THE SCHOOL OF GOOD MANNERS.

Composed for the Help of PARENTS, in teaching their CHILDREN how to behave during their Minority.

BOSTON:
Printed and sold by S. HALL, in Cornhill
1790.

E99 I63 H. C. 53
1990

THE

PREFACE.

IT is acknowledged by almoſt every one, that a good carriage in children is an ornament, not only to themſelves, but alſo to thoſe whom they deſcend from. When David, while he was but a lad or youth, behaved himſelf wiſely, the King, obſerving of him, ſaid, *Whoſe ſon is this youth? Inquire whoſe ſon the ſtripling is.* 1 Sam. xvii. 55, 56. So that his parents were honoured by his good carriage. Whereas children of but a mean, careleſs or ill breeding, bring diſgrace on their parents, as well as contempt on themſelves. This little book is com-

poſed for the help of parents, in teaching their children how to carry it in their places, during their minority.—And it is humbly recommended to School-Maſters to introduce it into their ſchools, as what is thought, by ſome, proper to be taught there, and might be very profitable: For we read, Prov. XXII. 6. *Train up a child in the way he ſhould go, and when he is old he will not depart from it.*

The following inſtitutions were compiled (chiefly) by Mr. ELEAZER MOODY, late a famous ſchool-maſter in *Boſton*; ſeveral editions thereof have been printed and ſold; and it is hoped that parents will ſo befriend this edition alſo, as to inculcate and encourage their children in the obſervation of what is here publiſhed.

THE SCHOOL OF GOOD MANNERS

CHAP. I.

Containing twenty mixt Precepts.

FEAR God and believe in Christ.

2 Honour the President of the United States, the Governour, and all other Rulers of the land.

3 Reverence thy parents.

4 Submit to thy superiors.

5 Despise not thy inferiors.

6 Be courteous with thy equals.

7 Pray daily and devoutly.

8 Converse with the good.

9 Imitate not the wicked.
10 Hearken diligently to inſtruction.
11 Be ever deſirous of learning.
12 Love the ſchool.
13 Be always neat and cleanly.
14 Study Virtue and embrace it.
15 Provoke no body.
16 Love thy ſchool-fellows.
17 Pleaſe thy Maſter.
18 Let not play entice thee.
19 Reſtrain thy tongue.
20 Covet future honour, which only virtue and wiſdom can procure.

CHAP. II.

Containing one hundred and ſixty-three rules for children's behaviour, *viz.* At the Meeting-Houſe; at Home; at the Table; in Company; in Diſcourſe; at the School; when abroad; and when among other children; with an admonition to them.

I. *Of*

I. *Of their behaviour at the meeting house.*

1 DECENTLY walk to thy seat or pew, run not, nor go wantonly.

2 Sit where thou art ordered by thy superiors, parents or masters.

3 Shift not seats, but continue in the place where your superiors order you.

4 Lend thy place for the easing of any one that stands near thee.

5 Keep not a seat too long that is lent thee by another, but being eased thyself, restore it to him that lent it to thee.

6 Talk not in the meeting-house, especially in the time of prayer or preaching.

7 Fix thine eye upon the Minister, let it not widely wander to gaze upon any person or thing.

8 Attend diligently to the words of the Minister; pray with him when he prayeth, at least in thy heart; and while he preacheth, listen that thou mayest remember.

9 Be not hasty to run out of the meeting-house when the worship is ended, as if thou wert weary of being there.

10 Walk decently and ſoberly home, without haſte or wantonneſs; thinking upon what you have been hearing.

II. *Of Children's behaviour when at home.*

1 MAKE a bow always when you come home, & immediately take off thy hat.

2 Keep not thy hat on at home, eſpecially before thy parents or ſtrangers.

3 Never ſit in the preſence of thy parents without bidding, though no ſtranger be preſent.

4 If thou paſſeſt by thy parents, at any place where thou ſeeſt them, when either by themſelves or with company, bow towards them.

5 If thou art going to ſpeak to thy parents, and ſee them engaged in diſcourſe with company, draw back and leave thy buſineſs until afterwards; but if thou muſt ſpeak, be ſure to whiſper.

6 Never ſpeak to thy parents without ſome title of reſpect, viz. Sir, Madam, &c., according to their quality.

7 Approach near thy parents at no time without a bow.

8 Diſpute not, nor delay to obey thy parents' commands.

9 Go not out of doors without thy parents' leave, and return within the time by them limited.

10 Come not into the room where thy parents are with ſtrangers, unleſs thou art called, and then decently; and at bidding, go out; or if ſtrangers come in while thou art with them, it is manners, with a bow, to withdraw.

11 Uſe reſpectful and courteous, but not inſulting or domineering carriage or language towards the ſervants.

12 Quarrel not, nor contend with thy brethren or ſiſters, but live in love, peace and unity.

13 Grumble not, nor be diſcontented at any thing thy parents appoint, ſpeak or do.

14 Bear with meekneſs and patience, and without murmuring or ſullenneſs, thy parents' reproofs or corrections: nay, tho' it ſhould ſo happen that they be cauſeleſs or undeſerved.

