

THE

NEW-ENGLAND

PRIMER;

TO WHICH IS ADDED,

THE SHORTER CATECHISM

OF

THE WESTMINSTER ASSEMBLY OF DIVINES.

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PITTSBURGH.

()
ROMAN CAPITALS.

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

SMALL LETTERS.

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

ITALIC CAPITALS.

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

ITALIC SMALL LETTERS

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

DOUBLE LETTERS.

ROMAN.

ITALIC.

fi ff fl fm *fi ff fl fm*

DIPHTHONGS.

ROMAN.

ITALIC.

Æ OE æ œ *Æ OE æ œ*

POINTS, &c.

, ; : . ? ! ' - () []

FIGURES.

1 2 3 4 5 6 7 8 9 0

EASY LESSONS FOR CHILDREN.

TABLE I. LESSON 1.

Ab	eb	ib	ob	ub
ac	ec	ic	oc	uc
ad	ed	id	od	ud
af	ef	if	of	uf
ag	eg	ig	og	ug

LESSON 2.

Ak	ek	ik	ok	uk
al	el	il	ol	ul
am	em	im	om	um
an	en	in	on	un
ap	ep	ip	op	up

LESSON 3.

Ar	er	ir	or	ur
as	es	is	os	us
at	et	it	ot	ut
av	ev	iv	ov	uv
ax	ex	ix	ox	ux
az	ez	iz	oz	uz

TABLE II. LESSON 1.

Ba	be	bi	bo	bu
da	de	di	do	du
fa	fe	fi	fo	fù
ga	ge	gi	go	gu
ha	he	hi	ho	hu

LESSON 2.

Ja	je	ji	jo	ju
ka	ke	ki	ko	ku
ma	me	mi	mo	mu
na	ne	ni	no	nu
pa	pe	pi	po	pu

LESSON 3.

Ra	re	ri	ro	ru
ta	te	ti	to	tu
va	ve	vi	vo	vu
ya	ye	yi	yo	yu

TABLE III. LESSON 1.

Act	bed	cup	fat	hem
add	bee	day	far	hen
aim	bib	dew	few	hit
air	bid	did	fig	his
all	big	die	for	him

LESSON 2.

And	bit	dig	fop	nog
ant	bur	dim	fox	hot
ark	box	dog	gay	how
are	bud	dry	gap	jar
ask	but	dug	get	joy
asp	cag	eat	God	jug

LESSON 3.

Arm	cap	egg	got	ice
awe	can	end	gun	ill
bag	cat	ear	had	ink
bad	cow	ell	has	kid
bar	cut	yet	hat	kin
bat	cry	fan	hay	lad

LESSON 4.

Lap	nap	peg	rum	top
law	nep	pig	sum	vex
leg	new	pin	sag	vow
led	nip	pit	sat	wag
lid	nor	pox	sin	wax

LESSON 5.

Lie	not	put	skip	way
lip	now	ram	sob	web
lot	nut	ran	sod	wet

mad	old	rat	son	who
man	one	red	sot	whig
map	own	rid	sow	whine

LESSON 6.

May	out	rim	sup	wit
men	owl	crab	sun	won
met	pod	rip	tan	wo
mix	pan	rob	tar	yes
mud	pay	rod	ten	yet
mug	pen	rot	tin	you

TABLE IV. LESSON 1.

Back	chin	deck	flax	hemp
bark	chop	dish	found	nell
barn	clad	dock	fork	hill
bell	clap	doll	fret	hiss
belt	clip	dull	frog	nuff

LESSON 2.

Bend	clod	dung	from	hunt
bed	club	dust	gasp	hurl
bled	cork	drop	gird	hung
blot	cost	drug	girl	ack
brag	crab	drum	glad	est
bran	cramp	duck	grim	jilt
buck	crop	fast	grin	ump

LESSON 3.

