

T H E
PLAIN PLANTER'S
FAMILY ASSISTANT;
Containing as
A D D R E S S

T O
Husbands and Wives, Chil-
dren and Servants;

With some **HELPS** for **INSTRUCTION**
by **CATECHISMS**; and **EXAMPLES** of
DEVOTION for Families:

With a brief **PARAPHRASE** on the **LORD'S**
PRAYER.

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W I L M I N G T O N,

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P R E F A C E.

A SHORT preface is necessary.—At a time when the state of our public affairs engages the anxious attention of the whole continent; and when complaints and disorders arise, on account of debts and taxes; I judged it a duty I owed my country, briefly to set before my fellow-citizens their comparative happiness; and if possible reconcile them to their own advantageous situation. How must our virtuous rulers feel, who employ all their powers for the interest and honor of their country, to be requited with discontent and ingratitude? And what encouragement has divine providence to continue or increase our happiness, if we are disobedient and unthankful? If at so early a period of our political existence, we are arrived at an awful resemblance to those nations whose vices and luxury have brought on them old age and decrepitude, and are hastening their dissolution; we must not expect that our infancy can preserve us from their fate. The *Babylonish* empire took its rise, attained its glory and splendor; and by the weight of its own crimes, fell into final ruin; and all within less than a single century. In vain does the curious traveller enquire, Where stood *Babylon*, the glory of the *Chaldees*' excellency? though it never had its equal under the sun.

O my country-men! *Righteousness exalteth a nation; but sin is a reproach to any people.* The worst foe a country has, is that inhabitant who does the most evil, and the least good; and the best friend of a nation, is he who does the most good, and prevents the most evil.

In the Address to husbands and wives, children and servants, my aim was to be honest and pertinent. A man who knows he can do nothing well, is not surprized at discovering his own deficiencies in every paragraph. But if I have traced, to their proper sources, some of our most dangerous and prevalent vices, viz. The profaneness and infidelity of our youth; and the heinous, and universal sin of Sabbath-breaking; may it excite a suitable emulation in all, to arise

and only the proper remedy : For *America* is infamous for that vice, as the *Sybarites* were for effeminacy ; the *Cretans* for lying ; or the *Germans* for drunkenness. The means prescribed in the address, might go far towards the cure of this national evil. But alas ! How discouraging the prospect ; when at the houses of many professors, you cannot enjoy five minutes on that day for reading, devotion, or conversation, without being disturbed and interrupted with the noise and play of children of all sizes and colours, within doors or without. O professors ! the cure must begin with you. Sinners will not attempt it. Hypocrites will tire and faint. If the green be barren, what can be expected from the dry ? And if the seed of the godly are as uncultivated, as the offspring of sinners, what shall the next generation be ?

I expected to find the composition of original chatechisms a work of difficulty, and was not deceived. Some may judge them too long ; while others can mention important truths that are wholly omitted. The length of some of the answers is a real objection, which I know not how to remedy but by the assistance that 1st. 2d. 3d. &c. may afford, unless I had left out some necessary parts of the answer ; or had divided it into a number of questions, proposed in nearly the same words. Such as they are, I commit to God's blessing, and to an indulgent public. If my *Plain Planter*, and his family, discover in them a number of important questions asked, and answered with any propriety, may he and his profit by them, and know the truth as it is in JESUS. I am well satisfied, that a youth, of any memory and application, may be able, in one month, to answer every question in this catechism, by spending half an hour daily upon it ; and I flatter myself it will richly reward his pains. He will not only have a little treasure of useful knowledge, for enlightening his mind, and regulating his practice ; but as far as he can trust to their orthodoxy, may be able, by them, to judge of the truth or falsehood of doctrines when he hears them. Shall *American* youth despair of committing to memory, a little system of religious knowledge, when an actor on the stage shall retain, and with accuracy pronounce, a large part of fifty different plays ? And if the memory is so weak, that it cannot retain the whole ; yet the very attempt will imprint the substance of the answer on the mind. In composing the Negroes catechism, I had fresh proofs of my own incapacity

to make truth plain to the meanest understanding ; and yet I hope there is nothing but what they can comprehend, it frequently inculcated. That little composition is not so peculiarly appropriated to Negroes, but that it may properly enough be learned by whites, as an additional introduction to the youth's catechism. The world will consider these compositions, so far from being intended to supersede the Assembly's catechism, that I would have them considered as an introduction to it. For that little system of divinity contains a greater variety of divine truths than the longest of mine ; though I handle some subjects more largely than it does.

In the prayers, I have studied the utmost plainness, in imitation of the language of worshippers given us by inspiration. Nothing can more strongly indicate human pride, or consist less with the spirit of a humble worshipper, than a studied eloquence in our addresses to God. I have laboured to avoid such odious bombast on the one hand, and a slovenly disregard to elegant plainness on the other. And I bless God, upon viewing them, that I was lead to mix so much of the divine oracles with them, perhaps not so few as twenty sentences of holy writ, in each prayer. No language, like that of inspiration, can equally affect the human heart, animate devotion, or, perhaps, find acceptance with God. Thus far have I laboured for your good :—now, my dear reader, comes your part. What I have been often applied to do for particular families, is here done for the common benefit. No longer can you plead your incapacity to lead the devotion of your families. You are left without excuse, if you longer neglect the very important duty of family religion. One of these prayers can be distinctly pronounced in about seven minutes. To read a moderate chapter, and sing four or five stanzas of a psalm or hymn, will employ about ten or twelve minutes more. If this be really too much to devote to the service of God in your houses twice a day, you must tell your maker and judge at last, that you was a man so given up to the world, that you had not time nor heart for religion ; and satan himself cannot bring a worse charge against you.

As to the short paraphrase on the Lord's prayer, I would observe, that this portion of sacred writ, claims the pre-eminence, in the social worship of christians, whether considered as a model, to be literally followed, or as a general direction for devotion. But either way, I fear it is more
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used than understood; and this part of devotion, which requires closer attention, and greater steadiness of thought than, perhaps, any thing we ever attempted, there is reason to apprehend is worse performed than any other part of divine worship. The paraphrase, will in some measure, shew its vast extent, and comprehensiveness. I beg leave to make a few observations. 1. This prayer is intended for social worship; as all the pronouns are plural, and cannot properly be said by one alone. 2. It is a family prayer, taught by Christ to his household the apostles, and to be daily presented, if we daily need our bread. 3. It is a trial, and test of character, and requires true piety in those who use it, of which every sentence is a proof. 4. CHRIST dictated this prayer, before he taught his church to pray in HIS NAME. In this respect, therefore, it is an imperfect model for christian worship since that command was given. 5. This prayer should be pronounced with a slow solemnity, that the worshippers may include as much of the matter it contains in their mind as possible. 6. The improper word *which*, in the first sentence, as it makes Almighty of the neuter gender, I have changed into the proper pronoun *who*, agreeable to all our ideas of the supreme being, and to the well known sense of the Greek article *ho*, in this very place. How so many learned men as translated the Bible, came to be so careless of grammar, as to make God, angels and men, of the neuter gender, so often as they have, is hard to account for. In the third of Luke, the English reader must pronounce *which*, for *who*, about sixty times in fourteen verses. Let all grammarians, at least, read their Bibles with propriety. A little care and attention will render it easy and natural. I know a man who has read thus these twenty years, and, perhaps, has not missed the proper pronoun thrice in that space of time. 7. I have followed the true and emphatical reading, in the fifth petition, *debts*, and *debtors*, as every scholar knows to be the exact and literal sense of our Saviour's words, instead of the comparatively trifling, and unemphatical words, *trespass*, and *trespassers*. How they found their way into that prayer in the prayer book, I never could conjecture.—I commit my book and reader to God's blessing. Farewel.

T O

HEADS of FAMILIES.

My Friends and Brethren,

I CONSIDER the station in which Providence has placed you, as one of the most important in life. I consider you as either a husband, a father, a master ; or as all these in one ; and he who acts these several parts well, *hath purchased to himself a good degree*, and is one of the most useful members of civil society. A family is a little community within itself ; of which smaller bodies, states and kingdoms are composed. Out of your families are to arise the future citizens of these States. Cast back your eyes to the *American revolution*. Never forget the wonders God hath wrought for your country. The acknowledged *independence of America*, is an event that engages the eager attention of all *Christianity*. It has, to a vast extent of continent, secured those civil and religious liberties, which are unknown in any other part of the globe. For you are thereby, not only delivered from the tyranny of kings, the rapacity of courtiers, and the dominion of lords spiritual and temporal ; but you can elect or be elected into any office of your country. *You* make the laws by which you are governed ; and *you* only, have a negative on those laws, if they are found inconvenient. Your *religious* liberties are still more surprizing. Here, *The Lord hath created a new thing in the earth*. You have the honour to possess that soil, and breathe that air, where legislators have, for the first time, declared, that they have nothing to do with religion but to protect its professors ; and that God alone is the Lord of conscience. This was always true, and always plead by suffering christians. But kings, princes, law-givers, popes, and lord-bishops, *combined against the Lord and against his Anointed* ; and to this hour deny it all the world over. O my country-men ! If you are not the most thankful people under heaven, you are, of all men, the most *inexcusable* ; and betray your *ignorance*

since of the state of mankind in all other nations. Britain is confessedly the most friendly to human liberty of any kingdom on earth: Yet in that favoured land, not one man in many hundreds, has a vote in their elections for commons. Their national debt overwhelms the imagination: to pay the interest of which, and supply the national expence in time of peace, requires fifteen millions sterling; and renders their taxes enormous, when about eight millions of inhabitants are to pay it yearly, or ruin and bankruptcy await them. The tenth of every thing their fields produce, goes to support the clergy of the established church; no distinction being made betwixt the field of the church-man, and the dissenter. Almost every thing they eat, drink and wear, is taxed. They pay for liberty to ride the road, and for the light of heaven that shines through their windows. There the Test Act rear its impious head, and reigns in defiance of all the laws of holiness. I shall risk my reputation with my *Plain Planter*, when I acquaint him, that above an hundred years ago, in the reign of Charles II. who lived a libertine, and died a papist, the English parliament, with a professed design to keep *Roman-catholics* out of office, passed an act, enjoining all who should bear any office, civil or military, to receive the sacrament of the Lord's supper, in the church of England, before they could act in their office. This degrades one of the most solemn rites of the christian religion, to an engine of state; and prostitutes this holy ordinance of CHRIST, enjoined on his followers, *in remembrance of him*, to the abuse of every powdered fop, and graceless infidel, who can, by favour or purchase, procure a commission in the army, the navy, excise, customs, &c.

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* To give the *Plain Planter* some idea of the annual expences, and national debt of Britain, I would observe, that a pint of melted gold will weigh about nineteen pounds and an half. Let us suppose a pint of guineas to weigh 15 or 16 pounds, and to be in value £. 1000 sterling. Sixty-four thousand pounds, then, will make a bushel of guineas. Now if you divide 15 millions, the annual tax, by 64000, it quotients 234 bushels of gold, or about 11 or 12 tobacco hogheads full of guineas, for their annual expence in time of peace. And if you suppose the collection made in silver, the bulk will be about twenty times as great. It is easy to apply this calculation to the whole national debt, which is about 250 millions, and would fill 199 hogheads of gold; and nearly 4000 of silver.

In the magistracy, from the lord chancellor to the under sheriff, they shall all thus qualify. When the office of mayor, sheriff, alderman, &c. comes in course to a disseater, he shall comply with this act, in defiance of conscience, or shall pay a heavy fine for delinquency. This act has stood all former and latter attempts of men of decency and generous spirits, to have it blotted from the *English* code. *Imprisonment for debt*, is only an impeachment of *British*, (and, alas! I may add of *American*) justice and humanity. But the Test Act insults heaven itself, "and laughs at gods and men." High-church bishops and a tory parliament, prop up their idol, at a time when the popish sovereigns of *Germany*, *France*, and even of *Spain*, have given some noble proofs of liberality of sentiment.

If this be a true draught of some of the features of the freest kingdom in *Europe*, what a shocking picture must other nations exhibit? Could you travel through *Portugal*, *Spain*, *France*, *Italy*, *Germany*, *Poland* and *Russia*, how would you long for an angel's wing to bear you to *America*, the only residence of liberty, and hide you from such complicated scenes of wretchedness, as would every where strike your eyes. Should you take *England* in your way, you would then be in a country, where the names so dear to your hearts, your *Franklins*, your *Washingtons*, your *Hancocks*, your *Adamses*, *Henrys*, *Dickinsons*, *Paynes*, *Jeffersons*, and many others, whose wisdom and valour God made use of for the salvation of your country—in *England*, I say, those names, so venerable with you, would not be permitted to fill the meanest office, unless they would divest themselves of honour and conscience, and make religion a ladder to preferment.