III. *Of Children's behaviour at the table.*

1 COME not to the table without having your hands and face waſhed, and your head combed.

2 Sit not down till thou art bidden by thy parents or other ſuperiors.

3 Be ſure thou never ſitteſt down till a bleſſing be craved, and then in thy due place.

4 Offer not to carve for thyſelf, or to take any thing, though it be that which thou doſt greatly deſire.

5 Aſk not for any thing, but tarry till it be offered thee.

6 Find no fault with any thing that is given thee.

7 When thou haſt meat given thee, be not the firſt that begins to eat.

8 Speak not at the table: If thy ſuperiors be diſcourſing, meddle not with the matter; but be ſilent, except thou art ſpoken unto.

9 If thou wanteſt any thing from the ſervants, call to them ſoftly.

10 Eat not too much, but moderately.

11 Eat not too faſt, or with greedy behaviour.

12 Eat not ſo ſlow as to make others wait for thee.

13 Make not a noiſe with thy tongue, mouth, lips or breath, either in eating or drinking.

14 Stare not in the face of any one (eſpecially thy ſuperiors) at the table.

15 Greaſe not thy fingers or napkin more than neceſſity requires.

16 Bite not thy bread, but break it; but not with ſlovenly fingers, nor with the ſame wherewith thou takeſt up thy meat.

17 Dip not thy meat in the ſauce or diſh.

18 Take no ſalt with a greaſy knife.

19 Spit not, cough not, nor blow thy noſe at the table, if it may be avoided; but if there be neceſſity, do it aſide, and without much noiſe.

20 Lean not thy elbow on the table, or on the back of thy chair.

21 Stuff not thy mouth ſo as to fill thy checks; be content with ſmall mouthfuls.

22 Blow not thy meat, but with patience wait until it be cool.

23 Sup not broth at the table; but eat it with a ſpoon.

24 Smell not of thy meat, nor put it to thy noſe: turn it not the other ſide upward, to view it upon thy plate.

25 Throw not any thing under the table.

26 Hold not thy knife upright in thy hand, but ſloping; and lay it down at thy right hand, with the blade upon thy plate.

27 Spit not forth any thing that is not convenient to be ſwallowed, as the ſtones of plumbs, cherries, or ſuch like; but with thy left hand, neatly move them to the ſide of thy plate.

28 Fix not thine eyes upon the plate of another, or upon the meat on the table.

29 Lift not up thine eyes, nor roll them about, while thou art drinking.

30 Foul not the napkin all over, but at one corner only.

31 Look not earneſtly on any one that is eating.

32 Bend thy body a little downward to thy plate, when thou moveſt any thing that is ſauced to thy mouth.

33 Foul not the table-cloth.

34 Gnaw not bones at the table, but clean them with thy knife (unleſs they be very ſmall ones) and hold them not with a whole hand, but with two fingers.

35 Drink not, nor ſpeak, with any thing in thy mouth.

36 Put not a bit into thy mouth till the former be ſwallowed.

37 Before and after thou drinkeſt, wipe thy lips with thy napkin.

38 Pick not thy teeth at the table, unleſs holding up thy napkin before thy mouth with thine other hand.

39 Drink not till thou haſt quite emptied thy mouth, nor drink often.

40 Frown not, nor murmur, if there be any thing at the table which thy parents or ſtrangers eat of, while thou thyſelf haſt none given thee.

41 As ſoon as thou ſhalt be moderately

ſatisfied, or whenſoever thy parents think meet to bid thee, riſe up from the table, though thy ſuperiors ſit ſtill.

42 When thou riſeſt from the table, having made a bow at the ſide of the table, where thou ſatteſt, withdraw.

43 When thanks are to be returned, return to thy place, and ſtand reverently till it be done; and then, with a bow, withdraw out of the room, leaving thy ſuperiors to themſelves (unleſs thou art bidden to ſtay.)

IV. *Of Children's Behaviour when in Company.*

1 ENTER not into the company of ſuperiors without command or calling, nor without a bow.

2 Sit not down in preſence of ſuperiors without bidding.

3 Do not ſing or hum while thou art in company.

4 Stand not wriggling with thy body hither and thither, but ſteady and upright.

5 Play not wantonly, like a mimick, with thy fingers or feet.

6 In coughing or ſneezing, make as little noiſe as poſſible.

7 If thou canſt not avoid gaping, put thine hand or handkerchief before thy mouth, turning thy face aſide.

8 When thou bloweſt thy noſe, let thy handkerchief be uſed, and make as little noiſe as poſſible in ſo doing.

9 Gnaw not thy nails, pick them not, nor bite them with thy teeth.

10 Spit not in the room, but in the corner, and rub it with thy foot, or rather go out and do it abroad.

11 Lean not upon the chair of a ſuperior, ſtanding behind him.

12 Spit not upon the fire, nor ſit too wide with thy knees at it.

13 Turn not thy back to any, but place thyſelf ſo that none may be behind thee.

14 Read not letters, books nor other wri-ing in company, unleſs there be neceſſity, nd thou aſkeſt leave.

15 Look not over any one while he is writing.

16 Touch not, nor look upon the books or writings of any one, unleſs the owner invite or deſire thee.

17 Come not near when another reads a letter, or any other paper.

18 Let thy countenance be moderately cheerful, neither laughing or frowning.

19 Laugh not aloud, but ſilently ſmile upon occaſion.

20 Stand not before ſuperiors with thine hands in thy pockets, eſpecially thy breeches pockets; ſcratch not thy head, wink not with thine eyes, but modeſtly be looking ſtrait before thee.

