



Sarah Burt Her, Backe

Sarah Burt Her Book







Infirmations for Children:

Child's and Youth's Delight. Teaching an Easy Way to

Spell and Read True English.

The father's Godly Advice.

Parents in a Right and Spiritual
Manner to Educate their Children.
WITH

A SCRIPTURE CATECHISM,
Wherein all the chief

PRINCIPLES of TRUE CHRISTIANITY
Are clearly open'd.

Together with many other Things, both
Pleasant and Useful for the Education of
CHILDREN.

Vritten by B. KEACH, Author of War with the Devil.

Recommended to the Use of all Parents and Schoolmasters by H. Knowls.

## The Chirtiefh Edition.

rinted for John Robinson, Harselydown New Stairs, Southwark. 1763. HE YOUNG ALGEBRAIST'S COMPANION, or a New and easy GUIDE to ALGEBRA: Introduced by the Doctrine of Vulgar Fractions.

Defigned for the Use of Schools, and fuch who by their own Application only would become acquainted with the Rudiments of this noble Science: Illustrated with Variety of nomerical and first and attempted in natural and familiar Dialogues, in order to render the Book more easy and diverting to those who are quite unacquainted with Fractions, and the Analytic Art.

The Third Edition corrected.

To which is added, an Appendix on the Rudiments of Quadratic Equations, with feveral practical Problems, fetting forth the Manner of compleating the Square, and extracting the Roots of Powers: Alfo a new and early geometrical Definition of the Difference between the folid Content of the Cylinder, and the Parallelopepid proved by he Pen.

By DANIEL FENNING, Of the Royal Exchange-Assurance. Printed for John Robinson, Hersty-

down-New frairs, Southwark.

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## TOTHE

# Courteous READER.

### READER.

THis little Book (called Instructions for Children) I have read (who have taught Scholars above Forty Years in London) and us I well know and esteem the Author, so I do commend it to all Religious Parents, who are willing to Catechife their Children, and teach them to know the Holy Scripture: And 1 could wish that all the English School-Masters in and about this City (nay, throughout the Nation) would make use of it for the Instruction of their Scholars, finding it so well agreeing with the Mind of GOD contained in the Scripture, which is able to make them wife unto Salvation, through Faith in Jefus Christ. And that a divine Bleffing may attend it, to he comfort of Parents in the profitable Intruction of their Children, is the Defire of by Servant in the Gospel

### THEART of DRAWING in PER-SPECTIVE:

Wherein the Doctrine of PER-SPECTIVE is clearly and concilely treated of, upon Geometrical Principles; and a mechanical Method of PERSPECTIVE and DESIGNING invented, for the Benesit of such as are Strangers to Mathematicks: Illustrated with Variety of Copperplate Figures; To which are annexed, the Art of PAINTING UPON GLASS, and Drawing in CRAYONS; with Directions for making them after the French and Italian Manner : Also the Art of ETCHING, and that of JAPANNING upon Wood, or any Metal, fo as to imitate China; with Instructions for making black or gilt Japan Ware, both beautiful and light, and for making the hardest and most transparent VARNISHES; and to which is added, a Method of casting AMBER in any Form whatfoever.

The Second Edition, Price One Shilling. Printed for JOHN ROBINSON, Horseydrun-New-Rairs, Southwark.

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# NSTRUCTIONS

FOR

# CHILDREN.

OR, THE

Child's and Youth's Delight.

a ALPHABET of feveral Sorts of Letters.

The Great English Letters.
BCDCF6DAKL99
RDPARSCHURY3.

The Small English Letters.

b c b e f g b i j k l m n o p q t

2 f s t u b w x y 3.

### 

The Great Roman Letters.

ABCDEFGHIJKLMNOP QRSTUVWXYZ.

The Small Roman Letters.
abcdefghijklmnopqrfstuv
wxyz.

The Great Italick Letters.

ABCD EFGHIJKLM NOP QRSTUVWXYZ.

The Small Italick Letters.

abcdefgbijklmnopqrfstuvw
xyz.

The Vowels.

a e i o a,

The Confonants.

bcdfghklmnpqrfstvwxyz.

# Double Letters.

Dipthongs.

e ai au ay ea ee ei ey oa oe oi oo ou.

ib ob ub |ba be bi bo bu by od ud da de do du dy ig og ug ga ge gi F-10 09 go gu gy ep ip op up pa pe pi ef if of uf fa fe fi po pu py fo fu fy ic oc uc ca ce ci 8C co cu CY ek ok uk ki ky ka ke ko ku el ol ul la le lo lu im om um ma me mi mo mu in on un na ne ni no nu ir or ur ra re ri er ro es is os us fa fe fi fo fu et it ot ut ta te ti to tu ty

va ve vi vo vy wa we wi wo wy ax ex ix ox ux

Observe. Dipthongs are sounded as one owel, and make but one Syllable.

Note, y is no proper Vowel, but fremently used for i, either in a first Syllable, at the end of a Word. Also ce, ci are unded as se, si, and se, gi when Syllazs are je, ji.

### Words of one Syllable.

Am, are, art, an, and, age, ape, apt, awe, ax. Babe, bare, bane, bone, bore, hrave, break, bruife, bind, bend, bound, blame, blood, bloom, blast, bless, bliss. Care, crave, creep, cringe, crow, crust, chap, chance, change, cheap, cheefe, charge, chirp, chide, choose, choice. Dame, dane, dance, dunce, den, debt, deal, did, didft, doft, durft, dwell, drew, drench, drofs, drought, drink. Ear, earn, ebb, edge, egg, ell, else, eve, eye. Face, fade, fair, fear, fence, fir, fine, find, field, force, foul, found. Gate, grate, gain, gave, get, greet, give, gin, ghoft, gone, grow, great, grieve, grief, gourd, grove. Hand, hall, have, haft, hate, hafte, hath, hell, heal, help, health, hide, hinge, hill, hole, hold, home, heart, head, height, huge. Inn, james, jay, jest, joy, join, just, judge, jew. Lad, lade, lave, let, leap, leave, live, life, lifp, lift, light, lefs, leaft, love, loan, lord, loud, loath, lofs, loft. Man, maid, made, make, mind, mirth, men, mean, melt, mend, milk, more, moon, mows mole, much, must, midst, Name, nail,

neck,

eck, new, need, nine, nofe, nurfe. Dak, old, own, once, ounce, owl, our. ay, play, plague, please, peace, pipe, ine, poor, proud, pride, preach, press. hil, rain, raw, red, rest, read, reach, el, rend, rent, rib, ride, rich, reign, ib, rock, rod, rogue, roaft, round, rub, ruft. Sam, fand, faith, fack, fee, ck, fell, fent, fearch, fin, fide, fink, k, filk, fob, foul, fow, fhout, fum, n, fuit, fuch, fuck. Tan, tap, tar, ay, trap, ten, tempt, test, tin, tinge, ink, thick, tool, tooth, tongue, though, wuch, tun, turn, true, truth, truft. ain, vail, vein, view, vex, vice, vow. and, wake, watch, well, wrest, wild, ar, yes. Zeal.

### Words of two Syllables.

i	b-ba	a-dore	beg-gar
Ē	ble .	af-ter	be-held;
8	pale	al-low	be-stow
	bufe	a-lone	bet-ter
	mound	be fore	boaft-ed
	hor	be-hind	burft-ing
	road	be-get	can-not
	cept '	be-gin	car-case

caufe-lefs

caufe-lefs gen-tile cap-tive gen-tle craf-ty gra-vel cru-el hal-low dan-ger hin-drance daugh-ter hon-our hun-ger en-ter en-tice en-treat iew-ifh en-dure juf-tice faul-ty judg-ment fa-mine kin-dred fa-ther king-dom fa-vour la-ver fe-ver laugh-ter fil-thy lat-tice fool-ifh lef-fer ligh ten fro-thy for-ward load-ing Mar-tha flow-er mar-row mar-tyr flou-rish fret-fu! me-thod flefh-ly mef-fage mif-chief gain-er

mif-chance mis-lead mir-rour mon-ster moun-tain moul-dy neigh-bour nigh-er no-bler out-caft out-fide out-rage paf-five paf-time plea-fure plough-ed quar-rel ran-fom rea-fon re-fine re-fuge re-flect re-spite re-proach re-prove

re-ftore

re-buke

ri-gour

-mour b-bath -cred fe-guard m-blance 1-tence 1-cere -lemn b-tle

fup port fup ply tranf-form trem-ble tri-umph trou-ble trum-pet through-out

va-nifh

va-lue

vir-tue vow-el vul-gar wean-ed watch-er win-now won-drous youth-ful Zi-on.

### Words of three Syllables.

ban-don de-li-ver nu-tri-ment hor-rence e-sta-blish o-bei-fance un-dance e-ter-nal pa-ti-ence du i-ful fa-na-tick ra-ve-nous nish-ment ru-mi-nate ter-nefs glim-mer-ing fa cri-fice -gla-ry glo-bu-lar fym-pa-thize e-ful-ness han-di-craft fub-mif-five - ri-age in-chant-ment talk-a-tive cum-cife in-cle-ment vin-dic-tive cum-fpect la-by-rinth un-der-take mo\_rant lu-di-crous wan-der-er r-te-ous ma-ni-fest wea-ri-ed wum-ber mi-nif-ter wond-er-ous in-ger-ous mo-de-rate

PRECEPTS

# X - Strange Change Chan

# RECEPTS

FOR

# CHILDREN.

O learn to read, good Child, give Heed, For 'tis a precious Thing; What may compare with Learning rare?

From hence doth Virtue fpring.

In time of Grief it vields Relief; Yea, in Adversity

'T will chearful make when Friends forfake, And when dear Parents die.

When Foes annoy, 'twill yield thee Joy, With much Delight and Pleasure;

If poor thou be, this will to thee Exceed all earthly Treasure.

Tho' others have, and Riches crave, Unto their Hearts defire,

Or be confum'd by Fire.

Thy Portion's fure, and will endure, Nought can undo that Youth, Thom GOD doth learn for to differn The worth of facred Truth.

facred I ruth.

ake therefore Care, Learning is rare, Like Chains of pureft Gold; pok, look about, and find it out, Its worth cannot be told.

onfonants know, and Vowels too, Nay, learn rightly to spell; not a Fool, but go to School Till thou read English well.

at rest not here, but learn to sear The blessed GOD of Truth; ! understand, 'tis God's Command Thou serve Him in thy Youth.

arn to deny the Company Df Children that are vile, at lie and fwear, fo wicked are as good men to revile. O learn to know what Filth doth flow From every poisonous Evil,

And look within to find out Sin, 'Tis worfer than the Devil.

What Adam's Fall hath brought on all His whole Posterity

Strive to find out, then without Doubt

To Jesus thou wilt fly.

For fit Relief under thy Grief On Him do thou depend; And He will hear, and will appear,

To fave thee in the End.

# 

LESSONS for Children.

I. Leffon.

COme to me my dear Child, and learn to read your Book, that you may know how you ought to love, fear and ferve God.

II. Leffon.

A good Boy will learn to read and write; but a bad Boy is more for play, and doth not choose to be taught his Book. III. Lesson.

### III. Lesson.

A good Girl if fair, brown or black, will learn to read and to do fuch Work as the is fit to learn.

### IV. Lesson.

A man may be tall, large, strong, rich and old, and yet not wise or good: And a man may be short, thin, weak and poor, and yet one that loves God, and serves him with all his Soul.

### V. Lesson.

Come ye Chil-dren, and hear-ken unto me, and I will teach you the Fear of the Lord.

### VI. Lesson.

Chil dren, o bey your Pa-rents in the Lord, for this is right.

#### VII. Leffon

Ho-nour thy Fa ther and thy Mo-ther, which is the first Com-mand-ment with 10 mise.

### VIII. Lesson.

A wife Son ma-keth a glad Fa-ther, ut a foo-lish Son is the Hea-vi-ness of his Ao-ther.

3 2 1X. L

IX. Leffon.

A wife Son hear-eth his Fa-ther's Infru-cti-on; but a Scor-ner hear-eth not Re-buke.

X. Leffon.

A Fool de-spi-seth his Fa-ther's In-structi-on; but he that re-gard-eth Re-proof is pru-dent.

XI. Leffon.

12

A foo-lish Son is a grief of his Fa-ther and Bit-ter-ness to her that bare him.

XII. Lesson.

E-ven a Child is known by his do-ing, whe ther his Work be pure, and whe ther it be right.

XIII. Lesson.

Who so cur-ses his Fa-ther or Mo-ther, his Lamp shall be put out in Ob-scu-ri-ty.

### XIV.

Heark en un-to thy Fa-ther that be-gat thee, and de-spise not thy Mo-ther when she is old.

### XV. Lesson.

The Eye that mock-eth at his Fa-ther, and de-spi feth to o bey his Mo ther, the Ra-vens

Ra-vens of the Val-leys shall pick it out, and the young Ea-gles shall eat it.

### XVI. Leffon.

Bet-ter is a poor and wife Child, than an old foo-lifh King.

## XVII. Leffon.

And that from a Child thou hast known the Ho-ly Scriptures, which are a-ble to make thee wife un-to Salva-ti-on, through Paith which is in le-fus Christ.

All Scrip-ture is gi-ven by In-fpi-ra-ti-on of God, and is pro-fi-ta-ble for Doc-trine. or Re-proof, for Cor-rec-ti-on, for Intruc-ti-on in Righ-te-ouf-nefs.

### XIX. Lesson.

That the Man of God may be perat, through-ly fur-nish-ed un-to all good Vorks.

# HARDER FEBRUARION FRANCISCO REPORTED AND HE

### The Little CHILD's

# CATECHISM.

Father. Come my pretty little Boy, [or Girl] let me hear if you can remember what you have been taught?

Child. I will tell you what I can.

Fa. Canst thou tell me who was the first Man that God made?

Ch. Yes. Adam was the first Man.

Fa. Who was the first Woman? Ch. Eve.

Fa. Who was it that killed his Brother ? Ch. Cain.

Fa. Why did be kill bim ?

Ch. Because his Works were evil, and

his Brother's good.

Fa. Who did walk with GOD three bundred Years, and was translated, that he Should not fee Death ?

Ch. Enoch.

Fa. Who was the oldest Man that ever lived ?

Ch. Methusclah.

Instructions for Children. Fa. Who built the Ark, and was only

Righteous in his Days ?

Noah.

Fa. Who was the most Faithful Man?

Ch. Abraham.

Who wrestled with the Angel of Fa. 30D, and prevailed ?

Ch. Tacob.

Who was bated of his Brethren? Fa.

Ch. Joseph.

Fa. Who was the meekest Man?

Ch. Mofes.

Whom did the Ground swallow up Fa. line &

Ch. Corah, Dathan, and Abiram. Who was the strongest Man? Fa-

Ch. Sampson.

Who was the Man after God's own Fa.

David.

Who was the most patient Man? Fa.

Ch. Tob.

Who was the wifeft Man? Fa.

Ch. Solomon.

Fa. Who prayed that it might not rain. rained not for three Years upon the ad it arth ?

Ch. Elijah.

Fa. Whom did the Ravens feed with Bread and Meat?

Ch. Elijah, 1 Kin. xvii. 6.

Fa. Who were cast into the hot stery fure

Ch. Shadrach, Meshach, and Abednego.

Fa. Why were they cast into the Furnace?

Ch. Because they would not worship a golden Image the King of Babylon had made.

Fa. Who was cast into the Lyon's Den?

Ch. Daniel.

Fa. Whom did Jesus Christ raise from the Dead?

Ch. Lazarus.

Fai Who deny'd Jesus Christ?

Ch. St. Peter.
Fa. Who betrayed his bleffed Master with

Ch. Judas.

Fa. Who were struck dead for telling of a Lye?

Ch. Ananias and his Wife Saphira. Fa. What Children were torn to pieces

by Bears?

Ch. Forty two Children, who mocked the Prophet of the Lord, 2 Kin. ii. 24.

Fa. How did they mock him?

Ch. They faid, Go up, thou bald head, o up, thou bald head.

Fa. Who was converted as he was going Damascus.

Ch. Saul, who was called Paul.

### \*

FURTHER PART for Chil-

other. HOW did Sin enter into the

Ch. By Adam's eating of the Forbidden

Fa. What is Sin ?

The breaking of GOD's Com-Ch. andments.

Fa. Who made you?

Ch. GOD made me and all Mankind.

Ch. GOD is a Spirit.

Fa. Why did GOD make you?

Ch. For his Pleasure and his Glory. Fa. How ought you to ferve and worship

100 8 God must be worshipped in Spirit lin Truth.

Fa.

Fa. What is meant by worshipping GOL in Truth?

Ch. To worship GOD in Truth is to worship Him according to His own Ap pointments or Institutions, recorded in the New Teffament.

Fa. What is it to worship GOD in

Ch. To worship GOD in Spirit is to worship Him in Sincerity, or in the Uprightness of my Heart, and by the Influence of the Holy Ghoft.

