



THE SCHOOL

OF

GOOD MANNERS.

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



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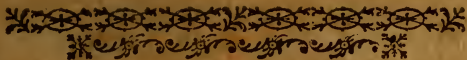
T H E

P R E F A C E.

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 befriended 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.



C H A P. 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 meetinghouse.

1 **D**ECENTLY 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 **M**A K E 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 fullness, 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 **C**OME 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 fittest 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 cheeks ; 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 fauced 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 **E**NTER 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 writing in company, unless there be necessity, and 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 **A**Mong 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 fittest, 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 Whenthy 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

a question the truth of it : if he tell it not right, 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 countenance as though thou didst not hear it.

19 Boast not in discourse of thine own wits or doings.

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

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

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

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

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

25 Use not any contemptuous or reproachful language to any person, though very mean or inferior.

26 Be not over earnest in talking to justify and 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 **B**OW 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, peaccable and filent : Much lefs 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 **G**O 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 **A**S 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

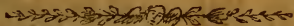
may prompt or tempt you to be other than faithful, obedient and good citizens.

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.



C H A P. III.

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

I. *Good Advice to Children.*

I 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 seriousness, 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.



C H A P. 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 expressly 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 falsehood. 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 too much addicted ; but expressly 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 too 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 overtaken 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 expressly 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, inventors 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.*

C H A P. V.

Containing Ten short Exhortations.

- 1 **L**ET 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, judg-
ment and eternity.

C H A P. VI.

- I. *Good Thoughts for little Children, viz. to
consider their Baptism to improve it : And re-
member 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. **H**AVE thou no other Gods but me.
- II. **H**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 L O R D's Prayer.

OUR Father which art in heaven, hal-
 lowed 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 under-
stand 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 gra-
cious 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.