21 Walking with thy ſuperior in the houſe or garden, give him the right (or upper) hand, and walk not even with him, but a little behind him, yet not ſo diſtant as that it ſhall be troubleſome to him to ſpeak to thee, or hard for thee to hear.

22 Look not boldly or wiſhfully in the face of thy ſuperior.

23 To look upon one in company and immediately whiſper to another, is unmannerly.

24 Whiſper not in company.

25 Be not among equals forward and retful, but gentle and affable.

V. *Of Children's Behaviour in their Diſcourſe.*

1 AMong ſuperiors, ſpeak not till thou art ſpoken to, and bid to ſpeak.

2 Hold not thine hand, nor any thing elſe, before thy mouth when thou ſpeakeſt.

3 Come not over near to the perſon thou ſpeakeſt to.

4 If thy ſuperior ſpeak to thee while thou ſitteſt, ſtand up before thou giveſt any anſwer.

5 Sit not down till thy ſuperior bid thee.

6 Speak neither very loud, nor too low.

7 Speak clear, not ſtammering or drawling.

8 Anſwer not one that is ſpeaking to thee until he hath done.

9 Loll not when thou art ſpeaking to a ſuperior, or ſpoken to by him.

10 Speak not without, *Sir*, or ſome other title of reſpect, which is due to him to whom thou ſpeakeſt.

11 Strive not with ſuperiors in argument or diſcourſe; but eaſily ſubmit thine opinion to their aſſertions.

12 If thy ſuperior ſpeak any thing wherein thou knoweſt he is miſtaken, correct not, nor contradict him, nor grin at the hearing of it; but paſs over the error without notice or interruption.

13 Mention not frivolous or little things among grave perſons or ſuperiors.

14 If thy ſuperior drawl or heſitate in his words, pretend not to help him out, or to prompt him.

15 Come not near two perſons that are whiſpering or ſpeaking in ſecret, much leſs mayeſt thou aſk about what they confer.

16 When thy parent or maſter ſpeak to any perſon, ſpeak not thou, nor hearken to them.

17 If thy ſuperior be relating a ſtory, ſay not I have heard it before, but attend to it, as if it were to thee altogether new: ſeem not

o queſtion the truth of it : if he tell it not
ight, do not ſnicker or laugh, or endeavour to
elp him out, or add to his relation.

18 If any immodeſt or obſcene thing be
poken in thy hearing, ſmile not, but ſettle thy
ountenance as though thou didſt not hear it.

19 Boaſt not in diſcourſe of thine own wit
r doings.

20 Beware thou utter not any thing hard
o be believed.

21 Interrupt not any one that ſpeaks,
hough thou be his familiar.

22 Coming into company, whilſt any
opick is diſcourſed on, aſk not what was the
receeding talk, but hearken to the remainder.

23 Speaking of any diſtant perſon, it is
ude and unmannerly to point at him.

24 Laugh not in, or at thy own ſtory, wit
r jeſt.

25 Uſe not any contemptuous or reproach-
ul language to any perſon, though very mean
r inferior.

26 Be not over earneſt in talking to juſtify
nd avouch thy own ſayings.

27 Let thy words be modeſt about thoſe things which only concern thee.

28 Repeat not over again the words of a ſuperior that aſketh thee a queſtion, or talketh to thee.

VI. *Of Children's Behaviour at School.*

1 BOW at coming in, pulling off thy hat, eſpecially if thy maſter or uſher be in the ſchool.

2 Loiter not, but immediately take thine own ſeat; and move not from one place to another, till ſchool-time be over.

3 If any ſtranger come into the ſchool, riſe up and bow, and ſit down in thy place again; keeping a profound ſilence.

4 If thy maſter be diſcourſing in the ſchool with a ſtranger, ſtare not confidently on him, nor hearken to their talk.

5 Interrupt not thy maſter, while a ſtranger or viſitant is with him, with any queſtion, requeſt or complaint; but defer any ſuch matter until he be at leiſure.

6 At no time quarrel or talk in the ſchool, but be quiet, peaceable and ſilent: Much leſs mayeſt thou deceive thyſelf, in trifling away thy precious time in play.

7 If thy maſter ſpeak to thee, riſe up and bow; making thine anſwer ſtanding.

8 Bawl not aloud in making complaints. A boy's tongue ſhould never be heard in the ſchool, but in anſwering a queſtion, or ſaying his leſſon.

9 If a ſtranger ſpeak to thee in ſchool, ſtand up and anſwer with reſpect and ceremony, both of word and geſture, as if thou ſpakeſt to thy maſter.

10 Make not haſte out of ſchool, but ſoberly go when thy turn comes, without noiſe or hurry.

11 Go not rudely home through the ſtreet, ſtand not talking with boys to delay thee, but go quietly home, and with all convenient haſte.

12 When it is time to return to ſchool again, be ſure to be there in ſeaſon, and not loiter at home whilſt your maſter's at ſchool.

13 Divulge not to any perſon whatſoever,

any thing that hath paſſed in the ſchool, either ſpoken or done.

VII. *Of Children's Behaviour when abroad.*

1 GO not ſinging, whiſtling or hallooing along the ſtreet.

2 Quarrel not with any body thou meeteſt, or doſt overtake.

3 Affront none, eſpecially thy elders, by word or deed.

4 Jeer not any perſon whatſoever.

5 Always give the right hand to your ſuperiors, when either you meet or walk with them; and mind alſo to give them the wall, in meeting or walking with them; for that is the upper hand, tho' in walking your ſuperior ſhould then be at your left hand. But when three perſons walk together, the middle place is the moſt honourable: and a ſon may walk at his father's right hand, when his younger brother walks at his left.