Fa. Who is the Saviour of Men?

Ch. Jesus Christ.

Fa. What did Fefus Christ do to fave Men ?

Ch. He dy'd, and shed his precious Blood.

Fa. What must you do if you would be faved by bim ?

Cb. I must believe in him and be converted.

Fa. But can you believe in him?

Ch. Not without GOD gives me his

Special Grace.

Fa. What must you do to obtain GOD's Special Grace &

Ch. I must pray to him, for Christ's fake, to give me his Grace that I may be-

lieve.

Fa. Beloved Child, the Lord hip you so to to and he sure you avoid the Company (my silled) of wicked Children, and take beed a kying, Stubbermers, District on and all vinil sove you, and your Pather and Mowel of the silled you you; nay, and you will be woulf all then far and two GOD?

I.

Child most dear, incline thine Ear, And hearken unto GOD's Voice, Counsel take, for that doth make Its Saints for to rejoice.

not like those who Grace oppose, and give their Minds to play; let thy Mind be well inclin'd, d seeking Wisdom's Way.

hrift's bleffed Cross to bear, to shalt thou, tho' hated now, the Heaven have a Share.

't lye nor swear, to steal don't dare,
ake Heed of such great Evils:
fuch must die, and in Hell lie
Vith damned Souls and Devils.

In a right way thou must obey Thy Father and thy Mother : 'Tis also right in GOD's dear fight To love Sifter and Brother.

Let not vain Pleasures, nor earthly Treasur Thy Soul feek and defire,

For these things know, God will o'erthro With his confuming Fire.

Spend then thy Days in righteous Ways GOD's Holy Name to hallow. That fo at last, thy Days being past,

A happy End may follow.

And tho' thou die, and i'th Grave lie Yet Christ will thee awake, And Angels fend thee to attend And into Glory take.

Where thou shalt rest among the Blest Unto Eternity. And have the Crown of great Renown

GOD's Name to magnify.

That thus with Christ in Paradife For ever thou may'ft reign : See that thou pray both Night and Day Such Glory to obtain.

Instructions for Children. 2t Now my little Child, stand ofide, and t me ask your Elder Brother some Questi-

as.

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#### The YouTH's

### CATECHISM.

ther. COME my Child thou art now years of Age, what it thou learned or what doft thou know of

Child. I am a Child, and know but tle; I understand as a Child, and think a Child

Fa. Doft thou not understand my Questi-

Ch. I fear I do not.

Fa. Dost thou believe there is a GOD?

d; for I have often read of him in my

Ta. Who is GOD ?

Ch. I do not know very well; Is he not an old Man?

Fa. Why dost thou think GOD is a

Ch. Because I read GOD made Mar in his own Image.

Fa. That doth not mean Form or Shape.

Ch. Pray Father tell me who GOD is, and what the meaning is of that place o

Scripture I mention'd.

Fa. GOD is a Spirit; and a Spirit hat! not Flesh and Bones as we have; Alfo the likeness to the Image of GOD is Righteouf ness and true Holiness, together with a fove reign Power and Authority over all Creature and Things, And 'tis in this fense GOL made Man in his own Image, and after hi own Likeness; man was created boly and up right, and made chief Ruler and Governor o all Creatures and Things upon the Earth.

Ch. Do all Men retain this Image of

Fa. No, Child; Mankind is degenerated and bath loft the Image of GOD.

Ch. Pray, Father, tell me how man cam

at first to lose the Image of GOD.

Fa. Man lost GOD's Image by his Sin Adam, who was the first Man GOD made

hidden fruit, and thereby defiled and polluted bimlelf and all his Posterity. And so long as Men continue in an unconverted state, being under the power of Sin and natural Depravity, bey more resemble the Devil, or have more of his likeness, than of the image and likeness of 3 OD in them.

Ch. Father, pray tell me what my State

and Condition is.

Fa. What dost thou mean by State and Con-

Ch. I do not mean my outward State in his World; for I thank GOD, through lis Bleffing, and your Care of me, dear ather, I want neither Food nor Rainent.

Fa. My good Child, I am glad to hear thee movine after thy Spiritual Condition; thou wouldly, I perceive, not only know GOD, at also know thylelf; that is to say, the State thy Immortal Soul.

Ch. Have I, Father, then an Immortal

Fa. An Immortal Soul, Child? Yes; ore worth than all the World.

Ch. Pray, Sir, what is my Soul?

Fa. 'Tis a Spirit, an immortal Spirit, eated by the Lord, and infused into thee: he Lord formed the Spirit of man, which is within him; and the Spirit will live when the Body dies: The Body of Man was made of the Duly of the Ground, but his Soal was formed by GOD's Breathing into him or it is written, The Lord formed Man of the Dult of the Ground, and breathed into his Noffrils the Breath of Life, and Man became a living Soul, Gr. ii. 27.

Ch. Pray, Father, do not be angry with me: You told me, GOD was a Spirit, and now you tell me the Soul of Man is a Spirit: Pray explain this Mythery to

me ?

Fa. God is an uncreated Spirit, Infinite and Inconceivable in his Being, and is of and from himfelf, being from everlading: But Angels and the South of Men are created finite Spirits: He that faxmed the Bodies of Men and Beaft, formed thefe Spirits also.

Ch. But, pray Sir, what is the flate and condition my Soul is in by Nature, as I proceed from the Loins of our first

Parents

Fig. Thou, like all Mankind, ort born in Iniputy, having a grievous certain and deprayed Nature, prone to commit all manner of Sin, thy Understanding darkind, thy Will naturally rebellious to GOD and all Good-

2

nefs, thy Affections carnal, thy Memory treacherous, forgetting what GOD and your Parents commanded you. I have observed how you and your Brothers, and Sifters oo, are inclined to Pride. Lying, Stubierswift, and to a pecuif and dislobedient Spirit: Your Nature prompts you to evil, and wain Delights, and Sports, for that Childhood and Youth are Vanity, Echef. Xi. 10 And with it the Effect of Original Sin, or the Fruits of Adam's Transgression.

Ch. Dear Father, I perceive what you ell me is too true: What shall I do if I m by nature a Child of Wrath, and thus

rone to fin against GOD?

Fa. GOD has, Child, provided a Resedy; he hath fent his Son Jesus Christ to we such as thee from their Sins, and deliver

bem from this woful Condition.

Ch. But, Sir, what would you have me do? for I heard our Minister say, at such who die unconverted shall be unn'd.

Fa. You ought to read and hear the ord of GOD diligently; and to frive ainft the Evils of your Heart. You ought beg of GOD to convince you of ur Sin and Mifery; to change your evil atture and renew you by his Holy Spirit.

For except a Man he born again he cannot fee the Kingdom of GOD. John iii. 3. And I do forewarn you of the danger of Sin; and charge you before the great GOD; not to keep Company with wicked Children, for fome now-a-day; not only go aftray from the womb, telling lyes, but also learn to fwear and blaspheme the holy Name of GOD as soon, may, before they can speak plain, and their curied and wretched Parents do not reprove them.

Ch. Pather, what is it to be born again? Fa. It is not to enter the second time into your Mother's Womb, and be born; but 'its to be born of the Spirit of GOD's tist to have a new Heart, a new Spirit; and anew Life, whereby you will be dispo-

fed to live to GOD.

Ch. Would to GOD I did rightly understand what you say, and could but experience this new Birth wrought in me.

Fa. If you follow on to know the Lord, He giveth Understanding, and can work

this Work in you.

Ch. But, Father, I am very young, may I not do as other Children do, and defer the minding of these Things until I am older?

minding of these Things until 1 am older?

Fa. 'Tis tolly to defer those Things to another time; 'tis the Devil that darts such

vile Thoughts into thy Mind. I do there-

ore command you, and all your Brothers and Sifters, as you expect to abide in my Love and Favour, or do hope to enjoy the ove and Favour of GOD, to refilt fuch ofnaring and Soul undoing Thoughts.

1. Because GOD requires you to remember him now in your Youth, before the vil Days come, Eccles. xxii. t. First, saith lis Righteoufness, and all these Things shall

added unto you, Matth. xxxiii.

2. I charge you to fet your Heart Heaenward, and to labour to know GOD, ed to love and ferve him now, because ou were made and fent into this World to orify him.

3. Consider, my good Child, GOD es graciously preserve, feed, and cloath ou likewise, to the end you might live to m : Would you have GOD be at the arge of your maintenance, and refuse to

him fervice, nay, rather chuse to serve the evil, as all wicked Children do ?

Ch. No, aear Father, GOD forbid.

Fa. Why then did you ask me whether u might not defer the great things that ncern your Soul, and the knowledge GOD and Christ, and his Service, xil you are old ? For fuch who refolve to

defer feeking after GOD, Grace, and Holine's till they are old, feererly purpose to be wicked and ungodly whilst they are

young.

Ch. But, Fasher, I cannot fee that many Children ao regard or mind thefe things y befides, they laugh at me, and mock me when I freak to them of GOD, and of praying to Him, and of feeking after an Interest in Jesus Christ.

Fa. My Child, I know there are great multitudes of wicked and ungodly Children; Wouldft thou be wicked as well as they? And becaufe they ferve the Devil, would you ferve him? If you do fo, you may lie in Hell with them at laft: Therefore matter it not, Child, tho' they laugh at you and reproach you, for Bleffed are they that are revited and reproached for Child's fake.

Ch. But Father, do not some People sind Mercy with GOD when they are old, who never minded to seek after him while they were

young:

Fa. G O D hath not promifed that they who feek him late shall find him, but his promise runs to them that seek him early, Prov. viii. 17. But Child, G O D doth not

it may be) afford fome the Means of frace whilft they are young; they may we in fome dark Corner: Nor does, he all all at the third Hour, But Child, you onot know whether you shall live till you re Cld; and if Death comes and cuts you ff in your Sins, What will become of you are? Many go down to Hell with their odies full of the Sins of their Youth! Down upt fee many, little Graves as well as reat ones?

Ch. But, pray Father, what other Reams are there why I should seek after GOD, d strive to lead an holy. Life in my

outh ?

Fo. Recause Life is uncertain and thy fixears, and hest Services are his due: OD ought not to be put off with old Age, a dregs of our Days. Besides, dear Jesus that it his Pays on Earth; that so he with glorify his husable Followers in Hean, and therefore they should spend all his Pays in his Service to homour him. orcover, most, of those Renowned and hinent Saints we read of in Holy Seripe (who were greatly beloved and honour by the Almighty) were early Seckers, such that gave up themselves to GOD in it Youth, as namely young Isaac, Jaa-

cob, Joseph, Moses, Solomon, Josiab, the Apostle John, Timathy, and divers others Furthermore, What ground is there for an to think, that after they have spent all their youthful and primest Days in the Devil' Service, in doing his Will, and pleasin him, by living in wicked and ungodly ways that when they are old, and their Naturalmost spent, that GOD will acceptem? Nay, and it is hard to know they whether they sorske their Sin,or Sin forsake them. But yet

'Tis better late, than not at all, if they in truth for Mercy call; But in GOD's fear, I fay again, Let all endeavour to obtain Grace to repent whilf they are young, Temptations in Old-age are ftrong; And'twill be hard for fuch, I fear, To know whether they be fincere. If Converts they should feem to be, Who can't much longer all Men fee Live in those ways of Sin which they Embrac'd and lov'd till near the Day They must by Death be snatch'd away.

5. Further, to perswade thee in thy Youth to cleave to GOD, and to be holy

betimes, confider that hereby thou wilt prevent and escape many grievous Sins, which others run into, to the great Difnonour of GOD and Grief of their Paents, which will also more and more polute and defile thy Soul, and Sin is loathome in the Eyes of the Lord, the abomivable Thing which he hateth; by this Means also will Satan get the greater Power ver thee; and the more difficult will it e for thee to leave the Ways of Sin, and he Vanities of this World; for evil Habits nd Customs in Sin, are not easily broken; thich made the Prophet fay, Can the Ethioian change his Skin, or the Leopard his pots? Then may ye also do good, that are ocustomed to do Evil, Jer. xiii. 23.

The Gofpel Trumpet founds now, in ay Youth, and this may be the only time thy Vifitation; and if thou should's ght and neglect this Season, probably OD may call thee no more, Prov. i. 24. lany who refuse God's Counsel and Reposi in their Youth, and cleave to the assay of the World, when ey come to be old, are wholly rejected the Almighty, and given up to Unbelied d Hardness of Heart, so that they sin without without without without the solution.

32 Instructions for Children. without any Remorfe of Conscience, an perish eternally.

For this most plain F do espy, GOD doth his Grace oft-times deny To such as do reject his Voice, Whilst they are young, and do make choic Of all such Ways as evil are; And then at Death no Hope is there: For if GOD then gives them no Call,

With Vengeance into Hell they fall.

7. And laftly, That I may prevail with thee to be holy betimes, and to fear the Lord now in thy Youth, confider, Child that God will bring thee, for all thy youth full Lutts and Vanities, into Judgment Rejoice, O young Man, in thy Youth; and let thy Heart thear their in the Days of the Youth, and such in the Ways of thire Heart and in the fight of thine Eyes; but knew thou that for all these things God will bring the into Yudgment: Therefore remove Servea from thy Heart, and put away Evil from thy Heart, and put away Evil from thy Hesp; for Childhood, and Youth ar Vanity. Ecclef. Xi. 0, 10.

What thinkest thou now, (my dear Child) is it not best for thee to hearken to

Instructions for Children. he Counsel of thy Father, and mind that ne Thing needful, and with Mary chuse hat good Part? To prefer Heaven before iarth and the Touc share, before all

and NOP 2 of my Soul;

and NOP 2 of my Soul;

fuch thoughts

keep me from

lian Arcdefghe efent.

(BC Ind that I may and that be a when the series of the strings when the strings when

already these your Heart : the Fear and God of Heawith them;

re too young, the good of ir Soul, and so seeks to destroy you,

Instructions for Children.

without any Remorfe of Conscience, and perish eternally.

For this me a GOD doth h To fuch as de Whilft they ? Of all fuch V And then at ) For if GOD with Vengea

7. And laft thee to be h Lord now in that God will ful Luffs an Rejoice, O ye let thy Heart Youth, and u hat for all vinte Fudgmen from thy Heat thy Fielp; f Vanity. Eccl What thi

Child) is it n

the Counfel of thy Father, and mind that one Thing needful, and with Mary chufe hat good Part? To prefer Heaven before Earth; and the Joys above, before all he vain Joys here below? Is not the Love of GOD better than all the World?

Ch. I have Caufe to blefs GOD I have uch a Father, who taketh Care not only of youtward Mein, but alfo of my Soul; and I thank you, my dear Father, for all your ood Counfel: But yet I find fuch thoughts rife in my Heart, at tend to keep me from offing in unith your Advice at prefent.

Fa. What Thoughts are they you do

neet with ?

Ch. That I am too young, and that I may ve many Years in the World, and that herefter it will be time enough; and twill be ore proper for me to mind fuch things when

am older and of riper Age,

Fa. I have told you already thefe houghts the Devil puts into your Heart; and therefore I charge you in the Fear and read of the great and terrible God of Hearn and Earth, not to close in with them; the that tells you now you are too young, dit is time enough to mind she good of our Soul, and to feeks to deftroy you,

1

and split you upon the Rock of Presumption, will tell you, if you should live till you are older, That then it will be too late, and that your Day is gone; and thereby endeavour to dash you against the Rock of Despair. Have I not told the why thou wast made? And truly, my Child, I cannot give better Counfel and Instruction or Advice, than to do in this Case as a good Merchant's Factor dott use to do when he arriveth in a foreign Country, who presently doth weight and confider deeply for what Cause he came thither, why he was fent, to what end, what to attempt, what to profecute. what to perform; what will be expected at his Return by him that fent him. For fuch Cogitations (without doubt) tend to ftir him up to fet about the Bulinels for which he came, and so not employ his time in Impertinencies and trifling Vanities. Will you not lay to Heart why you were created and fent hither until you are ready to depart from hence? Shall the Bufiness of your great Mafter and Glorious Sovereign be neglected, whilst your Service would be most acceptable to him. Suppose the Merchant's Factor should not have his

Time prefixt, how long he shall stay in ne Country to which he is fent; and herefore knows not but that in a few lonths he may be call'd home; and yet, foon as he comes thither, should wholneglect his Bufiness, and spend his ime in Hawking, Hunting, and other olifh Vanities, and should be called Home fore he has done any thing for which he as fent; What an Account will he be le to give to his Master? Would he not laughed at, and justly contemn'd of all, pecially if he should have spent and wastall his Mafter's Money on his Lusts? hat Shame, Confusion, and Punishment uft he then expect to meet with ? Even what an Account wilt thou have to give GOD in the last dreadful Day, if thou buldst neglect the rich Merchandise of Kingdom of Heaven to Trade in, buld God call thee away before thou haft me any thing effectually in it? O do not wer of thy Age, which are those choice alents the Lord calls upon thee to imove: 'Tis (I may fay) thy Master's Mow, and thou wilt be call'd to give an count of it.