Bulk	suff	left	half	kept
bush	curl	firm	hand	kiss
cart	dark	fish	hark	and
cast	dart	flag	harp	lark
chart	nash	flat	help	lash

LESSON 4.

Lass	mast	past	span	ship
ast	melt	path	scum	sing
lamp	mend	peck	self	skip
eft	milk	pick	send	skim
lend	mill	puff	spin	skin
lent	mint	pump	spit	slip
less	miss	push	spot	flip

LESSON 5.

Lick	mist	prop	spun	shop
lift	mock	quit	spur	stop
limb	moss	rank	snap	shut
list	much	rent	soft	shun
link	muff	rich	song	strut

LESSON 6.

Lock	must	risk	sort	slut
loft	nest	rock	swarm	stuck

lots	pack	rust	flap	sift
luck	park	sack	stao	silk
lump	part	sand	steo	task
mark	pass	scab	shin	tax

LESSON 7.

Tent	west	ell	dome	aim
text	when	ill	does	ache
that	whip	odd	tar	bay
them	whim	off	head	bead
this	will	and	deaf	beam
loss	wink	art	dirk	cake

TABLE V.

WORDS OF TWO SYLLABLES.

Ad-am	bro-ther	doc-tor
a-ble	but-ter	dri-ver
ac-tor	can-dle	du-ty
ad-der	can-not	dev-il
af-ter	car-ry	ev-er
al-so	cat-tle	en-ter
an-ger	chap-ter	en-vy
an-gel	cho-sen	e-vil
a-ny	con-gress	ei-ther

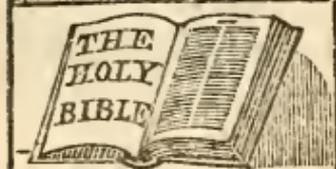
Ba-bei	cof-fin	en-gine
ba-ker	co-lor	ear-ly
beg-gar	cri-er	fan-cy
bet-ter	cus-tom	farm-er
bit-ter	di-al	fa-vor
bo-dy	di-ed	fe-ver
bo-som	dig-ged	flat-ter
bles-sed	din-ner	flow-er
fin-ger	hum-ble	mem-ber
fol-low	in-to	mil-ler
fol-ly	lad-der	mo-ment
for-ty	la-dy	mo-ney
fu-ry	lap-pet	mut-ter
fir-ing	la-zy	nev-er
gal-lop	lat-ter	new-ly
gar-den	let-ter	on-ly
gar-ret	li-ar	or-der
gar- ret	linger	pa-per



He that re-
spects God, his school, and his book,
will no doubt do well at last; but he that hates his
school and book, will live and die a slave, a fool,
or a dunce



In ADAM'S fall
We sinned all.



Thy life to mend,
This BOOK attend.



The CAT doth play,
And after slay.



A DOG will bite
A thief at night.



An EAGLE'S fligh
Is out of sight.



The idle FOOL
Is whipt at school.



As runs the GLASS,
Maa's life doth pass.



My book and HEART
Shall never part.



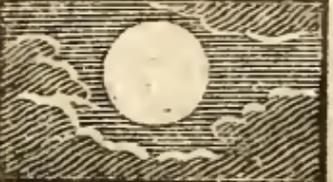
JOB feels the rod,
Yet blesses God.



The British KING
Lost states thirteen.



The LION bold
The lamb doth hold.



The MOON gives light
In time of night.



NIGHTINGALES sing
In time of spring.



The sturdy OAK, it was
the tree,
That saved his royal ma-
jesty.



PETER denies
His Lord and cries.



QUEEN Esther comes in
royal state,
To save the Jews from dis-
mal fate.



RACHEL doth mourn
For her first born.



SAMUEL anoints
Whom God appoints.



TIME cuts down all,
Both great and small.



URIAH'S beautiful wife
Made David seek his life.



WHALES in the sea
God's voice obey.



XERXES the great did die,
And so must you and I



YOUTH forward slips,
Death soonest nips.