Your country, indeed, labours under the weight of a foreign and domestic debt; and heavier taxes must ensue, than could befall you, before you was an independent nation: yet still, by comparison with the two most flourishing kingdoms in *Europe*, viz. *France* and *England*, the balance of happiness turns in your favour. For although you have not their trade, nor numbers, yet your national debt is, to theirs, scarcely in the proportion of one to thirty. Remember, that seven years ago, you would gladly have agreed, not to be a shilling richer at the end of twenty years on condition your country could enjoy peace, liberty and independence; and that in those twenty years, you could pay off your whole national debt, and leave your children the

the sons and daughters of **FREE AMERICA**. Divine providence granted your wishes sooner and more amply than you dared to expect. *America* was declared a free and independent nation, by all the powers on earth. And this country, at its first existence, owes a two-fold debt: The first of gratitude and praise to God, to be paid with every morning light and evening shades, for the wonders he hath wrought for you and your country. The second a national debt, to be sunk by taxes, for all the expences of a seven years war, particularly for clothing, pay, arms, ammunition, and provisions, furnished to our brave officers and hardy soldiers during the conflict; in which they had to oppose generals bred in the military school, and armies greatly their superiours in discipline, and all the apparatus of war. These debts are acknowledged on all hands to be justly due. Good manners, we say, is one of the cheapest and most commendable things a man can carry about with him. This is eminently true, of gratitude to God. The payment of this debt, does not depend on kindly seasons, and plentiful crops. A thankful sense of divine goodness, and a tongue to express it, though it pays not the debt, is yet all that God requires. Your *great Creditor*, your *own heart*, your family and friends, know how you acquit yourself, in paying this debt. If it stands in full force against you, *sin lies at your door*. And you ought to be ashamed of future expectations, if you requite past kindnesses with ingratitude. Your taxes are a debt you owe for your protection, and for your rights as citizens: but it requires the united wisdom and authority of your country to secure the payment of it. The public debts of your country are as justly due, as those you owe by private bargain. Every pound you discharge, is so much put out at interest for your posterity; who must otherways pay a larger sum at any future day, and the longer it is deferred, the heavier it must fall. If Christians are commanded to pay their taxes, with chearful readiness, to those pagan princes who ruled the earth when the *New Testament* was written; though most of them were monsters of lust and cruelty, and would waste at a single entertainment the taxes of a whole province—will you, my friends, grudge to pay your proportion of the national expence, when you know it is applied by the men of your own choice, to the sinking of the public debt; the support of government among you; and to maintain the credit of your country? You have fewer temptations to hunt after riches

riches than formerly. The purchase of slaves is now no object with wise Americans. Virtuous republicans aim not at great wealth, but at a decent competency, acquired by the union of industry and frugality. We have no kings companions among us; no lords or princes, to own half a county, and to let out their lands at high rents to a thousand drudges. You generally possess farms, from the cultivation, preservation, and improvement of which you are to draw what you eat and drink; and if you are what I wish you, far the greatest part of your clothing. What you can raise for exportation, will be sufficient to pay your proportion of the national debt, and procure you some necessary articles which your farms will not produce.

But my dear friends, though I earnestly wish you that moderate competency, unincumbered with riches, which has been the aim of the wise and virtuous in all ages; yet I am still more solicitous respecting your happiness as candidates for eternity, than as citizens of *America*. You are the inhabitants of the happiest country under heaven, could you resist the temptation of riches; and avoid debts and foreign frippery—but are you securing *a better country, that is an heavenly?* Come, my beloved country-men; a friend of yours is come to enquire after your spiritual health, and religious prosperity; and you must allow him to be as particular as the prophet of old—*Is it well with thee? Is it well with thy wife? Is it well with thy children? Is it well with thy servants?*

1. *Is it well with thyself?* Thou hast a dwelling in this land of liberty; but hast thou secured a residence in *the house not made with hands?* Thou ownest a farm within these states; but art thou not like the sons of *Reuben and Gad*, so captivated with the balsam groves of *Gilead*, the pools of *Heshbon*, and the rich pastures of *Basan*, that thou hast no lot in the promised land beyond the flood? It may be thou hast a balance in thy favour, when thou settlest accounts with mankind; but God *the judge of all*, has a private account against thee of ten thousand talents. If of silver, it is between four and five millions sterling; if of gold, it is more than seventy. To this enormous sum does he compare thy sins, who only knows the evil of them, Thou hast, and deserveest the character of an honest man; an obliging neighbour; a useful member of society; the poor man's friend, and no man's foe. Well, Sir, thou art just fit to live *in this world*: such worthy members
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does human society need, for its support and ornament, and *America* owns you for a son—but, my fellow-immortal, thou mayest be as unfit for the society and employments of heaven, as thou art to preside at a college, head an army, or rule a kingdom. The enjoyments of that world, may be as disgusting to you, as a well-furnished table to a stomach sick unto death; and you may be found at last wholly a man of this world, and totally unqualified for a better. If temporal death put an end to your whole existence, your present character, as a worthy member of civil society, would be your highest praise. But you expect to out-live sun, moon and stars; and you know your own interest calls on you to be fit for that station which God hath promised, and good men look for, when they die. To be a *man of the world*, can no more qualify us for the heavenly state, than spending our youth at the plough could qualify us to teach law, physic or divinity. Until you can prove, then, That to pay your public and private debts, is *rendering to God the glory due unto his name*—That to cultivate your field is *to work out your own salvation*—That to fill your barns with plenty, is *to lay up treasure in heaven*—That to love your country, family, friends and neighbours, is *to love the Lord your God with all your heart*—That to do no harm, is doing all the good you can—That to teach your son to keep accounts, is *to number your days*—To teach your daughter to spin, weave and make up, is to secure *the wedding garment*—That to see your family early at work, is *paying your morning sacrifice* to God with them; and following them to the field, is *praying to your FATHER who seeth in secret*—That to close the day as you began it, and no devotion among you, is to *pray without ceasing*—And that to enjoy your fortune with credit and liberality, is to *deny yourself, take up your cross, and follow JESUS CHRIST*: Until, I say, you can prove that the *one* of these is the *other*, you must never believe that the man of the world is the man of God; or that creditably to fill our station on earth, certainly fits us for *the glory that shall be revealed*. It may be then, my friend, that it is *not well with thee*; and that thou art fit for no world but this. Thy first care, then, thy great concern, is to be on terms of friendship with thy Maker, and on sure grounds for eternity. Death and judgment will discover to you, that to be a man of the world, and a man of God, are vastly different things. That the *friendship of the world, is enmity with God*; and if *any man love the world, the love of the Father is not in him*.
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The *one thing needful* for thee, then, is personal piety; the power of religion on thy heart; the temper of heaven in thy soul; and the practice of godliness in thy whole deportment. If thou wouldst not sink forever, be now on *the rock of ages*. If thou wouldst be safe, be in the hands of CHRIST. If thou wouldst be a son of heaven, be *born again*. If thou wouldst be in the way to heaven, enter on it through *the strait gate*: and if thou wouldst go *through the gates into the city* at last, it must be by self-denial, and *following Jesus in the way*. Before you either eat or sleep, set to work, and try what God may do for you. And as you are pleading for more than life, you must not give up your suit: **YOU MUST SEEK, TILL YOU FIND.** Read on your knees the parable of the widow and the unjust judge, Luke xviii. 2—8; and if you would prevail with God, you must persist as she does, till you obtain the blessing. See this importunate spirit illustrated in another widow, Matthew xv. 22—28. With our Lord's proper titles in her mouth, she cries to him for mercy. He seems to take no notice of her. The disciples intercede for her. He tells them, he was sent to work miracles only for the *Jews*. The poor woman is not discouraged; she breaks through the company, and falls at his feet with a *Lord help me*. He calls her a Gentile dog, that had no right to the bread of God's children. The humble creature acknowledges her character and unworthiness; but begs a dog's portion, a crumb under the children's table. Having exercised her patience thus far, and given her faith full scope to display itself, the glory of Jesus breaks in upon her with these transporting words, *O woman, great is thy faith! Be it unto thee even as thou wilt.* Get thou, my friend, the spirit of importunate widows; wrestling *Jacobs*; penitent *Ephraims*; humble publicans, and praying *Sauls*; and resolve not to leave the place without a blessing. And if thou attainest to this, Jesus will also say to thee, *Be it unto thee even as thou wilt.* Then it shall be *well with thee* indeed: thou shalt be a penitent, a believer, a true convert, and a son of God. Thou shalt glorify him on earth, and enjoy him through all eternity. This brings on the second question.

2. *Is it well with thy wife?* She is the woman of thy choice, whom thou hast singled out from all the daughters of thy people. She preferred thee to all others; forsook her natural relations for thy sake; put herself under thy care and protection; and entered with thee the nearest and dearest relation upon earth. She is the painful mother, and

careful nurse of thy children. Is it thy constant endeavour to promote her happiness? Do *her two breasts always delight thee*? Is she indeed, thy *other-self*, and dear to thy heart as the blood that flows there? Darest thou utter one harsh sentence, or wear a frown, when *that form* appears? Look on her again: her very weakness is amiable. That is the feeble vine, which demands you, the stronger tree, for its support; and it richly repays thee, with its shade and its fruit. American wives are worthy of double honour, with all men of sense and reflection. They nobly gave up husbands and sons, to go forth in defence of their country. And while the whole weight of care at home, lay on their weak hands, by their national virtue, and amazing industry, they convinced the world, for seven years together, that foreign trade is not essential to the subsistence of *America*. Those grey hairs are as lovely as they are honourable. Canst thou reckon up the labours of those two hands? Numbers were not made for that purpose. My sister; my daughter; *how is it with thee*? Art thou indeed what my fond wishes suppose thee? Can *the heart of thy husband safely trust in thee*? Art thou indeed, *an help meet for him*? Can he lean his honour, fortune, and reputation, on thy faithful bosom? When treated with contempt or insult-abroad, can he return home, and find his world in thee? Does thy winning sweetness smooth the rugged parts of his disposition? And dost thou smile, or weep down the rising storm? Thy husband, I must hope, takes especial care, that children and servants shall pay thee all possible respect and obedience. Thou art therefore every creature's friend; and the powerful bond that binds the whole family together, with the golden chain of love. Be then thy principal ornament, *a meek and quiet spirit*; and let thy benevolence stand as a reproach on those daughters of fury, whom we should conjecture to be women only by the female dress, the smooth face, and the shrill voice. Wretched the man who calls her wife! He wedded a iamb; she became a tigress in his bosom. He hoped for a sweet companion through life, to share all its pleasures, and all its cares with him. But she is a grief to his heart; thunder to his ears; a tyrant to his servants, and ruin to his children, by excessive severity, or partial indulgence. But I hope my picture has few originals; and I return with pleasure to the more amiable character of the most amiable sex, as I have long considered you. Your softness and delicacy are a constant check on the rougher temper of the

the other sex ; who, without this restraint, would degenerate into brutal savages. To your abhorrence of vice and cruelty, it is chiefly to be ascribed, that men are not more vicious, and more cruel. And to conciliate your favour, and recommend themselves to your approbation, is the motive and source of perhaps half the good, the brave and generous actions of mankind. The good you do then, and the good you are the occasion of being done ; with the evils which you prevent, preserve on earth a large proportion of the virtue it possesses. The happy man who calls you wise, feels his heart often saying, what your modesty forbids his tongue to utter. *Many daughters have done virtuously, but thou excellest them all.* Thou art then, my sister, a worthy daughter of *America*, and a woman fit to live in *this world*. —But permit your friend and admirer to ask, How is it with thee *for eternity*? Thou hast, I hope a loving husband on earth ; but is *thy Maker thy husband*? Art thou married to the Lord Jesus, the glorious bride-groom of his church and people? Pause—and ask, whether his transcendent worth has won your heart ; and whether you have given as cheerful a consent to be his faithful spouse, as you did to the man in whose bosom you lie? I know your sex are tempted to trust to that sweetness of temper you often possess. But I pray you remember, that is not a *heavenly* temper. Your greatest danger, however, arises from the trust you have in your being innocent of many crimes, into which many of our sex fall. On what a broken reed are you leaning for eternity! As if exemption from crimes was that life of *holiness*, without which none shall see the Lord. Thou couldst not survive the guilt of prostituting thy body to the adulterer. But dost thou not know, that *the body is for the Lord, and the Lord for the body*? Thou darést not take the name of the Lord thy God in vain ; nor talk the language of hell, like the sons of perdition. But dost thou glorify, worship and adore, *that great and dreadful name, The Lord thy God*? Nothing could induce thee to drink to intoxication : but dost thou daily ask of Jesus, and is he giving to drink of the well of the water of life? Thou wouldst not bruise the face, wound the skin, or tear the clothes of thy female acquaintance : but art thou fighting *the good fight of faith*, against *the sins of the flesh, the lusts of the eye, and the pride of life*? Thou art a daughter of *Eve*, and exactly in the same circumstances to which her fall and apostacy reduced herself : to
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the loss of her true glory and innocence ; exclusion from the tree of life ; expulsion from paradise ; and the curse of God upon her, and all she should conceive ; unless He who was preached to her, as the *Seed of the woman*, shall restore her and you to your lost station ; and produce in you a divine life. O my dear creatures ; let not your own hearts, nor the tongue of the flatterer deceive you, as if you were angels in human form. Your sex is sure of an advocate in me, when virtue, decency, and comparative innocence are the topics. For many of you have every thing, but *the one thing needful*. But I must not conceal from you, what thirty years preaching to both sexes has confirmed me in,—That you are as much disaffected to God, and as destitute of true religion, as the other sex is. How often is the preacher's heart grieved, when his eye informs him, that the irreligious of your sex, is the most careless and giddy part of his audience ? For neither the devotional, nor instructive part of public worship, can fix your attention for three minutes together, in two hours time. Alas ! my daughters, what must this be ascribed to, but the want of love to God, and an awful disaffection to religion. Good heaven ! Are you not horribly affraid of dying, and going to that world where there is nothing but religion ? What a drudgery, what a hell, must heaven be to the irreligious ! If a little of it be so disgusting to the vain and thoughtless part of womankind, how completely miserable must they be in that world, where there is nothing but the perfection of religion, to all eternity ? And if you take up your residence in that world where there is *no* religion, you do not expect happiness there : *that* God rendered impossible, when he created that world as the proper residence of pain, misery and desperation. You can never taste of happiness, then, until you find it in religion ; that is, in loving, glorifying and serving God. This gives the only heaven upon earth : it is all the furniture you can carry to heaven with you ; and all the happiness you will find, when you arrive there. God Almighty awaken you to a sense and knowledge of these things ! What an everlasting lamentation will it be, after filling your station on earth with so much credit, to be shut out of heaven at last, for want of religion. If you would be lovely in God's sight, and safe and happy, whatever shall befall you, observe the directions given to husbands ; and put them instantly in practice. The ear of Jesus is accustomed to the cries of importunate and weeping women. His glory will shine forth