6 Give thy ſuperior leave to paſs before

thee in any narrow place, where two perſons cannot paſs at once.

7 If thou go with thy parents, maſter or any ſuperior, go not wantonly, nor even with them; but a little behind them.

8 Pay thy reſpects to all thou meeteſt of thine acquaintance or friends.

9 Pull off thine hat to perſons of worth, quality or office; ſhew thy reverence to them by bowing thy body when thou ſeeſt them; and if it be the Preſident of the United States, a Governour, Magiſtrate, Juſtice of the Peace, Miniſter or Deacon, &c., ſtay thyſelf until they be paſſed by thee.

10 If a ſuperior ſpeak to thee in the ſtreet, anſwer him with thy head uncovered; and put not on thy hat until he either go from thee, or bid thee once and again be covered.

11 Run not haſtily in the ſtreet, nor go too ſlowly; wag not to and fro, nor uſe any antick or wanton poſture, either of thy head, hands, feet or body.

12 Stare not at every unuſual perſon or thing which thou ſeeſt.

13 Throw not any thing in the ſtreet, as dirt, ſtones, &c.

14 If thou meeteſt the ſcholars of any other ſchool, jeer not nor affront them, but ſhew them love and reſpect, and quietly let them paſs along.

15 Eſpecially affront not the maſter of another ſchool, but rather, if thou knoweſt him, or if he live near either thine houſe or ſchool, uncover thy head to him, and bowing, paſs by him.

VIII. *Of their Behaviour among other Children.*

1 AS near as may be, converſe not with any but thoſe who are good, ſober and virtuous. *Evil communications corrupt good manners.*

2 Be not quarrelſome, but rather patiently take, than miſchievouſly occaſion any wrong.

3 Reprove thy companions, as oft as there ſhall be occaſion, for any evil, wicked, unlawful or indecent action or expreſſion.

4 Give always place to him that excelleth thee in quality, age or learning.

5 Be willing to take thoſe words or actions as jeſting, which thou haſt reaſon to believe were deſigned for ſuch; and fret not at thy companions' innocent mirth.

6 If thy companion be a little too groſs or ſarcaſtical in ſpeaking, yet ſtrive not to take notice of it, or be moved at all therewith.

7 Abuſe not thy companion either by word or deed.

8 Deal juſtly among boys thy equals as ſolicitouſly as if thou wert a man with men, and about buſineſs of higher importance.

9 Be not ſelfiſh altogether, but kind, free and generous to others.

10 Jog not the table or deſk on which another writes.

11 At play, make not thy cloaths, hands or face dirty or naſty, nor ſet upon the ground.

12 Avoid ſinful and unlawful recreations, and all ſuch as prejudice the welfare of body or mind.

13 Scorn not, laugh not at any for their

natural infirmities of body or mind; nor becauſe of them affix to any a vexing name of contempt and reproach; but pity ſuch as are ſo viſited, and be thankful that you are otherwiſe diſtinguiſhed and favoured.

14 Adventure not to talk with thy companion about thy ſuperiors, to raiſe diſcourſe reflecting upon, or touching another's parents or maſters; nor publiſh any thing of thine own family or houſehold affairs. Children muſt meddle only with the affairs of children.

IX. *Containing an Admonition to Children.*

CHildren, Theſe are the chief of thoſe rules of behaviour, the obſervation whereof will deliver you from the diſgraceful epithets of ſordid and clowniſh, and entail upon the mention of you, the honour of genteel and well-bred children. For there is ſcarce a ſadder ſight, than a clowniſh and unmannerly child. Avoid therefore, with the greateſt diligence, ſo vile an ignominy. Be humble, ſubmiſſive and obedient to thoſe, whoſe autho-

rity, by nature or providence, hath a juſt claim to your ſubjection: ſuch are parents, maſters or tutors, whoſe commands and laws have no other tendency than your trueſt good: be always obſequious and reſpectful, never bold, inſolent or ſaucy, either in words or geſtures. Let your body be on every occaſion pliable, and ready to manifeſt, in due and becoming ceremonies, the inward reverence you bear towards thoſe above you. By this means, by a timely and early accuſtoming yourſelves to a ſweet and ſpontaneous obedience in your lower ſtation and relations, your minds being habituated to that which is ſo indiſpenſibly your duty; the taſk of obedience, in further relations, will be performed with the greater eaſe and pleaſure. When it ſhall pleaſe God that you come to riper years, and under the circumſtances of ſervants, pay homage to your maſters and miſtreſſes; and at length, if it ſeem good to the divine providence, that you arrive at manhood, and become members of the commonwealth, there will remain in your well managed minds no preſumptuous folly, that

may prompt or tempt you to be other than faithful, obedient and good citizens.

Be kind, pleaſant and loving, not croſs or churliſh to your equals. And in thus behaving yourſelves, all perſons will exceedingly deſire your familiar acquaintance: every one will be ready and willing (upon opportunity) to ſerve and aſſiſt you. Your friends will be no fewer than all that know you, and obſerve the excellence and ſweetneſs of your deportment. This practice alſo (by inducing an habit of obliging) will fit you for converſe and ſociety, and facilitate and advantage your dealing with men in riper years.