D 2

Alas,

Alas. Experience shews thee this, Man's Life but like a Vapour is ; Thy Days on Earth may be but few, They pals like to the Morning Dew, Like as the Cloud or Shadow flies, Or Dew is gone when Sun doth rife. So flee thy Days, thy Months, and Years, Like the gay Bloffom, that appears Fair this Day, but to-morrow is gone: This, this, my Child, think'ft thou upon ? Thy Age I to the Spring compare, When Flowers do appear fo rare : But, Child, receive Instruction now ...

Doth not Experience teach us how The Flower now fades and hangs its head, Which Yesterday so flourished? The Meadow's clad in brave Array, And foon cut down, and turn'd to Hay? Like Jonah's Gourd, which in one Night Sprang up, and perish'd when 'twas light. Or like a Post which passeth by, Or Weaver's Shuttle which doth fly, Or as a Ship when under fail Doth run most swift with a strong Gale : Even so thy Days do pass and fly : Even so thy Days up pair and do die, Lo, Thousands in their Youth do die, Thy

Thy Life's uncertain, 'tis a Blafi;
Thy Sand is little, 'twill not laft;
Thy House, tho' new, is very old,
Twill foon fall down and turn to Mould.
Thou wash born to die, and dead you were
lefore you liv'd or breath'd i'th' Air;
Ind die you must e're live you do;
xeept you die to live, 'tis fo:
here's none can live but fuch as die
to Sin, and to all Vanis.

Child. I hope I shall now, dear Father, one feriously consider and lay to Heart what a have faid, and receive the Instruction you we given me; for I am sensible how short duncertain my Days are on Earth: But ay Six, have any Children so young as I am sained to the Knowledge of God and Issue wist? Dath God, I mean, call any so

Pa. Yes, Child, and younger too than an art. Worthy Mr. Janeway tells us a poor Child not above five Years old, to minded the good of his Soul more all things in the World; and was atly affected, by confidering what would some of him when he should die; and Discourse made Christians stand affect.

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nun a :

nish'd: He was wonderfully swallowed up with the Love of Christ in dying for Sinners, and with Tears would fpeak of it; before he was fix Years old he made Conscience of secret Duties: And when he prayed, it was with fuch extraordinary Meltings that his Eyes looked red and fore

with weeping for Sin.

The fame Minister gives us an Account of another Child, who, when she was about four Years old, had a great Sense of her Duty to her Parents, because the Commandment (aith, Honour thy Father and thy Mother. She would weep if the faw her Parents troubled, (tho' herfelf had been no occasion of it) and would often get into one Hole or other to pray, with Tears in her Eyes : She faid, she believ'd in Christ, and defir'd and long'd to be with kim.

Moreover: He tells us of another Child, about nine Years old, whom GOD graciously wrought upon; her Name was Sarah Howley: She was very much in fecret Prayer; the could fcarce speak of Sin (or be spoken to about it) but her Heart was ready to melt: She spent much Time in Reading, and was exceeding dutiful to her Parents: She abhorr'd Lying, and allow'd herfelf in no known Sin: Afir fhe had long waited for an Answer of rayer, she-said, Well I will venture my

oul upon CHRIST.

Nay, He speaks of one that GOD rought upon, that was not above three four Years old: This Child, he faith, ould oftentimes complain of the Naughtiefs of his Heart, and was troubled for s wandring Thoughts: He was very arful of wicked Company. When he, ad committed a Fault, he was easily unvinc'd of it, and would get in some orner or secret Place, and with Tears ap Pardon of GOD. This Child also horr'd Lying with his Soul: When her Children were at Play, he would any Times and of the praying.

"One Charles Bridgman, faith our Author, d no fooner learned to fpeak, but he took himfelf to Prayer, and as he grew took much Delight in reading the riptures; he would not filr out of Doors fore he had poured forth his Soul to the ord; nor lie down in Bed till he had been on his Knees. In his Sicknefs (for he d about twelve Years old) being afked atther he had rather live or die? He an-

fwerce

fwered, I defire to die, that I may go to my Saviour. Befides these he speaks of divers other Children whom God called before they were ten Years old.

What do you fay now, my Son? were not these sweet Children, who thus early learned to fear God, and sell in love with

Tefus Christ ?

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Come, learn of them, and hate Lying and all childish Vanity? Would you be faved when you die? (and you know not how foon it may be) Othen tremble at the Thought of deferring or putting off the ferious Thoughts of an endless Eternity. Or are you willing to be damned, and to go to Hell and burn with the Devil and his Angels ? Hell, Child, is a terrible Place; can you bear the Thoughts of that Word, Go ye curfed into everlasting Fire, &c. What fay you? Are you resolved to get upon your Knees and beg Grace and Knowledge of God through Christ, and intreat him for his Son's Sake to open your Eyes, and deliver you from the Power of Sin and Satan i

Ch. I do resolve in God's Strength so to

do, my dear Father.

Fa. Will you say and hold? Take Heed you do not forget your Promise: give your-felf up, my Child, to reading GOD's

W o

Vord, and other good Books; and labour be deeply affected with your loft and unone Condition without Chriff; and attend pon the Ministry of Christ's painful Laourers; and never be contented nor refer butly you can fay, Christ is yours. Ah!

e how his Arms stand open to embrace turning Sinners! Whofoever cometh to am he will in no wife cast out : My Child, be Yoke in thy Youth, La. iii. 27. 'Tis not bly good to submit to his Yoke, and Comnands, but to do it betimes. Offrive, and ay that thou mayft be able to Shake off the Devil's Yoke, Sin's Yoke, and the World's oke, and put on Chrift's Yoke. The inger a Person wears the Yoke of Sin, e harder it will be to get it of : Christ's toke is easy, and the more ease it will be put it on now, than it will be hereafter : Plant which is newly fet, is more eafily moved, than when it has taken Root: they bear a Horse to the Harness: or a fullock to the Yoke, as one observes, 'tis hile they are young. 'Tis good to bear the ske in thy Youth, because 'tis God's Will, od's Command ; and aifo because it will ing fo much Good, Peace, and Comfort thy own Soul: and not only Peace, but Profit also. In keeping thy Commandments there is a great Reward, Pf. xix. 11. O there is Picasure, Child, and Profit too, in God's Ways! no Sweetness like Divine Sweetness!

Child. But Sir, doth not this debar us of earthly Pleasures, and the Delights of Youth?

Fa. Godliness deprives us of no lawful Delights and Pleasure that others enjoy. and I hope thou wilt not fay that floln Waters are sweet, &c. That Pleasure which is had in a finful Way will have bitter Sauce in the End. And again, Religion has its peculiar Pleafures, which wicked ones never tafted. What is fo fweet as GOD's Love? His Favour is better than Life! There is in this Soul-fatisfying Good, Soulfilling and Soul-delighting Sweetness, and that which will abide good always, good and fweet, when all the Things and Enjoyments of this World will be bitter: finful Pleafures, are Soul-defiling, Souldebasing, nay Soul-damning Pleasures. They bring Shame and Confusion sometimes here, and eternal Shame and Ruin hereafter.

Never

Never fay now any more, I am too young feek after God, to learn to be good and virvoits. Art thou old enough to ferve the Devil, and too young to ferve and honour God? Nay, old enough to be damned, and oo young to be faved ? O take heed you end not your Time in Idleness, and in laying with wicked Children; I charge ou as ever you hope for Mercy, and would ave my Love, do not dare to take GOD's Tame in vain, nor tell a Lye to escape the od, nor break the Lord's Day, nor fall it and quarrel with Brothers and Sifters. id give them the Lye, nor no other evil Fords. My fweet Child, be dutiful and nedient to your Parents. O learn to pray nd pour forth your Heart to the Lord : Vill you do it? I charge you, think upon now, prefently; defer it not one Day nger: What do you fay?

Child. My dear Father, I can hold out no yeer, my Heart is finitten, and my Soul windles; the Lord in Mercy lead me in the ath of Life, to the Springs of living Water, at I may drink thereof and never die: I'm

Tolved to take your Advice.

TO School I'll go, and learn to do Whatever GOD doth fay; No GOD but He that formed me I'll worship and obey.

Images I hate, and do defie
That's form'd to represent
The Holy One, for there is none
His Figure can invent.

I fay again, God's Name in vain I never more will use, For guiltless he can never be That does God's Name abuse.

On the Lord's Day I'll read and pray, And hear God's holy Word; Whilst I do live, that Day I'll give Entirely to the Lord.

My Parents to I'll Honour do,
And them I will obey
In all 'Things right, as in God's Sight,
And for them I will pray.

Murder and Kill I never will, Nor Malice in me bear To he or she, altho' I see My mortal Foes they are.

Adultery good Men defy,
O! tis a curfed fivil;
and fuch who to Whore houses go
Must perish with the Devil.

fleal will not, that brings a Blot That will not pass away; The Thief also to Hell must go

At the last dismal Day.

9.

alse Witness bear I will not dare.

But will my Neighbour love, and harmless be continually, Like to the pretty Dove.

That Others have I will not crave,
But will in every Thing
f GOD's just Law stand still in Awe,
And Honour to Him bring.

Fa. The Eternal God grant thee ength that thou may'th do as thou haft smited. And now, my Daughters, I we fomething further to fay to you: Obwe well what Counfel I have given your E Brothers

Brothers for 'tis to you as well as them, bu fince I fee those of your Sex are in thefe exdays fo exceedingly addicted to Pride, forewarn ye of it. For my Part, while are under my Roof, I will never suffer yo to wear foolish and antick Garbs and Fa fhions: 'Tis a shame that Parents profession Godliness should be allured by the Devi to please their Childrens natural and pern cious Appetites, by which Means they be come meer Slaves to Lucifer, by fending their little Daughters to School to learn i dance (as Herodias did) where they are taught the hellish Mode of naked Breast and Shoulders, antick and fantaftic Garb Spotting, Patchings and Paintings, Tower Bulls, Shades, Curlings and Crifpings, and other Curiofities of the Devil's deviling; to deck their Fingers with Rings, the Ears with Jewels, or Neck with rich Bra celets, or Necklaces of Gold and Pear whereby they feem rather like little Mon rice Dancers than the young Offspring of Christian People : And thus being bravell dreft up, and the Sparks of Pride kindle in them, they go with ftretched-out Neck and haughty Hearts, that in a short time they are too high and proud to know and Body

Body; and no marvel when they were newer taught to know themselves; and thus rowing wanton, the Devil teaches them ther hellish Inventions, viz. How to make et faces, to cringe Alamode de France, the bober Smile, the quaintest Dialect to hunour Discourse well, to get rolling Eyes, to cast amorous Glances, to read Love comances, and frequent Playhouses; and of lo to get Store of filthy and obscene Draughts or Pictures, decoyed with all orts of Allurements, and the fecret Difharges of Venus's lascivious Mysteries, ainted with the true Colours of Ovid's Vorks, as the difguifing of naked Gods, and Venus dallying with Adonis, Tarquin at trife with Lucretia, Hero sporting with eander, and fuch like wanton Objects, with pretty Conceits to encourage the unvilling, and warm the cold Humour of hieir raw Age.

God deliver you, my Daughters, from his poifonous Infection and epidemical lifeafe; I charge you to dread it more annother Plague, as ever you hope to carry the Favour of God, and abide in my ove. Come, give yourfelves up to Praying all fifty to be 80-ber and Vittuous be-

times; and take Heed you do not learn .: the wanton and vain ones of the Times Don't gad abroad like Jacob's Daughters to behold the Daughters of the Land, le you are one Way or other defiled; and particularly be content with modest Appen rel, and labour after the Ornaments of the inward Man. Let your Souls be adorne with Grace, which will make you amia ble in the Sight of GOD, and all Holl Men : Get your Sins mortified, and you will foon fee what Habits will best become you. If the Heart be but healed of its in ward Pride, that will foon put a Curb of the Excess of the outward. Nothing GOI hates more than Pride and a haught Heart. Remember

Our Garments, introduc'd thro' Sin, Our Nakedness to hide, Remind us may of Filth within, And serve to check our Pride.

Daugh. But pray, Sir, doth not GOL allow some Things for Ornaments?

Fa. Yea, doubtles, GOD hath allow ed of some Ornaments, Gen. xxiv. 23. Ifa. lxi. 10. But whatever pretends to Or.

nament

mament, that is inconfistent with Modesty, Bravity and Sobriety, or is not according Godliness, is instead of an Ornament, a Defilement. Modesty will teach you not o expose those Parts to view, which no Necessity, no good End or Use can justify: Who dares plead for that which exposeth erfons to Snares and Temptations, and Religion to Shame and Reproach? Some low-a-days that attend on Sermons in hristian Assemblies, do more become Playoufes, and yet brazen it out in the Face f the Preacher! O horrid Impudence! Fodliness teaches not to lay out so much loney to adorn the Body, when fo many por Families want Bread, and not to exend foolishly on Superfluities on the Carafe, when the Children of poor Christian eople want necessary Clothing. Besides l Children should be content to go in Aparel fuitable to the Degree, Quality, and bility of their Parents.

My Daughters, and fuch of you that ar God, pray confider the Rule laid down the Apoflle St. Pet. ii. 2, 3, 4, for relating Onnaments is, That they be content with a chaft Converfation, nay vifity confiftent, Whilft they behald your chaft E 3 Converfation,

Conversation, &c. That fure vestal F (faith one) of Chaffity, that burns up it the Altar of a holy Heart, must flame col and thine in Chaftity of Words, Action Cloathing, and Ornaments: for the GOD commands Chaftity, and comman whatever may feed and nourish it, manifely or declare it, and forbids whatfoever mit endanger it.

Daugh. But, Sir, may fuch role a rich and wealthy Mens Daughters go in g

lant Attire ? Fa. No Degree of Wealth can justil those Garbs which speak our Pride ar Vain-glory; yet richer (if comely) Orna ments may be lawful in fome that are no in others: But let the Rich fee they ar rich in good Works, and that they don thew their Love to their Sons and Daugh ters more than to Chrift. Some care no what they bestow on their Children, who do fpare but little to Christ's Poor, hi Church, and fai h'ul Ministers. But I hop I need fay no more of this, concerning van Garbs and Fashions to some of you, for i rejoices my Heart to fee how you labour to adorn your Profession in every Respect But as for you, my little Daughter, I have many Instructions for Children.

lany Thoughts and Fears concerning ou, and shall till I fee Christ formed in ou. I exhort you to remember what I did to your Brothers, and endeavour to warn of one Mary Warren, born in May, 51, aged Ten Years, who had a bleffed Jork of Grace begun upon her Soul, and ve clear Evidence of a Victory over Sin d Satan; who when the was asked wheer she was willing to die, replied, Ay, ry willing, for then I shall sin no more: r (faith the) I know Christ's Blood hath ande Satisfaction for my Sins, &c. I am a and plucked out of the Fire, and Christ Il put on me his Robes of Righteoufness. Moreover, there was one Mary d. not ve Years old, who was much affected in aring the Word of God, and would weep terly to think what would become of her al in another World: She was often obwed to be in fecret Duty, and many mes came off of her Knees with Tears: e was also (faith my Author) greatly abid of Hypocrify, and of doing any Thing be feen of Men, to get Commendation Praise : Her Book was her Delich. d. O that this little Book might be to to 1 ! She was greatly concerned for the

Souls of others, to think of their miferable Condition, and wonderfully affected win the Love of GOD to her. Come, m Children, here are txamples for you fome of you are older than the was, be how little do you mind these Things! Wh Pity is it that fuch tender Branthes as you are should go to Hell when grown up Ah! that you would remember why yo are made, and that Redemption is only b Christ's most precious Blood! My Prayer are and shall be to GOD for you. More over, I would have you get that little Book, called, A Token for Children, and another called A Looking glass for Children Next to your Bible, pray read in then pretty Books; in the latter you have the good Vertes following.

When by Spectators I am told What Beauty doth adorn me, Or in a Glass when I behold

How sweetly God hath form'd me; How God such Comelines hath display'd, And on me made to dwell,

Great Pity fuch a pretty Maid As I should go to Hell-

2. When

2.

hen all my Menbers I compare,
Form'd by my Maker's Hands;
what fweet Order, firait and fair,
Each Part together flands!
win the Ule of the might I
in Comfort live and dwell!
hat Pity is it, when I die,
My Soul flould go to Hell!

3.

th God me Ornaments provice
Df plain and good Array,
e which this Age converts to Pride,
am as vain as they,
when the Thoughts of Pride entice,
luch Temptings I should quell
iferious Thoughts and good Advice
Vot fin, and go to Hell.

4.

h Beauty fad Corruptions hide? s Comeliness a Bait? coftly Garments nourish Pride? lath Treasures such Deceit? 54 Infructions for Children.
Do Compliments breed Vanity!
Doth Pleafure Grace expel?
How little reason then have I
For these to go to Hell?