forth upon them at last, when he says, O woman, great is thy faith, vehement thy desires, numerous thy tears; be it unto thee even as thou wilt. Then heaven breaks into thy soul, and CHRIST is formed within thee. Now your darkness is turned into the light of the morning, when *the sun of righteousness ariseth upon you*. Now you anoint his head with your best ointment of praise and glory; and wash his feet with your joyful tears, and press them into your very soul. Now you will be an help meet for your husband, and travel again in birth for your children till Christ be formed within them. Turn to one of the prayers in this book, and by your loving endearments, engage him to the immediate use of it. He must rejoice, that he has a wife who encourages him to religion. He must not, will not, dare not refuse; while all the eyes of heaven are upon him; a weeping wife by his side, and a household perhaps longing to have a God among them. Precious souls! Sleep no longer with the curse of God on your prayerless habitation. Gather your family around you. Read a portion of the sacred scriptures—sing the praises of God—then fall on your knees, or reverently stand, and pronounce one of these prayers with solemnity and devotion; or use any other you may prefer before them, until you can, to your own comfort, and the edification of your family, perform this great duty without such assistance. And let no company nor business, divert you from your course. May I now hope, that you have a God in your house, and in your closet; in your heart, and in your life? Then *blessed are you of the Lord*. Go on in his ways; grow in grace; and as true yoke-fellows, mutually encourage each other to *love and to good works*. You have now a friend in heaven; *a refuge from the storm; a very present help in trouble*: a God to whom you can look, and on whom you can trust, for all you need for time and eternity. A God who has promised he will *never leave you, nor forsake you*, but *will be your guide even unto death*. Now you are anxiously concerned for the glory of God; the honour of JESUS; and for the prevalence of religion all around you. And now too, what church you shall join, will become a matter of serious consideration with you. And though I tell you, that, if you are truly pious, you cannot chuse much amiss, whatever church you join; yet I wish you not too precipitate. Give yourselves time to read your Bibles, and to get acquainted with the Articles and Confessions of the several denominations among us. How

many are hurried into a profession, on the bare supposition, that every thing must be right there, where *they* have received some religious impressions; and that there is neither truth nor piety any where else. In the mean time, they are so extremely ignorant, that they know not the difference betwixt the covenant of works, and the covenant of grace: the difference betwixt conviction, and repentance; betwixt regeneration, and conversion—What saving faith is, and wherein it differs from the faith of assurance. They know not that many have saving faith, that is not grown up to assurance; and that many have assurance, who have not saving faith at all. And this must be the case with many unhappy souls, who are taught to believe, that their safety depends, rather on the good opinion *they* have of themselves, than on the approbation of their maker; and if they can be brought to an assurance that their sins are pardoned, it shall be sufficient proof that they really are so. O my dear creatures, what dangers await you, on every hand! How many dangerous rocks of error threaten you with ship-wreck, before you are safe on *the rock of ages*? How many floods of false joy may break upon you, before God, by his SPIRIT, give you *joy and peace in believing*? And how many of the deeps of Satan's policy must you pass through, before you are safely lodged in the hands of CHRIST. *O be not deceived!* The great concern is, to be a true christian. When you have read for instruction, and frequently prayed for direction, you will be better qualified to chuse a profession. And it will be for the promotion of love and harmony among you, if the whole family go together: for different professions in the same house, you will feel and regret, as long as you live together. And now your household will become a special object of your care and solicitude; which brings on the next question,

3. *Is it well with your children?* If you are living without God in the world, what becomes of them? If worldly pursuits and conversation be all they see and hear about their father's house, they will naturally conclude, that they were made for no other purpose but to laugh and play while they are children; and to make crops and clothes when they are men and women. If my *Plain Planter* has made dancing a part of his children's education; the dear young creatures have been taught to believe, that to enter a house gracefully, and to walk a minute with ease, is of much greater importance, than to learn the doctrines and duties

duties of religion and morality : for they well know there have been twenty times more pains and expence bestowed on the one, than on the other. From the manner of spending the sabbath, in these middle and southern States, children are lead to believe, that the command, *Remember the sabbath day, to keep it holy*, signifies, that people are to put on clean clothes ; the children to play the day out ; the Negroes to walk about idle, or to work for themselves ; and that their parents are obliged to go abroad, or to entertain their neighbours, and to talk on every subject but religion and their duty. When they see the Bible so totally neglected, they must conclude, that the use of it is to teach children to read, and to get disagreeable talks out of ; but to be totally disused when they grow up. They see the duties there commanded so generally neglected ; and the vices there forbidden so commonly practised, that they are sure that book was made to vex and restrain children ; and they long to be grown out of its way, that they may talk and act like other people, without reproof or correction. But I fear the bulk of our inhabitants dare neither reprove nor correct their children ; but have forfeited their right to both. Such the examples you have given them, and such the conversation they learn from your own lips, that should your unhappy ruined child use the language of fallen angels in your hearing, you are so fallen from your dignity and innocence, that you cannot reprove, correct and weep over him. Guilt, conscious guilt, stops your mouth, and arrests your arm. The miserable lost youth, grows up a confirmed reprobate. All good men will avoid his conversation. No pious family can encourage his visits ; but must be alarmed to see him among their children. No good woman can think of marrying him, to be the mother of a brood of *wipers*, who would hiss against the heavens, and taint with their poisonous breath whoever comes near them. His head is so empty of sense, and his conversation so barren, that if he may not swear, he knows not what to say. He deems himself such a liar, that his word is not to be taken, without his oath. Unhappy, mistaken mortal ! It is a rule with people of sense, never to believe what needs an oath ; for honest truth will forever stand without it. But his case is not wholly desperate, on the *christian* plan. There may be hopes of him still, while he believes the Bible. Its truths may some day reach him with mighty power, and make him a wonderful penitent, and a glorious convert

vert to righteousness. But alas! The ungodly lives of parents, have been laying in him the seeds of infidelity from his infancy; and they cannot be surprised to hear, that, before he is twenty-five years of age, he has given up his Bible, and is a confirmed DRIST. He is now to deny *the Lord that bought him*, as long as he lives; and JESUS CHRIST denies him before his FATHER and his Angels. Luke xii. 8, 9. O parents! Let me give you the observation of a heathen poet. "What reverence is due to a child?" With what awe should the eye and presence of a child strike the heart, seal the lips, and stop the hand of a wicked parent. If such powerful monitors admonish in vain, remember, you are sanctifying vice, and recommending it to your children's practice, by your own example. You are inflicting a wound that never may be healed; and planting a tree which will produce fruit unto death. Your children must either despise you for your wickedness, or imitate your conduct. O parents! If you must be wicked, let it suffice, that heaven and earth are witnesses; but studiously conceal it from your children.* Here, at last, hypocrisy is a virtue. Retire far from the sight and hearing of your children, before your tongue insults the heavens; or your actions set at defiance all the laws of holiness; unless it be a very blessed and desirable thing with you, to have them as bad as yourselves. In vain would men and angels preach to them the evil of wicked actions, and profane language, while they are recommended to them, by the practice of their parents. But let me indulge brighter hopes. It may be better with your children than my fears suggest. They may be the children

* *Would it not be a good expedient, for such parents, whose corruptions are too strong for their resolution, but who possess for their children some of that reverence which Juvenal recommends, to take a child with them wherever they go; and let the presence of the child be a constant check on the words and actions of the parent, should the eye and ear of God and man fail of their effect. The child will naturally consider itself as taken out to learn a proper behaviour and conversation, from the example of their parent: and it might have a happy effect upon both, while the design was remembered. True it is, the infallible cure of vice, is divine grace, and to watch, pray and fight against it. Still, if parents will sin, let it be any where on earth rather than in the sight or hearing of their families,*

children of prayer, before they saw the light. And for every year they count, you have lodged a thousand petitions at the throne of grace for each of them. Whenever you have remembered the death of CHRIST, you have given them all up by name to the Lord, at his holy table. You have instructed them in the doctrines and duties of religion. You have reproved and warned them, as the case required. You have strengthened all your precepts, by your own examples. You have mourned over their fallen state; and felt the pangs of a labouring woman, till they should be born into the new world of grace. Perhaps *it is well* with some of them; and you *no more remember the anguish, for joy that a child of yours is born an heir of glory.* This was to you, as the day of your own espousals to CHRIST; and was a mighty revival to your own soul. O my dear youth! Here is true pleasure. Jesus would be sweeter to you than the honeycomb, could you but taste him. Here is safety: the wings of divine mercy would be over you, *and underneath the everlasting arms.* Here, in religion, you will find a treasure past all computation; an eternal inheritance. You will secure a set of new friends, God, angels, and good men; who will own and take care of you, when father and mother must forsake you. Let a mother's tears, a father's prayers; the invitations of JESUS, and the calls of God, prevail with you to *bear, and your soul shall live;* to obey and be happy. The devil will tell you, there is no pleasure in religion. There is none for *him,* indeed; for it is the want of religion that makes him a devil. But if you would have the testimony of proper judges, all the good men on earth; the spirits of the just in heaven, and all the angels of glory, will testify, that religion furnishes all their happiness. Could religion be shut out of heaven, all their happiness goes with it. And could the damned in hell see the beauty, and feel the force of religion; that moment they forget their pangs, and the joys of heaven are all their own. O come, and taste her pleasant ways. Feed no longer on the husks of sinful pleasure, when thou mayst *feast on fat things, full of marrow, and wines on the lees well refined;* when thou mayst have Jesus, *the guide of thy youth, and thy portion forever.* Then it shall be *well with thee;* and thou shalt know what heaven is: heaven must consist in an endless and unlimited degree of the happiness you will then enjoy. I now ask,

4. *Is it well with your servants?* I must flatter myself, that

that my country increases in humanity. The slaves you own, generally grew up with yourselves, or have been raised with your children. You feel, then, a kind of brotherly or parental affection for them. They have so often fed from your hand; played at your door, and shewn such a willingness to please and oblige you, that you consider them as your *humble friends*, and perhaps the best you have. The severities of former times, are known only by report. Unreasonable tasks; inhuman corrections; naked backs, and starved bellies, are known no more; except among a few tyrants, who are known over a whole country; and from whose brutality the unhappy creatures must fly; and seek a precarious sustenance where they can find it.* But the slaves of my *Plain Planter*, are among the happiest of human beings. Well clothed, and well fed; a warm cabin, and comfortable bedding; with their hearty thriving children, growing up under their eye. Their daily labour they scarcely

* *Query, Whether it is friendly to the interests of virtue and humanity, for owners to be paid by the community, for slaves that are executed, or die in a state of outlawry? While the public are to pay their value, some masters may be tempted to breed them less virtuously; and rather promote than discourage their villanies, while only others are to suffer by them. A public execution is the worst that can happen; and the master secures a good price for a bad servant. The laws of humanity are equally sacrificed. Cruel treatment drives the miserable creature to the woods. He must live by plunder, for no one dares to employ him. An outlawry is procured. A hue and cry follows. Poor solitary wretch! the whole world are his enemies; and men and dogs beset him round. Whither shall he flee? To return to that inhuman, who, from the relation of a master, should be his protection, is to suffer forty deaths without dying. For I shall not easily believe that the pang of death is equal to a severe stroke with a hickory or cow-hide, on the naked human skin. Instead of protecting, he increases his wretchedness. He publishes £. 10 the price of his head; and ten dollars, if taken alive. In this last case, his trial is hurried on. Friendless, and without defence, he falls a victim to public justice, for the crimes which severity drove him to perpetrate. A good price, however, is secured, and the public pay it. Were it not so, some more care would have been taken, to instil virtuous, if not religious principles into these poor neglected creatures.*

scarcely feel, being void of all the distressing cares of life ; such as educating, and settling out children ; procuring food and raiment for a family ; paying taxes, and a thousand other cares, that never disturb their solid sleep, nor rack their waking thoughts. I wish the Negroes to be put in remembrance,—That their bodily labour is all the compensation they make, for the whole of their keeping—That they can look round them and see many white families, whose rented land, or barren fields will not furnish them with that solid and wholesome food, the want of which has turned their children's blood to a mass of corruption, while their backs are covered with cotton rags. I wish them to know, that they are by no means their friends, who put freedom into their heads. This is an event, that all the wisdom of *America* seems at present unequal to ; but which divine providence will accomplish in due time : and then, how to provide for them, and what to do with them, will be questions easily solvable, though neither you nor I can answer them at this time.

