

The Child's Delight: Or Instructions for Children and Youth.

The Father's Advice, Directing 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 Opened. Together with many other things both Pleasant and Useful, for the Education of CHILDREN.

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Recommended to the Use of all Parents (and Grandparents) and Schoolmasters, by Hansard Knolleys.

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Precepts for Children

To learn to Read, good Child, give heed, For 'tis a precious Thing: What may compare with Learning rare! From hence doth Virtue spring.

1. In time of Grief it yields Relief; Yea, in Adversity 'twill cheerful make, when Friends forsake And when dear Parents die.
2. When Foes annoy, 'twill yield thee Joy, With much Delight and Pleasure: If poor thou be, this will to thee Exceed all earthly Treasure.
3. Tho' others have, and Riches crave, Unto their Hearts desire, It may decay, and fly away, Or be consum'd by Fire.
4. Thy Portion's sure, and will endure, Nought can undo that Youth Whom GOD doth learn for to discern The worth of sacred Truth.
5. Take therefore Care, Learning is rare, Like Chains of purest Gold; Look, look about, and find it out, Its Worth cannot be told.

6. Consonants know, and Vowels too, Nay, learn rightly to spell; Be not a Fool, but go to School, Till thou read English well.
7. Yet rest not here, but learn to fear The blessed GOD of Truth; O! understand, 'tis GOD's Command Thou serve Him in thy Youth.
8. Learn to deny the Company Of Children who are vile, That Lie and Swear, So wicked are As good Men to revile.
9. O learn to know what Filth doth flow From every poisonous Evil, And look within to find out Sin, 'Tis worse than the Devil.
10. What Adam's Fall hath brought on all His whole Posterity, Strive to find out, then without doubt To Jesus thou wilt fly.
11. For fit Relief, under thy Grief, On him doth thou depend; And he will bear and will appear, To Save thee in the end.

Lessons for Children

- I. Lesson. Father. Come see children, and ye I will teach you the Fear of the Lord.
- II. Lesson. Children obey your Parents in the Lord, for this is right.
- III. Lesson. Honour thy Father and thy Mother, which is the first Commandment, with Promise.
- IV. Lesson. A wise Son maketh a glad Father; but a foolish Son is the Heaviness of his Mother.
- V. Lesson. A wise Son heareth his Father's Instruction; but a scorner beareth not rebuke.
- VI. Lesson. A Fool despiseth his Father's Instruction; but he that regardeth Reproof is prudent.
- VII. Lesson. A foolish Son is a Grief of his Father, and Bitterness to her that bare him.
- VIII. Lesson. Even a Child is known by his doing, whether his Work be pure, and whether it be right.
- IX. Lesson. Whoso curseth his Father or Mother his Lamp shall be put out in obscure darkness.
- X. Lesson. Hearken unto thy Father that begat thee, and despise not thy Mother when she is old.
- XI. Lesson. The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valleys shall pick it out, and the young Eagles shall eat it.

XII. Lesson. Better is a poor and wise Child, than an old foolish King.

XIII. Lesson. And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith, which is in Jesus Christ.

XIV. Lesson. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness.

XV. Lesson. That the Man of God may be perfect, thoroughly furnished unto all good Works.

The Little Child's Catechism

Father. CHILD, how old art thou?

Child. I am told, Father, that I am between three and four Years old.

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

Ch. Yes. Adam was the first Man.

Fa. Who was it that killed his Brother?

Ch. Cain.

Fa. Why did he kill him?

Ch. Because his Works were Evil, and his Brother's Good.

Fa. Who did walk with GOD, three hundred years, and was translated, that he should not see Death?

Ch. Enoch.

Fa. Who was the oldest Man that ever lived?

Ch. Methuselah.

Fa. Who built the Ark, and was only Righteous in his days?

Ch. Noah.

Fa. Who was the most Faithful Man?

Ch. Abraham.

Fa. Who wrestled with the Angel of God and prevailed?

Ch. Jacob.

Fa. Who was hated of his Brethren?

Ch. Joseph.

Fa. Who was the meekest Man?

Ch. Moses.

Fa. Who did the Ground open and Swallow up alive?

Ch. Corah, Dathan, and Abiram.

Fa. Who was the strongest Man?

Ch. Sampson.

Fa. Who was a Man after God's own heart?

Ch. David.

Fa. Who was the patientest Man?

Ch. Job.

Fa. Who was the wisest Man?

Ch. Solomon.

Fa. Who prayed that it might not rain, and it rained not for three Years upon the Earth?

Ch. Elijah.

Fa. Who did the Ravens feed with bread and meat?

Ch. Elijah, 1 Kings 17.6.

Fa. Who were cast into the hot fiery Furnace?

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 made.

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

Ch. Daniel.

Fa. Who did Jesus Christ raise from the Dead?

Ch. Lazarus.

Fa. Who denied Jesus Christ?

Ch. St. Peter.

Fa. Who betray'd his Blessed Master with a Kiss?

Ch. Judas.

Fa. Who were struck with Death for telling of a Lye?

Ch. Ananias and his Wife Sapphira.

Fa. Who was converted as he was going to Damascus?

Ch. Saul, who was called Paul.

Fa. How did Sin enter into the World?

Ch. By Adam's eating of the Forbidden Fruit.

Fa. What is Sin?

Ch. The breaking of GOD's Commandment.

Fa. Who made you?

Ch. GOD made me and all Mankind.

Fa. What is GOD?

Ch. GOD is a Spirit.

Fa. Why did GOD make you?

Ch. That I should serve, worship, and honour Him.

Fa. How ought you to serve and worship GOD?

Ch. GOD must be worshipped in Spirit and in Truth.

Fa. What is meant by worshipping GOD in Truth?

Ch. To worship GOD in Truth, is to worship Him according to His own Appointments, or Institutions, recorded in the New Testament.

Fa. What is it to worship GOD in Spirit?

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 Ghost.

Fa. Who is the Saviour of Mankind?

Ch. Jesus Christ.

Fa. What did Jesus Christ do to Save you?

Ch. He died and shed his precious Blood to save me.

Fa. What must you do if you would be saved by him?

Ch. I must believe in him and be converted.

Fa. 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 sake to give me his Grace that I may believe.

Fa. Beloved Child, the Lord help you so to do; and be sure you avoid the Company (my Child) of wicked Children, and take heed of Lying, Stubbornness, Disobedience, and all manner of evil Words and Deeds, and God will love you, and your Father and Mother will love you; nay, and you will be beloved of all that fear and love God.

Child most dear, incline thine Ear, And hearken unto God's Voice: His Counsel take, and that will make God's Angels to rejoice.

