Baptism and the Lord's Supper.

Q. What is done for you in baptism ?

A. In baptism the washing with water is a sign and seal of my washing in the blood and spirit of Christ, and thereby of my ingrafting into Christ, of the pardon and cleansing of my sins, of my raising up out of afflictions, and also of my resurrection from the dead at the last day.

Q. What is done for you in the Lord's supper?

A. In the Lord's supper, the receiving of the bread broken and the wine poured out is a sign and seal of my receiving the communion of the body of Christ broken for me, and of his blood shed for me, and thereby of my growth in Christ, and the pardon and healing of my sins, of the fellowship of the Spirit, of my strengthening and

quicken in grace, and of my sitting together with Christ on his throne of glory at the last judgment.

Q. What was the resurrection from the dead, which was sealed up to you in baptism ?

A. When Christ shall come in his last judgment, all that are in their graves shall rise again, both the just and unjust.

Q. What is the judgment, which is sealed up to you in the Lord's supper ?

A. At the last day we shall all appear before the judgment seat of Christ, to give an account of our works, and receive our reward according to them.

Q. What is the reward that shall then be given ?

A. The righteous shall go into life eternal, and the wicked shall be cast into everlasting fire with the Devil and his angels.

A DIALOGUE between CHRIST, YOUTH, and the Devil.

YOUTH

Those days which God to me doth send,
In pleasure I'm resolv'd to spend;
Like as the birds in th' lovely spring,
Sit chirping on the bough, 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, and curse and swear,
And be as proud as any are;
And with thy brothers wilt fall out,
And fisters with vile language flout:
Yea, fight and scratch, and also bite,
Then in thee I will take delight.
If thou wilt but be rul'd by me,
An artist thou shalt quickly be,
In all my ways which lovely are,
Ther'e few with thee who shall compare.
Thy parents always disobey;
Don't mind at all what they do say:
And also pout and sullen be,
And thou thalt be a child for me.
When others read, be thou at play,
Think not on God, don't sigh nor pray
Nor be thou such a silly fool,
To mind thy book or go to school;
But play the truant; fear not I
Will straitway help you to a lie,
Which will excuse thee from the same,
From being whipp'd and from all blame;
Come bow to me, uphold my crown,
And I'll thee raise to high renown.

YOUTH.

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

CHRIST.

Wilt thou, O youth make such a choice,
And thus obey the devil's voice !
Curst sinful ways wilt thou embrace,
And hate the ways of truth and grace ?
Wilt thou to me a rebel prove ?

And from thy parents quite remove
Thy heart also ? Then shalt thou see,
What will e'er long become of thee.
Come, think on God, who did thee make,
And at his prefence dread and quake,
Remember him now in thy youth,
And let thy soul take hold of truth:
The Devil and his ways defy,
Believe him not, he doth but lie:
His ways seem sweet, but youth beware,
He for thy soul hath laid a snare.
His sweet will into bitter turn,
If in those ways thou still wilt run,
He will thee into pieces tear,
Like lions which most hungry are.
Grant me thy heart, thy folly leave,
And from this lion I'll thee save;
And thou shalt have sweet joy from me,
Which shall last to eternity.

YOUTH.

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

CHRIST.

Woul'st thou live long and good days see
Refrain from all iniquity:
True good alone doth from me flow,
It can't be had in things below.
Are not my ways, O youth ! for thee,
Then thou shalt never happy be;
Nor ever shall thy soul obtain,
True good, whilst thou doth 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,
'Tis good to set or place my mind
On ways whence many forrows spring,
And to the flesh such crosses bring,
Don't trouble me, I must fulfil,
My fleshly mind, and have my will.

CHRIST.

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

YOUTH.

Amazed, Lord ! I now begin,
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 inclin'd.
Come, cheer up thy heart, rouse up, be glad:
There is no hell; why art thou sad ?
Eat, drink, be merry with thy friend,
For when thou diest, that's thy last end.

YOUTH.

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

Devil.

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

CHRIST.

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

YOUTH.

Lord, I am now at a great stand:
If I should yield to thy command,
My comrades will me much deride,

And never more will me abide.
Moreover, this I also know,
Thou can'st at last great mercy show.
When I am old, and pleasure gone,
Then what thou say'st I'll think upon.

CHRIST.

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

YOUTH.

I am too young, alas to die,
Let death some old grey head espy.
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, you would not hear,
But did 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 and Saviour dear;
Who on the cross great pains did bear,
My mercy thou didst much abuse,
And all good counsel didst refuse,
Justice will therefore vengeance take,
And thee a sad example make.

YOUTH.

O Spare me, Lord, forbear thy hand,
Don't cut me off who trembling stand,
Begging for mercy at thy door,
O let me have but one year more.

CHRIST.

If thou some longer time should have,
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 fetch thy breath,
And carry thee to th' shades of death,
No pity on thee can I show,
Thou has thy God offended so.
Thy soul and body I'll divide,
Thy body in the grave I'll hide,
And thy dear soul in hell must lie,
With Devils to eternity.

The conclusion.

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

The late Reverend and Venerable Mr. NATHANIEL CLAP, of Newport on Rhode Island; his Advice to children.

GOOD children should remember daily, God their Creator,
Redeemer, and Sanctifier; to believe in, love and serve him; their
parents to obey them in the LORD; their bible and catechism; their
baptism; the LORD's day; the LORD's death and resurrection; their
own death and resurrection; and the day of judgment, when all that
are not fit for heaven must be sent to hell. And they Should pray to
GOD in the name of CHRIST, for saving grace.

[Forward and technical notes, by Jay Johansen](#)

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