The avarice of the *British* merchants, sent them, or their father's to *America*. This wicked branch of trade, found ready encouragement with the planters, while the country was a boundless forest ; and the labour of the slaves was deemed necessary to clear and subdue it. But conscientious or prudential motives, have pretty generally prevailed among us, to discourage the importation of slaves ; and the bulk of our inhabitants consider them as a formidable encumbrance, rather than an advantage to the country, in the present exhausted state of the soil, and encreasing difficulty of seasons. Is it really true, what many assert, That the slaves are the occasion of more guilt to our country, than any, or all other sources of evil ? If this be true, what an awful, and lamentable reflection is it, that we have guilt in common with all other nations, and an additional, and enormous burden peculiar to ourselves ! I readily acknowledge, that whoever has had the management of half a dozen Negroes, for as many years, has had his patience put to severe trial ; perhaps too great for his philosophy and piety both united. Their real, or pretended ignorance ; their obstinacy, and laziness ; their endeavours to evade, or slight their work, under his very eye ; the universal practice of lying, to conceal or lessen their offences ; their provoking or petulant answers, when reproved, or moderately corrected ; with a countless train of other faults and deficiencies,

encies, are doubtless made the occasions of very great guilt by many. The poor worm rises into instant fury. Whatever comes to hand, is used as a rod. The tongue, that unruly evil, spits forth its deadly poison; and the prisoners of the pit listen with horrid pleasure, to hear their language so properly spoken on earth. Whatever is done, is all wrong together. Nothing can be right, where passion rules and dictates. And thus the vicious part of our country-men, may storm and rage, and act the incarnate fury; and then blame the Negroes as the cause of their wickedness. But *God, the judge of all*, will form a very different estimate; and find the cause of their vices in their own depraved natures, and ungoverned passions. Something might be said for persons of this unhappy turn, if they could prove two things. 1. That every person who is offended with his slave, must of necessity act this wicked, weak, and shameful part. And 2. Because you are offended with your slave, that shall be a sufficient reason for breaking the commands of God, and all the laws of decency and humanity. The first can never be proved; because I trust, a great majority of masters act a very different part, and reason thus: My servant has offended me; but my master is in heaven, whom I offend every day of my life: Should he now sit in Judgment on my soul, and his displeasure wax hot against me, how could I stand when God ariseth, *or answer to him for one of a thousand*. What is the duty and obedience my servant owes to me, when compared with the strength of my obligations to God my owner, and Christ my master? I gave to my servant neither breath nor being; nor can I preserve these to him a single moment, when his and my master calls him. What proportion can there be, then, betwixt his offence against me, and my sins against God? My orders are sometimes weak, passionate, contradictory or impossible; and my expectations beyond the strength or skill of my servant: but the commands of my master are all perfectly wise and holy; fit for him to command, and me to obey; and yet I have refused obedience to this universal owner, as well by neglecting commanded duty, as by wilful and known disobedience. Shall I then seize my fellow-servant by the throat, for his trivial debt to me, when I owe to my master, a sum of such magnitude? God forbid! I will therefore pass it by with reproof; or I will use *soft* blows, and *hard* arguments, that we may be able to pray together, *Forgive us our debts, as we forgive our debtors*.

The second case is still less capable of proof. Your servant offending you, can never furnish a reason, why you should fly in the face of heaven, and offend God ten times more than it is possible for any creature to offend you. Remember, God has done you no injury; and no reason can be given, why he should suffer insult from your caprice, or the delinquency of your servant. Try this conduct in any other case. Your slave has offended; and you turn round and strike your father, or spit in the face of your governor—Or you rush into the house, insult and curse the court, and drive them from the bench of justice. To plead that you was offended beyond the power of flesh and blood to bear, will not preserve you from the resentment of your country, and the sentence of its laws. We know, the flesh and blood that sinners carry about with them can bear very little. But what is grace for, if not to subdue flesh and blood? *If ye live after the flesh, ye shall die; for flesh and blood cannot inherit the kingdom of God.* If this plea will not screen you from present suffering, can you imagine, that God is less wise to judge, and less just to punish? If you, with a breeding and education much superior to that of your slave, are yet a worse servant to God than he is to you, what would you have been with his education? Or what might he have been with yours? Perhaps, then, my friend, the truth is, that much of your servant's wickedness and deficiency is to be ascribed to your own negligence of the duties you owe to God and your household. Can you expect him to be virtuous and dutiful, without instruction, and example? Or that he should serve you from principle, when perhaps neither of you have the fear of God before your eyes. The praise of good men is, *That they will teach their children, and their household, to serve the Lord.* I readily grant, that the omission of this duty of religious instruction to the slaves, is a great national evil; and the source of numerous others to society. Many of them are as much in a state of heathenism, as they could have been in the unenlightened regions of *Africa*. The language, the manners, and the ideas of your children, receive such a tincture from being bred up with so many pagans, that discerning people must feel and lament it through life.

It is a question highly worthy the enquiry of the Divine, the Philosopher, and the Legislator, whether the awful breach, and general disregard to the Sabbath-day, among all ranks, in these middle and southern states, is not chiefly

to be ascribed to the influence of the heathen slaves over the inhabitants in their younger days. And so deeply rooted is this national evil, that even a profession of religion is found inadequate to remove it: some professors paying little more regard to the instruction and behaviour of their children and servants, on that holy day, than they did while confessedly living without God in the world. Whoever reads the fourth commandment, the 58th of *Isaiah*, and many other parts of sacred writ, will see the strictness enjoined on the ancient church. And should any pretending to christianity insist, that we are not bound to keep that sacred day with the same veneration, they must first prove, that New Testament saints are not to be as holy as Old Testament believers. In vain will any plead the example of our blessed SAVIOUR. I know he is often, by the Jews, charged with, and is in frequent danger of being stoned for, sabbath-breaking. But does our heavenly teacher plead for graceless omissions, or sinful indulgences? Far from it: he only insists that it was lawful to *do more good* on that day than their contracted views admitted. He is for healing the sick, relieving the distressed, and for shewing the same compassion to the bodies of men, that themselves allowed to the herds of the stall. Let carnal professors know, that JESUS was otherways employed than to sleep away the hours of that day, and wake to talk on worldly things. Every true christian knows, that the service of God, and the business of their own, and their family's salvation, requires every hour of that sacred day; and leaves no room for trifling and dissipation. How easy, and how much in your power is the cure of this crying evil, as far as it depends on human activity? Would you start early from the bed of sloth; enter your closet for secret devotion, and there spend one quarter of any hour at least in earnest prayer to God for yourself and family; for church and state; and particularly for grace to keep holy that sabbath day; and that God would prosper you in the government and instruction of your family, and in your attendance on public ordinances: Would you then convene your household for the solemn worship of God, and charge all under your roof, to remember the day, and keep it holy to the Lord; strictly forbidding all secular labour, vain conversation, play, dissipation, and idle visits; taking care to see your own orders obeyed, by reading, or having read, the scriptures, sermons, and other good books: And then, instead of the Negroes corrupting your children,

let your children be employed in teaching your Negroes psalms, hymns, catechisms, prayers, and the art of reading; whether or not, you make conscience of sending your young Negroes to school, or take a teacher in your family. If it be a day of public worship, enjoyn the decent attendance of all your household; and remember, your cook has as good a claim to the holy rest of that day, as your other domestics, and cannot be deprived of it without injustice and oppression.* So better a cold dinner, than an offended God, an angry conscience, and an oppressed servant. In the evening convene your whole family; briefly repeat to them what you have been reading or hearing; exhort them to a practical improvement of the doctrines and duties recommended; know what advances they have made that day, and how they have spent it. And then, after the public worship of God as a family, let each conclude the day with praying to *their Father who sees in secret*. Surely, surely, my dear Planter, this looks more like keeping holy the Sabbath-day, than the present graceless practice of our country. If people who are destitute of religion will intrude their unwelcome company upon you, shall it be a question, whether they shall *keep* the day with you, or you *break* it with them? A steady perseverance in the course of your duty, would speak at once your piety and your courage, and soon rid your family of such pernicious visitants. I am far from wishing the legislature to meddle with religion; CHAIST is king of his church, and has given us his laws in the Bible: but I humbly think they might make Lord's day visiting as penal as Lord's day labour. If the stroller pleads that he has business, still he is a Sabbath breaker; for no business is to be transacted or spoken of on that day, but that of piety, necessity and mercy. Such a law in our country, and such a conduct among serious people, would oblige such empty creatures to sleep out the day at home, as the men of the world do, to whom the Sabbath is a weariness. Alas! my friend, you need no hindrance from abroad. To keep your children in proper bounds, and religiously employed, will require great steadiness and watchfulness too. And if you can secure the regular attendance of your slaves, on divine worship in your family, you are happier than many of my

* If on any extraordinary occasion cooks should be employed on the Lord's day, they ought to have Monday, or some succeeding day of the week to themselves.

my acquaintance, who often find it a very perplexing difficulty, arising from their brutal disregard to religion; or from their low attachment to some other profession. Many of them, however, would exceedingly rejoice, if their master had a religious family, and would give their regular attendance, with pleasure and profit. But no disposition in your children or servants, will excuse your neglecting the duties you owe to God and to them. They must have instruction, whether they hear or forbear; and God must be worshipped, though all the hearts in your family do not concur in it. Reading the sacred scriptures; singing the praises of God, and sending up your united prayers to heaven, may prove a happy mean to win the attention, and gain the hearts of the most backward among you at last. *Wait, I say, upon the Lord, and he shall give thee the desires of thine heart. And though it tarry long, yet wait for it.* Though you *sew in tears* and disappointment, you may yet reap a joyful harvest: and you and your household meet at last with joy unspeakable before your judge and Saviour; and you be able to say, *Here, Lord, I am, and the family thou gavest me.* Amen.

A SHORT INTRODUCTION to the YOUTH'S CATECHISM.

I Earnestly recommend to every head of a family among us, to enrich themselves with Dr. Watts's three sets of catechisms, composed by that happy genius, before they learn the *Westminster Assembly's*, which is too difficult for child-hood. But as few among us may be thus provided; and as the instruction of our families admits of no delay, I would attempt something of this kind, for the assistance of my *Plain Planter*; though I do it with a trembling hand, and great discouragement, arising from my own want of abilities, and the difficulty of the undertaking, which appears to me in the following particulars; 1. The things taught in a catechism, should be truths plainly deducible from natural or revealed religion. 2. They should be *general truths*, or such as protestants may commonly agree in, without perplexing the young or weak mind with the lesser matters disputed among christians. 3. The language should be plain, and adapted to the understanding of the learner.

learner. And yet, 4. The answer should be expressed in as few words as can be used, to convey the sense. 5. A catechism should include as many important subjects as can be crowded in. But, 6. Prolixity, and too great a variety, must be avoided, as burdensome to the memory, and disgusting to the learner : And this, I apprehend, is the catechist's principal difficulty. In such a boundless field, to chuse the most important questions for solution ; and yet restrain his pen from handling others that plead equal importance.

I am requested by one, to whom I can deny nothing, to insert Dr. Watts's first catechism, as a proper introduction to mine ; and which may be taught to children as soon as they can speak plain.

Dr. WATTS'S FIRST CATECHISM, for children from three to seven years of age.

Question 1. **C** *AN* you tell me, child, who made you ?

Answer. The great God who made heaven and earth.

