

THE
NEW-ENGLAND
PRIMER,
IMPROVED

*For the more easy attaining the true
Reading of English.*

TO WHICH IS ADDED,
THE
Assembly of Divine's
CATECHISM,

SUFFIELD:
PRINTED BY EDWARD GRAY,

—1803.—

E. Thomas.

Great Letters.

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

Small Letters.

a b c d e f g h i 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.

æ ff fi ffi fl fh fi ffi fl ff st sb sk.

Italic Letters.

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

Italic Double Letters.

æ ff fi ffi fl fh fi ffi fl ff st sb sk,

Easy Syllables for Children.

Ab	eb	ib	ob	ub
ac	ec	ic	oc	uc
ad	ed	id	od	ud
af	ef	if	of	uf
ag	eg	ig	og	ug
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
Ba	be	bi	bo	bu
ca	ce	ci	co	cu
da	de	di	do	du

Words of one Syllable.

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	once	ounce
Pain	pair	pence	pound
Quart	queen	quick	quilt
Rain	raile	rose	run
Saint	sage	salt	said
Take	talk	time	threat
Vain	vice	vile	view
Way	wait	wile	would

Words of Two Syllables.

Ab let	ab hor	a pron	au thor
Be bul	be come	be guile	bold ly

Words of two Syllables.

Ca pan cel lar con stant cup board
 Daily de pend di verse dut ty
 Ea gle eager 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 man hus band
 In fant in deed in sence is land
 Ja cob jea lous jus tice ju lep
 La bour la den la dy la zy
 Ma ny ma ry mo tive mu sic

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 founded
 Dam ni fy dif fi cult drow si ness
 Ea ger ly em ploy ing e vi 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 at 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 li 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 ca ti on	hu mi li a ti on
Con ti nu a ti on	i ma gi na ti on

A



In ADAM's fall
We sinned all.

B



HEAVEN to find
The Bible mind.

C



CHRIST crucified
For sinners died.

D



The deluge drown'd
The earth around

E



ELIJAH hid
By Ravens fed.

F



[made
The Judgment
FELIX afraid.

G



As runs the glafs
Our life doth pafs

H



My book and heart
Must never part.

I



Job feels the rod,
Yet blessed God.

K



[troop.
Proud KORAH's
Was swallow'd up

L



Lot fled to Zoar
Saw firey shower
On Sodom pour.

M



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

P



PETER deny'd
His Lord & cry'd.

Q



Queen Esther sues
And saves the Jews

R



Young pious Ruth
Left all for truth.



Young Samuel dear
The Lord did fear

and

Young OBEDIAS
DAVID, JOSIAS,
All were pious.

T



As runs the glass
Our life doth pass

U



My book and heart
Valued, ~~not~~ ^{not} ~~put~~ ^{put},
Was set aside.

W



Whales in the sea
God's voice obey.

X



Xerxes did die,
And so must I

Y



While youth do
cheer,
Death may be near

Z



Zacheus he
Did climb the t
Our Lord to see



MR. JOHN ROGERS, MINISTER
of the GOSPEL in *London*, was
the first Martyr, in Queen MARY's
Reign, and was burnt at *Smithfield*, Feb-
ruary 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 JE-
SUS CHRIST.

*Some few days before his death, he wrote the following
advise 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 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 I among my iron bands,
Enclosed in the dark,
Not many days before my death,
I did compose this work:
And for example to you 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:
And as you have been heirs of that
That once shall wear away,
You also may possess that part,
Which never can decay.

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.
Ye are the temples of the Lord,
For you are dearly bought,
And they that do defile the same
Shall surely come to nought.
Impart your portion to the poor,
In money and in meat,
And send the feeble fainting soul,
Of that which you do eat.
Ask council 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 works,
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 strait ascend
To live with God on high.
What though this carcase smart a-while,
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 my Saviour's precious blood,
Which on the cross was spilt,
Who freely offer'd up his life,
To save our souls from guilt.

THE SHORTER
CATECHISM,

*Agreed upon by the Reverend Assembly of Divines at
Westminster*

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

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

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

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

Q. *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. *What is God?*

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

B

Q. Are there more Gods than one ?

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

Q. How many persons are there in the Godhead ?

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

Q. What are the decrees of God ?

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

Q. How doth God execute his decrees ?

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

Q. What is the work of creation ?

A. The work of creation is God's makeing all things of nothing by the

Word of his power, in the space of six days, and all very good.

Q. How did God create man ?

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

Q. What are God's works of providence

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

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

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

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

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

Q. What is sin?

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

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

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

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

A. The covenant being made with Adam, not only for himself but for his posterity, all mankind descending from him by ordinary generations, sinned

in him, and fell with him in his first transgression.

Q. Into what estate did the fall bring mankind?

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

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

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

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

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

Q. Did God leave all mankind to perish in a 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 that state of sin and misery, and to bring them into a state of salvation by a Redeemer.