1. Be not like those, who Grace oppose, And give their minds to play; But let thy Mind be well inclin'd, In seeking Wisdom's way.
2. Learn in thy Youth, God's holy Truth, Christ's blessed Cross to bear; And so shalt thou, though hated now, In Heaven have a share.
3. Don't Lie nor Swear, to Steal don't dare, Take heed of such great Evils; For such must die, and in Hell lie, With damned Souls and Devils.
4. In a right way thou must obey Thy Father and thy Mother; 'Tis all so right in GOD's dear sight To love Sister and Brother.
5. Sure Let not vain Pleasures, nor earthly Treasures, Thy Soul seek and desire; For these things, know, God will o'erthrow. With his consuming Fire.
6. Spend then thy Days in righteous ways, GOD's Holy Name to hallow, That so at last, thy Days being past, A happy End may follow.
7. And tho thou die, and i'th Grave do lie, Yet Christ will thee awake, And Angels Send thee to attend And into Glory take.

8. Where thou shalt rest among the Blest Unto Eternity, And have the Crown of great Renown, GOD's Name to magnifie.
9. That thus with Christ in Paradise Forever thou mayst reign: See that thou pray both Night and Day Such Glory to obtain.

Now, my little Child, stand aside, and let me ask your Elder Brother Some Questions.

The Youth's Catechism

Father. CHILD, how Old art thou?

Child. I am, most honour'd Father, about Ten Years old.

Fa. What hast thou learned, or dost thou know of God?

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

Fa. Dost thou not understand my Question?

Ch. I fear I do not.

Fa. Dost thou believe there is a GOD?

Ch. Yes, Sir, I do believe there is a God; for I have often read of him in my Bible.

Fa. Who is God?

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

Fa. Thy little Brother answered better: But why dost thou think God is a Man?

Ch. Because I read God made Man 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 of Scripture I mentioned.

Fa. God is (as thy little Brother hath said) a Spirit; and a Spirit hath not Flesh and Bones as we have: Also, the likeness to an Image of God, is Righteousness and true Holiness, together with a

Sovereign Power and Authority over all Creatures and Things. And 'tis in this sense God made Man in his own Image, and after his own Likeness. Man was created holy and upright and made chief Ruler and Governor of all Creatures and Things on Earth.

Ch. Do all Men retain this Image of God still?

Fa. No, Child; Mankind is degenerated, and hath lost the Image of God.

Ch. Pray Father tell me how Man came at first to lose the Image of God.

Fa. Man lost God's Image by his sin: Adam, who was the first Man God created, brake God's Commandment, in eating of the forbidden Fruit, and thereby defiled and polluted himself and all his Posterity: And so long as Men continue in an unconverted State, being under the power of Sin and natural Depravity, they more resemble the Devil, or have more of his likeness, than of the Image and likeness of God in them.

Ch. Father, pray tell me what my State and Condition is.

Fa. What dost thou mean by State and Condition?

Ch. I do not mean my outward State in this World; for I thank GOD, through His Blessing, and your Care of me, dear Father, I want neither Food nor Raiment.

Fa. My good Child, I am glad to hear thee enquire after thy Spiritual Condition; thou wouldst, I perceive, not only know GOD, but also know thyself; that is to say, the State of thy Immortal Soul.

Ch. Have I, Father, then an Immortal Soul?

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

Ch. Pray, Sir, what is my Soul?

Fa. 'Tis a Spirit, an Immortal Spirit, created by the Lord, and infused into thee: The 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 Dust of the Ground, but his Soul was formed by GOD's Breathing into him, as it is written, The Lord formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and Man became a living Soul, Gen. 2.7.

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 Mystery to me?

Fa. GOD is an uncreated Spirit, Infinite and Inconceivable in his Being, and is of and from himself, being from Everlasting: But Angels and the Souls of Men are Created finite Spirits: He that formed the Bodies of Men and Beasts, formed those Spirits also.

Ch. But, pray Sir, what is the State and Condition my Soul is in by Nature, as I proceed from the Loins of our first Parents?

Fa. Thou and all Mankind are born in Iniquity, having a grievous corrupt and depraved Nature, prone to commit all manner of Sin: Thy Understanding darkened; thy Will naturally rebellious to God and all Goodness, thy Affections carnal, thy Memory traitorous, forgetting what God and your Parents commanded you. I have observed how you and your Brothers and Sisters too, are inclined to Pride, Lying, Stubbornness, and to a peevish and disobedient Spirit: Your Nature prompts you to evil and vain Delights and Sports, So that Childhood and Youth are Vanity, Eccles. 11.10. And this is the effects of Original Sin, or the Fruits of Adam's Transgression.

Ch. Dear Father, I perceive what you tell me is too true; What shall I do if I am by Nature a Child of Wrath, and thus prone to sin against God.

Fa. God has, Child, provided a Remedy; he hath sent his Son Jesus Christ, to save thee from thy Sins; and deliver thee from this thy woeful Condition.

Ch. But, Sir, what would you have me do? For I heard one Minister say, that such who die Unconverted shall be damned.

Fa. You must believe in Christ, and strive against the Evils of your Heart: I do forewarn you of the danger of Sin, and charge you before the Great God, not to keep Company with wicked Children; for some do not only now-a-days go astray from the womb, telling Lies but also learn to swear and blaspheme the Holy Name of God as soon, nay before they can speak plain, and their cursed and wretched Parents do not reprove them. Secondly, I exhort you to pray to God to give you Grace, and change your Evil Nature; for, Except a Man be born again, he cannot see the Kingdom of God, John 3.3.

Ch. Father, 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 'tis to have a

Spiritual Birth; 'tis to have a new Heart and a new Spirit, and a new Life, to have the Evil Qualities and Habits of your Heart changed, and Holy and Heavenly Qualities and Habits infused in the room of them.

Ch. Would to God I did right- ly understand what you say, and could but experience this new Birth wrought in me.

Fa. If you follow on to know the Lord, He will give you Understanding, and work this Work in you.

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

Fa. No, Child, you must not defer those Things to another time; 'tis the Devil that darts such vile Thoughts into thy Mind. I do therefore command you, and all your Brothers and Sisters, as you expect to abide in my Love and Favour, or do hope to enjoy the Love and Favour of God, to resist such ensnaring and Soul-undoing Thoughts.

1. Because God requires you to remember him now in your Youth, before the Evil Days come, Eccles. 12.1. First, faith Christ, seek the Kingdom of God and His Righteousness, and all these Things shall be added unto you, Matth. 6.33.
2. I charge you to set your Heart Heavenward, and to labour to know God, and to love and serve him now, because you were made and sent into this World to this very Purpose.
3. Consider, my good Child, God does graciously preserve, feed, and cloath you likewise, to the end you might live to him: Would you have God bear the charge of your Maintenance, and refuse to do his Service, and rather choose to serve the Devil, as all wicked Children do?

Ch. No, dear Father, God forbid.

Fa. Why then did you ask me whether you might not defer the great things that concern your Soul, and the knowledge of God and Christ, and his Service, until you are Old? For Such who resolve to defer seeking after God, Grace and Holiness, till they are old, secretly purpose to be wicked and ungodly whilst they are young.