Q. 2. *What does God do for you ?*

A. He keeps me from harm by day and by night ; and is always doing me good.

Q. 3. *What must you do for this great God that is so good to you ?*

A. I must learn to know him first, and then I must do every thing to please him.

Q. 4. *Where doth God teach you to know him, and to please him ?*

A. In his holy word which is contained in the Bible.

Q. 5. *Have you learned to know who God is ?*

A. God is a spirit ; and though we cannot see him, yet he sees and knows all things, and can do all things.

Q. 6. *What must you do to please God ?*

A. I must do my duty both towards God, and towards man.

Q. 7. *What is your duty to God ?*

A. My duty to God is to fear and honour him ; to love and serve him ; to pray to him, and to praise him.

Q. 8. *What is your duty to man ?*

A. My duty to man is to obey my parents ; to speak the truth always, and be honest and kind to all.

Q. 9. *What good do you hope for by seeking to please God ?*

A. Then I shall be a child of God, and have him for my father and friend forever.

Q. 10. *What if you do not fear God, nor love him, nor seek to please him?*

A. Then I shall be a wicked child, and the great God will be very angry with me.

Q. 11. *Why are you afraid of God's anger?*

A. Because he can kill my body, and make my soul miserable after my body is dead.

Q. 12. *Have you never done any thing to make God angry with you already?*

A. Yes, I fear I have too often sinned against him, and deserved his anger.

Q. 13. *What do you mean by sinning against God?*

A. To sin against God, is to do any thing he forbids me, and not to do what he commands me.

Q. 14. *What must you do to be saved from the anger of God which your sins have deserved?*

A. I must be sorry for my sins; I must pray to God to forgive me what is past; and serve him better for time to come.

Q. 15. *Will God forgive you if you pray for it?*

A. Yes, I hope he will forgive me, if I trust in his mercy, for the sake of what JESUS CHRIST has done, and what he has suffered.

Q. 16. *Who is JESUS CHRIST?*

A. God's own Son, who came down from heaven to save us from our sins, and from God's anger.

Q. 17. *What has Christ done toward the saving of men?*

A. He obeyed the law of God himself, and he taught us to obey it also.

Q. 18. *What has JESUS CHRIST suffered in order to save men?*

A. He died for sinners who broke the law of God, and had deserved to die themselves.

Q. 19. *Where is Jesus Christ now?*

A. He is alive again and gone to heaven, to prepare a place for all that serve God, and love his Son JESUS.

Q. 20. *Can you of yourself love and serve God and Christ?*

A. No; I cannot do it of myself, but God will help me by his own SPIRIT, if I ask him for it.

Q. 21. *Will JESUS CHRIST ever come again?*

A. Christ will come again, and call me and all the world to account for what we have done.

Q. 22. For what purpose is this account to be given?

A. That the children of God, as well as the wicked, may all receive according to their works.

Q. 23. What will become of you if you are wicked?

A. If I am wicked, I must be sent down to everlasting fire in hell, among wicked and miserable creatures.

Q. 24. Where will you go if you are a child of God?

A. If I am a child of God, I shall be taken up to heaven, and dwell there with God and Christ forever, Amen.

A P R A Y E R for a L I T T L E C H I L D.

O GREAT and good Lord of heaven and earth, I thank thee that thou hast made me a little child with all my limbs and senses, and has been doing me good every day and night; and has given me friends to take care of me, when I was a little infant, and ever since. I pray thee to bless me; and to make me know thee, and thy blessed Son JESUS CHRIST my saviour; that I may serve thee all my days, and be happy in thy love and favour. Keep me from every bad way, and from every wicked word. May I love thee above all things, and look upon it as my greatest happiness to serve and please thee. May I be kept from every thing that is bad and wicked, that I may not lose thy favour, and cause thee to punish me. Lord give me grace to honour and obey my parents; to love my relations; to wish well to every body, and do hurt to no one. May I love my book, and get learning—May I remember my catechism, and every good thing that is told me. May I remember the Lord's day, and not go with wicked children that break it. May I love the truth and on no account tell a lie. And as I grow bigger may I serve thee better, and at last die with thy favour and blessing, for Jesus Christ's sake, Amen.



The YOUTH'S CATECHISM.

Question 1. *CAN you tell me who made you?*

Answer. The Almighty God who made all things.

Q. 2. *What do you mean, when you speak of the Almighty God?*

A. I mean that divine Being who is from eternity, and to eternity; and who possesseth in the highest possible degree all perfections, both natural and moral.

Q. 3. *What do you mean by the natural perfections or attributes of God?*

A. I mean those perfections that are peculiar to the divine nature; the most distant likeness of which he never impressed on any creature; and hence they are called the *incommunicable* attributes of God.

Q. 4. *What are they?*

A. They are his Eternity; his Unchangeableness; his Infinity, or his being without bound or limit; his Omnipresence, or his existing every where, at the same time, and at all times.

Q. 5. *What are the moral attributes of the Deity?*

A. They are such perfections as compose his moral character; such as power, wisdom, goodness, justice, truth and holiness; the distant likeness of which he has impressed on men and angels; and hence they are called the *communicable* attributes of God.

Q. 6. *How has God revealed himself to his creatures?*

A. By his works of creation, providence, and redemption.

Q. 7. *What is the work of Creation?*

A. It is the exertion of God's power, wisdom, and goodness, in producing the universe, with all its creatures.

Q. 8. *What is the Providence of God?*

A. It is the constant exertion of God's power, wisdom, and goodness, in the preservation of all his works; and in the government of his creatures, and all their actions.

Q. 9. *What do you understand by redemption?*

A. It is the wonderful exertion of God's power and grace toward mankind in CHRIST JESUS.

Q. 10. *Where do you learn this?*

A. From

A. From the sacred Scriptures of the Old and New Testament.

Q. 11. *May not God be sufficiently known to his creatures, without an extraordinary revelation?*

A. The being of God, and some of his perfections may be clearly known, and inferred from his work, Rom. i. 19. 20. But his moral attributes, particularly his justice, grace and holiness, could never have been known to creatures but by a revelation.

Q. 12. *Do not the sacred Scriptures represent Almighty God as Father, Son, and Holy Spirit?*

A. They do.

Q. 13. *Does not this favour the doctrine of three Gods.*

A. The Scriptures every where, in the strongest language declare, that there is and can be but one Eternal God; and reason can demonstrate the same.

Q. 14. *How do you get over this difficulty?*

A. By acknowledging my ignorance. If God could be comprehended by creatures, he would be God no longer. I am myself composed of soul and body, and these two make *one person*. But how they unite, or how a person can be composed of two such substances, I am perfectly ignorant.

Q. 15. *Can you believe any thing that you do not understand?*

A. Yes, certainly; or I should deny the whole creation of God, from the highest angels to the souls of brutes; and from the sun in the heavens to a grain of sand: for I have not a perfect knowledge of any part of it.

Q. 16. *What conception have you of God the FATHER?*

A. I conceive of him as the first person of the eternal God-head; the creator of the universe; and as the Father of our LORD JESUS CHRIST.

Q. 17. *What do you believe concerning JESUS CHRIST?*

A. I believe him in his divine nature to be the second person in the eternal God-head—I believe him in his human nature to be the son of the eternal Father—and in these natures united in his person, I believe him to be the only redeemer and saviour of men.

Q. 18. *What do you believe concerning the HOLY SPIRIT?*

A. I believe in him as the third person in the eternal God-head; who makes application of the purchased redemption

redemption to the souls of God's people; and begins and carries on in them the great work of sanctification.

Q. 19. By using the words Redeemer, Saviour, and Sanctifier, you consider man as in a lost and ruined condition. How came he so?

A. By disobedience to his maker, and breaking covenant with God.

Q. 20. What covenant was man under at his creation?

A. He was under a covenant of perfect obedience to the whole will of God.

Q. 21. What was the consequence of his disobedience, and rebellion?

A. 1. The forfeiture of all the bliss and happiness he enjoyed. 2. The invasion of a countless train of evils to body and soul.

Q. 22. What do you mean by the soul?

A. The soul is that which thinks, reasons, desires, hopes, fears, grieves and rejoices, of which the body is incapable.

Q. 23. What did man forfeit on his disobedience?

A. He forfeited 1. The image of God. 2. His immortality. 3. The divine and spiritual life. 4. Paradise. 5. The tree of life. 6. Communion with God. 7. The government and subjection of the lower creation. And, 8. The rectitude of his will and affections.

Q. 24. What are the principal evils that invaded man on his fall?

A. 1. Blindness in the understanding. 2. Obstinacy and rebellion in the will. 3. Disorder in the affections. 4. All the miseries of life. 5. Sicknes, pain and death of the body. 6. The brute creation, and all the elements armed against him. 7. The curse of God on creation for his sake. And, 8. The dominion of sin and the devil over his soul and body.

Q. 25. How could the sin of our first parents bring on such consequences, when it appears to be only eating an apple?

A. The sin of our first parents, among other aggravations, contained the following: 1. Disobedience to the express command of God. 2. Breach of covenant with their maker. 3. Disregard to the interests of their posterity, whom they represented. 4. Discontent with the state in which their creator had placed them. 5. Pride and ambition in aspiring after a higher station. 6. A bold invasion of God's property. 7. Disbelieving their creator, and crediting the serpent before him. 8. Gratifying an inferior and unlawful

unlawful appetite. And, 9. Setting up for independence on God the supreme good.

Q. 26. How does this original sin of ADAM affect his posterity?

A. Adam's sin; 1. Involves all his posterity in the guilt of it. 2. It forfeits their primitive holiness and rectitude. 3. It pollutes and taints their whole nature with sin.

Q. 27. What is guilt?

A. Guilt is of two-fold consideration. 1. The charge of the law against the transgressor, which exposes him to punishment, whether he is sensible of it, or not. 2. The sinner's conscience, charging him as a transgressor of the law.

Q. 28. How does it appear that all mankind partake in the guilt of Adam's first sin?

A. The sufferings and death of children, who have no other sin, is a standing proof of this. God treats them as guilty creatures, and therefore they are so.

Q. 29. Are not the brutes great sufferers, which yet cannot be guilty?

A. The miseries of the brute creation, strongly prove the fall of man. For when Adam, the lord of the lower creation, fell, all his subjects fell with him; and partook of the consequences, agreeable to their nature and station. But the brute creation is subject to vanity, pain and death, Rom. viii, 20. Therefore man, their head, is a fallen creature; for nothing else could thus intral them.

Q. 30. How does it appear that mankind forfeited their holiness and rectitude by the fall of Adam?

A. They had it once. God made man upright, and in his own image, Gen. i. 27. Eccl. vii. 29. But they have it not now, Rom. iii. 10. 23. Therefore they lost it in Adam; for the whole race could suffer this loss only by one common head.

Q. 31. How do you prove that by the fall of Adam his whole race are polluted and tainted in their whole nature?

A. It has been already proved, that the nature of man came pure and holy from the hand of his Creator. But he is now described as totally vile and disordered. 1. In all his faculties; the head sick; the understanding darkened; the will rebellious, and the affections totally disordered. 2. In all his members; the heart faint, deceitful, and desperately wicked—the feet swift to mischief—their belly their god—the eyes full of adultery, and no fear of God before them—the throat a devouring sepulchre—the lips uttering deceit—
and

and the asp's poison in the tongue. But nothing could so pollute all the streams but the one original fountain. Therefore the corruption and depravity of the human race is from the fall of Adam.

Q. 32. How do the sacred scriptures represent man in his fallen state?

A. They represent him, as dead in trespasses and sins—as a rebel against God, and at enmity with him—as immensely in debt, and has nothing to pay—as a child of wrath, and son of perdition—as under the curse of God's law, and exposed to its sentence every moment, sleeping and waking.

Q. 33. Is there any hope for man in his lost and ruined state?

A. Yes: God so loved the world, that he gave his only begotten son to redeem and save it.

Q. 34. How does JESUS CHRIST accomplish this salvation?

A. 1. By paying a complete obedience to the whole divine law in his life. 2. By suffering the penalty and sentence of the law in his death; that by the united merit of these, believers might have a perfect righteousness and complete attonement to plead with God for their justification, pardon and acceptance with God. 3. By purchasing grace and glory for them; and procuring the HOLY SPIRIT, to enlighten, convert and sanctify them.

Q. 35. Do all who bear this salvation partake of its benefits?

A. As food and drink cannot nourish us, unless we eat and drink; and as clothes cannot keep us warm, unless we put them on, so the purchased salvation can profit no creature to whom it is not applied.

Q. 36. What then is necessary to a person's partaking the purchased redemption?

A. Four things especially, viz. Conviction, faith, repentance, and holiness.

Q. 37. What is conviction?

A. It is that light, in the understanding, by which a sinner discovers his lost and undone condition by nature and practice, and owns the justice of God, if he should condemn him forever.

Q. 38. What gives a man this view of himself?

A. The SPIRIT of God, by the law of God.

Q. 39. What is faith?

A. Faith is that saving grace, which the HOLY SPIRIT produced

produced in an humble sinner, whereby he is enabled to apprehend the willingness and all-sufficiency of CHRIST to save—to accept of him as his king, prophet, priest and advocate, and to venture his whole salvation upon him.

Q. 40. What is repentance ?

A. Repentance is a saving grace, produced by the HOLY SPIRIT in the soul of an humble sinner ; whereby he is enabled to apprehend God's pardoning mercy in CHRIST JESUS ; to mourn over his guilt and vileness with godly sorrow ; to receive pardon as a condemned criminal ; and to go and sin no more.

Q. 41. What is gospel holiness ?

A. Gospel holiness is that heavenly temper, which is produced by the Spirit of God, in the soul of a believer, which delights in the purity of the divine nature and law ; which flies from sin its opposite ; and aspires after complete conformity to the whole will of God.