5

'Tis Time I should without Delay
My future State bethink;
Tho' God's Forbearance at my Days
Of Ignorance did wink,
Repentance he doth now expect,
And learning to do well;
This Way God's Word doth me direct,

The broad way leads to Hell.

6.

The Gospel doth beseech me;
The Heart of Josses, Day by Day,
Is open'd to enrich me.
The Tenders of New Covenant Grace
Would Sin and Guilt expes,
The promis'd Spirit would me place
Sase from the lowest Hell,

To chuse the new and living Way

7.

ould Christ my Spirit lead along; These Tenders to embrace, sould have Matter for a Song To praise his glorious Grace: wifth of Goodness I was feized, From what a state I fell, what a Glory GOD had rais'd Friebrand pluck'd from Hell.

[Thus he.

## RECENTED NOT HERE

Hidren, remember GOD above, Vain Ways do not you take, learn betimes the Lord to love, Who did you form and make: Sin the Lord doth greatly hate, fis Nature is fo pure, at those He doth abominate Who doth their Sins endure. The control of the working had been used to be some the control of the working had been done to the control of the working had been done to the working the wo

56 Inflructions for Children.

If you do make God's Word your Ground His Glory great your End,

Then upright will your Souls be found, And GOD will be your Friend.

Yea, and the bleffed Spirit will

Support and strengthen You, And with sweet Joy your Soul he'll fill,

And make you happy too

Reft to Eternity.

Whilft you do live, and also when You come at last to die.
You shall with Spirits of just Men

I shall now, in the last Place, hear whyour eldest Brother hath learnt, and do understand concerning GOD and the grious Mysteries of Jesus Christ and the Go

Tow Free fall neser flue.

## "我你我你我你我你我

## The YOUTH's

## CATECHISM.

ther. Come, Son, thou art grown up to a mature Age; how knowest

u that there is a God?

Son, I know there is a God by his Works Creation; The Heavens declare the Glory GOD, and the Firmament sheweth his endy-work, Pfat. xix. 1. Rom. i.

Fa. What other Means haft thou to teach

there is a GUD?

Son. The Holy Scriptures.

a. What Grounds or Argument haft thou wellieve the Scriptures are the Word of

D?

ion. By the Contents or Matters therelifeourfed and treated of, which are for afcendently fullime and mysterious, that

....

Instructions for Children. they could never be the Product of huma

Invention.

Fa. How elfe?

By its Antiquity, the Books of Mofes being, as Tertullian well observes i the nineteenth Chapter of his Apology, the

first Writings in the World. Fa. Thou fay'ft well : what other Argue

ments hast thou?

Son The Majesty and Authority of the Spirit of GOD speaking in them, and the inimitable Stile wherein they are writ thew doubtless they are of GOD.

Fa. How elfe? Son. By the excellent Spirit of Holinell

that every where breathes in them; this i another fair Lineament of the Hand c GOD in the framing them. Fa. 'Tis a good Argument, what other

balt thou ?

Son. The fweet and admirable Agree ment, Confent, Dependance and Harmon that is found in every Part of Holy Scrip ture, tho' there are fo many Books there of, written by fo many different Persons of various Conditions, of many Ages, re moved into feveral Places and different Languages; yet all agreeing with each other

Instructions for Children. and every Part with the Whole, is a great Argument, doubtless, of its Divine Autho-

Fa. What other Argument hast thou bedes these ?

Son. The approved Credit and Sincerity f the Pen-man, whom none could ever

rove guilty of the least Imposture. Fa. I like these two: Hast got any Son. Another Proof that the Holy Scrip-

tore ?

res are of GOD, is the exact and puncal fulfilling of the Prophecies therein ontained : To foretel Events is the Prerotive of GOD only, Ifa. xlvi. 10. This, r, I could make very clear.

Fa. I don't doubt it, my Son, proceed to

enther.

Son. Those Writings, and that Doctrine hich was confirmed by fo many real Miraes, must needs be of GOD; but the Joks and Doctrine of Canonical Scripture ere fo confirmed, nay, by fuch Wonrs, that Satan himself could not imitate, or malicious Envy deny to be divine.

Fa. This is one of the best of all: To the

xt.

Son. To these astonishing Miracles price and the Holy Writings for 10 many Years Had not the Bible been of GOD, since the presents of the Colonishing the Holy would have blotted it out long agos, but Huspe cial Care to preserve it, shows why it it considering what implacable Enemies

hath met with in every Age.
Fa. Yea, doubtlefs, my Son, GOU novild never have fuffered field in Book a continue from the beginning of Times. fall pretending his Name and Authority: I are lead to bear thee mention this; proceed.

Son. Sir, the Scripture did not only funvive notwithstanding all the Art, Contrivance, and Malice of Men and Devilibut hath triumphed over all Opposition. I mean the blefted Success the Golped hahad in converting so many Thousands, the accounted by the wife Men of the Worl Foolishness, proves its divine Authority especially confidering the Publishers of were generally but weak, ignorant, an illiterate Persons, as Fishermen, Tentma kers, & F.

Fa. And thou may'st add, It had n. Force of Arms, or temporal Support on it.

de, but against both Wind and Tide, in oppsition to the Interest, Will, and Wifm of Carnal Men, it prevailed. My Son, it thou any other?

Son. Yes, Sir, I may add beside those tward and more visible Trophies of its tory, the marvellous Lufte of its Eme, e. Efficacy and Power within, I means on the Hearts and Consciences of Men; onlightens, convinces, converts, kills and es. Life; it terrifies some, and rejoice, Heart of others; certainly it must be DD's Word, were this only consider-

Fa. Thou fay'st well, and I hope thou hast not the Power and Truth of it upon thy a Heart; and this Argument, if so thouse never lose; but I will forbear, and wo what thou hast further to say?

Fon. To all those Arguments, I mustifule Testimony of GOD's Church, I man, Believers, and holy Martyrs in all ses, who have sealed the Truth of the Bible with their own Blood.

a. If thou hast any other Argument, I ald have thee add it; not that I dislike

Son. Sir, The Doctrines and Matters Fact in the Scriptures are not only avoue do by its own Votaries, but many me confiderable Parts of it have been acknowledged by its Enemies. The Creation the World is intimated by Ovid in his Attamor. Lib. 1. The extraordinary lon Lives of the Patriarchs in the first Ages the World, by Manethe the Egyptian, brojus the Chaldeon, and others. The Flood is mentioned by the same Berosit Tolophus, Lib. 1. Ant. Cap. 4. The St that appeared at the Birth of our Savious is taken Notice of by Pliny, Lib. Cap. 4.

Fa. I know you have many other Instance to give in Proof of this; but proceed to an

ther Argument:

Son. If the Scriptures are not the Wor of GOD, then GOD hath left us no ce tain Rule of Faith and Practice.

Fa. What fay you to Revelation?

Son. There may be twenty Perfons wh may all walk in different Ways of Wor hip, and yet pretend they make Revels then their Rule. How shall I know whit of these is the true Way?

Instructions for Children. Fa. Thou fay'ft right : He that fays Relation is his Rule, must do more to prove bat he professes to be true, than any Impos-- can pretend unto; that is to fay, raife the read, and open the Eyes of the Blind, &c. Son. Then Father, if you pleafe to hear e, it is clear and evident, fince Miracles e no where to be found, if the Scripture not our Rule, or of Divine Authority, OD has left us no certain Rule at all ; d that Infinite Wifdom should deal thus th Mankind, is abfurd and unreasonable conceive. But I have one Argument pore; if the Scriptures be not the Invenn of Men, then it must be from GOD ne : If of Men, they must either be good en or bad; for nothing could be more posite to Goodness, nay, to common whenefty, than to assume the Name of DD, and falfly feign Miracles, and at People of their Souls. Again, bad en could not be the Devifers of fo Holy wook: Can any Man think that wicked ceivers would fo highly advance the pry of GOD? Would they fo abufemielves, and brand and ftigmatize their In Practices? Could fuch an admirable Meniable Spirit of Holines and Right

wicked Men? Would they have laid fuc a Defign against the Flesh and all World Happiness ! Now if we can't gather Grape off Thorns, nor Figs off Thiftles, then w may be fure no ill Men had any Hand i contriving, writing, and promoting th Good and Holy Bible. Fa. You fay well. my Son, and befides, i

it were devised by evil Men, let such Atheilt Shew us who those wi ked Men were, and i what Age of the World they lived who di compile it : But, have you any Thing mor

Son. Only this I have in the last Place to fay; Were not the Scripture of Divine Authority, certainly the Devil would never have been in such a Rage against it. nor endeavour (as he hath, and continually doth) to hinder Men from closing in with the Truth therein contained.

Fa. I fee, Son, you have a most fure Work of Prophecy to build your Faith upon in the Belief of a Deity: Are there more Gods than

one ?

Son. There is but one Eternal, Holy, and True GOD, Deut. vi. 4. Epb. iv. 6. I Cer. viii. 4.

Instructions for Children. Fa. How many Persons are there in the

Son. Three; the Father, Son, and Ho-Ghoft, Mat. xxviii. 19. 1 John v. 7.

Fa. What is GOD? Son. GOD is a Spirit, of and from Himf, without Beginning and without End-Wonderful, Immense, and Infinite in s Essence, and Glorious also in His At-

Fa. What are the Attributes of GOD ? Son. His Power, Wildom, Mercy, Jule, Omniscience, Faithfulness, Holiness, . Exod. xxxiv. 6. Pfal. exlvii. 5. Rom.

8. Fa. What call you the Work of Crea-

Son. GOD's forming or making all hings out of nothing in Six Days, Gen. Heb. xi. 3.

Fa. What are GOD's Works of Provi-

Son. His most Holy, Wife, and Power-DOrdering, Preserving, and Governing 1 Men, and all Things in this World, Mil. cxlv. 17. Ifa, xxviii. 29. Heb, i. 3. at. x. 29.

66 Fa. What are the most glorious Create

that GOD hath made &

Son. Angels and Men. Fa. Why did GUD make this World ; Son. To manifest his own Gle

Greatness, Power, and Wisdom, Rev.

Fa. Why did GOD make Man ?

Son. GOD made all Things for his felf, but Mankind more especially, ferve and worship his Great Creator.

Fa. Of what Matter did GOD mil

Man ?

Son. Of the Dust of the Ground Fa. In whose Image did GOD me

Man ?

Son. In his own Image, and after own Likenefs, Gen, i. 27.

Fa. In what Respect do you believe GO

made Man in his own Image ?

Son. In Respect of Holiness and Rig teousness, together with that Power a Dominion GOD gave him over all oth Creatures on Earth, Gen. i. 28. Eph.

Fa. Did Man abide in that State where be was Greated ?

a. What is Sin ?

on. Sin is the Transgression of the w, I John iii. 4.

a. When did Sin enter into this World? on. When Adam broke the Law of his

ator, Rom. v. 12

a. Why did GOD make Man a

on. To shew that Man ought to be in

a. Why did GOD suffer Man to break

on. That thereby GOD's Justice,

a. How doth GOD's Justice appear

a. How doth GOD's fuffice sappear

on. In punishing him for his Offence, roing to his Threatning, Gen ii 17.
a. What Punishment did GOD gupon Mankind for that Transgref-

m. A twofold Punishment; First, Loss of Earthly Paradise. Secondly. th, both Spiritual and Temporal, ii. 17. and iii. 23. Rom. v. 12.

Fa.

Fa. Did all Mankind fin and fall Adam ?

Son. Yes; for he being a Publick F fon, the Covenant was not only made himself but for all his Posterity; and so all finned in him, and fell by the fall Transgression, Rom. iii. 23. and v. 12

Fa. What is the State of Mankind th

this Original Transgreffion ? Son. A woful State and Condition; pro to commit Sin, having loft Original Right teousness, are brought under the Power Corruption, and Pravity of our whole P ture, and liable to the Wrath and Cu of GOD, Rom. v. 19. Gal. iii. 10, 13

Fa. Are all Men in this woful Con tion 2 Son. Yea, all Men are by Nature

Children of Wrath, being dead in Tr passes and Sins, Eph. ii. 1, 2. Rom.

Fa. How did GOD's Morey appear

Mankind?

Son. In promising the Seed of the W man should break the Serpent's Hea Gen. iii. 15.

Fa. Who was meant by the Seed of

Woman?

Son. Our Bleffed Saviour. Fa. Why did GOD add the Law of the

n Commandments ?

Son. Not only to shew what Man's Duis, but also to make known to him his ful Estate; and to make Sin appear exeding finful, and to discover how unable an is in his fallen State to fulfil the Righunnels of GOD, Gal. iii: 19. Rom, vii.

Fa. What did the Law require ?

Son. Perfect Righteousness: Do this, and u Shalt live, Luk. x. 21. Fa. Were any able to keep the Law per-

tly, and so be justified thereby in the Sight

Son. No, not one; for by the Works the Law no Flesh can be justified, Gal. 19. and iii. 21. Rom. iii. 10.

Fa. How then must it be justified ?

Son. By the Merits and Righteousness of · Bleffed Saviour and Redeemer.

a. Who is our Saviour and Redeem-

Son. The Lord Jesus Christ.

a. Why is our Redeemer called Je-

Son. Because He should fave his People from their Sins (for the Name Jefus fign. fies a Saviour) Mat. i. 23.

Fa. What moved GOD to fend the Lo

Jesus Christ to be our Redeemer?

Son Only his render Love and Mere to Mankind, John iii. 16.

Fa. Was there no other Person could R

deem us but Tefus Christ ? Son, No verily, neither Men nor Al gels; There is no other Name under Heav. given amongst Men whereby we must be fo ved, Acts iv. 12.

Fa. Why is our Bleffed Saviour call

Christ ?

Son, Because He was Anointed with the Holy Ghoft, and with Oil of Gadne above his Fellows : The Name Christ his

nifies Anointed Heb. i. 9.

Fa. Who is fefus Christ? Son. The Eternal Son of GOD, Ma xvi. 16.

Fa. Is Fefus Christ GOD or Man? Son. Jefus Chrift is both GOD

Man in one Person : God of the Substance of the Father, begotten before the World began, and yet truly Man; He took of Nature upon him, and therefore is calle

e Seed of the Woman, Gen. iii. 15. bil. ii. 6, 7. Fobn i. 1, 2. Heb, ii. 14. Fa. Wby did Jefus Christ take our Nare upon him, and become both GOD and

Son. It behoved him to be both GOD id Man, that so he might become a fit Lediator between GOD the Offended reator, and Man the offending Creature,

b. vi. 33. I Time ii. 5.

Fa. Wherefore was it necessary that fe-Christ should be very Man, Holy and just,

d without Sin ?

Son. Because GOD required Man to ep the Law perfectly, if he would be Hified in his Sight; and the Juffice of OD could not be fatisfied, unless the ne Human Nature which had finned, do ewife make a Compensation for Sin. m. v. 12. 1 Pet. iii. 18. Heb. vii. 26. Fa. Why must Christ be very GOD as Il as Man?

Son. That he might (by the Worth and eciousness of his Person and Sacrifice) e a plenary Satisfaction to Divine Juf-, and fultain, by the Power of his Godad in his Flesh, the heavy Wrath of OD. As he was GOD he could not G 2 fuffer :

fuffer; and if he had been meer Man, could not have overcome Death, Ifa. 1
4. 1818 ii. 24. 1 Pet. iii. 18. John i. 2
Fa. What hath Jefus Christ done

4: 2

Son. As he was Man, he perfectly kether whole Law of GOD for us in every point, and laid down a compleat and perfect Sacrifice for us; and as GOD, overcame Death, and him that had rewer of Death, which is the Devil, a foctofe again the third Day for our Juffication, Gal. iv. 5, Heb. ii. 14, 15, 2 C. v. 18, 10.

Fa. Where is Jefus Christ now?

Son. Jefus Chrit is in Heaven, he down at the right Hand of GOD, a there appears to make Interceffion for the it. 3, and viii. 3.

Fa. Do all receive Spiritual Benefit

Christ's Undertaking

Son. No, none but those only who, a true and lively Faith, do rely upon hir and are ingrafted into him, Mark xvi. 1 John ii. 26. Rom. xi. 20.

# The End of the First Part.

### SEKANAKANANANANAN AKANANAN

#### THE

# Second P A R T.

ther. I Am glad to find you are so well instructed in the Grounds of the istian Religion hitherto. What are the tes of Christ which be executes as Media-

Von. The Offices of Christ are many, more especially Three, viz. His Priest-Kingly, and Prophetical Offices.

a. How doth Christ execute the Office of

on. Christ executes the Office of a oft in his once Offering up himself as a rifice for our Sins, to fatisfy Divine ice, Heb. ii. 17. and vii. 27. and 26.

a. How elfe doth Christ execute his estly Office ? G 3 Son.