Ch. But, Father, I cannot see that many Children do regard or mind these things; besides, they laugh at me, and mock me when I speak to them of God, and of Praying to him, and of getting an Interest in Jesus Christ.

Fa. My Child, I know there are great Multitudes of wicked and ungodly Children; and would thou be wicked as well as they? And because they serve the Devil, would you serve him? If you do so, you

may lie in Hell with them at last; Therefore matter it not Child, though they laugh at you, and reproach you; For blessed are they that are reviled, and reproached for Christ's sake.

Ch. But Father, do not some People find Mercy with God when they are old, who never minded to seek after God whilst they were young?

Fa. God hath not promised that they who seek him late, shall find him; but his Promise runs to them that seek him early, Prov. 8.17. But Child, God doth not, it may be, afford some the Means of Grace whilst they are young; they may live in some dark Corner: Nor does he call all at the third Hour. But, Child, you do not know whether you shall live till you are Old; and if Death comes and cuts you off in your Sins, What will become of you then? Many go down to Hell with their Bones full of the Sins of their Youth: Do you not see many little Graves as well as great ones?

Ch. But, pray Father, what other Reasons is there, why I should Seek after God, and strive to lead a holy Life in my Youth?

Fa. 4. Because God accepteth of such, and their Service exceedingly, who yield the first and best of their Days to him: GOD ought not to be put off with Old Age, which are the dregs of our Days. Besides, thy Dear Saviour spent all his Days on Earth, that so he might glorify thee in Heaven; therefore should thou spend all thy Days in his Service, and to honour him. He lived for thee, that thou should not spend the prime of thy Days in Sin. Moreover, most of those Renowned and Eminent Saints we read of in Holy Scripture (who were greatly beloved and honoured by the Almighty) were early Seekers, or such that gave up themselves to God in their Youth; as namely, young Isaac, Jacob, Joseph, Moses, Solomon, Josiah, the Apostle John, Timothy, and divers others. Furthermore, What ground is there for any to think, that after they have spent all their youthful and prime Days in the Devil's Service, in doing his Will, and pleasing him, by living in wicked and ungodly ways, that when they are old, and their Nature almost spent, that God will accept them? Nay, and it is hard to know then whether they forsake their Sin, or Sin forsakes them. But yet, 'Tis better late than not at all, If they in truth for Mercy call; But in God's fear, I say, again Let all endeavour to obtain Grace to repent whilst they are young; Temptations in old Age are strong. And 'twill be hard for Such, I fear, To know whether they be sincere; If Converts they should seem to be, Who can't much longer all men see, Live in those ways of Sin which they Embrac'd and lov'd till near the day They must by Death be fetch'd away.

1. Further, to persuade thee in thy youth to cleave to God, and to be holy betimes, consider, that hereby thou wilt prevent and escape many grievous Sins (which others run into) to the great dishonour of God, and grief of their Parents; which will also more and more pollute and defile thy Soul, and cause the Lord to loath and abhor thee; and by this means also will Satan get the greater power over thee; and the more difficult will it be for thee to love the ways of Sin,

and the Vanities of this World; for evil habits and customs in Sin, are not easily broken; which made the Prophet say, Can the Ethiopian change his skin, or the Leopard his Spots? Then may ye also do good, that are accustomed to do evil, Jer.13.23.

2. God calls thee now in thy youth, and this may be the only time of thy Visitation; and if thou should slight and neglect this season, probably God may call thee no more, Prov.1.24. Many who refuse God's Call in their youth, and cleave to the Lusts and Vanities of the World, when they come to be old, are wholly rejected of the Almighty, and given to unbelief and hardness of Heart, so that they sin without any remorse of Conscience, and perish eternally. For this most plain I do spy, GOD doth His Grace oft-times deny To such who do reject His Voice, Whilst they are Young, and do make choice Of all such Ways as Evil are; O then at Death no Hopes is there: For if GOD then gives them no Call, With Vengeance into Hell they fall.
3. and lastly, That I may prevail with thee to be Holy betimes, and to fear the LORD Now in thy Youth, consider, Child, that GOD will bring thee, for all thy Youthful Lusts and Vanities, into Judgment: Rejoice, O young Man, in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the ways of thine Heart, and in the Sight of thine Eyes: But, know thou, that for all these things God will bring thee into Judgment: Therefore remove Sorrow from thy Heart, and put away Evil from thy Flesh; for Childhood and Youth are Vanity. Eccles. 11.9,10. What thinkest thou now, (my dear Child) is it not best for thee to hearken to the Counsel of thy Father, and mind that one Thing needful, and with Mary, choose that good part? To prefer Heaven before Earth; and the Joys above, before all the vain Joys here below? Is not the Love of GOD better than all the World?

Ch. I have cause to bless GOD I have such a Father, who taketh Care not only of my outward Man, but also of my Soul, and I thank you, my dear Father, for all your good Counsel: But yet I find such Thoughts arise in my Heart, that tend to keep me from closing in with your Advice at present.

Fa. What Thoughts are they you do meet with?

Ch. That I am too young, and that I may live many Years in the World, and that hereafter it will be time enough, and will be more proper for me to mind such things when I am older and of riper Age.

Fa. I have told you already these Thoughts the Devil puts into your Heart; and therefore I charge you in the fear and dread of the great and terrible God of Heaven and Earth, not close in with them; for he that tells you now you are too young, and 'tis time enough to mend the good of your Soul, and so seek to destroy you, and split you upon the Rock of Presumption; will tell you, if you should live till you are old- er, 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 thee why thou wast made? And, truly Child, I can't give better Counsel and Instruction, or Advice, than to do in this case as a good Merchant's Factor doth use to do when he arriveth in a Foreign Country, who pre- sently doth weigh and consider deeply for what cause he came thither, why he was sent, to what end, what to attempt, what to prosecute, what to perform; what will be expected at his Return by him that sent him. For