ZACCHEUS did climb the
tree,
His Lord and Savior to see.

MR. JOHN RODGERS,
MINISTER OF THE GOSPEL IN LONDON,



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

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

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

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

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

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

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

To you, my heirs of earthly things,
Which I do leave behind,
That you may read and understand,
And keep it in your mind;

That as you have been heirs of that
Which once shall wear away
You also may possess that part
Which never shall decay.

Keep always God before your eyes,
With all your whole intent;
Commit no sin in any wise,
And keep his commandment.

Abhor that arrant whore of Rome,
And all her blasphemies;
And drink not of her cursed cup;
Obey not her decrees.

Give honor to your mother dear;
Remember well her pain;
And recompense her in her age
With the like love again.

Be always ready for her help,
And let her not decay,
Remember well your father all,
Who would have been your stay.

Give of your portion to the poor,
As riches do arise;
And from the needy, naked soul,
Turn not away your eyes.

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

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

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

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

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

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

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

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

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

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

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

24 And I beseech Almighty God,
Replenish you with Grace ;
That I may meet you in the heav'ns,
And see you face to face.

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

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

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

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

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

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

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

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

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

When I am chained to a stake,
 And fagots gird me round,
 Then pray the Lord my soul in heav'n
 May be with glory crown'd.

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

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

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

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

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

THE LORD'S PRAYER. Matt. vi.

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



THE CREED.

I believe in God the Father Almighty. Maker of heaven and earth. and in Jesus Christ, his only Son, our Lord, who was conceived by the power of the Holy Ghost. born of the Virgin Mary. suffered under Pontius Pilate; was crucified, dead and buried. He descended into hell. The third day he arose again from the dead. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty. From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost ; the holy Catholic church ; the com-

munion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

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

AGUR'S PRAYER.

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

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

Good children must

Fear God all day
Parents obey
No false thing say,
By no sin stray,

Love Christ alway.
In secret pray
Mind little play.
Make no delay

In doing good.

OUR SAVIOR'S GOLDEN RULE.

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

SUM OF THE TEN COMMANDMENTS.

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

Erasmus

SHORTER CATECHISM.

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

A. Man's chief end is to glorify God, and to enjoy him ~~for~~ ever.

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

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

Q. 3. What do the Scriptures principally teach?

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

Q. 4. What is God?

A. God is a Spirit, infinite, eternal and unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth.

Q. 5. Are there more Gods than one?

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

Q. 6. How many persons are there in the Godhead.

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

Q. 7. What are the decrees of God?

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

Q. 8. How doth God execute his decrees ?

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

Q. 9. What is the work of creation ?

A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 10. How did God create man ?

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

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

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

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

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

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

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

Q. 14. What is sin ?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continues to be God and man, in two distinct natures, and one person, for ever.

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

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

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

A. Christ, as our Redeemer, executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation and exaltation.

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

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

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

A. Christ executeth the office of a Priest, in his once offer-

ing up himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

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

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

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

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

Q. 28. Wherein consisteth Christ's exaltation ?

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

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

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

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

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

Q. 31. What is effectual calling ?

A. Effectual calling is the work of God's Spirit, whereby

convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.

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

A. They that are effectually called, do in this life partake of Justification, Adoption, and Sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. 33. What is Justification?

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

Q. 34. What is Adoption?

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

Q. 35. What is sanctification?

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

Q. 36. What are the benefits which in this life do either accompany or flow from Justification, Adoption, and Sanctification?

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurances of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

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

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and their bodies being still united to Christ, do rest in their graves till the resurrection.

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

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

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

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

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

A. The rule which God at first revealed to man for his obedience, was the Moral Law.

Q. 41. Wherein is the Moral Law summarily comprehended ?

A. The Moral Law is summarily comprehended in the ten commandments.

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

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind ; and our neighbor as ourselves.