Be meek, courteous and affable to your inferiors, not proud or ſcornful. To be courteous to the meaneſt is a true index of a great and generous mind. Some who pretend to be Gentlemen are inſulting and ſcornful; but ſuch conduct manifeſts that they were originally low, ignoble or beggarly.

By carefully obſerving theſe methods of life, your ſuperiors will indeed eſteem you; your inferiors honour and admire you; your

equals delight in and love you; all that know and obſerve you, ſhall praiſe and reſpect you: your example ſhall be propounded as a pattern of ingenuity and obliging behaviour. You ſhall be valuable and well eſteemed in every time, ſtation and circumſtance of your lives: you ſhall be bleſt with the names of good children, good ſcholars, good ſervants, good maſters, good citizens; praiſe ſhall be your attendant all your life long, and your names ſhall out-live the envy of the grave; the encomium of every ſurvivor ſhall embalm your memory.

CHAP. III.

Containing good Advice for the Ordering of Children's Lives, with a Baptiſmal Covenant.

I. *Good Advice to Children.*

1 BELIEVE without doubt that there is a GOD, that he is moſt holy, hating ſin, and that never any ſhall ſee him and taſte

of his ſweetneſs, unleſs they walk holy before him.

2 Be aſſured that the ſacred ſcriptures (the written word of God) are true; and that the things contained therein, will be found to be real things.

3 If God do open your eyes and bring you to ſalvation, it will be by light let in by the word.

4 Therefore read it, and muſe upon it, and never read it without looking up to God to ſpeak ſomewhat to you out of it.

5 And when you go to hear the word preached, be ſure you go to hear God, and liſten with diligence to every word that is ſpoken.

6 Make it one main work, and try at it again and again, to meditate, and in meditation to conclude what your ſtate is; and to aſk both the Lord and your own conſciences concerning your ſtate; and give no reſt to either, till you put that great queſtion out of queſtion, Where you ſhall ſpend your eternity.

7 Be ſure that ſin is the greateſt evil in

the world ; and that no affliction can hurt us if ſin do not.

8 Examine what your moſt prevailing ſin is, which you may know from its moſt frequent riſing out of your heart, and bring that before God, and pray againſt it day and night ; and reſolve againſt it : For there will be no communion with God if this ſin reigns in you.

9 Study to know Jeſus Chriſt every way, and reſt not until God reveals Chriſt as the moſt glorious thing to you ; and until you can ſay, Now I ſee that all other things are but loſs in compariſon of Chriſt.

10 Make a ſerious dedication of yourſelf to him, to be his, and chuſe him to be your's ; write your own covenant and ſubſcribe it, and ſatisfy yourſelf with Chriſt, though you have nothing elſe, and give up yourſelf to be ruled by him, and then ſay, Thou art my Lord, help me now in the time of my ſtraits.

11 Pray morning and evening without fail, and that with all ſerioufneſs, for thoſe things that you want, and againſt thoſe things that you fear.

12 Be faithful in your place and calling, and let not the leaſt unrighteouſneſs lie upon your conſciences.

13 Be diligent to improve time, and ſuffer not precious hours to run away without improvement.

14 Be aſſured you have a great work to do, till you get pardon of ſin and heaven aſſured.

15 Make it part of your daily work to call your heart to an account; and do not any buſineſs without propoſing to yourſelf ſuch an end as will bear you out in it, let the event be what it may.

16 And if you love your life, beware of evil companions; rather have none than ill ones, which there are in every place; have no fellowſhip with them, do not keep with them if poſſible, for the Devil has poiſoned many a man thus. *Keep yourſelf pure.*

17 Now is the time for you to offer to the Lord the firſt fruits, the morning of your age, the prime of your days.

18 Labour to approve yourſelf honeſt before God and men. The way to be upright

is to walk before God. Set God before you as one that ſeeth and trieth not only viſible, but ſecret thoughts and ſecret works.

II. *A ſhort Baptiſmal Covenant, to be ſubſcribed unto, and kept by young perſons for their uſe and comfort; which, if ſeriouſly and often reflected upon, and well conſidered of, would tend to the prevention of much evil, and be a means to promote much joy and comfort to their ſouls.*

I TAKE GOD the Father, to be my chiefeſt good and higheſt end.

I take God the Son, to be my prince and ſaviour.

I take God the Holy Ghoſt, to be my ſanctifier, teacher, guide and comforter.

I take the Word of God, to be my rule in all my actions.

And the People of God, to be my people in all conditions.

I do likewiſe devote and dedicate unto the Lord my whole ſelf, all I am, all I have, and all I can do.

And this I do deliberately, and, as far as I know my own heart, ſincerely, freely, and for ever more; depending always on the ſovereign grace of God, and merits of the Lord Jeſus Chriſt alone, for aſſiſtance and acceptance.

CHAP. IV.

Containing Eight wholeſome Cautions.

CAUTION I. *Of taking God's Name in vain.*

THIS is a ſin that ſome wicked children are addicted unto; to ſay, *O Lord, O God,* &c. in their common talk, upon every frivolous occaſion; but it is expreſly forbidden in the third commandment: The words of which command are theſe, *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.* Therefore be warned to take heed of this ſin.

