



THE NEW ENGLAND PRIMER

**MASSACHUSETTS SABBATH
SCHOOL SOCIETY**

Global Grey ebooks

**THE
NEW ENGLAND PRIMER**

**MASSACHUSETTS SABBATH
SCHOOL SOCIETY**

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THE boy that's to his book inclined
Will soon a golden treasure find.

OFFICES OF HUMANITY

THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

And if thy brother be not nigh unto thee, or thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him agian.

In like manner shalt thou do with his ass, and so shalt thou do with his raiment, and with all lost things of thy brother's, which he hath lost and and thou hast found, shalt thou do likewise thou mayest not hide thyself.

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

THE BURNING OF MR. JOHN ROGERS

MR. JOHN ROGERS, minister of the gospel in London, was the first martyr in Queen Mary's reign; and was burnt at Smithfield, February the fourteenth, 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 word,
Whom God hath dearly bought;
Lay up his laws within your heart,
And print them in your thought.

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

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

Where I, among my iron bands,
Enclosed in the dark,
Not many days before my death,
Composed for you 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 on, my heirs of earthly things,
Whom 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 will wear away,
You also may possess that part
Which never will decay.

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

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 should have been your stay.

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

For he who doth not hear the cry
Of those who stand in need,
Will cry himself; and not be heard,
When he does hope to speed.

If God hath given you increase,
And blessed well your store,

Remember you are put in trust,
And should relieve the poor.

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

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

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

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

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

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

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

Be always thankful to the Lord,
With prayer and with praise,

Begging of him to bless your work,
And to direct your ways.

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

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

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

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

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

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

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

I know I am a sinner born,
From the original,

And that I do deserve to die,
By my forefather's fall.

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

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

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

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

Come, welcome, death, the end of fears,
I am prepared to die;
These 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 is your defence
Till we do meet again.

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

If you go on to serve the Lord,
As you have now begun,

You shall walk safely all your days,
Until your life, be done.

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

VERSES FOR LITTLE CHILDREN

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

For God is angry every day
With wicked ones who go astray.
From sinful words I must refrain;
I must not take God's name in vain
I must not work, I must not play,
Upon God's holy Sabbath day.
And if my parents speak the word,
I must obey them in the Lord,
Nor steal, nor lie, nor waste my days
In idle tales and foolish plays.
I must obey my Lord's commands,
Do something with my little hands.
Remember my Creator now,
In youth, when time will it allow.
Young Samuel, that little child,
He served the Lord, lived undefiled:
Him in his service God employed,
While Eli's wicked children died.
When wicked children, mocking, said
To a good man, *Go up, bald head,*
God was displeased with them, and sent
Two bears, which them in pieces rent
I must not, like these children vile,
Displease my God, myself defile
Like young Abijah, I must see
That good things may be found in me.
Young King Josiah, that blessed youth,
He sought the Lord and loved the truth,
He like a king did act his part,
And followed God with all his heart
The little children, they did sing
Hosannas to their heavenly King.
That blessed child, young Timothy,
Did learn God's word most heedfully.
It seemed to be his recreation,
Which made him wise unto salvation,
By faith in Christ which he had gained,
By prayers and tears with faith unfeigned,

These good examples were for me;
Like these good children I must be.
Give me true faith in Christ my Lord,
Obedience to his holy word.
No word is in this world like thine;
There's none so pure, sweet, and divine.
From thence let me thy will behold,
And love, thy word above fine gold.
Mahe my heart in thy statutes sound,
And make my faith and love abound:
Lord, circumcise my heart to love thee,
And nothing in this world above thee.
Let me behold thy pleased face,
And make my soul to grow in grace,
And in the knowledge of my Lord
And Savior Christ, and of his word.

FEAR thou the Lord, and prize him more
Than shining gold and richest ore
For when thy worldly treasure's past,
The love of God will ever last.

THE SHORTER CATECHISM

AGREED UPON BY THE REVEREND ASSEMBLY OF DIVINES AT WESTMINSTER.

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

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

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 Testaments, 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 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 will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

Q. 8. How doth God execute his decrees?

3. 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 toward 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 the 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 himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

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

A. The fall brought mankind into, in 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 forever.

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

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

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

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

A. Christ, as our Redeemer, executeth the office 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 offering up of 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, being 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, in 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 the 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 a work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.

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

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

Q. 33. What is justification?

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

Q. 34. What is adoption?

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

Q. 35. What is sanctification?

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

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

A. The benefits which in this life do either accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance herein to the end.