Q. What 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 was, and continues to be God and man in two distinct natures, and one person forever.

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

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

of the Virgin Mary, and born of her, and yet without sin.

Q. What office doth Christ execute as our Redeemer?

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

Q. How doth Christ execute the Office of a Prophet?

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

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

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

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

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

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

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

Q. *Wherein 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.

Q. *How are we made partakers of*

the redemption purchased by Christ?

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

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

A. By working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. *What is effectual calling?*

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

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

A. They that are effectually called, do in this life partake of justification, a-

adoption and sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. What is justification?

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

Q. What is adoption?

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

Q. What is sanctification?

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

Q. What are the benefits in which 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. 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. 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. What is the duty which God requires of man?

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

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

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

Q. Where is the moral law summarily comprehended?

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

Q. What is the sum of the ten commandments?

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

Q. What is the preface to the ten commandments?

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

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

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

Q. What is the first commandment?

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

Q. What is required in the first commandment?

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

Q. What is forbidden in the first Commandment?

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

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

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

Q. 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 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 and keep my commandments."

Q. What is required in the second commandment?

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

Q. What is forbidden in the second commandment?

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

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

A. The reasons annexed to the second commandment, is God's sovereign

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

Q. 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."

Q. What is required in the third commandment?

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

Q. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

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

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

Q. Which is the fourth commandment?

A. The fourth commandment is, "Remember the Sabbath day to keep it holy, six days shalt thou labour 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 sons, nor thy daughters, thy man-servant nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates, for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it."

Q. What is required in the 4th 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. What day of the seven hath God appointed to be the weekly Sabbath?

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

Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and

spending the whole time in public and private exercise of God's worship, except so much is to be taken up in the works of necessity and mercy.

Q. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaneing the day by idleness, or by unnecessary thoughts words or works, about worldly employments or recreations.

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

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

Q. Which is the fifth commandment?

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

Q. What is required in the fifth commandment?

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

Q. What is forbidden in the fifth commandment?

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

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

A. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for

God's glory and their own good) to all that keep this commandment.

Q. Which is the sixth commandment?

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

Q. What is required in the sixth commandment?

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

Q. What is forbidden in the sixth commandment?

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

Q. What is the seventh commandment?

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

Q. What is required in the seventh commandment?

A. The seventh commandment re-

quireth the preservation of our own
our neighbour's chastity, in heart speech
and behaviour.

Q. What is forbidden in the seventh
commandment?

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

Q. Which is the eighth commandment?

A. The eighth commandment
"Thou shalt not steal."

Q. What is required in the eighth
commandment?

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

Q. What is forbidden in the eighth
commandment?

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

Q. Which is the ninth commandment?

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

Q. 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 our neighbour's good name, especially
in witness bearing.

Q. What is forbidden in the ninth
commandment?

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

Q. Which is the tenth commandment?

A. The tenth commandment is,
Thou shalt not covet thy neighbour's
wife, thou shalt not covet thy neighbour's
wife, nor his man servant, nor

his maid servant, nor his ox, nor his ass, nor thing that is thy neighbour's.

Q. What is required in the tenth commandment?

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

Q. What is forbidden in the tenth commandment?

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

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

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

Q. Are all transgressions of the law equally heinous?

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

Q. What doth every sin deserve?

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

Q. What doth God require of us that we may escape his wrath and curse 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 or

ward means whereby Christ communicateth to us the benefits of redemption.

Q. What is faith in Jesus Christ?

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

Q. 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. 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 by salvation.

Q. How is the word made effectual to salvation?

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

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

A. That the word may become effectual to salva-

tion, we must attend thereunto with diligence, preparation and prayer, receive it with faith and love, lay it up in our hearts and practise it in our lives.

Q. How do the sacraments become effectual to salvation?

A. The sacraments become effectual means of salvation not from any virtue in them or 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. What is a sacrament?

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

Q. What are the sacraments of the New Testament?

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

Q. What is baptism?

A. Baptism is a sacrament wherein 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. To whom is baptism to be administered?

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

Q. What is the Lord's supper?

A. The Lord's supper is a sacrament wherein by giving and receiving bread and wine according to Christ's appointment, his death is shewed forth, and the worthy receivers are not after a 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. What is required in the worthy receiving the Lord's supper?

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

Q. What is prayer?

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

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

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

Q. 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. 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. 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, & that the kingdom of glory may be hastened.

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

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

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

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

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

A. In the fifth petition, which is, "And give 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 father encouraged to ask, because by his grace we are enabled from the heart to forgive others.

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

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

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

A. The conclusion of the Lord's prayer, which is, "For thine is the kingdom, 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, 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 enter in through the gates into the city. Rev. xxii 14.

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 lovely spring

Set 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 council will reject.