such Cogitations (without doubt) tend to stir him up to set upon the Business for which he came, and so not employ his time in Impertinent and trifling Vanities. Will you not lay to Heart why you were created and sent into this World? Shall the Business of your great Master and Glorious Sovereign be neglected whilst your Service would be most acceptable to him. Suppose the Merchant's Factor should not have his time prefixed, how long he shall stay in the Country to which he is sent; and therefore knows not but that in a few Months he may be called home: And yet, as soon as he comes thither, should wholly neglect his Business, and spend his time in Hawking, Hunting, and other foolish Vanities, and should be called home before he has done anything for which he was sent; what an account will he be able to give to his Master? Would he not be laughed at, and justly contemned of all? Especially if he should have spent and wasted all his Master's Money upon his Lusts: What shame, confusion and punishment must he then look to meet withal? Even so, what an account wilt thou have to give to God in the last dreadful Day, if thou should neglect the rich Merchandise of the Kingdom of Heaven to Trade in, and for which thou cam'st into the World, should God call thee away before thou hast done anything effectually in it? O do not foolishly waste the time, and lose the Flower of thy Age; which are those choice Talents the Lord calls upon thee to improve: 'Tis, I may say, thy Master's Money, and thou wilt be called to give an account of them. Alas, Experience shows thee this, Man's Life but like a Vapour is, Thy days on Earth may be but few, They pass like to the Morning Dew; Like as the Cloud or Shadow flies, Or Dew is gone when Sun doth rise, So fly thy Days, thy Months and Years, Like the gay Blossom that appears, Fair this Day, but to Morrow is gone This, this, my Child, thinks thou upon: Thy Age to the Spring compare, When Flowers do appear so 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 soon 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 Weavers Shuttle which doth fly, Or as a Ship when under Sail, Doth run most swift with a strong gale: Even so thy Days do pass and fly; Lo, thousands in their youth do die, Thy Life's uncertain, 'tis a blast; Thy Sand is little, 'twill not last; Thy House the new, is very old, 'Twill soon fall down and turn to Mould, Thou wast born to die, and dead you were Before you liv'd or breath'd i'th Air And die you must, e'er live you do Except you die to live, tis so; There's none can live, but such who die To Sin, and to all Vanity.

Ch. I hope I shall now, dear Father, more seriously consider and lay to Heart what you have said, and receive the Instruction you have given me; for I am sensible how short and uncertain my days are on Earth: But pray Sir, have any Children so young as I am, attained to the knowledge of God and Jesus Christ? Doth God, I mean, call any so young?

Fa. Yes, Child, and younger too than thou art: Worthy Mr. Janeway tells us of a poor Child not above five years old, who minded the good of his Soul, more than all things in the World; and was greatly

affected, by considering what would become of him when he should die; and his Discourse made Christians stand astonish'd: He was wonderfully swallowed up with the love of Christ, in dying for Sinners, and with Tears would speak of it; before he was six years old he made Conscience of secret Duties: And when he Pray'd, it was with such extraordinary Meltings that his Eyes looked red and sore with weeping for Sin. The same 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 saith, Honour thy Father and thy Mother. She would weep if she saw her Parents troubled, (tho' herself had been no occasion of it) and would often get into one hole or other to Pray, with Tears in her Eyes: She said she believ'd in Christ, and desir'd and long'd to be with him. 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 secret Prayer; She could scarce 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 abhor'd Lying, and allow'd herself in no known Sin: After she had long waited for an Answer of Prayer, she said, Well, I will venture my Soul upon CHRIST. Nay, He speaks of one that GOD wrought upon, that was not above three or four Years old: This Child, he saith, would often- times complain of the Naughtiness of his Heart, and was troubled for his wandering Thoughts: He was very fearful of wicked Company. When he had committed a Fault, he was easily convinced of it, and would get in some corner or secret place, and with Tears beg Pardon of GOD. This Child also abhor'd Lying with his Soul: When other Children were at Play, he would many times and oft be Praying. One Charles Bridgman, saith our Author, had no sooner learned to Speak, but he betook himself to Prayer, and as he grew up, took much delight in reading the Scriptures; he would not stir out of Doors, before he had poured out his Soul to the Lord; nor lie down in Bed, till he had been upon his Knees. In his Sickness (for he died when he was about 12 Years old) being asked whether he had rather live or die? He answered, I desire to die, that I may go to my Saviour. Besides these, he speaks of divers other Children whom God called before they were ten years old? What do you say now, my Son? were not these sweet Children, who thus early learned to fear God, and fell in love with Jesus Christ? Come, learn of them, and hate Lying and all Childish Vanity Would you be saved when you die? A Shame and Contusion to thee Atone.

Fa. A blessed Thing it is, my Son, that thou art so well instructed in the Grounds of the Christian Religion hitherto. What are the Offices of Christ, which he executes as Mediator?

Son. The Offices of Christ are many, but more especially Three, viz. His Priestly, Kingly, and Prophetic Offices.

Fa. How doth Christ execute the Office of a Priest?

Son. Christ executeth the Office of a Priest in his once Offering up himself as a Sacrifice for our

Sins, to satisfy Divine Justice, Heb. 7.27. 9.26. 2.17. 10.12.

Fa. How else doth Christ execute his Priestly Office?

Son. In his making continual Intercession for us in Heaven, Heb. 7.25. 9.24.

Fa. What use were the Priests and legal Sacrifices of, under the Law?

Son. They were Types and Figures of Jesus Christ, by whose Blood alone Atonement is made, Heb. 10.1, 2, 3, 4.

Fa. Why ought not any other Sacrifices be offered up to God under the Gospel, besides that one Sacrifice which Christ himself offered?

Son. Because this would render the Sacrifice of Christ weak and imperfect; besides, the Apostle saith, Where remission of sin is, there is no more Offering for sin, Heb. 10.18.

Fa. How doth Christ execute his Kingly Office?

Son. Christ executeth his Kingly Office in making Laws, Ordinances, and Statutes, to show how God in Gospel-times ought to be Worshipped, Mat. 28.18, 19, 20. Jam. 4.12.

Fa. How else doth Christ execute his Kingly Office? Son. Christ executeth also his Kingly Office in subduing our Sins, and destroying the Enemies of his People, Mich. 7.19. Rom. 6.14.

Fa. In what Books are the Laws, Statutes, and Ordinances of Jesus Christ, the King of Saints, written?

Son. The Laws of Jesus Christ are written and contained in the Sacred Scriptures, which we commonly call the Holy Bible, John 10.35. 2 Tim. 3.15, 16, 17.

Fa. Must nothing be done in God's Worship but what is written in the Sacred Scriptures?

Son. No, nothing ought to be done in God's Worship by any means, but what is there written; Add thou not to his Word; if any Man shall add, &c. Rev. 22.18, 19.

Fa. May not that be done in Christ's Name, or in God's Worship, though it be not commanded, if it be not forbidden?

Son. No, by no means; for that which we have no Precept nor Precedent for, is consequently forbidden, because all Innovations and Traditions of Men are forbidden, Levit. 10.1, 2.

Fa. What a King is the Lord Jesus Christ?

Son. He is King of Heaven and Earth, King of Kings and Lord of Lords; yea, King of Saints and King of Nations: And though his Kingdom is more spiritual and invisible now, yet he shall have a glorious and more visible Kingdom in the World in the latter days; which Kingdom he requires us to Pray for, Mat. 6.10. Dan. 7.27. Rev. 11.15, 16.

Fa. How doth Christ execute his Prophetic Office?

Son. Jesus Christ executeth his Prophetic Office in revealing to us by his Word and Spirit, what he had done for us as a Priest, and what Laws he hath appointed as King, Acts 3.22.

Fa. How else doth he execute his Prophetic Office?

Son. By his expounding the Law of Moses, showing what is past and fulfilled; and also by showing what shall be hereafter, Mat. 24. Mark 13. Luke 21.