He will not hold him guiltleſs: That is, He

will surely hold him *guilty*. To be held guilty before God, denotes two things.

1. To be under the curse of everlasting wrath: By taking God's name in vain, you deserve the wrath of the great and infinite God.

2. Guilt notes an obligation to wrath: taking God's name in vain, binds you over to the judgment of the great day. When thou comest to appear before God's tribunal, and it be demanded of thee, guilty or not guilty? this sin alone will prove you to be really guilty.

And certainly, however the breakers of this command may escape punishment here, yet they shall find there is a judgment.

CAUTION II. *Of vain, idle and naughty Words.*

THIS is another sin that children are addicted to, and are to be warned against. Mat. xii. 36. *That every idle word that men shall speak, they must give an account thereof in the day of judgment.* Do you believe, this child-

ren, and will you yet ſpeak idle words, vain words, naughty words? O have a care of this evil.

CAUTION III. *Of the Sin of Lying.*

THIS is another ſin that children are addicted unto, and are to be warned againſt. A lie is a ſpeaking an untruth wittingly and willingly, with a purpoſe to deceive. Of lies there are three ſorts, viz.

An officious lie.
A ſporting lie.
A pernicious lie.

1. An officious lie is that which is intended to prevent ſome danger, or to procure ſome good, either to ourſelves or neighbours. Thus Rahab lied. Joſh. ii. 4. And that woman mentioned in 2 Samuel, xvii. 20.

2. A ſporting lie, or lie in jeſt, is that which is made to make one merry, or to paſs away precious time.

3. A pernicious lie is that which is made for ſome evil, hurtful, dangerous intent againſt

our neighbour. All these sorts of lying are sinful.

A lying tongue is one of the things that are an abomination to the Lord, Prov. vi. 16, 17. *A proud look, a lying tongue*, &c. And again, Prov. xii. 22. *Lying lips are an abomination to the Lord.* And lying is the mark of the Devil's children, John. viii. 44. *Ye are of your father the Devil.—He abode not in the truth because there is no truth in him; when he speaketh a lie, he speaketh of his own; for he is a liar and the father of it.* Liars are reckoned among the grossest of sinners, and must go to the same Hell that they are going to. We are told, Rev. xxi. 8. *The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all LIARS, shall have their part in the lake which burneth with fire and brimstone.*

A liar is abhorred both of God and man; he is abhorred of God, as you were before told, *Lying lips are an abomination to the Lord*, Prov. xii. 22. He also is abhorred of man: David could not endure a liar in his sight. Psal. ci. 7.

He that worketh deceit, ſhall not dwell within my houſe: he that telleth lies ſhall not tarry in my ſight. It is ſaid of Pomponius, that he never uſed lying, neither could he with patience lend his ear to a liar. Tenendo was ſo ſtrict in judgment, that he cauſed an ax to be held over the witneſſes' head, to execute them out of hand, if they were taken in a falſhood. If one accuſtom himſelf to lying, he is ſcarce believed when he ſpeaks true. The Devil's breaſt (ſaith Luther) is very fruitful with lies. Auſtin hath a tractate about an officious lie: to tell a lie for no hurt, but for good (ſays he) we are not to do it, though it were to ſave all the world. Though ſome ſaints and holy ſervants of God have uſed the officious lie, as Rebecca and Jacob, Gen. xxvii. 18, 19. and Abraham, Gen. xx. 2. yet their faults were not recorded for our imitation, but for our caution.

CAUTION IV. *Of obſcene and wanton Speeches, filthy and laſcivious Songs and Ballads.*

THIS is another ſin that children are addicted to, and to be warned of: this is

a ſin that doth greatly corrupt youth. The apoſtle Paul cautions you againſt it, Eph. iv. 29. *Let no corrupt communication proceed out of your mouth.* And chap. v. 4. *Neither filthineſs, nor fooliſh talking, nor jeſting*, &c. Have a care of laſcivious ſpeeches, and unchaſte and wanton ſongs or ballads: take heed, children, of theſe things; for the practice of them will greatly debauch you: therefore you ſhould much rather improve your time in reading the bible, and other books of piety, which have a tendency to make you wiſe unto ſalvation.

CAUTION V. *Of profane and raſh Swearing.*

THIS is another vice whereunto young men are two much addicted; but expreſly forbidden by our Saviour, Mat. v. 34. *Swear not at all,* (*i. e.* profanely or raſhly) *but let your communication be yea, yea; nay, nay: for whatſoever is more than theſe, cometh of evil*; that is, of the Devil, that evil one. Have a care of ſwearing by faith, much more of ſwearing by the name of GOD.

CAUTION VI. *Of profaning the Sabbath-day.*

SAbbath-breaking is another ſin which children are two generally prone unto. The fourth commandment is, *Remember the Sabbath-day, to keep it holy.* But how contrary hereto is the practice of very many children and elder perſons too? Oh! then have a care of playing upon the Lord's-day, which is the Chriſtian's Sabbath-day; but do you ſpend the whole day in religious exerciſes. That famous judge, ſir Matthew Hale, who, in a letter to his children, in which he gives them directions for the ſanctification of the Lord's-day, ſays, That he often found that the due obſervation of the duty of this day had ever joined to it a bleſſing on the reſt of his time; and the week ſo began, was bleſſed and proſperous to him: but if on the other ſide, he had been negligent in the duties of this day, the reſt of the week was unhappy; ſo that he could eaſily make an eſtimate of his ſucceſſes, by the manner of his paſſing this day: and

this (ſays he) I do not write lightly, or inconſiderately, but upon long and ſound obſervation and experience.