Son. In his making continual Interchion for us in Heaven, Heb. vii. 25.

Fa. What Use were the Priests and les

Sacrifices of under the Law?

Son. They were Types and Figures Jefus Christ, by whose Blood or Sacrefice of himself only Atonement is machine Heb. xvi. 1, 2, 3.

Fa. Are there any who partake of Christ Priesthood, and minister under him as his St

cessors or Vicars here on Earth?

Son. No verily, he has no Succeffor m Vicar, because he abides himself a Prii for ever, to discharge the whole Work his Prieslly Office; and so did not Lar nor the Priesls of his Order, Heb. vii. 22

Fa. Are there any Sacrifices to be offer up to GOD under the Gofpel, besides the one Sacrifice which Christ himself offered?

Son. No, for Chrift hath off-red a Scrifice himself once for all: Chrift has once fuffered to bear the Sins of many, He ix. 28. Now one at the End of the Wordbe hath appeared to put away Sin by the Saar fice of himself, werfe 26. This he did one Heb. wii. 27. By one Offering he hath perfeaed for ever them that are fantified, Heb.

offered up to GOD now? Son. Because this would render the Sa-

fice of Christ weak and imperfect; es, the Apostle faith, Where Remission of is, there is no more Offering for Sin, b. x. 18.

Fa. How doth Christ execute his Kingly Of-

Son. Christ executeth the Office of a ng in his making, instituting, and apating of Laws, Ordinances and Statutes fhew how GOD in Gospel-times ought be Worshipped, Mat. xxviii. 18, 19, . Jam. iv. 12.

Fa. How elfe doth Christ execute his

igly Office ?

Son. Christ executeth also his Kingly lice in fubduing our Sins, and in deoying the Enmity that naturally is in Hearts against GOD and himself, by

Spirit ruling and reigning in us, and by defending us, restraining and conring all his and our Enemies, Mich. vii.

Rom. vi. 14.

a. In what Books are the Laws, Stas, and Ordinances of Jesus Christ, the ng of Saints, written?

Son. The Laws of Jesus Christ are writen and contained in the Sacred Scriptur which we commonly call, The Holy File, John x. 21, 22, 2 Tim. iii 14, 15

Fa Are all the Laws Commandment and Ordinances of Fejus Christ contained

the Holy Bible ?

Son. Yea, the whole Counsel of GOI or Mind of Christ, is contained therein The Law of the Lord is perfect, Pse xix. 7.

Fa. Must nothing be done in the Worsh of GOD but what is written in the Sacra

Scripture ?

Son. No, nothing ought to be done GOD's Worthip, by any Means, by what is written therein, Add thou not to h. Word, Prov. xxx. 6. If any Man shall add &c. Rev. xxii. 18.

Fa. But may not that be done : Christ's Name, or in GOD's Worship though it be not commanded, if it be n

forbidden ?

Son. No, by no Means; for that which we have no Precept nor Precedent for, confequently forbidden, because all Innovations and Traditions of Men are forbidden Lev. X. 1, 2.

Instructions for Children. 77
Fa. What a King is the Lord Jesus

30n. He is King of Heaven and Earth, ag of Kings and Lord of Lords; yea ag of Saints and King of Nations; and his Kingdom is more fpiritual and inble now, we he shall have a glorious I more visible Kingdom in the World in latter Day; which Kingdom he re-

res us to pray for, Mat. ix. 10. Dan.

Ta. How doth Jefus Christ execute his

Son. Jefus Christ executeth his Propheti-Office in revealing to us by his Word Spirit, what he had done for us as a aft, and what Laws he hath appointed King, A.t. iii. 32.

Fa. How elfe doth he execute his Propheti-

Office?

lon. By his expounding the Law of Moflewing what is past and fulfilled; and by shewing what shall be hereaster,

t. xxiv. Mark xiii. Luke xii.

Pa. How are we made Partakers of Redemption purchased by Jejus Christ ? on. By the effectual Application of his and and Merits to our Souls; by the Hoipirit, John i. 12. Tit. iii. 5. the Merits of his Blood and Righte

Son. The Holy Spirit applies this to by working Faith in us, and thereby u ting us to Christ in effectual Calling Vocation, Eph. ii. 8, 9, and iii. 1 Gor. i. O.

Fa. What is effectual Calling ?

Son. Effectual Calling is the Work! GOD's Spirit, whereby he convincing of Sin, and of our woful Condition by P ture, enlightens our Minds in the Knc ledge of Christ, and infuses a Principle Grace and new Habits in our Son 2 Tim. i 9. Acts ii. 36, 37, 38, 39. 4 xvi. I Thef. iv. 5.

Fa. What Bleffings and Benefits do t partake of that are effectually Called ?

Son. They that are Effectually Call partake of the glorious Bleffings of Juft cation, Sanctification, Adoption, &c. 2 those bring an Affarance of GOD's Lo Peace of Confcience, Joy in the He Ghoft, with an Increase of Grace, a Perfeverance to the End, Rom. viii. 3 31, I Cor. i. 30.

a. What is Justification ?

Ton. Justification is an Act of GOD's h Grace, through the Redemption that I Jesus Christ, wherein he freely Pareth and Acquitteth us of all our Sins, accepteth us as Righteous through the putation of Christ's perfect Righteous-, Romaiii. 23. and v. 1. Gal. ii. 16.

a. What is Adoption?

on. Adoption is also an Act of GOD's Grace, whereby we are made the s and Daughters of GOD by his fpe-Love and Favour, who are the Chilof Wrath by Nature, John i. 12. bn iii 1. 2 Cor. vi. 18.

a. Whas is Sanctification?

m. Sanctification is likewife of GOD's ious Grace, whereby we are renewon the whole Man after the Image of D, and are thro' the Blood of Sprink-, washed and made Holy in Heart and , Tit. iii. 5. 2 Tim. ii. 13. Epb. iv. 24. a. What is Regeneration ?

on It is the Work of GOD's Spirit, ed the new Birth and the new Crea-; by the Means of which we are born n, or have a new Heart, a new Spirit, and new Life, John iii. 3, 5. 2 Cor

tian, that is both Justified, Sanctified,

Regenerated, be known?

Son. First, he' is a Peritem Person to one that hath true Repentance who in his Soul, Pfdl. li. 3. Jer. xxxi. Acts xi. 81.

Fa. What is true Repentance?

Son. True Repentance is a Gwrought in the Soul by the Holy Suwhereby, first a sinner comes to ha true Sense of Sin and his lost Conditio. Nature; which allo by the Illumina and of the Holy Chost works in him, G-Sorrow, and Grief for Sin.

Fa. How may a weak Christian know Repentance is true and of the right Kind

Son. True Repentance causes the to hate and loath Sin, being convince the great Evil that is in it, and how trary and hateful it is to the pure Name GOD.

Fa. What other Sign can you give of who hath true Repentance wronght in him.

Son. He that hath True Repent

wrought in him doth not only hater

th Sin, but also leaves it, and turns m it, yea, from every Sin; yea from his ret Sins, as well as from open and fcanous Sins, Pfal. xix. 12, 13. Prov. ix. . Pfal. li. 4. Fer. xliv. 4.

Fa. What other Signs do you give of a

e Penitent Person ?

Son. He desires as much to have his s mortified as to have them pardoned, be freed from the Filth of them, and de Holy, as well as to be made Happy, to fanctified here, as well as to be faved eafter, Pfal. li. 6, 7, 8. Mat. v. 6.

a. What Sign elfe can you give of a Perwho hath the Grace of true Repentance

ought in him?

Son. He loves the Law and Word of OD because it is pure; he likes the rity of his Precepts, as well as the eetness of its Promise; and to live to D on Earth, as well as to live with D in Heaven; to glorify him hereaf-Pfal. cxii. 1, 40. xvi. 7. and 1xxiii.

Heb. Xii. 14. Phil. iii, 10.

la. Can you give any other Signs of a Penitent Person ?

on. Yea, he is one that doth truly bee in Christ, or bath obtained the pre-

Instructions for Children. cious Faith of GOD's Elect, 2 Pet. x.

Acts xiii. 39. Fa. What is true Justifying Faith,

the Faith of GOD's Elect ?

Son. True justifying Faith is a favir Grace of GOD's Holy Spirit, wherei we receive Jesus Christ in all his Office and wholly relie on him and his Merits f Eternal Life, Phil. iii, 8, 9, 10.

Fa. Hath every Christian that believes full Assurance that Christ is his, and that

hall be laved.

Son, No verily, Affurance is a gre Degree of Faith? yea, fuch a Measu that but few Believers attain unto, and a pertains not to the Being or Ellence Faith; a fincere Chriftian may have Doubts, yea, walk in Darkness, and ha no Light, Pfal. lxxxviii. 4, 5. Ifa. liii. 10 Fa. What Person may be said to belie

and rightly to rely on Jefus Christ?

Son. He may be faid to believe ar in a true Manner to rely on Jefus Chri who has no Dependance for Salvation of any Thing that's done by him or in hir but as a poor undone Creature goes Christ, and relies upon his Merits a Righteouin

Instructions for Children. 83 ighteousness alone, Rom. iii. 23. & in. 2,

Cor. iv. 4. Fa. What other Sign give you of fawing

with?

Son. He takes up all Duties in Point of rformance, but lays 'em all down in Point Dependance, Phil. ii. 8, 9, 10, 11.

Fa. What think you of that Eaith of an godly Person? some Men who are very cked, say they believe in Christ, and rely

him for Salvation?

Son. A wicked and impenitent Sinner, to loves and lives in Sin, hath not one ram of Faith: tho' he fays he believes Chriff, yet 'tis Prefumption in him; the Nature of true Faith is to cleanle d purify the Heart and Life, ACTs xx, 9, 15hn iii. 3.

Fa. What is another Sign of true Faith? Son. He that truly believes, has a high eem of Jesus Christ; To you that believe is precious. Ps. Institute 11.7.

Fa. Can no Man be justified but he that an humble, hely, and sincere Manner doth seve and rely on Jesus Christ, notwithstanda righteous and saber Life, or moral

ahteoufness?

Son. No verily, Mat. v. 20.

Fa. Why fo?

Son. Because no other Righteousnill nor can be accepted or avail to Savation, but what is perfect; 'is such Righteousness only that God and his he Law require in Point of Justificatic. Now our best Works and Righteousnia re imperfect and defiled with Sin: Carpit wery one that continues not in all thirthat are written in the Law, to detect that are written in the Law, to detect Gal. iii. 10. Hence, He that believes in Christ flower and the Gal. iii. 10. Hence, He that believes in Christ flower and the Call. iii. 10. Hence, He that believes in Christ flower and the Call. iii. 10. Hence, He that believes in Christ flower and the Call. iii. 10. Hence, He that believes in Christ flower and the Call. iii. 10. Hence, He that believes in Christ flower and the Call. iii. 10. Hence, He that believes in Christ flower and the Call. Iii. 10. Hence, He that believes in the Call. Iii. 10. Hence, He that believes in the Call. III. 10. Hence, He

Fa. What other Sign give you of a to

Believer?
Son. He is obedient to all the Cor

mands of Christ; Luke i. 6.
Fa. What are the Signs of a true Of

dience?

Son. 1. True Obedience is evangelic it is Gofpel Obedience, it flows from Loto God.

2. It is a willing Obedience; is from the Heart, Rom. vi. 17.

3. Su obey God in the hardeft Things, thus c Abraham.

4. It is universal Obedienc they have a Respect to all God's Cormandments, Pfal. cxix. 6.

5. It is cont

Infinitions for Children. 8

val Obedience; they obey God always, en to the End. Pf. exix. 112.

en to the End. Pf. cxix. 112. Fa. What Means doth God use to bring sen into a State of Grace and Regenera-

Son, The outward and more ordinary eans whereby God doth this, is by eaching the Gospel, Rom. x. 17. and 16. 1 Cor. i. 21.

Fa. What is the inward and more special

Teans by which God deth this?

Son. The inward and more special eans, is by the powerful Working and peration of the Holy Ghoff by which by word preached becomes effectual; for though this, the Word does dreduced to the profit project to

word preached becomes effectual; for thout this the Word doth profit name to vation, *Pfal.* xix. 7. 1 Theff. i. 6. 30r. iii. 7.

oncerning Baptism and the Lord's Supper-

WHAT are those Gospel Ordinances or Sacraments which tend to firm us in this Faith?

ion. They are Two.

Son. Baptism and the Lord's Supper.

3 Fa.

I'a. What is Baptism?

son. Baptim is an holy Infitution. Chrift, and the literal and proper Signification of the Word Baptifm, as most learn ed Men (Leigh's Critica Jacra, Grotie Foffus, Selden, Paffor, Beza, Illyica Erofmus, &c.) readily grant, who mode thand the Greek Tongue; for it is a Greword, Baptizo, is Mergo, Immergo, Submergo, Obrus, item Tipes, qui fil Immergendus; that is to drown, immergiplunge under, overwhelm, as alfo to dipwhich is done by plunging, in the Namof the Father, and of the Son, and the Holy Spirit, Mat. xxviii. 19, 2. Afsi ii. 49, 41. Rom. vi. 4.

Fa. May it not be done by sprinkling also. Son. No, by no Means, because the Word Baptizo, or Baptison, doth not all signify Sprinkling; the Greeke havanother peculiar Word to express Sprinkling.

ling, viz. Partico, Rantizo.

Fa. What other Reasons do you give, shew why it cannot be done by sprinkling?

Son. Because the Scriptures positive say, That John baptized in the River Jo dan, and after in Enon near Salem, becauthere was much Water: Now had it bee

one by fprinkling a little Water, he need t have gone to Rivers, &c. Mat. iii. 6. bn iii. 23.

Fa. What other Reason have you to shew,

by Baptism is not Sprinkling? Son. Because it is faid, Our Saviour ben he was baptized, and John who baped him, went both down into the Water, d he baptized or dipped him, which is one; the like is faid of Philip and the anuch, They went down into the Water, d came out of the Water, Mat. iii. 16.

Fa. What other Reason have you?

Son. Because Sprinkling doth not answer End of Christ, in his Institution and daining of this Ordinance; neither doth linkling a little Water represent or answer ofe Things which are fignified by Bap-1133 .

Fa. What was the End of Christ, in his litution of this Ordinance? And what h it represent to us?

Is viii. 38, 39.

Son. The End of the Lord Jefus was, btles, to confirm our Faith in the fled-Belief of his Death, Burial and Rebrection : for it held forth all thefe three lings to our very Sight; first, he that is baptized, baptized, is baptized as one dead, I me dead to Sin, which aniwers also unto t Death of Christ.

Secondly, He is buried in Water,

hold forth the Burial of Christ.
Thirdly, And as the Body is raised

out of the Water, it holds forth at Chiff's Rejuretim, and that we shou walk in Newnets of Life. Now Sprin. ling cannot be a Figure of any of the Things, Rom. vi. 2, 3, 4, 5, 6, 7, 6, 10.

Fa. I would to God, my Son, that the Things were more fersulfy confidered by or godly Brethren who differ from us. B will you explain this Matter a little fu

ther

Son. Why, Sir, I understand that ou bleffled Saviout in ordaining those two great Ordinances, vizz Baptism and Breaking of Bread, did design in a graciou. Manner to preach the Gorfel to the Sent of Seeing, as in the Ministry of the Wor it is preached so the Ear and Sente of Heaning; for as Breaking, of Bread, and the Cup, holds forth to our Sighthow Christ. Body was broken, and his Blood shed, saptism shews, as I have observed, H.

as not only dead, but also Buried, and did ife again, that so we might the more clearand fully be confirmed in the Mystery of a Death and Resurrection.

Fa. What think you then of Sprinkling,

Christening, as it is called?

Son. Why I think the Rite of Aspersion, Sprinkling, was invented, as Vossius and bers ingenuously confels, to accommote the tender Bodies of Infants in these writtern Parts, when the Practise of baping them prevailed.

ing them prevailed.
And fince Sprinkling comports not with

2 literal or metaphorical Significations. the Word, nor to those great Mysteries presented by it, it ought in the Fear of ot to be rejected, or laid aside, as being Ordinance of God, 'Levit. x. 12.

Fa. Who are the proper Subjects of Bap-

Son. Only fuch who believe, and are tually capable to enter into a vifible Conant with Jefus Chrift, for it is an Ornance of the Solemnization of the Soul's arriage with Chrift, Gal. iii. 27.

Fa. What is required of Persons that are

be baptized?

Son. Repentance, whereby they forfa Sin; and Faith, whereby they fledfast believe the Promise of God made to the in that Ordinance, Acts ii. 36, 3 Acts viii. 76.

Fa. May not Infants be baptized?

Son. No verily, because there is Command of Christ, nor Example in the Scriptures for any such Practice.

Fa. Why may not the Children of B lieuers be baptized under the Goffel, as u as the Children of the Kaithful were circul

eifed under the Law?