Fa. How are we made partakers of the Redemption purchased by Jesus Christ? Son. By the effectual application of his Blood and Merits to our Souls, by the Holy Spirit, John 1.12. Tit. 3.5.

Fa. How doth the holy Spirit apply to us the Redemption purchased by Jesus Christ, or the Merits of his Blood?

Son. The Holy Spirit applies this to us, by working Faith in us, and thereby uniting us to Christ in effectual Calling, Eph. 2.8. 3.17. 1 Cor. 1.9.

Fa. What is effectual Calling?

Son. Effectual Calling is the Work of God's Spirit, whereby he convincing us of Sin, and of our woeful Condition by Nature, enlightens our Minds in the Knowledge of Christ, and infuses a Principle of Grace and new Habits in our Souls, 2 Tim. 1.9. Acts 2.37. 26.18. Ezek. 36.26, 27. John 6.44, 45.

Fa. What Blessing and Benefits do they partake of that are effectually Called?

Son. They that are Effectually Called, partake of the glorious Blessings of Justification, Sanctification, Adoption, and that bring an Assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost, with an Increase of Grace, and perseverance to the end, Rom. 8.30. 1 Cor. 1.30.

Fa. What is Justification?

Son. Justification is an Act of God's Rich Grace, through the Redemption that is in Jesus Christ, wherein he freely Pardoneth and Acquitteth us of all our Sins, and accepteth us as Righteous through the Imputation of Christ's perfect Righteousness, Rom. 3.24. 4.5. 5.1. Gal. 2.16.

Fa. What is Adoption?

Son. Adoption is also an Act of God's free Grace, whereby we are made the Sons and Daughters of God by his special Love and Favour, who are the Children of Wrath by Nature, John 1.12. 1 John 3.1. 2 Cor. 6.18.

Fa. What is Sanctification?

Son. Sanctification is likewise of Gods precious Grace, whereby we are renewed in the whole Man after the Image of God, and are through the Blood of Sprinkling, washed and made Holy in Heart and Life, 2 Tit. 3.5. 2 Tim. 2.21. Eph. 4.24.

Fa. What is Regeneration?

Son. It is the Work of God's Spirit, called the new Birth, and the new Creature; by the means of which we are Born again, or have a new Heart, a new Spirit, and new Life; the Evil Qualities and Habits of our Hearts being changed, holy and heavenly Qualities and Habits are infused in the room of them, John 3.3,5. 2 Cor. 5.17.

Fa. By what signs may a sincere Christian, that is both Justified, Sanctified, and Regenerated, be known?

Son. First he is a Penitent Person, or one that hath true Repentance wrought in his Soul, Psal. 51.3. Jer. 31.18. Acts 11.18.

Fa. What is True Repentance?

Son. True Repentance is a Grace wrought in the Soul by the Holy Spirit, whereby, first a Sinner comes to have a true Sense of Sin and of his lost Condition by Nature; which also by the Illumination of the Holy Ghost, works in him Godly Sorrow, and Grief for Sin.

Fa. How may a weak Christian know his Repentance is true and of the right kind?

Son. True Repentance causes the Soul to hate and loath Sin, being convinced of the great Evil that is in it, and how contrary and hateful it is to the pure Nature of God.

Fa. What other sign can you give of who hath true Repentance wrought in him?

Son. He that hath True Repentance wrought in him doth not only hate and loath Sin, but also leaves it, and turns from it, yea, from every Sin; yea from his secret Sins, as well as from open and scandalous Sins, Psal. 19.12, 13. Prov. 28.13. Isa. 55.7.

Fa. What other sign can you give of a true Penitent Person?

Son. A true Penitent is one that desires as much to have his Sins mortified as to have them pardoned; to be freed from the filth of'em, and made Holy, as well as to be made Happy.

Fa. What other sign can you give of a true Penitent Person?

Son. A true Penitent is one that doth truly believe in Christ, or hath obtained the precious Faith of God's Elect, 2 Pet. 1.1.

Fa. What is true Justifying Faith, or the Faith of God's Elect?

Son. True justifying Faith is a saving Grace of God's Holy Spirit, whereby we receive Jesus Christ in all his Offices, and wholly rely on him and his Merits for Eternal Life, Phil. 3.9. Rom. 3.25. Gal. 2.16.

Fa. Hath every Christian that believes a full Assurance that Christ is his, and that he shall be saved?

Son. No verily, Assurance is a great Degree of Faith; yea, such a measure, that but few Believers attain unto, and appertains not to the Being or Essence of Faith; a sincere Christian may have Doubts, yea, walk in Darkness and have no light, Psal. 88.4,5. Isa. 50.10.

Fa. What Person may be said to believe and rightly to rely on Jesus Christ?

Son. He that may be said to Believe and in a true manner to rely on Jesus Christ, who has no dependence for Salvation on anything that's done by him or in him, but as a poor undone Creature goes to Christ, and relies upon his Merits and Righteousness alone, Rom. 3.28. 4.5. 5.1. Gal. 2.16.

Fa. What other sign give you of saving Faith?

Son. He takes up all Duties in point of Performance, but lays 'em all down in point of Dependence, Phil. 3.8,9.

Fa. What think you of that Faith of an ungodly Person? Some Men who are very wicked, say they believe in Christ, and rely on Christ for Salvation?

Son. A Wicked and Impenitent Sinner, who loves and lives in Sin, hath not one dram of Faith; though he says he believes in Christ, yet 'tis Presumption in him, or the Nature of true Faith, is to cleanse and purify the Heart and Life, Acts 15.9. 1 John 3.3.

Fa. What is an other sign of true faith?

Son. He that truly believes, has a high esteem of Jesus Christ; To you that believe he is precious, 1 Pet. 2.7. Psal. 73.25.

Fa. Can no Man be justified but he that in an humble, holy and sincere manner doth believe?

Son. No verily, Mat. 5.20.

Fa. Why so?

Son. Because no other Righteousness will nor can be accepted or avail to Salvation, but what is perfect; 'tis such a Righteousness only that God and his holy Law requires in point of Justification. Now our best Works and Righteousness are imperfect and defiled with Sin: Cursed is every one that continues not in all things that are written in the Law, to do them, Gal. 3.10. Hence, He that believes not in Christ shall be damned, Mark 16.16. Isa. 64.6. Phil. 3.8.

Fa. What other sign give you of a true Believer?

Son. He is Obedient to all the Commands of Christ, Luke 1.6.

Fa. What are the signs of a True Obedience?

Son. 1. True Obedience is Evangelical, it is Gospel Obedience, it flows from Love to God. 2. 'Tis a willing Obedience; 'tis from the Heart, Rom. 6.17. 3. Such obey God in the hardest things, thus did Abraham. 4. 'Tis Universal Obedience; they have a Respect to all God's Commandments, Psal. 119.6. 5. 'Tis a continual Obedience; they obey God always even to the end, Psal. 119.112.