Q. 42. Must not a mighty work of God pass on the soul, before it can be holy ?

A. Yes.

Q. 43. What is that work called in scripture ?

A. Regeneration—being born again—born of the SPIRIT—renewed after the image of God—being raised from the dead—born of God, &c.

Q. 44. Is not this the same with conversion ?

A. By no means.

Q. 45. Wherein do they differ ?

A. 1. In regeneration, God works all, and man does nothing ; in conversion, grace works by man. 2. Regeneration conveys power ; conversion exercises that power. 3. In regeneration there is given a principle to turn ; conversion is our actual turning, as the word signifies. 4. Regeneration is the motion of God in the creature ; conversion is the motion of the creature to God. 5. In regeneration, spiritual life is given ; conversion is a motion and action to a living creature. 6. Regeneration is once done, and can never be repeated ; conversion is renewed whenever a believer turns to God from sin and backsliding. Luke xxii. 32. *When thou art converted strengthen thy brethren.*

Q. 46. Should any creature live without regeneration and conversion ?

A. Surely no : it is highly dangerous, and our happiness is impossible without it, *Except a man be born again, he*

cannot see the Kingdom of God: And if we turn not to God, sin will be our ruin.

Q. 47. Should not every creature be very diligent to obtain this work of God?

A. They certainly should use all means appointed for this great end.

Q. 48. Which are they?

A. Reading, hearing, and prayer are the chief.

Q. 49. Are they not very guilty, who neglect the means of grace; and pretend to wait till God move them?

A. They are very guilty. Such are branded as the neglectors of God—As the sluggard on his bed, whom the ant could teach wisdom—As standing all the day idle—As the wicked and slothful servant—As they who should undertake no business, unless they are sure of success; nor sow nor plant unless a crop is certain.

Q. 50. What is the state and character of the truly regenerate?

A. They are alive to God—They are accepted in Christ Jesus—They are abundantly pardoned—They are justified freely by his grace—They are the sons of God—The brethren of Christ; who dwells in them by his Spirit. They are his servants; his soldiers. They love God—they fly from sin—they delight in the divine law; and it is their happiness to do the will of God, and to be holy in soul, body, and spirit.

Q. 51. You say the regenerate delight in the law of God; where do they learn it?

A. It is diffused through the sacred scriptures; but briefly summed up in the ten commandments.

Q. 52. What rule have you for understanding those commandments?

A. I understand the leading precept mentioned, to require every duty, and forbid every sin connected with it.

Q. 53. Give an instance or two?

A. 1. The commandment that forbids murder, forbids all angry passions; for *he that is angry with his brother, is a murderer*: and it requires the careful preservation of our own, and our neighbours health and life. 2. The command that forbids adultery, makes an unclean look criminal; and requires the preservation of our own, and our neighbour's chastity, in thought, word, and action. 3. Another forbids perjury, and all degrees of lying; and requires truth, cost what it will.

Q. 54. What have regenerate persons to do with the law, seeing

seeing they are in a state of grace, and in the band of Christ?

A. They are regenerated, to be holy : but holiness consists in obedience to the divine law. They therefore delight in the law of God, as holy, just and good ; it is their meat and drink to obey it ; and they find it sweeter than honey to the taste, and more desirable than gold and rubies.

Q. 55. Are there not some pretenders to religion, who profess otherways ?

A. I fear there is much Antinomianism in some professors.

Q. 56. What do you mean by that word ?

A. It signifies opposition to the law of God.

Q. 57. How do you refute them ?

A. This destructive opinion makes Christ the ministers of sin—It makes no difference betwixt the life of the saint, and of the sinner—It renders to God evil for his good—It forgets that the gospel establishes the law—That he who liveth in sin, is dead in sin ; and he that committeth is of the devil—That he that is born of God doth not commit sin, for his seed remaineth in them—That the very use and design of gospel grace is to promote that universal holiness, without which none shall see the Lord, be their pretensions, gifts or experiences what they will.

Q. 58. What are the principal ornaments of youth ?

A. 1. Religion or the worship of God. 2. Filial piety, or the duties they owe to parents and relations, rulers and teachers. 3. Modesty, or an humble opinion of themselves. 4. Good manners, and a courteous behaviour to all the world. 5. Learning, or useful knowledge.

Q. 59. Whence arise the dangers and ruin of youth ?

A. 1. From their own wicked hearts. 2. From the want of early instruction, reproof, and correction. 3. From the snares of the devil, constantly stirring up their corruptions. 4. From the abounding wickedness of the world, and the infectious examples of evil company. 5. From the want of religion in their father's house. And, 6. From the confusion, and extravagant excesses, which they see pass with some for a work of God. Or in other words, the dangers of youth arise from the sins of the heart, the sins of the tongue, and the sins of the life.

Q. 60. What are the sins of the heart ?

A. They are such as unbelief, stubbornness, anger, malice, pride and covetousness.

Q. 61. What are the sins of the tongue ?

A. They are such as swearing by the divine names, or
any

any thing else ; cursing any person or thing, lying, speaking evil of any one ; filthy talking, and foolish jesting.

Q. 62. What are the sins of the life ?

A. Every action forbidden by the law of God.

Q. 63. Where can youth find safety, amidst such general danger ?

A. No where but in the favour of God ; the protection of Christ, and the in-dwelling of his Spirit.

Q. 64. What are the advantages of early piety ?

A. 1. The early pious, are early happy. 2. They are lovely and honourable in the eyes of God, angels, and good men. 3. Much sin is hereby prevented. 4. They may bring much glory to God, and good to man, through a long life. 5. The tree of religion planted early, may strike deep its roots, extend its branches, and bear much of the fruits of holiness.

Q. 65. What is the fittest season to become religious ?

A. When in the best health and vigour ; and especially in the days of youth ; as all the aged, and all that have been sick can testify.

Q. 66. Should not pious youth seek admission to the Lord's table ?

A. They should be encouraged to attend that holy ordinance, as a great duty, and as a great privilege.

Q. 67. With what qualifications must they approach that ordinance ?

A. With a deep sense of their lost condition, by nature and practice—with hungering and thirsting desires after righteousness—with repentance, faith, and love to God and man—And with a fixed resolution to devote themselves soul and body to God, through Christ, as his faithful servants as long as they live.

Q. 68. Should not young persons be very cautious to whom they marry ?

A. They certainly should, as so much depends upon it for both worlds.

Q. 69. What rules should they observe, in choosing wives, and husbands ?

A. 1. Their ages should agree. 2. They should be near each other in family, breeding, and circumstances. 3. No wise person will trust to the eye alone, but will rather be guided by reputation. 4. No youth of either sex, who has a serious turn of mind, must match with one that is vicious, or a contemner of religion. 5. A suitable degree of love

love on both sides. 6. The consent of the principal parties concerned. 7. Frequent prayer to God for his direction and blessing. And, 8. Religion on both sides, that they may marry in the Lord.

Q. 70. What are their duties when married?

A. 1. To set out together in the ways of God. 2. To stir each other up to love and to good works. 3. To bear with each others tempers, weakness, and infirmities. 4. To be diligent in the business of life. 5. To bring up their family to religion, learning, and industry. And, 6. To walk before them in every good word and work; preparing themselves and each other for that separation which death will make.

Q. 71. What is death?

A. Though I know not what death *is*, yet I know what it *does*: it puts an end to all bodily sense and motion, and separates the soul from it.

Q. 72. How are these disposed of?

A. Our manner is to bury the body in the earth, and the soul is immediately in heaven or hell.

Q. 73. What is this heaven?

A. It is the state of happiness enjoyed by pious souls betwixt death and the resurrection; and Christ calls it *Paradise*.

Q. 74. What is hell?

A. It is that state of misery, guilt and despair, which the unholy soul suffers betwixt death and the resurrection.

Q. 75. Why do you call heaven and hell a state, rather than a place?

A. 1. It is not easy for us to assign the place of spirits. 2. It is not a particular place, but the state and temper of the soul that constitutes happiness or misery. Two men may be together, and the one happy and the other miserable. Guardian angels and devils are often together; yet the one enjoys heaven, and the other suffers hell.

Q. 76. What is the resurrection?

A. The word signifies the reviving and rising again of the same body.

Q. 77. Shall the bodies of all the dead arise?

A. Yes; there shall be a resurrection both of the just, and unjust.

Q. 78. When will this happen?

A. When all God's purposes are fulfilled, and when all the number of his elect are brought in; then Christ ascends

his throne of judgment; the Arch-angel sounds the alarm with the trump of God; power divine new-forms the body; all the sleeping dead arise; and the soul and body unite, never more to be separated.

Q. 79. What follows the resurrection?

A. The judgment of angels, men, and devils?

Q. 80. What do you understand by the judgment of angels?

A. It is the approbation and rewards, which Christ will give them on that day, in proportion to the zeal and diligence with which they have served him as Mediator in ministering to the heirs of salvation.

Q. 81. If God knows all things, what necessity is there of a Judgment?

A. The judgment will be held to manifest the glory of God's justice and grace, for the full satisfaction of all his creatures.

Q. 82. Will the souls of brutes make their appearance at the last day?

A. The apostle, Rom. viii. 19—23, seems plainly to teach, that, as the brutes were by the fall of man, and without any fault of their own, subjected to vanity, misery, and countless sufferings from the appetites and cruelty of men; divine providence will, in some way unknown to us, compensate their sufferings, and give them a share, agreeable to their natures, in the glorious liberty of the sons of God.

Q. 83. Then it seems the bodies of brutes will have a resurrection too?

A. That does not follow, nor have we any authority for such expectation. It is easy for almighty power either to preserve their souls in existence, or to call them into being again at the general judgment, and to bestow on them what happiness he pleases, whether with, or without a body.*

Q. 84. What will be brought into the judgment of men?

A. Every thing open, and secret, whether good or evil.

Q. 85. How can all creatures be made sufficiently acquainted

* If the doctrine of transmigration could any where take place, it might, with a degree of propriety, in the souls of brutes, passing from, and animating the body of one brute animal after another, for any number of ages; and thus they would be ready in existence, to partake what happiness God may design for them, either on the new earth, or where else he sees fit.

ed with each other's character, when the time of Judgment is called but a day?

A. 1. No one can tell the length of that day. 2. It is probable that God will so strengthen the memory of all the judged, that they shall be able, ~~as~~ in a moment, to recollect all they ever thought, said, or did in the body. 3. God may so strengthen the apprehension of every creature present, that they may have a competent knowledge of every character; and the transactions of the longest life pass before them in the twinkling of an eye.

Q. 86. What will bring on the condemnation of the wicked?

A. Their breaking the divine law, and coming short of the glory of God.

Q. 87. Will the sins of the righteous be mentioned in judgment?

A. They will not: They are pardoned; they are washed away; they are blotted out; buried in the deeps of the sea; and God has said, he will remember them no more.

Q. 88. How will the righteous be justified, and accepted in that day?

A. 1. They are justified in the sight of God, by the perfect obedience, and meritorious sufferings of Christ, in which they are interested. 2. They are justified in the sight of men and angels, by their loving obedience, activity, and sufferings for Christ, Matt. xii. 37. James ii. 24. Or in other words, by-standers see the tree was made good, by the fruit it bore.

Q. 89. How are mankind disposed on that great day?

A. Just according to their temper and character. All that are fitted and prepared for heaven, shall enter there: all others are vessels of wrath, fitted for destruction, and the weight of their guilt sinks them to perdition.

Q. 90. Why does the judge mention only the duties of charity, when he invites his people to enter the kingdom.

A. Because some professors make devotion, which is but one half of a religious life, to stand for the whole of it; and pretend to worship God, while they disregard man: or they separate charity from devotion.

Q. 91. Are there not others who feed the hungry, and set the prisoner at liberty, who will not be invited in?

A. Yes: they take up with the other half of a religious life; and let their charity, which is often the effect of pride
and

and vain glory, stand for all the worship and duty they owe to their Maker.

Q. 92. Who then are invited by the judge, as the blessed of his Father?

A. They are the truly regenerate, and humble believers; the children of God; the brethren and members of Christ, and the sanctified by his Spirit. They love God, and love mankind; and always joined devotion and charity. They are prepared for the inheritance, and cannot miss it. Their hearts and treasure are in heaven; their persons shall be there. No longer shall they groan under the body of sin. They shall be as humble and holy as they desire. They shall behold the king in his beauty. They shall be completely happy in the company and employments of that world. They shall be pillars in the temple of God, and go no more out: and they shall advance and grow in knowledge, holiness, and happiness, world without end. Amen.

A Y O U T H ' s P R A Y E R.