A late writer tells us, that a friend of his, obſerving a woman expoſing fruit to ſale on the Lord's-day, adviſed her to leave that practice, and to attend the public worſhip, and to ſerve God on his day. The woman replied, that ſhe took more money on the Lord's-day than on any day of the week; and that ſhe could not live, if ſhe did not do thus. To whom it was replied, If you leave off this practice, and keep the Lord's-day holy, attending the publick Worſhip; and when you come home, ſpend the time in reading the ſcripture, and in prayer to God and praiſing him for his mercies, God will ſend a bleſſing on your labours on the reſt of the week, which you cannot expect ſo long as you make a market of his Sabbath. The woman hearkened to his advice, and ſome time after thanked him for it; ſaying, ſhe found his words true; for ever ſince ſhe kept the Sabbath-day, ſhe ſold more on Mondays and Tueſdays than ſhe uſed

to do all the week before. But there are greater things to be obtained, by obſerving this holy day, than temporal bleſſings, viz. ſpiritual and eternal bleſſings.

And conſider alſo the judgments which have overtook thoſe who have profaned that day: one ſpeaks of fourteen young perſons, who, on the Lord's-day, in the winter time, would go to play at foot-ball on the ice; but that broke under them, and they were all drowned. It is reported that two young men, belonging to New-England, would be ſo profane as to ride a race on the Lord's-day; but when they were on their horſes' backs, God ſmote them with a ſtrange kind of palſey, of which they both died, after they had been for ſeveral months in a very miſerable condition. But Sabbath-breakers expoſe themſelves to that which is worſe than any temporal judgments, viz. to ſpiritual and eternal judgments.

CAUTION VII. *Of Stealing.*

THIS is another ſin which ſome children are prone unto; though it is forbidden

in the eighth commandment. The eighth commandment is, *Thou ſhalt not ſteal.* To ſteal, is to take that which is another's without their leave. Oh! children, be cautioned againſt the ſin of ſtealing: ſteal not the value of a pin from any one, eſpecially from your parents or maſters, for to ſteal from them is a great ſin. A thief is reckoned among thoſe ſinners that ſhall be ſhut out of heaven, 1 Cor. vi. 9.—*Know ye not, that the unrighteous ſhall not inherit the kingdom of God. Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, (i. e. ſelf polluters) nor abuſers of themſelves with mankind, nor* THIEVES, (who are placed in the middle of thoſe ungodly ones, as if they were the worſt of them all) *nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.*

CAUTION VIII. *Diſobedience to Parents.*

DIſobedience to parents is another ſin too common among children, and indeed it is a great ſin. Obedience to parents is that which is expreſly required of children in the

fifth commandment, which is, *Honour thy father and thy mother.* But alas, how many children do violate this great commandment! Disobedience to parents is so foul a sin, as that it is put into the black catalogue, Rom. i. 29, 30, 31. *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventers of evil things.* DISOBEDIENT *to* PARENTS, *covenant breakers, without natural affection, implacable, unmerciful.* Many that have come to an untimely death, and that both in the days of old, and in our days, in the land of our forefathers' sepulchres, and in the land where we have lived (when the terrors of death have been upon them, and they just ready to launch out into an awful eternity) bitterly lamented and very much bewailed that God-provoking sin, viz. *Disobedience to their parents.* Let children take heed they be not found among such: but let them always remember these words, Eph. vi. 1. *Children, obey your parents in the Lord; for this is right.*

CHAP. V.

Containing Ten ſhort Exhortations.

1 LET thy thoughts be divine, awful and godly.

2 Let thy talk be little, honeſt and true.

3 Let thy works be juſt, holy & charitable.

4 Let thy manners be grave, courteous and cheerful.

5 Let thy diet be temperate, convenient and frugal.

6 Let thy apparel be grave, neat & comely.

7 Let thy will be humble, obedient & ready.

8 Let thy prayers be devout, often & fervent.

9 Let thy recreations be lawful, brief and ſeldom.

10 Let thy meditations be of death, judgment and eternity.

CHAP. VI.

I. *Good Thoughts for little Children, viz. to conſider their Baptiſm to improve it: And remember God's Commandments to obſerve them.*

I Was baptiz'd unto the Lord,
Who Father, Son and Spirit is,

I muſt fear God, and mind his word,
And look to Chriſt for happineſs.
The God of Heaven did make me,
That I to him ſhould ſubject be,
The Son of God is man become,
That he to God might bring man home.
If I believe in Jeſus Chriſt,
Then I ſhall be forever bleſt;
But if I ſlight that Saviour kind,
My miſery will never end.

THE living God I muſt adore,
As he requires, him come before,
His holy name take not in vain,
His holy day never prophane,
To all ſuperiors, honour give,
Take care, that neighbours well may live,
Keep clear from all unchaſtity,
Refrain from all diſhoneſty,
That all my ſpeech be truth, take heed,
All ſhews of diſcontentment dread.

Beg pardoning grace for all ſins paſt,
Truſt Chriſt, my ſoul, to ſave at laſt.

Or thus the Commandments may be Verſified.