Fa. What means doth God use to bring Men into a state of Grace and Regeneration?

Son. The outward and more ordinary means whereby God doth this, is by preaching the Gospel, Rom. 10.17. 1 Cor. 1.21.

Fa. What is the inward, and more especial means by which God doth this?

Son. The inward and more special means, is by the Powerful Working of the Holy Ghost, by which the Word Preached becomes effectual; for without this, the Word doth Profit none to Salvation, Psal. 19.7. 1 Thess. 1.6. 1 Cor. 3.7.

Concerning Baptism and the Lord's Supper

Fa. Seeing then, my Son, that Faith alone, by the Operation of the holy Ghost, makes us Partakers of the Benefits and glorious Redemption purchased by Jesus Christ, and so unite us to him; What are those Gospel Ordinances or Sacraments which tend to confirm us in this Faith?

Son. They are Two.

Fa. Which are they?

Son. Baptism and the Lord's Supper.

Fa. What is Baptism?

Son. Baptism is an holy Institution of Christ, and the literal and proper Signification of the Word Baptism, as most Learned Men (Leighs Critica sacra, Grotius, Vossius, Selden, Passor, Beza, Illyricus, Erasmus, &c.) readily grant, who understand the Greek Tongue; for it is a Greek Word, β απτίζω, Baptizo, is Mergo, Immerge, Submergo, Obruo, Item tingo, quod fis Immergendo; that is to drown, immerge, plunge under, overwhelm, as also to dip, which is done by plunging in the Name of the Father, and of the Son, and of the Holy Spirit, Mat. 28.19. Acts 2.41. Rom. 6.4.

Fa. May it not be done by Sprinkling also?

Son. No, by no means, because the Word Baptizo, or Baptism, doth not at all signify Sprinkling; the Greeks have another peculiar Word to express Sprinkling, viz. Ραντίζω, Rantizo.

Fa. What other Reasons do you give, to show why it cannot be sprinkled?

Son. Because the Scriptures positively say, That John Baptized in the River Jordan, and after in Enon near Salem, because there was much Water: Now had it been done by Sprinkling a little Water, he need not have went to Rivers, &c. Mat. 3.6. John 3.23.

Fa. What other Reason have you to Show, why Baptism is not Sprinkling?

Son. Because it's said, Our Saviour when he was Baptized, and John who Baptized him, went both down into the Water, and came out of the Water, Mat. 3.16. Acts 8.38, 39.

Fa. What other Reason have you?

Son. Because Sprinkling cannot answer the end of Christ, in his Institution and Ordaining of this Ordinance; neither doth Sprinkling represent or answer those things which are signified by Baptism.

Fa. What was the end of Christ, in his Institution of this Ordinance? And what doth it Represent to us?

Son. The End of the Lord Jesus was, doubtless, to confirm our Faith in the steadfast Belief of his Death, Burial and Resurrection; For it held forth all these three things to our very sight: For first, he that is Baptized, is Baptized as one Dead, I mean Dead to Sin, which answers also unto the Death of Christ. Secondly, He is Buried in Water, to hold forth the Burial of Christ. Thirdly, And as the Body is raised up out of the Water, it holds forth also Christ's Resurrection, and that we should walk in newness of Life. Now Sprinkling cannot be a Figure of any of these things, Rom. 6.2,3,4,5,6,7,8,9,10.

Fa. I would to God, my Son, that this thing were more seriously consider'd by our godly Brethren who differ from us. But will you explain this matter a little further?

Son. Why, Sir, I understand that our Blessed Saviour in Ordaining those two great Ordinances, viz. Baptism and breaking of Bread, did design in a gracious manner to Preach the Gospel to the Sense of Seeing, as in the Ministry of the Word 'tis Preached to the Ear and Sense of Hearing; For as

breaking of Bread, and the Cup holds forth to our sight, Christ's Body was broken, and his Blood shed, so Baptism shows, as I have observed, He was not only Dead, but also Buried, and did Rise again, that so we might the more clearly and fully be Confirmed into the Mystery of his Death and Resurrection.

Fa. What think you then of Sprinkling or Christning, as 'tis called?

Son. Why, I think, that the Rite of Aspersion, or Sprinkling, was invented, as Vossius and others ingeniously confess, to accommodate the tender Bodies of Infants in these Northern Parts, when the Practice of baptizing of'em prevailed. And since Sprinkling comports not with the Literal or Metaphorical Significations of the Word, nor to those great Mysteries represented by it, it ought in the fear of God to be rectified or laid aside, as being no Ordinance of God, Levit. 10.1,2.

Fa. Who are the proper Subjects of Baptism?

Son. Only such who believe, and are actually capable to enter into a Visible Covenant with Jesus Christ, for it is an Ordinance of the Solemnization of the Soul's Marriage with Christ, Gal. 3.27.

Fa. Which scriptures?

Son. Repentance, whereby they forsake Sin; and Faith, whereby they steadfastly believe the Promise of God made to them in that Ordinance, Acts 2.38. 8.37.

Fa. May not Infants be Baptized?

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

Fa. Why may not the Children of Believers be Baptized under the Gospel, as well as the Children of the Faithful were Circumcised under the Law?

Son. God expressly commanded Abraham to circumcise his Male Children under that Dispensation, but he hath not commanded Believers to Baptize their Children under the Gospel; and to do that in God's Worship which God hath not commanded, is dangerous, as appears in Nadab and Abihu's Case, Levit. 10.1,2.

Fa. But did not the Covenant belong to Abraham, and to his Seed?

Son. Yea, it did: And all that believe are Christ's; the same are the true Seed of Abraham, and Heirs according to the Promise, Gal. 3.29.

Fa. But were not whole Households Baptized?

Son. It doth not therefore follow any Infants were Baptized, unless our Brethren could prove there was no whole Households, but such in whom was some Children in Non-age; besides it is said, That St. Paul Preached the Gospel to the Jaylor, and to all that were in his House: and that he Believed in God with all his House, and rejoiced with all his House: As well as it is said, He was Baptized with all his House, Acts 16.34.

Fa. Why may not Children be Baptized under the Gospel?

Son. Because the Dispensation is changed, the fleshy Seed is cast out by him that hath the Key of David, that openeth, and no Man shutteth; that shutteth, and no man openeth. God's People are a separated People, and are commanded so to be, and not to be conformable to this World in their Constitutions, Ordinances and Worship, 2 Cor. 6.17. Rom. 12.2. Mat. 3.9. Rev. 18.4. Gal. 4.30.

Fa. What think you of the Reason our Brethren give for Baptizing Infants?

Son. The Covenant belonging to Abraham and his Seed; but Yea, doubtless; for the highest attainment can't free Persons from submitting to this Ordinance, our Blessed Saviour had the Spirit without measure and Baptized as an Example that we shall follow his Steps; also Cornelius, and those with him, who were baptized with the Holy Ghost, were commanded by St. Peter to be Baptized in Water, Acts 10.47.