DEVIL.

The resolution which you take,
Sweet youth it doth me merry make,
If thou my council 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 will fall out,
And sisters with vile language shout,
Yea, fight and scratch, and also bite,
Then in thee will I take delight,
If thou wilt but be rul'd by me,
And 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 pout and sullen be,
And thou shalt be a child for me.
When others read, be thou at play,

Think not on God, don't 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.

The motions I will cleave unto,
And let all other councils 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 ere long become of thee,
Come, think on God, who did thee make,
And at his presence dash 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 the save;
And thou shalt have sweet joy from me,
Which shalt 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 my own ways I still will walk,
And take delight among young folk,
Who spend their days in joy and mirth.
No thing like that I'm sure on earth;
Thy ways, O Christ, I are not for me,
They with my age do not agree.
If I unto thy laws should cleave,
No more good days then should I have.

CHRIST.

Would'st thou live long and good days see
Refrain from all iniquity:
True good alone doth from me flow,

It can't be had in things below.
Are not my ways, O youth! for thee,
Then thou shalt never happy be;
Nor ever shall thy soul obtain,
True good whilst thou dost here remain.

YOUTH.

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

CHRIST.

Unto thyself then I'll thee leave,
That satan may the wholly have:
Thy heart in sin shall harden'd be,
And blinded in iniquity.
And then in wrath I'll cut thee down,
Like to 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 judgement 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 inclin'd.
Come, cheer thy heart, rouse up be glad;
There is no hell; why art thou sad?
Eat, drink be merry with thy friend,
For when thou diest, that's thy last end.

YOUTH.

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

DEVIL.

Although to thee herein I yield,
Yet e'er long I shall win the field.
That there's a heaven I can't deny,
Yes, and a hell of misery;
That heaven is a lovely place
I can't deny; 'tis a clear case;
And easy 'tis for to come there.
Therefore take thou no further care.
All human laws do thou observe,
And from old customs never swerve;

Do not oppose what great men say,
And thou shalt never go astray.
Thou may'st get drunk, and swear and curse,
And sinners like thee ne'er the worse;
At any time thou may'st repent,
I 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, young men 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 at thy command,
My comrades will me much deride,
And never more with 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 woeful case.

CHRIST

When I did call you would 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 be gone 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 would 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 take thy breath,
And carry thee to the shades of death.
No pity on thee can I show,
Thou hast thy God offended so.
Thy soul and body I'll divine,
Thy body in the grave I'll hide,
And thy dear soul in hell must lie,
With Devils to eternity.

The Conclusion.

Thus end the days of woeful youth,
Who won't obey nor mind the truth;
Nor harken 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.

DR. WATT'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 prove,
All 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,
Course and hard thy Saviour lay,
When his birth place was a stable,
And his softest bed was hay.
Blessed babe! what glorious fetures,
Spotless, fair, divinely bright!
Must he dwell with brutal creatures?
How could angels bear the sight!
Was their nothing but a manger,
Curst sinners could afford,
To receive the heavenly stranger;
Did they thus affront their 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 abus'd their King.
How they serv'd the Lord of glory,
Makes me angry while sing.
See the kinder shephard, round him,
Telling wonders from the sky,

There they sought him, there they found
With his Virgin Mother by, [him]
See the lovely babe a dressing;
Lovely infant how he smill'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 the child from dying,
Save my dear from burning flame,
Bitter groans and endless crying,
That my blest Redeemer came.
May'st thou live to known 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 him thousand kisses,
Hoping what I most desire;
Not a mother's fondest wishes,
Can to greater joys aspire.

VERSES FOR CHILDREN.

THOU 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,
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 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 & 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 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 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 employed,

While Eli's wicked children died.

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 be.

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,
Hosanna's to their heavenly King,
That blessed child, young Timothy,
Did learn Dod'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 & 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 circumsise my heart to love thee;
And nothing in this world above thee:
Let me behold thy pleased face,

And make thy 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 lie down prepar'd to have,
Thy sleep, thy death, thy bed' thy grave

An ALPHABET of LESSONS for YOUTH.

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

BBETTER is a little with the fear of
the Lord, than great treasure 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 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 life that now is, & of that which is to come.

HOLINESS becomes God's house forever.

IT is good for me to draw near unto **G**OD.

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 & 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 is 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, lest any of you be hardened thro' the deceitfulness of sin.

YOUNG men ye have overcome the wicked one.

ZEAL hath consumed thee, because
thy enemies have forgotten the
word of God.

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, Redeem-
er, and Sanctifier, to believe in, love
and serve him; their parents to obey
them in the Lord; their Bible and cate-
chism; their baptism; the Lord's death
and resurrection; and the day of Judg-
ment, when all that are not fit for hea-
ven must be sent to hell. And they
should pray to God in the name of
Christ, for saving grace.

T H E E N D.