I. HAVE thou no other Gods but me.
II. Unto no image bow thy knee.
III. Take not the name of God in vain.
IV. Do not the Sabbath-Day profane.
V. Honour thy Father, Mother too.
VI. Take heed that thou no murder do.
VII. From whoredom keep thy body clean.
VIII. Steal not, although thy ſtate be mean.
IX. Bear not falſe witneſs: ſhun that blot.
X. What is thy neighbour's, covet not.

Theſe are the laws which God did give:
Keep them by faith in Chriſt, and live.

An Alphabet of uſeful Copies.

ATTEND *the advice of the old and the wiſe.*
Be not angry nor fret, but forgive and forget.
Can'ſt thou think it no ill, to pilfer and ſteal!
Do the thing thou art bid, nor be ſullen when chid.
Envy none for their wealth, their honour, or health.
Fear, worſhip and love, the great God above.

Grow quiet and easy, when boys strive to teaze thee.
Honour father and mother, love sister and brother.
It is dangerous folly, to jest with things holy.
Keep thy book without blot, & cloaths without spot.
Let thy hand do no wrong, nor backbite with thy tongue.
Make haste to obey, nor dispute nor delay.
Never stay within hearing of cursing and swearing.
Offer God all the prime of thy strength and thy time.
Provoke not the poor, though he lies at thy door.
Quash all evil thoughts, and mourn for thy faults.
Rule carefully thy life, keeping free from all strife.
Shun the wicked & rude, but converse with the good.
Transgress not the rule, at home or at school.
Vie still with the best, and excel all the rest.
When boys are at play, let them mind what they say.
X is such a letter, spoils my verse and my metre.
Yield a little for peace, and let quarrelling cease.
Zeal and charity join'd, make men pious and kind.

The LORD's Prayer.

OUR Father which art in heaven, hallowed be thy name. Thy kingdom come; thy will be done in earth as it is in

heaven; give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, the power and the glory, for ever. AMEN.

The CREED, or Chriſtian Belief.

I Believe in God the Father, Almighty Maker of heaven and earth; and in Jeſus Chriſt, his only Son, our Lord, who was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried; he deſcended into hell, the third day he aroſe again from the dead; he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge both the quick and the dead. I believe in the Holy Ghoſt, the holy catholic church, the communion of ſaints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. AMEN.

A Prayer for Wiſdom and Knowledge, to be ſaid by a Child when going to School; or at any other Time.

O Almighty God and merciful Father, maker of heaven and earth, who of thy free liberality giveſt wiſdom abundantly to all, who with faith and full aſſurance aſk it of thee—beautify and enlarge, by the light of thy heavenly grace, the capacity of my mind; with which, and all the powers of nature thou haſt poured into me, I may not only underſtand thoſe things which may effectually bring me to the knowledge of thee, and the Lord Jeſus our Saviour; but alſo with my whole heart and will, conſtantly follow the ſame, and receive daily increaſe through thy bountiful goodneſs towards me, as well in a good life, as in doctrine; ſo that thou, who workeſt all things in all creatures, mayeſt make thy gracious benefits ſhine in me, to the endleſs glory and honour of thine immortal Majeſty. AMEN.

A Morning Prayer for a Child.

O Lord our heavenly Father, almighty and everlasting God, who hast safely brought me to the beginning of this day, defend me in the same with thy mighty power. Direct me in all my laudable and praise-worthy undertakings for the best, and bless me in them. Enlighten my understanding, strengthen my memory, sanctify my heart, and guide me in my life. Let the duties of this day be cheerfully undergone by me; and give me grace so to apply myself to my learning, that I may be obedient to those who have the care of my education; to behave myself soberly, and with good manners to every one; and that I may lead an innocent and inoffensive life. Lord protect and defend all my relations and friends; and grant that none of us may fall into any kind of danger; but let all our doings be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, for ever and ever. AMEN.

An Evening Prayer for a Child.

O Lord God Almighty, by whoſe providence I have been preſerved this day from all dangers, that might have befallen me, I humbly beſeech thee, to continue thy watchful providence over me this night. Let my guardian angels defend me from all the perils and dangers of it; and from all aſſaults of my ſpiritual enemies. And do thou, who art always more ready to hear than I am to pray, and art wont to give more than either I deſire or deſerve, pour down upon me the abundance of thy mercy, forgiving me thoſe things whereof my conſcience is afraid, and giving me thoſe good things which I am not worthy to aſk: Graft in my heart the love of thy name, increaſe in me true religion; nouriſh me with all goodneſs, and of thy great mercy keep me in the ſame. And grant, O Lord, that I may ſo faithfully ſerve thee in this life, that I fail not finally to attain thy heavenly promiſes, which exceed all that I can deſire, through Jeſus Chriſt our Lord. AMEN.

The CHILD's Complaint.

From Dr. WATTS's *Divine Songs.*

I.

WHY ſhould I love my ſport ſo well,
So conſtant at my play?
And loſe the thoughts of Heaven and Hell?
And then forget to pray?

II.

What do I read my Bible for,
But, Lord, to learn thy will?
And ſhall I daily know thee more,
And leſs obey thee ſtill?

III.

How ſenſeleſs is my heart, and wild!
How vain are all my thoughts!
Pity the weakneſs of a child,
And pardon all my faults.

IV.

Make me thy heavenly voice to hear,
And let me love to pray,
Since God will lend a gracious ear
To what a child can ſay.