Fa. What Ordinance follows Baptism?

Son. Laying on of Hands, Acts 8.17. &19. Heb. 6.2.

Fa. What is the Church of God?

Son. The Church of God is a company of Believers, or Godly Christians Incorporated together into an holy Fellowship and Communion in Love and Heavenly Concord, according to the Apostolical Constitution, among whom the Word of God is truly Preached, and the holy Ordinances of Christ are duly, and rightly administered, Acts 2.42, 43, 44, &c.

Fa. Is not the Church of God now in Gospel-times national, as it was under the Law?

Son. No, the Dispensation is changed, the fleshy Seed is cast out by him that hath the Key of David, that openeth, and no Man shutteth; that shutteth, and no man openeth. God's People are a separated People, and are commanded so to be, and not to be conformable to this World in their Constitutions, Ordinances and Worship, 2 Cor. 6.17. Rom. 12.2. Mat. 3.9. Rev. 18.4. Gal. 4.30.

Fa. Who ought to be received into God's Church?

Son. Only true penitent and believing Persons, Acts 2.41. 8.37.

Fa. Ought all Persons to be Baptized before they are received into the Church of God?

Son. Yea, all whoever they be, ought to be Baptized before they are received into the Church of God. Baptism is acknowledged by all Christians, generally to be an initiating Ordinance, Acts 2.41.

Fa. What is the Lord's Supper?

Son. The Lord's Supper is an Holy Ordinance of Christ, Instituted the very Night in which he was betrayed, 1 Cor. 11.23.

Fa. What External Matter doth the Lord's Supper consist of?

Son. It consisteth only of Bread and Wine, Mat. 26.26, 27. Luke 22.19, 20. 1 Cor. 11.23, 24.

Fa. What doth the Bread and Wine signify?

Son. The Body and Blood of Jesus Christ.

Fa. Is the Bread and Wine in the Lord's Supper, after they are Blessed, the real Body and Blood of Christ?

Son. No, they are but Signs and Figures of his Body. 'Tis a figurative Speech; he says also in another place, I am a Vine, a Door, a Way, &c. He is called a Rock, 'tis said, that Rock is Christ, 1 Cor. 10.4. Which scriptures are all to be taken figuratively; This is my Body, 'tis as if he should say, this is a Sign or Figure of my Body, for 'tis called Bread before it was blessed, and also after it was blessed; and 'tis called Bread, which the Disciples did eat, 1 Cor. 11.26. the Bread which we break, is it not the Communion of the Body of Christ? &c. 1 Cor. 10.16. Besides, 'tis against Reason and our very Senses, to believe it to be any other thing.

Fa. What doth the Breaking of the Bread then signify?

Son. The Breaking of Christ's Body for our Sins.

Fa. What doth the giving of the Bread signify?

Son. God's giving of Christ for thee, and also to us, to be the Bread and Food of our Souls.

Fa. What doth the taking of the Bread hold forth?

Son. Our taking or accepting of Christ for Justification and Eternal Life.

Fa. What doth the eating of the Bread signify?

Son. It holds forth that we spiritually feed, and live by Faith on Jesus Christ.

Fa. What further Use is the Ordinance of the Lord's Supper to us?

Son. It strengthens our Faith in Christ, and increases our Love to him, and gloriously refreshes our Souls, by Communion with him.

Fa. What other Use is it of to us?

Son. It seals and confirms our Faith, as the Sacraments do.

Fa. Who ought to receive the Lord's Supper?

Son. Only Godly Men and Women, or such who are truly Converted, and are approved Members of Christ's Church.

Fa. What is required of them that come to the Lord's Table?

Son. They ought to examine themselves, it calls for due Preparation viz. a sincere confession of Sins, and godly Sorrow for the same: They ought to come with clean Hands, & a pure Heart, all of forgiving all that have offended them; they must not eat with the Bread of Malice and Wickedness: Faith also is required in the Death and Blood shed-ding of Christ: And lastly, a Sin-loathing, and Self-abhorring of themselves.

Fa. May not Swearers and Whoremongers, and such like, partake thereof?

Son. No, by no means; for such are Unworthy Receivers, and if they Eat, They eat and drink their own Damnation, 1 Cor. 11.29.

Fa. But may not Believers partake with Such Unconverted Persons?

Son. No, for 'tis directly against the express Word of God; With Such do not Eat, 1 Cor. 5.11.

Fa. What believest thou concerning the Resurrection of the Dead?

Son. I believe that the Bodies of all Men and Women, shall rise from the Dead at the last Day, Dan. 12.2. 1 Cor. 15.21, 22. Rev. 20.13.

Fa. Shall the same Body be raised?

Son. Yea, for if it were not the same Body, it could not be called a Resurrection, but rather a new Creation; and if it were not the same Body, then it would not be that Body of the Wicked that sinned, nor that Body of the Wicked that suffered; and consequently God would punish an Innocent Body, Job 19.26. John 5.28, 29.

Fa. It is said, our Bodies shall be changed.

Son. It will be a Change of the Qualities of our Bodies, but not of the Substance.

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

Son. The Souls of the Godly at Death go immediately to Christ, and the Souls of the Wicked into Chains of Darkness, Luk. 23.43. Luk. 16.23. Phil. 1.23.

Fa. What believe you concerning the day of Judgment?

Son. I believe that after the Resurrection at the last Day, all Men, both Saints and Sinners, the Just and Unjust, shall appear before the Judgment Seat of Christ, to receive the things done in their Bodies, Eccles. 12.14. 2 Cor. 5.10. Rev. 20.12.

Fa. What will be the state of all Men after the last and dreadful Day of Judgment is over?

Son. The Wicked shall both Body and Soul be cast into Hell-fire, and the Godly shall be received into that Glorious Kingdom prepar'd for 'em from the foundation of the World; the one shall be Eternally miserable, and the other be Blessed in the perfect enjoyment of God, for Ever and Ever. Amen. Rev. 20.14, 15. Mat. 25.46.

Concerning Prayer

Quest. What is Prayer?

Answ. Prayer is the pouring forth of the desires of the Soul to Almighty God, or an humble asking of God such things as we need, 1 Sam. 1.15.

Quest. What Rule hath God given to direct his People in Prayer?

Answ. The whole Word of God is of use to direct us in Prayer, but the special Rule is that Form of Prayer Jesus Christ taught his Disciples, Mat. 6.9-13.

Quest. May not all Persons (Sinners as well as Saints) use those words, or pray so as Christ taught his Disciples?

Answ. No verily, Ungodly and Sinners ought not so to Pray.

Quest. Why so?

Answ. Because they cannot go to God as to a Father, they may pray to him as to a merciful Creator, but not as to a Father, because they are not his Children; also, they cannot Pray, Forgive us our Trespasses, as we forgive them that Trespass against us, because many of them do not forgive such who trespass against them.