Son. God'expressly commanded Abrahe to encumeise his Male Children under the Dispensation, but he hath not command Believers to baptize their Children und the Gospel; and to do that in God's We ship which God hath not commanded, dangerous, as appears in Nadah and Achie Son Caste, Levis, x. 1, 2.

Fa. But did not the Covenant belong

Abraham, and to his Seed ?

Son. Yea, it did: And all that belie are Christ's, the same are the true Seed Abraham, and Heirs according to the Prinife, Gal. ii. 37. or in that Covenant windbraham, and none esse; for Birth or stell

Privileges avail not in Gospel-times; ink not to fuy among your felves, we have raham to our Father, Mat. iii. 9.

Fa. But were not whole Housholds Bap-

Son. It doth not therefore follow any ants were baptized, unless our Brethren ald prove there were no whole Houseds, but fuch in whom was some Chiln in Non age; besides, it is said, that Paul preached the Gospel to the Jaylor, to all that were in his House, and that believed in God with all his House, and oiced with all his House, as well as it is , He was baptized with all his House.

s xvi. 32, 33, 34. he Reason, since Believers Baptism lies Jain in the Word of God (and that none were in the primitive Times baptized) fo many learned and holy Men should not

on. Sir, I have often wondered at it ruft confess, and I have been a thinkit may be from God, as a just Retoo far magnified Human Leatning very good in its place) above what they ought; and have too much flighted fall that have not fuch Human Literatum for God would have no Flesh glory in Presence, but that he that glorieth, gelory in the Lord. 1 Cor. ii. 29, 30.

Fa. What other Reason have you tho

an 2

Son. It may be also as a Rebuke us those good Christians, who have been ready to build their Faith upon wo Men, upon the Account of their Lesing, for God would not have the Fo this People stand in the Wildom Men, but in the Power of God, 1 Cor 5. Besides the Doctrine of Self denichard to learn.

Fa. How do you prove that the Baptif Water is Christ's Ordinance? 'Tis not you Mat. xxviii. 19, 20. Teach all Nati

baptize them in Water, &c.

Son. But though Water is not the expressed it is implied, because the Afles could not baptize with the It Ghost, for that is the Prerogative of C. alone; befides, that which the Lord J commanded them to baptize with, that which they did baptize with, but pable it is, that that which the Apo.

prized with was Water. Can any Man bid Water that these should not be baptised?

3s x. 47.

Fa. Doth not Paul fay, Christ fent him to baptize, but to preach the Gofpel?

Son. Paul doth not mean, Christ did at all require him to baptize, or that was not his Commission, but rather the was not in the first Place only, or mefly fent to do that; for if he had no mmand at all to baptize, he did evil baptizing Crifpus and Gaius, with dis others. Read these Scriptures, which r the fame manner are understood. n vi. 17. 1 Tim. ii. 14. Eph. vi. 12. reover, it is evident, Christ required Paul to baptize, because he and other oftles did baptize in Christ's Name, commanded others fo to be; that is, his Command and Authority, Acts x. 1 Cor. i. 13, 14.

a. Ought those who are baptized with the Spirit, to be baptifed with Water ?

on. Yea, they ought, for the highest dinment cannot free Persons from fubng to this Ordinance: Our bleffed our who had the Spirit without Meafure baptized as an Example that we

fhould follow his fleps; also Carneliand those with him, who were baptize with the Holy Ghost, were commanded b St. Peter to be haptized in Water, Acts.

Fa. What Ordinance follows Baptism?
Son. Laying on of Hands, Acts viii, 1

and xix. 6. Heb. vi. 1, 2.

Fa. What is a Church of God?

Son. A Church of God is a Company Believers, or goldy Christians, incorpor ted together into an Holy Fellowship as Communion in Love and Heavenly Co. cord, according to the Apostolical Constitution, among whom the Word of God truly preached, and the Holy Ordinanc of Christ are duly and rightly administre Adit ii. 40, 41, 42, 43, 44. Sr.

Fa. Is not the Church of God now Gospel Times national, as it was under t

Law ?

Son. No, the Dispensation is change the fielily Seed is cast out by him the hath the Key of David, that opener and no Man shutteth; that shutteth a no Man openeth; God's People are separated People, and are commanded so be, and not to be conformable to the

Instructions for Children. 95 World in their Constitutions, Ordinances

nd Worship, 2 Cor. vi. 17. Rom. Xii. 2. Mat. iii. 2. Rev. xviii. 4. Gal. iv. 9, 3. Fa. Who ought to be received into God's

Son. Only true Penitent and believing 'erfons, Aets ii. 42, 45. 1 Pet. ii. 5, 6, 7,

, 9. Fa. Ought all Persons to be baptized fore they are received into the Church of

Son. Yea, all whoever they be, ought to e baptized before they are received into ne Church of God. Baptism is acknowedged by all Christians, generally to be n initiating Ordinance, Acts ii. 10, 11, 2, 43. Gal. iii. 27.

Fa, What is the Lord's Supper ?

Son. The Lord's Supper is an holy Ordinance of Chrift, instituted the very light in which he was betrayed, I Cor.

13. 23. Fa. What external Matter doth the Lord's

upper confist of? Son. It confiffeth only of Bread and

Vine, Matt. xxvi. 27. Luke xxii. 19, 20. Cor. xi. 23, 24.

Instructions for Children, Fs. What doth the Bread and Wine

nifie?
Son. The Body and Blood of J

Chrift.

Fa. Is the bread and Wine in the Los Supper, after they are blefed, the real I'm and Blood of Christ?

Son. No, they are but Signs and Figur

of his Body.

Fa. But doth not Christ say, This is Body?
San. It is a figurative Speech, he s

alfo in another Place, I am a Vine, a D. a Way, &cc. He is called a Reck, it is that Ragk is Chrift, I Cor. x. 4. Wh Scriptures are all to be taken figurative. This is my Bedy; it is as if he fhould I This is a Sign or Figure of my Bedy, it is called Bread before it was bleffed as alfo after it was bleffed; and it I Cor. xi. 26. the Bread which we bleft, it not the Communion of the Body of Chr. &cc. I Cor. x. 16. Belides it is again Reason and our very Senfes, to believe it

be any Thing else.

Fa. What doth the breaking of the Branch Conference.

then signifie?

Son. The breaking of Christ's Body for

Fa. What doth the giving of the Bread then Ignifie ?

Son. GOD's giving of Christ for us, nd also to us, to be the Bread and Food f our Souls.

Fa. What doth the taking of the Bread

old forth ?

Son. Our taking or accepting of Christ or Justification and eternal Life.

Fa. What doth the eating of the Bread mifie?

Son. It holds forth that we do spiritylly feed, and live by Faith on Jesus hrift.

Fa. What further Use is the Ordinance of

re Lord's Supper to us ?

Son. It strengthens our Faith in Christ, and increases our Love to Christ, and glooufly refreshes our Souls, by Communion lith him in all the Graces and Comforts of e Holy Spirit.

Fa. What other Ule is it of to us?

Son. It shews that blessed Nearness or eet Union, which is and ought to be rong God's People; for as many Corns

of Wheat ground in a Mill, tend to man one Loaf of Bread, fo we being many, one Bread and one Body, of subom Christin the Head, 1 Cor. x. 17.

Fa. What doth the pouring forth of

Wine Signifie ?

Son. The pouring forth of the Will fignifies, the pouring forth of the Blood in Christ.

Fa. What doth the taking and drink of the Cup hold forth?

Son. It fignifies our applying the Viril of Christ's Blood to our Souls; as the which did atone, and make Reconciliating for our Sins.

Fa. What else doth this Ordinance of

Lord's Supper hold forth?

Son. It holds forth, not only the inces ceivable Love of Chrift, in giving his Bo to be broken, and his Blood to be shed he us, but also the horrible Nature or e ceeding Sinfulness of Sin, in that nothing could atone, or make Reconciliation w God for it, but the precious Blood of J fus Chrift.

Fa. Who ought to receive the Lord's Su per 8.

Son. Only godly Men and Women, or uch who are truly converted, and are aproved Members of Christ's Church.

Fa. What is required of them that come to

the Lord's Table.

Son. They ought to examine themfelves, a calls for due Preparation, viz. a fincere on effition of Sins, and godly Sorrow for the fame: They ought to come with clean lands and a pure Heart; also forgiving all at have offended them; they must not set of the Bread of Malice and Wicked-fair. Faith also is required in the Death and Blood-shedding of Christ; and lastly, Sin-loathing and Self-abhorring of them-

Fa. May not Swearers, Whoremongers,

d fuch like partake thereof?

Son. No, by no Means, for fuch are aworthy Receivers, and if they ear they and drink their own Domnation, 1 Cor.

Fa. But may not Believers partuke with

ch unconverted Perfons?

Son. No, for it is directly against the press Word of God, with such do not eat.

Fa What believest thou concerning

Resurrection of the Dead?

Son. I believe that the Bodies of all ? and Women shall arise from the Death last Day, Dan. xii. 2. 1 Cor. xv. 22. Rev. xx. 15.

Fa. Shall the same Body be raised?

Pa. Shall the Jame Body be rayled P. Son. Yea, for if it were not the fa Body it rould not be called a Refurrer but rather a new Greation; and if it wont the fame Body then it would not that Body of the Wicked that finned, that Body of the godly that suffered; consequently God would punish no Incent Body, Yeb xix: 25. Jehn xi. 24. J. v. 28.

Fa. It is faid, that our Bodies shat

changed?
Son. It will be a change of the Quities of our Bodies, but not of the St.

Fa. What believe you concerning the So of Men when they depart this Life?

Son. The Souls of the godly at Dego immediately to Christ, and the Souls the wicked into Ghains of Darkness. Laxiii, 42, 43. Luke xvi. 22, 23, 24. P. xxiii.

Instructions for Children. 101
Fa. What believe you concerning the Day

Fudgment?

Son. I believe that after the Refurrection to the last Day, all Men both Saints and noners, the Just and Unjust, shall appear fore the Judgment Seat of Christ, to receive a Things done in their Bodies, Eccles. Xii. 4. 2 Cor. v. 10. Rev. XX. 11, 12.

Fa. What will be the State of all Men Ver the last and dreadful Day of Judgment

over ?

Son. The wicked shall both Body and ul be cast into Hell-fire, and the godly all be received into that glorious Kingdass eparad for them from the Foundation of the orld; the one shall be eternally Miserace, and the other be blessed in the perfect ployment of God for ever and ever. A-cen. Rev. xx. 14, 15. Mat. xxv. 33, 46.

## Concerning Prayer,

Quest. What is Prayer?

Ans. Prayer is the pouring forth of the fires of the Soul to Almighty God, or an amble asking of God such Things as we led. I Sam, i. 15.

Quest.

Queft, What Rule bath God given to

rest his People in Prayer ?

Anf. The whole Word of God is out to direct us in Prayer, but the special I is that Form of Prayer Jesus Christ tat

his Disciples, Mat. ix. 6.
Ou. May not all Persons (Sinners as

as Saints) use these Words, or pray so

Christ taught his Disciples?
Ans. No verily, Ungodly and Sine

Queft not fo to pray.

Inf. Because they cannot go to Go to a Father; they may pray to him as meriful Creator, but not as to a Fathecaste they are not his Children; a they cannot Pray, Pergivu usem Trapa as we forgive them that Trespas, against because many of them do not forgive f who trespas against them.

Quest. Must Children pray to God?
Ans. Yea, they and all others by
Means ought to pray, for Prayer is a Bra

of Natural Religion.

Queft. Ought Parents to teach their C

dren a Form of Prayer?

Anf. Parents ought to give Direct to their Children how they should pr

d what they flould pray for, and exhort on to pray; but we do not read in the inture, that any of God's Servants but their Children a Form of Prayer. Quelt. What Kind of Dir edition are needy y for Parents to give their Obildren upon

Account?

day, They ought to command them to to the holy and mericili God, in an able and reverent Manner, to flew them it loft and undenne. Condition without rift, and to give them Wildom and to low thefe and all other good things upon m for Chrif's lake.

Qu. How should God's Children pray ac-

mye

daf. From the Preface, Our Father which in Heav n; we learn to draw near to d with Holy Reverence, as Children to lather able and ready to help us; and t we ought to pray for all God's Chilnlikewife; it is not faid O Father, nor Father, but our Father; we must beat the Saints upon our Hearts when we v, Pfal. 1xiv. 1.

Quest. What are we taught to pray for in first Petition?

Anf. In these Words, Hallowed be Name, we are taught to glorifie God inti his Attributes, or howfoever elfe he is mis known to us, and that every Thing me tend to his own Glory, and to feek Glory before our own Good.

Quest. What do we defire in the Secon

Anf. In the fecond Petition, thy Kinga come, we are taught to pray that God wo destroy the Kingdom of Satan, that so Kingdom of Grace may come with Pow upon our Hearts; and that the Kingdo of Glory, or God's visible Kingdom, m be haftened and fet up with Power in t World, Pfal. lxviii. I. Pfal. li. 13. Da vii. 27.

Quest. What are we directed to pray )

in the third Petition ?

Ans. In the third Petition, Thy will done, we are taught to pray that God his Grace would help us to do (and fubr to) his Will in all Things, as the Angels e

Quest. What is it we defire or are taug

to pray for in the fourth Petition?

Anj. In the fourth Petition, Give us this way our daily Bread, we are taught to pray the God would give us all Things which needful for us in this Life; by which acknowledge God to be the Fountain all earthly Mercies or good Things, as all as fpiritual, Pfal, cxlv. 16. Prov. xxx. Pfal, xc. 17. Ads xxii. 27.

Quest. What do we pray for in the fifth

witition ?

Ant. In the fifth Petition, And foreive us Trespasses, as we foreive them that Trespasses, as we are taught to ask Foreignes or Pardon of God, viz. that he uld thro' the Atonement Christ hath Adde by his Blood, forgive us all our Sins, impute Christ's Righteousness to us by the Arm. iii. 23. And not only to beginn he also the Sense or Sight of Paranal Forgiveness.

In Quele. What do we ofk of God in the fixth

ition?

of Anf. In the fixth Petition we are raught neg of God that he would not fuffer us all into such a State or Company, that when the lead we into Temptation to Sin against 1D.

K

Queft.

Quest. What doth the Conclusion of

Prayer teach us?

Anf. The Conclusion of this Pray which runs thus, For thine is the Kinga and the Power and the Glory for ever, Am doth teach to afcribe all Praise and Glo to GOD, whose Power, Kingdom a Glory is over all for ever and ever, 2 C

i. 20. 1 Chron. xxix. 11. 2 Tim. ii. 13. Quest. How oughtest thou to pray th. dost thou learn from hence, and other Ser.

tures in general?

Anf. I learn we ought to pray in t Spirit, that my Spirit must pray; and th too, by the Help of the Holy Spirit of Goo and that I ought to pray with Understan ding: And moreover, we must pray Truth, viz. Speak no more with our To gues, than doth agree with our Hearts and that we ought to lift up holy Hanc pray with an Heart fet against hating as loathing all manner of Sin and Evil, an to pray fervently, in Faith, constantly, as to pray according to the Will of God, an to put up all Prayer in the Name of Jef Christ: And lastly, That we ought in the first place to feek the Honour of God be fore our own good and to feek the good Instructions for Children. 107
our Souls before the good of our Bodies;
and that we should in Prayer design and
each the good of others, as well as our own

Qu. How is Jesus Christ our Mediator,

wade known or manifested to us?

Anf. Negatively, our Mediator is not nade known by the Works of Creation, or by the Light which is in all Men; by me viible Things that are made, we may mow there is a Creator, yet thereby we an't know there is a Redeemer or Mediator, who was born of the Virgin, crucified, and buried, and raifed again, and afmended into Heaven; therefore in the Affirmative, Christ (as our Redeemer) is only made known by the Divine Revelation of the Holy Scriptures.

Fa. Since I perceive (my San) thou art for the strength of the strength

Fa. Since I perceive (my Son) thou art for rell instructed in the Principles of the Chritan Religion, pray give me a short Confession.

n of your Faith.

Son. I believe with my Heart, and confs with my Mouth, That God is One limighty, Eternal, Infinite and Admirade Effence, and is unfpeakably glorious all his Attributes: who by his mighty

K 2 Power

Power and Wildom made Heaven Barth, and all Things therein.

I also believe in Jesus Christ our L who is the only begotten Son of God, ing the Brightness of his Glory, and express Image of his Person; and as hi verily God of the Substance of the Fat! to he is truly Man; he took on him in Seed of Abraham, being conceived by Holy Ghost; he was born of the Vir Mary, and was condemned by Pontius late, and that he fuffered Death to rede me and all those who truly believe in his and that there is no Remission of Sin I by his Blood; I also believe he arose ag the third Day, and ascended into Heav above, and fitteth now at the right Ha of God to make Intercession for us; a that from thence he shall come again the End of the World, to be the Judge quick and dead.