O LORD God, whom to know is life eternal, and whom to seek early, is the glory and happiness of man: I would bless and praise thee, that thou hast made me a reasonable creature, and an heir of immortality. But, Lord, I am of the fallen race of Adam, I am born in sin: I feel it in my heart, and stirring in my members. I have not from my infancy loved thee; but have preferred childish vanity, and the follies of youth before thee. Thou hast given Jesus thy blessed son for me, who was once an infant in a manger; and in early youth among the learned teachers of thy law; who went about doing good, and setting me an example of all holy living; but alas! I have not had grace to follow him. He has died to purchase my soul, and yet I have withheld it from him. Thou hast given me parents to instruct and warn me; but I have been obstinate, and disobedient, and have often grieved their hearts. I have been often warned from thy holy word, but have refused to take warning. Jesus has often knocked at the door of my heart; but I have kept it shut against him. Thy Holy Spirit has often moved me to wisdom and religion; but I have resisted his gracious motions. Thou hast commanded me to remember the sabbath, and keep it holy; but

I have sadly and wickedly broke it. Thou hast invited me every day to worship and serve thee, and to try and taste thy pleasant ways ; but I am so depraved, I have found no pleasure in them. And should I die in this awful, lost and ruined state, heaven itself could not make me happy. But now, gracious God, I confess, and bewail my folly and madness. I lament my sins, and deplore my danger ; and humbly beseech thee, for Jesus Christ's sake, to save me from my dangerous state, and rescue me out of the hands of sin and the devil. Lord, take my heart of stone, and melt it down at the feet of Jesus, and turn the stone to flesh. Enlighten my understanding ; bow my will to the obedience of Christ ; awaken my conscience ; set my affections on things above ; work in me the work of faith with power, and wholly renew me after thy divine image. Make it good for me to be broke to Christ's yoke in my youth. May I find thy ways pleasantness, and thy paths peace. Restrain the power and malice of Satan—Restrain all youthful lusts and corruptions ; arm me against them, and bless me with the victory. I desire to devote myself soul and body to be thy faithful servant forever. May thy grace be sufficient for me ; and thy strength manifested in my weakness. Bless my parents ; give them comfort of all their children. May I ever with gratitude remember my obligations to their care and tenderness. Increase my concern for the prosperity of religion, and for the true happiness of my youthful acquaintance. And, blessed Lord, prepare me for, and bring me to thy holy table ; where I may, in a public and solemn manner, bind myself to thee in an everlasting covenant that shall not be forgotten. And if in thy kind providence I am permitted to marry, graciously direct my choice to one that fears God, and who shall prove an help meet for me, and make me a blessing to her. Let my country live before thee, may its councils, its government, its peace and prosperity be under the direction and management of thy wisdom and power ; and may it flourish in religion, virtue, justice and charity, while sun and moon endure. I ask these and all needed mercies in the name, and through the mediation of the Lord Jesus Christ ; to whom, with the Father and Holy Spirit, one God, be all worship, and praise, and glory, for ever and ever, Amen.

THE NEGROES CATECHISM.

Question 1. **D**O you know who made the Negroes?
Answer. The same God that made all things.

Q. 2. Do you think white folks and negroes all come from one father?

A. Yes: The book says, God hath made of one blood all nations of men, on all the face of the earth. Acts xvii. 26. And I should think they were so myself.

Q. 3. What makes you think so?

A. Because, except the black skin, and the curled head, their bodies, I believe, are just alike, within and without.

Q. 4. Have you any other reason to believe they are from one father and mother?

A. Yes: they are more alike in their souls, than in their bodies.

Q. 5. How do you know you have a soul?

A. Because I can think and understand—I can be glad and be sorry—I can wish for what I like, and be afraid of what will hurt me; and I feel pleasure and pain:—but the body can do none of these; for without the soul it is a dead carcase.

Q. 6. Why do you think the souls of whites and blacks are related?

A. Because we all seem to think alike. We all love and hate the same things; and what gives pain or pleasure to the one, does to the other.

Q. 7. Do they shew their relation any other way?

A. Yes: they seem to have hearts alike, and all bad together. The same sins that the one loves, the other loves too. The one talks and lives as wickedly as the other. It is as hard for one to turn to God, as for the other: and when they get God's grace, it works the same way upon both.

Q. 8. By this you believe that all are sinners: did God make them so?

A. No surely: God made all things good; and nothing bad can come from him.

Q. 9. How came all men to be bad then?

A. God gave our father and mother a thousand blessings; but strongly forbid them to eat or touch the fruit of one particular tree; for if they did, it would poison their whole body

body and soul, and bring diseases and death on the one; and blindness and sin, and a curse on the other, and on all his children, and every thing about him.

Q. 10. And did they disobey and eat after all?

A. They did.

Q. 11. What followed this great crime?

A. All that God had told them. They were directly stripped of all their beauty, and glory, and holiness; and sin, and death, and the devil took possession of them.

Q. 12. Did God leave Adam and his children in their ruined state?

A. God of his great mercy promised to fallen man a Saviour, who should overcome their enemy, and restore their fallen nature.

Q. 13. Who is the Saviour of fallen man?

A. Jesus Christ.

Q. 14. Who is Jesus Christ?

A. He is true God in one nature; real man in another: produced by the power of the eternal Father, and born of a virgin.

Q. 15. Did Christ come as soon as man fell?

A. No: he gave the world great notice of his coming; for he did not really come in the flesh till 4000 years after Adam's fall.

Q. 16. Why must Jesus Christ be God?

A. That he might be able to go through his undertaking, and give sufficient worth to what he did and suffered.

Q. 17. Why must Jesus Christ be man?

A. That he might be capable of suffering, which he could not be as God; and that he might be the second Adam, to fulfil all righteousness.

Q. 18. Why must he be God and man in one person?

A. That he might bring God and man to a friendly agreement.

Q. 19. What did Jesus Christ do for us?

A. He paid a perfect obedience to the whole law of God; and he set us an example of all holy living.

Q. 20. What did Christ suffer for the salvation of man?

A. He suffered the miseries of life; the opposition of men and devils; the pains of death in his body, and the pains of hell in his soul.

Q. 21. How are we to be any better for what Christ did and suffered?

A. We

A. We must repent of sin ; believe in Christ ; be born-a-gain, and turn to God.

Q. 22. Are negroes allowed to hope for the gospel salvation ?

A. I thank God they are. Jesus tells his disciples, Go ye into all the world, and preach the gospel to every creature.

Q. 23. You say we must repent ; what is repentance ?

A. It is being grieved and ashamed for our past sins ; turning from them, and sinning no more.

Q. 24. What is believing in Christ ?

A. It is really believing him to be the son of God, and Saviour of men. It is coming to him, and trusting in him for the favour of God, and for complete salvation.

Q. 25. What is being born again ?

A. It is that great work of God, by which a humbled sinner is made a child of God, and is renewed after his holy image.

Q. 26. What do you mean by turning to God ?

A. This is called conversion, and is a turning away from all known sin, and turning to the ways of God and holiness.

Q. 27. What should a poor negroe do to get a share in the gospel salvation ?

A. They should learn to know God, and Christ ; and their own dangerous and lost condition.

Q. 28. What must they do when they see their danger ?

A. They must cry day and night to God for mercy.

Q. 29. Will not temptations be very busy, when a negroe thinks of being religious ?

A. Yes: the Devil will tell them it is too soon, or too late. Their own wicked heart will strive against them. Their old sins will seek to hold them fast ; and their wicked acquaintance will be a great weight upon them.

Q. 30. How must they do, if they would be safe and right ?

A. They must hear Christ their friend, and look on all that would hinder them as their worst enemies. They must cry, day and night, God be merciful to me a sinner. They must break through all that is in their way, and never stop, till the door is opened for them, and they find Christ and the great salvation.

Q. 31. How will it be with them then ?

A. Then it will be well with them. God is their Father and portion ; Christ their friend and Saviour, who dwells in them by his Holy Spirit. They are pardoned and justified.

justified by his merit and righteousness, and shall never come into condemnation.

Q. 32. *Well, now they are christians, and safe, they may sin without fear, may they not ?*

A. God never made them christians to set them a sinning; they could do that fast enough before.

Q. 33. *What do you think of those that say, now they are converted, sin cannot hurt them ?*

A. If they mean that grace keeps them from sin I think very well of them; but if they mean that their sins would not be as bad as other people's, I think them very wrong, and no christians at all. For the grace that bringeth salvation teaches all who have it, to deny all ungodliness, and worldly lust; and to live soberly, righteously, and godly in the world.

Q. 34. *But they say sin is no sin in them, for it will not be imputed to them, but to Christ: what would you say to such professors ?*

A. I did not think there were any such people in the world. But I am sure they make Christ *the minister of sin*; and would continue in sin, that grace may abound. God forbid, we should be evil, because he is good. Grace makes us good trees, and our fruit is to shew it. It was worse for David and Peter to do what they did, than for any two men then in the world; and so they thought by their bitter repentance. *He that committeth sin is of the Devil*, if he had an hundred conversions.

Q. 35. *Do you speak from experience ?*

A. I hope I do. Since I had reason to hope, that God had mercy on my soul, I know not how to please and serve him enough; but often ask, what shall I render to God, for all his goodness to me. When my master treats me well, it brings a hell to my conscience if I offend him, or neglect his business; and christians feel thus towards God.

Q. 36. *How then do you think christians should behave ?*

A. They should walk as Christ walked. They should be in the fear of the Lord all the day long. They should shew the world the difference betwixt the sons of God, and the children of the wicked one; and that they whom Christ has made free, will not be the servants of sin.

Q. 37. *When negroes become religious, how must they behave to their masters ?*

A. The scriptures in many places command them, to be honest, diligent and faithful in all things, and not to give

foxy answers; and even when they are whipt for doing well, to take it patiently, and look to God for their reward.

Q. 38. Do not masters owe their slaves great duties too?

A. Yes: masters should teach their slaves the doctrines and duties of religion—call them daily to the worship of God with them—let them all good examples—provide them with every thing necessary; require nothing but what is reasonable; and keep them from being abused by other people.

Q. 39. Which do you think the happiest person, the master, or the slave?

A. When I rise on a cold morning to make a fire, and my master in bed; or when I labour in the sun, on a hot day, and my master in the shade; then I think him happier than I am.

Q. 40. Do you ever think you are happier than he?

A. Yes: when I come in from my work; eat my hearty supper, worship my maker; lie down without care on my mind; sleep sound; get up in the morning strong and fresh; and hear that my master could not sleep, for thinking on his debts, and his taxes; and how he shall provide victuals and clothes for his family, or what he shall do for them when they are sick—then I bless God that he has placed me in my humble station; I pity my master, and feel myself happier than he is.

Q. 41. Then it seems every body is best, just where God has placed them?

A. Yes: The Scriptures say, if I am called, being a slave, I am not to care for it; for every true christian, is Christ's free man, whether he be bond or free in this world.

Q. 42. How can you be free and bound both?

A. If Jesus Christ has broke the chain of sin, and freed me from the curse of the law, and the slavery of the devil, I am free indeed, although my body and services may be at the command of another.

Q. 43. Do Negroes owe their children no duties?

A. Yes: they must teach their children the doctrines of religion, and all the duties they owe to God and man. They must set them good examples in all things; and correct them when they transgress.

Q. 44. What do you do when you fall into any sin?

A. I lament, I mourn, I confess my sin; I lie at Christ's feet for pardon; I turn me from my evil ways; and resolve to sin no more.

Q. 45.

Q. 45. *Will not masters and servants meet another day ?*

A. Yes : we shall all appear before the judgment seat of Christ, and give an account of all our conduct.

Q. 46. *How dare any body appear there, when all are sinners, and come short of our duty ?*

A. Every body must appear there, whether they will or not. And though all have sinned, and deserve condemnation, yet some will stand there with joy and safety.

Q. 47. *How can that be ?*

A. Those that were God's people, and Christ's servants in this world, he will own as his, and acknowledge them before all present.

Q. 48. *Is there the same heaven and hell for white and black ?*

A. Yes : there will be no difference there, but what more holiness or more sin makes.

Q. 49. *What will become of those that live and die in their sinful state ?*

A. If they were in heaven, they could not love God ; therefore they sink to hell with the weight of their sins, and the curse of the Judge ; for they are fit for nothing else.

Q. 50. *How are regenerate and holy persons disposed of then ?*

A. If they were in hell, they would love God ; and therefore the Judge invites them to the joys of their Lord. They are fit for heaven, and nothing else, and they enter through the pearly gates, and serve their God and Saviour through all eternity. Amen.

PRAYER for a NEGROE.

O THOU great God, the Maker and Lord of all creatures, I, a poor sinner, black in body, and still blacker with sin, would humbly try to worship thee, and glorify thy name, that I am allowed to pray to thee, and to hope for thy mercy, through the Lord Jesus Christ. Blessed be God that I ever heard of that glorious saviour, who invites all sinners to come unto him, that they may find rest to their souls. Lord I am a sinner. I was born a sinner. Many days and nights have I sinned against thee, and heaped ruin and destruction on my own head. I am so wicked that

I have not loved God; and such a fool as to destroy myself with sin. I am all-over a sinner. I feel it in every part of me, and if thou bring me to trial, my mouth is stopped, and I am gone forever. But, O God of mercies, I throw myself in the dust before thee. I abhor and condemn myself, and heartily hate all my wicked ways: Turn me, O Lord God, turn me from them; and let them no longer, rule over me. And O take this wicked, foolish hard heart, and break; and melt and make it a new heart. Lord take me into thy powerful hand, and make me every thing that thou wouldst have me be. Give me Jesus Christ, and mercy and pardon through his blood; and put thy Holy Spirit within me, that I may go and sin no more. Lord give me grace to love thee, and thy dear Son, and thy blessed ways, and thy holy law, and to love all that love God; and make the land of my slavery, the place of my true freedom. Lord pity poor Negroes, that are living without God in the world, and turn and convert them to thee. Bless my master, and all that are his. Make me a faithful servant; and teach me to remember, that what good thing soever any man doth; the same shall he receive of the Lord, whether he be bound or free. And God grant that I may see religion and goodness every where growing, and may have a heart to rejoice in it. Good Lord, keep me watching, and praying against every sin. May I daily grow in grace, and in the knowledge of my blessed Saviour; and may I be willing to suffer any thing, rather than to grieve and offend him. Lord fit me to die, and prepare me for that better world, where all thy servants meet, and can be as holy as their souls desire. May I finish my course with joy, and at last enter in through the gates into the city, and love thee, and serve thee, and worship and glorify thee, Father, Son, and Holy Spirit, one God, through all eternity. Amen.