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

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

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

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

Q. 45. Which is the first commandment ?

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

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

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

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

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

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

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

Q. 49. Which is the second commandment ?

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

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

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

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

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

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

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. 53. Which is the third commandment ?

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

54. What is required in the third command-

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

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

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

Q. 56. What are the reasons annexed to the third commandment?

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

Q. 57. Which is the fourth commandment?

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

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

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word expressly one whole day in seven to be a holy Sabbath to himself.

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

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

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

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

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

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

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

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

Q. 63. Which is the fifth commandment?

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

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

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

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

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

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

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity, (as far as it shall serve for God's glory and their own good,) to all such as keep this commandment.

Q. 67. Which is the sixth commandment .

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

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

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

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

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

Q. 70. Which is the seventh commandment?

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

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

A. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior.

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

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

Q. 73. Which is the eighth commandment?

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

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

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

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

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

Q. 76. Which is the ninth commandment?

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

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

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

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

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

Q. 79. Which is the tenth commandment?

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

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

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

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

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate emotions and affections to any thing that is his.

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

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

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

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

Q. 84. What doth every sin deserve?

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

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

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means, whereby Christ communicates to us the benefits of redemption.

Q. 86. What is faith in Jesus Christ?

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

Q. 87. What is repentance unto life?

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

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

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

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

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

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

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

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

A. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Q. 92. What is a Sacrament?

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

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

A. The Sacraments of the New Testament are Baptism and the Lord's Supper.

Q. 94. What is Baptism?

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

Q. 95 To whom is baptism to be administered?

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

Q. 96. What is the Lord's Supper?

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

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

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

Q. 98. What is Prayer?

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

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

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

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

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

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

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

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

A. In the second petition, which is, *Thy kingdom come*, we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

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

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

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

A. In the fourth petition, which is, *Give us this day our daily bread*, we pray that of God's free gift we may receive a

competent portion of the good things of this life, and enjoy his blessing with them.

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

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

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

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

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

A. The conclusion of the Lord's prayer, which is, *For thine is the kingdom, and the power, and the glory, for ever—Amen*, teacheth us to take our encouragement in prayer from God only; and in our prayers to praise him, ascribing kingdom, power, and glory to him: and in testimony of our desire and assurance to be heard we say AMEN.

SHORT AND EASY QUESTIONS FOR CHILDREN.

- Q. Who created you? A. *GOD*
- Q. Of what was you made?—A. *Of the dust of the earth.*
- Q. What doth that teach you?—A. *Humility.*
- Q. For what end was you made?—A. *To glorify God.*
- Q. Are there more Gods than one?—A. *One only.*
- Q. How many persons are there in the Godhead?—A. *Three.*
- Q. What are these?
- A. *The Father, the Son, and the Holy Ghost.*
- Q. In what estate was man created?
- A. *In a holy and happy estate.*
- Q. Did he continue in that holy and happy estate?—A. *No.*
- Q. How fell he from it?
- A. *By breaking the covenant with God.*
- Q. How many covenants are there?—A. *Two.*
- Q. What are these?
- A. *The covenant of works and the covenant of grace.*
- Q. With whom was the covenant of works made?
- A. *With the first Adam.*
- Q. What was the condition of the covenant of works?
- A. *Perfect obedience.*
- Q. With whom was the covenant of grace made?
- A. *With Christ, the second Adam.*
- Q. What is the condition of the covenant of grace?
- A. *The righteousness of Christ.*
- Q. Whom did Adam represent in the covenant of works?
- A. *All mankind.*
- Q. Did Adam keep the covenant of works made with him?
- A. *No.*
- Q. How did he break it?
- A. *By eating the forbidden fruit.*
- Q. Did all mankind break that covenant with Adam?—A. *Yes.*
- Q. What estate are we then born in?