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

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

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

A. At the resurrection, believers, being raised up 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 requires of man?

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

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

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

Q. 41. 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 teacheth us, that, because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

Q. 45. What is the first commandment?

A. The first commandment is, Thou shall 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.

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 especially taught by these words, "before me." in the first commandment?

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

Q. 49. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing thit is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the 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, and 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 in 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 property 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.

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

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

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

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

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

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

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 thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

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

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

Q. 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 belong 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 belonging 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 aawful endeavors to preserve our own life and the life of others.

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

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our 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 toward 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 motions and affections to any thing that is his.

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

A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God, but 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 deserveth God's wrath and curse, both in this life and that which is to come.

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

Q. 86. What is faith in Jesus Christ?

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

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

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

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. Which 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 that are out of the visible church, till they profess their faith in Christ and obedience to him; but the infants of such as are members of the visible church are to be baptized.

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

A. The Lord's supper is a sacrament wherein, by giving and receiving bread and wine according to Christ's appointment, his death is 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.

98. What is prayer?

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

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

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

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

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

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

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

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

A. In the second petition, which is, "Thy kingdom come," we pray that Satan's kingdom may be destroyed, 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 in earth as it is in heaven," we pray that God, by his grace, would make us able and willing to know, obey, and submit to, his will in all things, as the angels do in heaven.

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

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

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

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

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

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

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

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

A DIALOGUE BETWEEN CHRIST, A YOUTH, AND THE DEVIL

YOUTH.

THOSE days which God to me doth send,
 In pleasure I'm resolved to spend;
 Like as the birds, in lovely spring,
 Sit chirping on the bonghs, and sing,--
 Who, straining forth thns. warbling notes,
 Do make sweet music in their throats,--
 So I resolve, in this my prime,
 In sports and plays to spend my time.
 Sorrow and grief I'll put away;
 Such things agree not with my day.
 From clouds my morning shall be free,
 And nought on earth shall trouble me.
 I will embrace each sweet delight
 This earth affords me, day and night;
 Though parents grieve, and me correct,
 Yet I their counsel will reject.

DEVIL.

The resolution which you take,
 Sweet Youth, it doth me merry make.
 If thou my counsel wilt embrace,
 And shun the ways of truth and grace
 And learn to lie, to curse, and swear.
 And be as proud as any are,
 And with thy brothers wilt fall out,
 And sisters with vile language flout,
 Yea, fight and scratch, and also bite,
 Then I in thee will take delight.
 If thou wilt but be ruled by me,
 An artist thou shalt quickly be
 In all my ways, which lovely are;

There's few with thee who shall compare.
 Thy parents always disobey;
 Don't mind at all what they do say;
 And also proud and sullen be,
 And thou shalt be a child for me.
 When others read, be thou at play
 Think not on God; don't mind to pray,
 Nor be thou such a silly fool
 To mind thy book, or go to school,
 But play the truant; fear not. I
 Will straightway help thee to a lie,
 Which will excuse thee for the same,
 From being whipped, and from all blame.
 Come, bow to me; uphold my crown;
 And I'll thee raise to high renown

YOUTH.

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

CHRIST.

Wilt thou, O Youth, make such a choice
 And thus obey the Devil's voice?
 Cursed, sinful ways wilt thou embrace,
 And hate the ways of truth and grace?
 Wilt thou to me a rebel prove,
 And from thy parents quite remove
 Thy heart also? then shalt thou see
 What will ere long become of thee.
 Come, think on God, who did thee make,
 And at his presence dread and quake
 Remember him now in thy youth,

And let thy soul take hold on truth
 The devil and his ways defy;
 Believe him not; he doth but lie
 His ways seem sweet, but, Youth, beware;
 He for thy soul hath laid a snare.
 His sweet will unto bitter turn;
 If in those ways thou still wilt run,
 He will thee into pieces tear,
 Like lions which most hungry, are.
 Grant me thy heart, thy folly leave,
 And from this lion I'll thee save;
 And thou shalt have sweet joy from me,
 Which will last to eternity.

YOUTH.

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

CHRIST.

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

YOUTH.

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

CHRIST.

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

YOUTH.

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

DEVIL.

Nay, foolish Youth, don't change thy mind;
 Unto such thoughts be not inclined.

Of Death

THE longest life is a lingering death,
First infancy dies, then childhood, then youth.