I also believe in God the Holy Gho who is one with the Father and the So proceeding from them, who is my Sand fier, and the Sanctifier of all the Elect Pe

ple of God.

I believe likewise that God hath one Ho and Blessed Church on Earth (who are

Sele

Inflructions for Children. 109
elect People, feparated from the evil Cufoms and Worthips of the World) and I
elieve the Refurrection of the Dead, and
ternal Judgment, with the Life everlaftng. Amen.

#### Advice to Yourn.

WHen in the Morning you do rife Lift up to God your Hands and Eyes ud praile his Name, who did all Night leep thee unto the Morning light; nd then betimes fee thou do pray hat God would keep thee all the Day rom those great Dangers which befall lit times on Young, on great and fmall; hd pray to God his Grace to give his bleft Fear all Days to live, nd not to fin, and Him offend Who doth to thee all Bleffings fend, nd when down Stairs, Son, thou doft go alute thy Parents, Brothers too; and thy dear Sifters, let them fee ow to behave themselves by thee, hen wash thy Hands, and thy Head comb, eep clean thy Cloaths abroad and home,

Instructions for Children. A Chapter read in the next Place. With a fweet Voice and heavenly Grace And when to Prayer thy Parents go Down on thy Knees, join with them took In those good Prayers that they do make, And by them good Example take. When at th' Table thy Parents fit, What they command see thou do it, Whether to fit, or otherwife, To wait on them until they rife. Let not thy Tongue at Table walk, A Youth's unwife to chat and talk, Stare in the Face of re ne be fure, Good Parents cannot that endure, Wouldst thou be Virtuous whilst Young. Then learn to bridle well thy Tongue.

Here follows fome necessary Instruct ons for Youth, to fit them for following those Lawful Callings which GOD ma place them in.

SIxty Seconds a Minutes, Sixty Minut an Hour; in One Natural Day Twen

Instructions for Children. wenty Four Hours : An Artificial Day Twelve Hours; and One Week Seven

> In Scripture called, First Day Second Day

Third Day

Fourth Day

Seventh Day

Fifth Day

eathenishly called

Tuefday

Thursday Friday .

Wednesday our Weeks is One Month, Twelve

alendar Months is One Year: Thirteen Ionths One Day Six Hours a Julian ear: 365 Days 5 Hours 48 Minutes

J Seconds a Solar Year.

Thirty Days hath September, April, June, and November, All the reft have Thirty and One,

But February, which stands alone. [That is, it has but Twenty Pays, except Leap Year, and then it has

wenty Nine?

Edeem thy Time (dear Youth) with Care, For Preciousness, what may compare; With thy fweet Time? O then it prize! "ime haftes away and fwiftly flies.

112 Infinations for Children,
On it ETERNITY depends,
Then wafte not Time, like foolish Boy In Games and Sports, and filly Toys:
To thy great hurt, don't Time abuse,
Most wickedly thy Time to use,
Time that is past none can recal;
Time to come's uncertain all:
Thy present Time redeem therefore;
For Time, e'e'e long, will be no more.

## Of COIN.

POur Farthings is one Penny, Twel Pence is one Shilling, Five Shillings and Eig Pence is a Noble, Ten Shillings is: Angel; Thirteen Shillings and Fo Pence is a Mark, Twenty Shillings is Pound,

The Value and Weight of the following

	1.	5. d.	02.	dr.	gi
5 Moidore	6	15.0	7	14	1
- Ditto	-3	7.6	0	17	
2 Pound to Shilling	0	12.0	0	78	7

3 Pound 12 Snilling 3 12 0 0 10

Instructions for Children. 11						
ditto, or	1	16	0	Ö	9	6
ditto, or	0.1	18	0	0	4	15
ditto, or	0	9	0	0	2	75
Guinea, is	I			0 .	5	9
ditto	0 1	0	6	0	2	161
Moidore	I	7	0	0	6	22
ditto	0 1	13	6	0	3	IE
Piftole	0 1	17	0	0	4	8
ditto	0	8	6	0	2	4

Note. Each Grain of Gold is two ence, and each Penny-weight is four hillings, when Gold is at four Pound per Junce.

## PENCE TABLE.

		W 22	-	" SIDDEA		
d.		5.	d.	· d.		5.
20	is		.8	. 12	is	1/10
30	is	2	. 6	24	13	2
40	is		4	36	is	3
50	Tis.		.2.	48	is	4
60	is	5	0	60	is	5
70	is	5	10	72	is	6
80	is	6.	8	84	is	7
90	is	7	6	96	13	7 8
1000	is		4	108	is	9
110	is	9	2	120		10
120	is	10	Q	132.	is	11
		-		144	is	12

For a Farthing ---a Half-penny - 1 three Farthings - 3 Note. f. Stands for Pounds

s. for Shillings d. for Pence.

## Figures and Numeral Letters.

19, XIX, Ninete I, I, One. 20. XX. Twen 2, II, Two. 3, III, Three. 30, XXX, Thirty 40, XL, Forty.

4, IV, Four. 5, V, Five. 50, L, Fifty.

6, VI, Six. 60, LX. Sixty. 7, VII, Seven. 70, LXX, Seventy 8, VIII, Eight. 80, LXXX, Eigh

9, IX, Nine. 90, XC, Ninety. 10, X, Ten. 100, C, a Hundre

11, XI, Eleven. 200, CC, two Hu

12, XII. Twelve. cred.

13, XIII, Thirteen. 500, D, five Hundre 14, XIV, Fourteen. 600, DC, fix Hundre

15, XV, Fifteen. 1000, M, a Thousar 16, XVI, Sixteen. 1500, M.D., one Tho

17, XVII. Seventeen. fand five Hu

18, XVIII. Eighteen: dred.

## Of NUMERATION.

VUmeration teaches how to fet down any number spoken of, or proposed: to

ad it truly when written.

To which Purpose you are to take noe, that we commonly express all Numrs by these Nine Figures.

2 3 4 5 6 7 8 9 1, two, three, four, feven, eight, mine.
And o, which is called a Cyphyr, and by me Nought, because of itself it stands for thing, yet encreases the value of other gures that stand behind it, in the same anner.

For every Figure augments its proper alue, according to the place it happens to

in, except the first.

Any of the Nine Figures in the first ace, figuistics only its own single Value, the second Place, so many thouse Ten; the third Place, so many Hundreds; in a south Place, so many Thouslands; in a first Place, so many Ten Touslands; in a fixth Place, so many Ten Touslands; in a fixth Place, so many Hundred Thouslass; and in the seventh Place, so many William.

As for Example: In this Number 1234507, the 7 is barely feven Unies Omes; but the 6 in the fecond Place fix times ten, that is fixty; the 5 in third Place, is one hundred times fithat is five hundred; the 4 a thoufait times four, or four thoufand; the 3, th times ten thoufand, that is, thirty the fand; the 2 in the fixth Place, is two hundred thoufand, and the 1 in the fever Place, is one ten hundred thoufand, or thoufand thoufand, which is a Million.

All which being put together in yet Understanding, you must read the a foi did Sum [1234507] thus One Million is hundred theiry four Thouland, five hundred theiry four Thouland, five hundred theiry four the James Figures, be contrary wise placed] must be read the found, three hundred twenty one; 90 1040 is Nine Millions, fix hundred fity four the fand, three hundred twenty one; 90 1040 is Nine Millions, ten Thouland, four hundred

TO pass over Addition and Subtraction for want of room, it way not be miss if I give you a Table for Multiplication.

	3	O	5	15	25	2	18	22
	4	- 8	6-		-30	3-		-33
	5	10	7-	-	-35	4-		-44
ì	6	12	8-	-	-40	5-		-55
	7		9-	-	-45	6-		-66
l	8	16		-		7-		-77
	9-		6 T	imes		. 8-	-	-88
	-		6	is	36	9-		99
	Times		7-	-	-42	10-		IIO
8	3-	- 9	8-		-48	11-		121
	4	-12	9-	1	-54	12-		132
	5							
	6		7 T	imes		12	Tim	es
	7		.7	is	49	2	is	24
	8-	-2.1	8-		- 66	2		-26

imes

Three times 2 is the fame with 2

3, and 4 times 2 the same with 2

he rest in the Table.

mes 4, and the like is to be understood of all

118 Instructions for Children.
In casting up an Account of Pounds, Solings, Pence, and Farthings, obsc.

First cast up your Farthings, in whis row is 7 Farthings; set down 3 und the row of Farthings, and carry the Penny to the row of Pence, where the 129 Pence, which is 21.5d. and that on Penny you carry, makes it 21.6d. set dow your 6d. under the row of Pence, and carry your 21.5 to the row of Shillings, whe you have 21.5 which makes it, with the 2 you carry, 23. set your 31. under the ro of Shillings and carry that one Pound the row of Pounds, where you have 1 Pounds, which, with that one you car makes your whole Sum, 15l, 31.6d. 1-3

Eceived this 26th of March, 1763, of Thoas Truelove, the sum of orty Two Pounds Ten nillings (in Money and loods) which is in full of all Pebts whatsoever from the did T. Truelove. I say, Re-

gived in full

l. s. d. 42 10 e

Per me, John Taylor.

## A BOND.

Now all Men by these Presents, That I William Johnson of the Parish of utly, in the County of Bucks, Weaver, m held and firmly bound unto Edward Wilning of the Parish aforesaid, in the most of the Parish aforesaid, in the most of the Parish aforesaid, in the most of the Parish aforesaid to be paid to estaid Edward Willing, his certain Attency, Executors, Administrators of stind myself, my Heirs, to which Parment well and truly be made, I bind myself, my Heirs, and Administrators simply by

secutors, and Administrators firmly by see Presents; Sealed with my Seal, Dad the 26th Day of March, in the Year

1763; in the third Year of the Reignit our Sovereign Lord King GEORGE third, by the Grace of God, King Great Britain, France, and Ireland, U. fender of the Faith.

The Condition of this Obligation is fur

That if the above bounden Willi Johnson, his Heirs, Executors or Admin trators, shall and do well and truly ps or cause to be paid unto the abovenam Edward Willing, his Heirs, Executo Administrators or Affigns, the full Sum Fifty Pounds, of good and lawful Mon of England, on the Twenty-fourth Fune next following the date hereof, tog ther with lawful Interest for the fam

without Fraud or further delay, then th Obligation to be Void, and of none Effect or else to be and remain in full Force ar Virtue.

Sealed and Delivered in the Presence of Us,

This great adored Idol, Money, Sends [ Friend Fair Wines, great Portions, Reputation, This makes us Noble, the our Birth be base And gives foul Persons comeliness and grace

at woe to him that this Idol doth adore, or God doth all such Worshipper abhor or God & Mammon can't rule in one Heart.

bmit to one, the other will depart.

mmon Stops in Writing and Reading to be observed.

"Rue Pointing is very necessary in Writing, to prevent confusion, to help the ading, and for the more easy and diet apprehending the Sense.

## The usual Points or Stops are,

Comma , Interrogation ?
A Semicolon ; Admiration ?
Colon : A Parenthelis ()
Period : Hyphen Apostrophe ' Section &

A Comma is a Note of thort stay or stop

A Colon is a Note of perfect Sense, but t of a perfect Sentence, because there is ore of it behind.

## Example.

Pfal, xxii. 28. For the Kingdom is the rd's: And he is Governor among the Nans.

L 3

This requires a longer Stop or Pal

than a Comma.

A Semicolon differs not much from Colon, but requires a somewhat shor Pause.

#### Example.

Pfal. iii. 5. I laid me down and slep I awaked, for the Lord sustained me.

A Period is a full Stop, and is placed

the close of a Sentence.

#### Example.

Rejoice evermbre. Pray without ceofing Here the Stop or Paule mult be longe that the Reader may recover his Breat and the Hearer have time to reflect a litt on what is delivered, before they procest to new Matter.

An Interrogation Point [?] is placed a

ter asking a Question.

#### Example.

Why do the Heathens rage? and why the People imagine a vain Thing?

In Reading make rear as long a Pau

A Parenthefis () is put to inclose any ew Clause or Matter that is added before Man hath fully expressed his Mund, the ense being good if that which is added were left out,

#### Example.

For I know in me (that is, in my Flesh)

Honour thy Father and thy Mother (which the first Commandment with Promise) that

may be well with thee.

Admiration Point [!] is made after Vords that express something strange, or be wonder'd at.

Example.

O the Depth of the Riches both of the Wif-

Im and Knowledge of God!

Hear O Heavens! and give ear, O Earth!

The Stop, or Paule here should be near

s long as a Period or Interrogation.

An Apoltrophe ['] is a Point made (as ou ice much like a Comma, and is fet wher the place when a Vowel is left out, which you meet with often in Verfe, or florten the Feet, or to make it run anoth.

Example.

## 124. Ingrustions for Children.

#### cample.

Penn'd, Heav'ns, sinn'd, th' other, &c. An Index is a Note like a Hand or mac to point at somewhat that is remarke ble.

Obelisk is a Mark in reference to the

Obenik is a Markin

Cand

Margin, made thus [+]
Section denotes the beginning of a new
Head of Discourse, thus [6]

Contractions in Writing, to be observed by

Mr. 7 (Master

ye yt ym	for	the that them	Mrs. Bp. Efq.	Miftre Bishop Esquir
St			Saint Sir Colonel	
Sc	apt. ol. nf.	for	Captain Solution of Answer	r Anfwer

[&c.] which is read et catera, two Latin words that fignifie--- and the rest; but it is

64111

in e for idelt that is

i. e. for id est, that is read Videlicet, a must be read Videlicet, a must be read Videlicet, a must word that signifies, that is to say; er Ann. for per Annaire by the Vear; per on by the bundred.

Of Scripture-weights, Measures and Coin.

A Hair's breadth, the 48th part of an mch.

Hand's Breadth, three Inches.

Foot, twelve Inches.

V Cubit, a Foot and a half. Holy Cubit, a Yard.

he King's Cubit, a Foot and nine Inches.
Reed, fix Cubits and a Hand's Breadth.

1 Pace, 5 Foot.

Furlong, 125 Paces.

Sabbath day's fourney, 600 Paces.
Measure of Capacity of dry things.

4 Kab, a Quart.

In Omer, three Pints and a half. I Measure or Seab, a Gallon.

In Ephah, half a Bushel and a Pottle.

Half Omer or Lethe, 7 Bushels and a Pottle.

And Omer or Cor, 14 Bushels and a Pottle.

Mea-

126 Instructions for Children.

Measures of Liquid.

A Log, half a Pint.

A Hin, three Quarts.

A Bath, 9 Gallons and three Quarts.

A Pot or Sextary, a Pint and a half.

A Measure or Chunix, a Quart.

A Firkin, four Gallons and a half. Weights of Appension or Counterpoise.

A Sheckle in weight, a quarter of an Ounce A Sheckle of the Santiuary, half an Ounce

A Pound, Twelve Ounces. A Talent, 62 Pounds.

A Mule's Burthen, 200 Weight.

Troy Weight.

A Grain, the Weight of a Grain of Whee
24 Grains, make One Penny Weight.
20 Penny Weight, One Ounce.

12 Ounces, One Pound.

By this Weight, Jewels, Gold, Silve Amber, Bread, Corn, Liquors, &c. a weighed.

N. B. Fourteen Ounces, 11 Penny weights, 15 ½ Grains Troy, is equal tone Pound Averdupoize Weight.

Hay.
I Trus, 56 lb. Weight.

36 Truffes, a Load.

Instructions for Children. Wheaten Bread. 1b. dr. gr. eck Loaf 8 11 1 Averdupoize Weight.

Drams, one Ounce. Ounces, one Pound.

B Pounds, one Quarter of an Hundred. Quarters, one Hundred Weight.

Hundred, one Tun.

By this Weight is Wool fold, of which Pounds, a Clove, 2 Clove, a Stone, Stone or 28 Pounds, a Tod, 61 Tods, Way, 2 Ways, a Sack. 12 Sack, a aft : Alfo all Physical Drugs, Grocery Vares, Butter, Cheefe, Flesh, Wax, Lead, itch, Tallow, Hemp, Rofin, Iron, Tin. Apothecary's Weight.

p Grains, a Scruple. Scruples, a Dram.

Drams, an Ounce. 2 Ounces, one Pound.

Characters for a Scruple 3 a Dram -Ounce 3 a Pound to

By this Weight Apothecary's compound neir Medicines; but buy and fell their Drugs, by Averdupoize Weight ... Ale Meafure.

Pints, make one Quart.

Quarts, one Gallon.

& Gallons,

8 Gallons, a Firkin. 2 Firkins, a Kilderkin.

2 Kilderkins, a Barrel.

This Distinction betwist Beer and

Measure is now used only in London within the Bills of Mortality.

within the Bills of Mortality.

N. B. A Firkin of Soap and H.

rings are the same with that of Ale.