A. *A sinful and miserable estate.*

Q. Is there any way to be saved from that sinful and miserable estate?—A. *Yes.*

Q. Who is the Savior of sinners?—A. *The Lord Jesus Christ.*

Q. Whose Son is he?—A. *The eternal Son of God.*

Q. Which person of the Godhead is Christ?

A. *The second person.*

Q. Who sanctifies sinners?—A. *The Holy Ghost.*

Q. Which of the persons of the Godhead is he?

A. *The third person.*

Q. How many natures hath Christ?—A. *Two.*

Q. What are these?

A. *The nature of God, and the nature of man.*

Q. Had he both these natures from eternity?

A. *He was God, but not man, from eternity.*

Q. When became he man?—A. *In the fullness of time.*

Q. What hath Christ done for us in our nature?

A. *He fulfilled the law, and satisfied the justice of God.*

Q. When did he that?—A. *In his life, and at his death.*

Q. What sort of a life did he live?—A. *A sorrowful life.*

Q. What sort of a death did he die?

A. *The cursed death of the cross.*

Q. How many offices hath Christ?—A. *Three.*

Q. What are these?

A. *The office of a Prophet, of a Priest, and of a King.*

Q. Do you need a Savior in all these offices?—A. *Yes.*

Q. What need have you of him as a Prophet?

A. *To cure my ignorance.*

Q. What need have you of him as a Priest?

A. *To atone for my guilt.*

Q. What need have you of him as a King?

A. *To deliver me from bondage.*

Q. How many commandments are there?—A. *Ten.*

Q. How are they divided?—A. *Into two tables.*

- Q. How many are in the first?—*A. Four.*
- Q. What do they contain?—*A. Our duty to God.*
- Q. How many are in the second?—*A. Six.*
- Q. What do they contain?—*A. Our duty to man.*
- Q. Are you able to keep the commandments of God?—*A. No.*
- Q. How many sacraments are there?—*A. Two.*
- Q. What are these?—*A. Baptism and the Lord's Supper.*
- Q. Who appointed these sacraments?
- A. Christ, the King and Head of the Church.*
- Q. For what end did he appoint them?
- A. To be seals of the covenant of grace.*
- Q. In whose name were you baptized?
- A. In the name of the Father, of the Son, and of the Holy Ghost*
- Q. What doth your baptism teach you?
- A. That I am filthy and polluted by nature, and that there is
cleansing virtue in the blood of Christ for me.*
- Q. What comes of the wicked after death?
- A. They are sent to hell.*
- Q. What sort of a place is hell?
- A. A place of everlasting punishment.*
- Q. What comes of the righteous after death?
- A. They go to heaven.*
- Q. What sort of a place is heaven?
- A. A glorious place, where the redeemed will for ever be praising
God.*

A CRADLE HYMN.

BY DR. WATTS.

HUSH, my dear, lie still and slumber,
 Holy angels guard thy bed
 Heav'nly blessings without number,
 Gently falling on thy head

Sleep, my babe; thy food and raiment,
 House and home, thy friends provide,
 And without thy care or payment.
 All thy wants are well supply'd.

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

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

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

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

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

Yet to read the shameful story

How the Jews abus'd their King,
How they serv'd the Lord of glory,
Makes me angry while I sing.

See the kinder shepherds round him,
Telling wonders from the sky.

There they sought him, there they found him,
With his virgin mother by.

See the lovely babe a dressing:

Lovely infant, how he smil'd!
When he wept, his mother's blessing
Sooth'd and hush'd the holy child.

Lo, he slumbers in a manger,
Where the horned oxen fed!

Peace, my darling, there's no danger
Here's no oxen near thy bed.

'Twas to save thee, child, from dying,

Save my dear from burning flame,
Bitter groans and endless crying,
That thy bless'd Redeemer came.

May'st thou live to know and fear him

Trust and love him all thy days
Then go dwell for ever near him;
See his face, and sing his praise.

I could give thee thousand kisses,

Hoping what I most desire
Not a mother's fondest wishes,
Can to greater joys aspire.

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