Quest. Must Children Pray to God?

Answ. Yea, they and all others by all means ought to Pray, for Prayer is a Breach of Natural Religion.

Qu. Ought Parents to Teach their Children a Form of Prayer?

Answ. Parents ought to give Direction to their Children how they should Pray, and what they should

Pray for; but we do not read in the Scripture, that any of God's Servants taught their Children a form of Prayer.

Qu. What kind of Directions are necessary for Parents to give their Children upon this account?

Answ. They ought to command them to Cry to the holy and merciful God, to show them their lost and undone Condition without Christ, and to give them Wisdom in them, lost by the Fall of Adam, and to bestow these and all other good things upon them for Christ's sake.

Qu. How should God's Children Pray, according to those Directions given in the Lord's Prayer?

Answ. From the Preface, Our Father which art in Heaven, we learn to draw near to God with holy Reverence, as Children to a Father able and ready to help us; and that we ought to pray for all God's Children likewise; 'tis not said, O Father, nor My Father, but Our Father; we must bear all the Saints upon our Hearts when we Pray, Psal. 64.1.

Quest. What do we desire in the Second Petition?

Answ. In the second Petition, Thy Kingdom come, we are taught to Pray that God would destroy the Kingdom of Satan, that so the Kingdom of Grace may come with Power upon our Hearts; and that the Kingdom of Glory, or God's visible Kingdom, may be hastened and set up with Power in the World, Psal. 68.1. Psal. 51.18. Dan. 7.27.

Quest. What are we directed to Pray for in the third Petition?

Answ. In the third Petition, Thy Will be done, we are taught to pray that God by his Grace would help us to do (and submit to) his Will in all things, as the Angels do it in Heaven.

Quest. What is it we desire or are taught to pray for in the fourth Petition?

Answ. In the fourth Petition, Give us this day our daily Bread, we are taught to pray that God would give us all things which are needful for us in this Life; by which we acknowledge God to be the Fountain of all earthly Mercies or Good Things, as well as of spiritual, Psal. 145.16. Prov. 30.8. Psal. 90.17. Acts 17.27.

Quest. What do we pray for in the fifth Petition?

Answ. In the fifth Petition, And forgive us our Trespasses, as we forgive them that Trespass against

us, we are taught to ask Forgiveness or Pardon of God, viz. that he should thro' the Atonement Christ hath made by his Blood, forgive us all our Sins, and impute Christ's Righteousness to us by Faith: Rom. 3.25. And not only to beg Pardon, but also the sense or sight of Pardon and Forgiveness.

Quest. What do we ask of God in the sixth Petition?

Answ. In the sixth Petition we are taught to beg of God that he would not suffer us to fall into such a State or Company, that may lead us into Temptation to Sin against God.

Quest. What doth the Conclusion of this Prayer teach us?

Answ. The Conclusion of this Prayer, which runs thus, For thine is the Kingdom and the Power and the Glory for ever, Amen, doth teach to ascribe all Praise and Glory to God, whose Power, Kingdom and Glory is over all for ever and ever, 1 Cor. 1.20. 1 Chron. 29.11. 2 Tim. 2.13.

Qu. How oughtest thou to Pray then, dost thou learn from hence and other Scriptures in general?

Answ. I learn that we ought to Pray in the Spirit, that my Spirit must Pray; and that to by the help of the Holy Spirit of God; and that I ought to Pray with Understanding: And moreover, we must Pray in Truth, viz. Speak no more with our Tongues, than doth agree with our Hearts; and that we ought to lift up holy Hands, pray with a Heart set against, hating and loathing all manner of Sin and Evil, and to Pray fervently, in Faith, constantly; and to Pray according to the Will of God and to put up all Prayer in the Name of Jesus Christ: And lastly, That we ought in the first place to seek the Honour of God before our own good, and to seek the good of our Souls before the good of our Bodies; and that we should in Prayer design and seek the good of others, as well our own Good.

Quest. How is Jesus Christ Our Mediator made known or manifested to us?

Answ. Negatively, our Mediator is not made known by the Works of Creation, nor by the light which is in all Men; by the visible things that are made, we may know there is a Creator, yet thereby we can't know there is a Redeemer or Mediator, who was Born of the Virgin, Crucified, Dead, and Buried, and Raised again, and ascended into Heaven; therefore in the Affirmative, Christ (as our Redeemer) is only made known by the Divine Revelation of the Holy Scripture.

Fa. Since (I perceive my Son) thou art so well instructed in the Principles of the Christian Religion, pray give me a short Confession of your Faith.

Son. I believe with my Heart, and confess with my Mouth, That God is one Almighty, Eternal, Infinite and Admirable Essence, and is unspeakably Glorious in all his Attributes; who by his mighty Power and Wisdom made Heaven and Earth, and all things therein. I also believe in Jesus Christ our Lord, who is the only begotten Son of God, being the brightness of His Glory, and the express Image of his Person; and as he is verily God of the Substance of the Father, so he is truly Man; he took on him the Seed of Abraham, being Conceived by the Holy Ghost; he was Born of the Virgin Mary, and was condemned by Pontius Pilate, and that he suffered Death to Redeem me and all those who truly believe in him, and that there is no Remission of Sin but by his Blood; I also believe he arose again the Third Day, and Ascended into Heaven above, and sitteth now at the right hand of God to make Intercession for us; and that from thence he shall come again at the end of the World, to be the Judge of quick and dead. I also believe in God the Holy Ghost, who is one with the Father and the Son, proceeding from them, who is my Sanctifier, and the Sanctifier of all the Elect People of God. I believe likewise that God hath one Holy and Blessed Church on Earth (who are a Subject People separated from the evil Customs and Worships of the World) and I believe the Resurrection of the Dead, and Eternal Judgment, with the Life everlasting. Amen.

Advice to Youth

WHEN in the Morning you do rise, Lift up to God your Hands and Eyes: And praise his Name, who did all Night Keep thee unto the Morning light, And then be times see thou do pray That God would keep thee all the Day From those great dangers which befall Oft-times on Young, or great and small; And pray to God his Grace to give, In his blest Fear all day to live, And not to sin, and him offend, Who doth to thee all Blessing send. And when down Stairs, Son, thou dost go Salute thy Parents, Brother too, And thy dear Sisters, let them see How to behave themselves by thee. Then wash thy Hands, and thy Head comb, Keep clean thy Cloaths abroad and home; A Chapter read, in the next place, With a sweet Voice and Heavenly Grace, And when to Prayer thy Parents go, Down on thy knees, join with them too In those good Prayers that they do make, And by them good Example take. When at th' Table thy Parents sit, What they command, see thou do it, Whether to sit, or otherwise To wait on them until they rise. Let not thy Tongue at Table walk, A Youth's unwise to chat and talk. Stare in the Face of none be sure, Good Parents cannot that endure. Would'st thou be virtuous whil'st young? Then learn to bridle well thy Tongue.