## Beer Measure of London only.

2 Pints, a Quart. 4 Quarts, a Gallon.

9 Gallons, a Firkin.

2 Firkins, a Kilderkin. 2 Kilderkins, a Barrel.

1 Barrel, a Hogshead.

2 Hogspeads, 2 Butt.

All Beer and Ale, whether in Town Country are measured by Winches Measure.

## Beer and Ale in the Country.

2 Pints, a Quart.

4 Quarts, a Gallon. 81 Gallons, a Firkin.

2 Firkins, a Kilderkin

2 Kilderkins, a Barrel.

1 Barrels, a Hoghead.

Instructions for Children. 129 In all Parts of England (except London)

er and Ale, whether frong or small, amediated according to this Table, accade to a Statute of Excise made in 80.

### Wine Meafure.

Pints, a Quart. Quarts, a Gallon.

Gallons, a Tierce.

Hoghead,
Hoghead, a Puncheon.
Puncheon, a Butt or Pipe,
Butts or Pipes, one Tun.
By this Measure all Wines, Brandies,

rits, Mead, Cyder, Perry and Oils are afured.

## Cloth Measure.

Inches, a Nail.
Vails, a Quarter.
varters, a Yard.
Juarters, an Ell Englift.
varters, an Ell Flemith.
varters, an Ell French.
Note. All Stotch and brift Linnens are

Note. All Scotch and Irish Linnens are ught, and fold by the Yard English; but

130 Instructions for Children.
all Dutch Linnens are bought by the E
Flamish and fold by the Ell English.

## Long Measure.

3 Barley Corns, an Inch. 12 Inches, a Foot. 3 Foot, a Yard.

5½ Yards, a Pole or Perch. 40 Pole or Perch, a Furlong.

8 Furlongs, a Mile.

3 Miles, a League.
N. B. This Measure treats of Length only

## Square Measure.

144 Inches, a square Foot. 9 Feet, a square Yard. 30½ Yards, a square Pole. 40 Pole, a square Rood. 4 Rood, a square Acre. 640 Acres, a square Mile.

N. B. This Measure contains Length and Breadth, and is used in measuring the

Contents of Surfaces.

## Cubick Measure.

1728 Inches, a Cubick Foot. 27 Foot, a Cubick Yard.

N. B. This Meature comprehends Length, Breadth and Thickness.

Dr.

Dry Measure.

8 Pints, a Gallon. 2 Gallons, a Peck.

4 Pecks, a Bushel.

8 Bushels, a Quarter.
5 Pecks, a Bushel of Water Measure.

4 Bushels, a Coom,

2 Weys, a Last of Corn.

36 Bushels, a Chaldron of Coals. N. B. By this Measure Corn, Coals, Salt,

N. B. By this Mealure Corn, Ceals, Salt, Lead, Ore, Oysters, Muscles, and other Dry Goods are measured.

## A Four-fold Life.

A Rational Life, The Life of a Man.

An Animal, or Sensitive Life, The Life of a Beast.

A Vegetative Life, The Life of a Plant.

A Spiritual Life, The Life of a Saint.

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## \*\*\*\*\*\*\*\*\*\*\*

# A Short DICTIONARY, interpreting veral Hard WORDS and NAMES

Abba, a Father,
Abbreviate, florten.
Abbreviate, florten.
Abbreviate, froten.
Abbrev, renounce.
Abbrev, renounce.
Abbrev, renounce.
Abbrev, renounce.
Abbrev, renounce.
Abbrev, to holde,
Abbrev, to holde,
Abbrev, to holde,
Affacty, kin by Marriage.
Affacty, kin by Marriage.

Allegory, another thing meant.

Anothera, Curfed.

Abrabam, father of many.

B. B. Dipping (Greek)

(Greek)
Babylon, Confuson,
Blajbony, Evil-speaking,
Brevity, shortneis,
Bishop, Overseer,
Bashisk, a Cockatrice,
Bendisk, Belfed,
Bigamy, having 2 Wives,
Barrabas, Son of Conston
Barnabas, Son of Conston
Remadas, on of the
Right-hand,

C.

CElstial, Heavenly.

Centre, the midt,
Carbiblick, Univerfil.
Conjunction, joining.
Conference, make holy.
Calendar, Almanack.
Cafud, Accidental.
Carte, Anonted

D. D. Bacon, One over-feet the Poor. ing Debort, D flwade. Deity, Godhead. Derivation, taking from.

Eden, place of Pleafur Edid, Commindment. Egreft, forth going. Electon, Choice. Elfence, Subflance. Elfencet, Lift uo. Denneth, One Gelded. Evangelift, a Bringer of Good News.

FAllacy, Deceit. Fervent, warm. Paternity Brotherhood. unction, Calling. luture, Time to come. lagitious, Heinous. ilial, belong to a Son.

Enitor, a Father. Geographer, a Deferiber of the Earth, radually, by Degrees. ratis, freely for nothing. enerous, a noble Mind.

HAllelujab, Praise ye the MArnatha, Accurit. Velmet, Head-piece. tomoge, Worthip. Jostility, Enmity. labakuck, a Wreftler.

TNfinite, without number. Matthew, God's Gift. Ignominy, Reproach. Megitimate, unlawful. pterrogation, Queft. afkt, Tefus, a Saviour.

Subile e Year of Toy. Vanior, Younger. frael, a Prince with God. "abex, Sorrowful. acob, a Supplanter. Teboshapbat, the Lord my

onab, a Dove.

Yohn, Gracious, James, Maintainer. Job, Sighing, Sorrowful. Jofiab, Fire of the Lord. Joseph, Encreasing. Ijaac, Laughter.

Atiquee, Breadth. Lascivious. Wanton. Lampoon, Libel in Verfe. gacy is bequeathed. Legitimate, Lawful. Libel. a little Book. Licentious, Loofe, diforders

Magnitude, Great. Major, the Greater. Morality, of Civil Behav. Manafia, not forgotten.

TArration, declaring. Neuter, of neither

Novice, a young Scholar, Novel, New, Naomis. Fair,

Nathaniel, Gift of God. Nebemiab, Lord's Comfort,

Instructions for Children. Rabbi, Mafter. Noab, Increasing or Reft. Regression, Returning. Nathan, Gift or Reward,

Bloure, Dark. Oblivion, Pardon.

Obdurate, Harden. Omniscient, knowing

Things. Omnipotent. Almighty. Original, Beginning, first Oracle, Speech from God. Obliterate, Blot out. , Obscene, Filthy, unchaste. Obvius, easy to find.

Obstacle, an Hindrance. Ocean, the main Sea. Omnipresent, present every

DRedestination, Fore appointed. Prodigy, a Wonder. Paradife, place of Pleafure, Paraphrafe, Exposition. Procreate, to beget, Phrentick, a Mad man. Pervert, Subvert, Deceive. Peter, a Stone or Rock.

Adical, belonging to K Root, Rudiment, Inftruction.

CAbbath, Reft. Schifm, a Breach. San Fification, Holineis. all Subscribe, write under. Substraction, take from. Superlative, Highest

Degree. Scruting, a Search. Sedate, Quiet, appealed.

Senfes. Hearing. Smelling, Tafting, Feel+

Sentiment. feeling Appre-

Tautology, Repeating the

fame Things, Tabernacle, a Pavilion. Temperary, for a Time. Theology, Divinity.

TT Acant. Void. Verbatim, Word for

Word. Vital, Lively. Unanimous, of one Mind and Heart.

Vegetable, Plant. Vegetive, Lively, frong. Venery, Carnal Luft.

fhort DIALOGUE, shewing the woeful STATE of an ungody YOUTH.

THe days which God to me doth fend. In Pleasure I resolve to spend; ike as the Birds i'th' lovely Spring it chirping on the Boughs, and fing Vho firaining forth their warbling Notes, Do make fweet Musick in their Throats, o I resolve in this my Prime, m Sport and Play to spend my Time forrow and Grief I'll put away, uch things agree not with my Day. from Clouds my Morning shall be free And nought on Earth shall trouble me will embrace each sweet Delight The Earth affords me Day and Night; Tho' Parents grieve, and me correct, let I their Counfel will reject; matter not, To I can have My lovely Sports and Pleafures brave.

# DEVIL.

The Resolution which you take, Sweet Youth, doth me full merry make Thou shalt become my lovely Boy, And I will fill thy Heart with Joy, If thou my Counfel wilt embrace, And thun the Way of Truth and Grace ; And learn to lye, to curfe and fwear, And he as Proud as any are; And with the Brothers do fall out. And Sifters with vile Language flout; Yea, fight and fcratch, and also bite, Then in thee I will take Delight. If thou wilt now be rul'd by me, An Artift thou shalt quickly be In all my Ways, which lovely are, There's few with thee who shall compare Thy Parents always difobey; Don't mind at all what they do fay. Tho' they should whip thee very fore, Be worfer for it evermore ; And rather hate them in thy Heart, For all the Counfel they impart; And also pout and fullen be. And thou shalt be a Child for me.

When

From Whipping, yea, and from all blame And as thou doft encrease in Days, Grow thou in Love with my sweet Ways; And what Earth yields or can afford. Clil give to thee upon my Word. Come, bow to me, uphold my Crown, And I'll rasse be to be by Renown.

# YOUTH.

These Motions I will cleare unto, And let all other Counsel go. My Heart against my Parents now shall harden'd be, I will not bow. No, nor fobmit at all 100 them, But all good Counsel will contemn; And what I lift, that do will I, And flubborn be conunsuly.

CHRIST.

# GHRIST.

Wilt thou, O Youth! make fuch a Che And thus obey the Devil's Voice? Vile finful Ways wilt thou embrace, And not regard Tenders of Grace? Wilt thou to me a Rebel prove, And from thy Parents quite remove Thy Heart also? Then thou shalt see What will (e'er long) become of thee. Come think of God who did thee make, And at his Presence dread and quake; Remember him now in thy Youth. And let thy Soul take hold of Truth ; The Devil and his Ways defie, Believe him not, he doth but lie; His Ways feem fweet, but, Youth, bewar He for thy Soul has laid a Snare'; His Sweet will into Sour turn, If in his Ways thou still wilt run; Lift up thine Eyes and stedfast look, Under his Bait is a sharp Hook. With fpeed from him thyfelf recover, Or elfe he will thy Soul devour ; And he will thee in pieces tear, Like Lions which most hungry are. Grant me thy Heart, thy Folly leave, And from this Lion I'll thee fave ;

Instructions for Children.

and thou flialt have sweet Joy with me, Which last will through ETERNITY.

## YOUTH.

My Heart shall cheer me in my Youth, Il have my Mind too in good truth; Whate'er feems lovely in mine Eye, My felf of it I can'tdeny: n my own Ways I still must walk, and take Delight among young Folk. Who spend their Days in Joy and Mirth There's nought like it, Pm sure, on Earth, hy Ways, O Christ! are not for me, Dey with my Age do not agree; I unto thy Ways should cleave, so more good Days then shall I have,

# CHRIST.

Wouldft thou live long, and good Days efrain from all Iniquity. [fee, 7rue Good alone from me doth flow, can't be had in Things below are not my Ways, O Youth for thee? hen thou fhalt never Happy be; for ever shall this Soul obtain rue Good whilft thou dost here remain.

0 2 21

# YOUTH.

To thee, O Chrift! I'll not adhere. What thou speak'if of doth not appear Lovely to me; I eannot find 'Tis good to set or place my Mind On ways from whence the foreous spring And to the Fless such Crosles bring; Don't trouble me, I must fulfil My stessly Mind, and have my Will.

### CHRIST.

Unto thylelf then I'll thee leave,
That Saton wholly may thee have;
Thy Heart in Sin fhall harden'd be,
And blinded in Iniquity:
And then in Wrath I'll cut thee down,
Like as the Grafs and Flowers mown;
And to thy Woe thou shale elpy,
Childbood and Youth is Vanity:
For all these things I'll make thee know,
To Judgment thou shalt come also;
In Hell at last thy So ul shall burn,
When thou thy finial Race hast run;
Consider this think on thy End,
Lest God doth thee to pieces rend.

TOUT H.

100111

# YOUTH.

Amazed great I now begin,
Ah! must I leave these Ways of Sin,
Which unto me so sweet have been?
I tremble, and do greatly fear,
To think upon what I do hear:
Must I Religious be so soon,
And my Sun set before 'tis Noos?'

#### DEVIL.

No, foolife Youth, don't change thy mind, Unto tuch Thoughts be not inclin'd; Religion's an invented thing, Which from fome crafty head did foring To awe Men's Minds; a meer Bugbear, Such foolift Youth to fright and feare. Is Winter come? The Spring's not paff; What, canfi not bear with one fuch blaft? Shall the brave Flower that feems fo gay, In one poor Hour fade quite away?

Should thus be brought to Mifery: Then cheer thy Heart, roule up, be glad; There is no Hell, why art so sad?

- 1

142 Infirmations for Children. Eat, Drink, be Merry with thy Friend, For when thou dy'ft that's thy laft End.

#### YQUTH.

Ah! would fuch thoughts I could receive God's Word most true! must believe: 'Tis He I feat, anna? dam! At that dread Word, [ETERNITY.] And if my Soul immortal be, At Death what will become of me?

# DEVIL.

Tufh, thefe are filly things to think on, shall Clouds thus dark thy Horizon? Pill feater them, and foom make clear Thy lovely Movining, do not fear. Yet to thee in fomethings I'll yield, So that I may blic paint the Field. That there so a Heaven I can't deny, Yea, and a Heff of Mifery; That Heaven is a lovely Place I can't deny, eye a clear Cafe; And eafy this for to come there. Poor Youth, take thou no further Care; Where Prayers are read fee thou do go, Where thou may'n fice a so there do ;

Instructions for Children . 113

At any time shou may 'ft Reportly, or the Twill ferve when all thy Days are fourty. Thou may's have Chrift and the World too And faved be with half the do Which many make, if thou at laft Doft up thine Eyes to Heaven eaft, Thou flialt be fay do thou not fear, but take thy fill of Pfeafure here.

#### CHRIST.

Take heed, or else thou art undone, These thoughts are from the Evil one: Narrow's the Way that leads to Life, Teaven is not had without much Strife's Few Hall be faved, Young man, know, Most do into Destruction go : Righteous Ones scarce faved be, What will (at last) become of thee? Don't reject my eracious Call, Lest suddenly to Hell you fall's Jules, that you Couverted be, 200's Kingdom you shall never see,

#### YOUTH.

Now, Lord, I am at a great stand,

144 Infirudions for Children.

If I'te Godlinets thould cleave,
I't To Godlinets thould cleave,
And my old Company fhould leave,
With great Reproaches I thould meet
And lofe my Pleafures which are fweet,
My Conforts will me much deride,
And never more will me abide,
And never more will me abide,
Moreover this I alfo know:
God ean at laft great Mercy thow;
Excuse me then, you do me wrong;
To mind Christ's Ways I am too Young
When I am Old, and Pleafure's gone,
Then what God fays I'll think unon.

#### CHRIST.

Nay, hold vain Youth, thy Time is that I have thy Breath, I'll fool thy Sport, Thou fhalt not live till thou are old, Since thou in Sin art grown fo bold: I in thy Youth Grim Death will fend, And all thy Sports shall have an end.

#### YOUT H.

I am too young, alas! to die, Let Death fome old Gray head cipy, O spare me! and I will amend, And with thy Grace my Soul bestiend; Or else I am undone, alas ! For I am in a woful Case.

# CHRIST.

When I did call thou wouldft not hear, But di 'It to me tunt a deaf Lar; And now in this Celamiy I will not mind, no hear thy Cry; Thy Day is nad; be gene from mea. Thou which dolt love Iniquity.

Above thy Soul and Saviout dear;

Who on the Crofs great Pain did bear.

My Mercy thou did 'If long abufe, And all good Counfel didtt refue. Juftice will therefore Vengeance take, And thee a find Exemple make.

# YOUTH, at solo and T

My Head does ake; Ah! Death is come, The difmal Houngh my dire Doom, Good Doctor What think you, I pray; My Feet are Gold as any Glay, W goto I of a Shahada di at tumo and isad bah.

No Piy I can on thee thow,

#### DOCTOR.

Call upon God, for you will die. A Blessing God doth quite deny To all the Means which us'd have been; Seek to get Pardon for your Sin.

#### 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 live but one Year more.

#### CHRIST.

If thou some longer Time should have, Thou would'st again to Folly cleave? Therefore to thee I will not give One Day on Earth longer to live.

#### DEATH.

Young Man, I'm come to fetch thy Breath And bear thee down to th' Shades of Death No Pity I can on thee show, Thou hast thy God offended so.

Instructions for Children. 147. Thy Sands are run, thy Glass is broke,

And with my dread and fatal Stroke Thy Soul and Body I'll divide; Thou must i' th' Grave with Worms abide,

And thy dear Soul in Hell must lie,

With Devils to Eternity. Thus end the Days of woful Youth, Who'll not obey, nor mind the Truth? Nor hearken to what Preachers fav. But do their Parents disobev. 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.

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