FAMILY PRAYER, *for a Week-day Morning.*

O LORD God of the spirits of all flesh; whose creating power hath brought us into being, and whose gracious providence hath continually preserved us. We thankfully acknowledge thy good hand, and the protection of thy almighty wings over us the last night; and that we laid us down, slept securely, and rise refreshed. Glory to divine

divine mercy and patience, that we lift not up our eyes in torment, but are receiving fresh blessings from thy hand every moment. And glory to God, that we are permitted the honour and happiness of worshipping thee ; and that through thy ever blessed son Jesus Christ, thou hast opened away to thy throne, for the sinners of our race ; and an intercourse betwixt heaven and our fallen world. We confess with grief and shame, that we have not made a wise and proper use of this glorious advantage ; but have awfully neglected divine worship, and the great salvation ; and hence we are so destitute of knowledge, grace and holiness, and our leanness testifies against us. Thou hast nourished and brought us up as children, and yet we have rebelled against thee. Thou hast been doing us good, all our days ; and we have rendered thee evil for thy good. Thou hast bestowed numberless blessings on us ; but they have only enabled us to sin the more against thee. Thou hast afflicted us ; but we have refused to receive chastisement. Thou hast, by thy holy word, and our own consciences, often called us to repent, and turn to thee ; but we have stopped our ears, and hardened our hearts against thee. Thy blessed spirit has been striving with us all our days ; but we have grieved, offended and resisted him. Jesus has knocked at the door of our hearts for entrance, but we have shut them fast against him. We have not only cast off thy fear, and lived without God, in the world ; but we have followed the devices and desires of our own wicked hearts, and the practice of sinners around us. Our precious time has run to waste ; and our souls affairs lie in ruins : and if thou, O Lord, enter into judgment, we sink beneath thy sentence. But mercy we plead ; God be merciful to us sinners ! and give us true repentance for our sins, and grace to turn from them with abhorrence ; and hearts and skill to escape to Jesus Christ, that we may find pardon through his blood, and acceptance with thee through his merits and mediation. We have nothing Lord to offer thee, but guilty souls and bodies ; and nothing to plead before thee, but our own great misery, and thy great mercy. Shouldst thou condemn us for ever, our consciences testify that thou art just when thou judgest. We are of ourselves lost, and by ourselves undone. But glory to God, in the highest, Jesus came to save that which was lost. O ! may he come after us on the mountains of guilt and danger. May he call us, and cause us to hear his voice and follow him ; may he gather us with his arm ; bring us

into his pastures ; feed us among his sheep and lambs ; and guard us, by his saving power, from the wolves of hell, that lie in wait to seduce and devour us ! Here, Lord, we are, helpless, condemned, and in our blood before thee. O justify us freely, and wash and make us clean. May the power and grace of Christ subdue and win us to thee. May the *Eternal Spirit* exert his saving power, and apply to us the purchased redemption. May he convince us of sin, of righteousness, and of judgment. May he take the salvation Christ hath wrought, and clearly, and savingly manifest it to us, that we may know, by our own happy experience, that the Gospel is the power of God unto salvation. May he thereby enlighten our understandings, renew our wills, convert our souls, and plant in us the love of God, and a principle of holiness, and thus make it our meat and drink to do thy will, and our happiness and glory to please and serve thee. May we go in and out under an awful, and delightful sense of thy presence ; and be in the fear of the Lord all the day long. We humbly plead thy power and providence to keep us from every evil to soul and body : and may we with skill and courage so use the armour of God, that neither sin nor Satan may get any advantage against us. Bless and prosper the labour of our hands, as far as it is for thy glory ; and give us grace to receive thy blessings with gratitude, and to bear disappointments and afflictions with patience and humble resignation. May we in all our ways acknowledge thee, and commit our ourselves, and all our steps through life, to thy grace and providence. May we love the whole human race, especially the household of faith ; and in all our dealings with mankind, consider their advantages as much as our own. May we bless them that curse us, and pray for them that despitefully use us. The Lord bless the lands we live in. We gratefully praise thee, for the great things thou hast wrought for our Country. May divine wisdom preside over, and direct the councils of *America* ; and may all who rule over us, have the fear of God, and the public good before them. Here may Jesus reign ; and make religion and virtue to abound, while sun and moon endureth. Accept our thanks for all thy mercies, and for thy wonderful works to the children of men. Be thou our guide through life ; our support in death, and our portion and happiness through eternity, of thine infinite mercy and grace in Jesus Christ the redeemer, and advocate, in whose words we sum up our petitions, and say, Our father
 who

who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil: For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Family PRAYER for a Week-day Evening.

O THOU who hearest prayer, to thee shall all flesh come. The creatures of thy power, and the objects of thy constant care are before thee. Through the good hand of God upon us, we are brought to the evening of this day; and are permitted to worship the Lord of heaven and earth, through the mediation of our Lord Jesus Christ. Blessed be God for so divine a privilege. May thy Holy Spirit quicken and animate our souls in devotion; and may we have access to the holiest of all by the blood of Jesus. We adore thee as the creator, benefactor, law-giver, and final judge of all creatures. We adore thee, as a God of infinite power, wisdom, goodness, holiness, truth and justice. We worship thee, as the universal Lord; the Father of men and angels, and the giver of every good and perfect gift; the God who hast fed us all our lives long; and hast never forgot to do us good.—But alas! Lord, we have wickedly forgot thee, and rendered thee evil for thy good. We have fed from thy bountiful hand, and impiously lifted up our heel against thee. We are thine by creation; but we have robbed thee of thy property. We are thine by redemption and purchase; but we have refused to have Christ to reign over us. We were early devoted, soul and body to thee in baptism, and had thy most holy name called upon us; but we have suffered other lords and lovers to have dominion over us, and forgot God, the guide of our youth. We have gone with the multitude in the broad road that leadeth to destruction; and it is owing to thy wonderful patience that we are not there long ago. Grant, O God of mercies, that we may not be spared in vain. Now teach us to number our days; the days past with grief and shame; and the days to come with a wise improvement, O that almighty power and grace, may work wonders of mercy and salvation for

us. Create in us a clean heart, and renew within us a right spirit. Make us new creatures, that we may lead new lives: make us good trees to bear good fruit; and make us good ground to receive the good seed; whose fruit shall be unto holiness, and the end everlasting life. May we be born again in the image of thy dear Son, and grow by the sincere milk of the word. Now, Lord, give us grace to watch and pray—to keep Jesus in our eye, as the captain of our Salvation; and in his strength, may we do valiantly against all the powers of the enemy, and especially against the sins that most easily beset us; and may his grace be always sufficient for us, and his strength perfected in our weakness. Set us fast on Jesus the rock of ages, and let nothing be able to drive us thence. May we be in Christ's powerful hand, and nothing be able to pluck us thence. And, O gracious God, by true repentance, and the work of faith with power, prepare us for the joys of religion; and to have thy Spirit speak to us the peace of God that passeth all understanding. And as thou increasest our comforts, may we grow in humility, and in a studious imitation of the lovely Jesus. May we daily grow in grace, and thrive in religion, as the cedars of Lebanon. Strengthen us with all might in the inner man, that we may be enabled to resist temptations; and supported under all those troubles and afflictions which thy holy providence may exercise us with. Suffer us not to sink under our trials; but may we be supported by thy grace, resigned to thy blessed will, and come through afflictions, as gold purified in the fire; and be able to say, with gratitude, it is good for us that we were afflicted. Give us sympathizing hearts with all that are in trouble. May we weep with those that weep, and rejoice with them that rejoice. May our hearts and hands be opened to supply the wants of our needy brethren, and may we esteem it our honour and happiness to be called to his service, and perform it from love to God and man. Bless our absent friends; have them in thy holy keeping, from every evil to body and soul. Bless our country: rule over it by thy wisdom; and excite our gratitude for the great things thou hast done for it. Bless and reward our Benefactors; and forgive our enemies, if we have any such. May our Children early and savingly know thee; and our Servants be thy Servants faithful unto Death. Bless thy gospel Churches. Instruct the Instructors of mankind. May all who profess the Religion of Jesus, love each other as becomes the gospel; and may we rejoice in the prosperity

prosperity of Religion, whatever instruments thou usest to promote it. Forgive our sins, short-comings, and unprofitableness this day; and may we lie down Sprinkled afresh with the pardoning blood of *Jesus Christ*. Prepare us for the Sleep of death, and to open our eyes in a blessed Eternity. May the good shepherd meet with us in the valley and shadow of death; may his rod drive off our enemies, and his staff support our feeble steps; and may we have an abundant entrance into thy heavenly Kingdom, through thy boundless mercy in the Lord Jesus Christ; who, with thee Father and Holy Spirit, liveth and reigneth one God, world without end. Amen.

Family PRAYER for Lord's-day Morning.

O THOU infinite God, who causest the natural sun to arise, and extend his beams through creation, we bless and adore thee for the light of this sacred day; and humbly beseech thee, that the Sun of righteousness may arise upon us, with healing in his wings: and that the true light of gospel grace, may shine into our hearts this day. We adore thee as the creator of the universe, the Father of men and angels, and the Lord of ten thousand worlds. We adore thee for a yet more glorious and eminent display of thy perfections, in the redemption of our lost race, by the incarnation, life, death, and resurrection of thy ever-blessed son, our Saviour Jesus Christ. While all thy works praise thee, and sun, moon, and stars proclaim thine eternal power and God-head, the gospel salvation proclaims thee, The Lord, the Lord God, merciful and gracious. Bless the Lord, O our souls, and all that is within us, praise his holy name. Let angels catch the sound, and all the harps in glory be tuned in praise to him, who hath so distinguished our fallen race. And as thou, O Lord, hast given us to see one day more of the Son of man on earth, O give us grace to improve its sacred hours, to thy glory and the health of our souls. May it be in our eyes the holy of the Lord and honorable. May we grow in grace, thrive in knowledge, and flourish in religion. O God, our judge; we acknowledge with grief and shame, our awful breach of many a former sabbath; when we and ours, instead of keeping holy the day

day to thee, have wasted its precious hours in sinning against thee, and heaping guilt and ruin on our souls and bodies. Gracious Lord, give us repentance, and pardon, through the blood of Jesus for this and all other sins, and grace now to remember the sabbath-day, and keep it holy. God grant it may be a day of good things to us, whereon we shall keep our hearts with diligence, our mouths as with a bit and bridle, and our whole conduct as becomes the gospel. Lord, make this a good day in all thy churches. Meet with the assemblies of thy people. Go forth with a preached gospel, and make it the power of God to the salvation of many. May the glorious king of his church, ride forth in majesty, in the cause of truth, and meekness, and righteousness, and subdue the nations to himself. Come, Lord, and make a conquest of us: tread down sin and satan under thy victorious feet, and give us the victory over them. We desire to yield ourselves unto thee, soul and body, as instruments of righteousness. We humbly bow to thy sceptre of grace, and with all our hearts and souls, accept the offered salvation. We adore thy riches of mercy, that provided such a salvation; and the grace that made us willing to receive it. May Christ and we be one: He the head, and we the members—He the vine, and we the branches—He the general, and we his faithful and valiant soldiers, resisting sin, even unto blood. May we behold the glory of the only begotten of the Father, full of grace and truth; and of his fullness may we receive. May we so wait upon God this day, in the public, private, and secret exercises of religion, so that our souls may be nourished, fed and strengthened to every good word and work. Lord give us wisdom and faithfulness to rule and instruct our household, and to bring them up in thy fear. Take them into thy powerful hand, and be the guide of their youth, and the portion of their riper years. We wish to travel in birth with them, till Christ be formed within them; and till they taste the pleasures of religion, and are safe in the Redeemer's hand. May the time be hastened, when all the kingdoms of the world shall become the kingdoms of our Lord Jesus Christ; when Jews and Gentiles shall bow to his sceptre, and all dominions shall serve and obey him. May he set up his glorious throne in these American states; and make them the glory of the earth, for religion and virtue; holiness and justice; truth and peace; brotherly kindness and charity, while sun and moon endure. Attend thy word and ordi-

nances with thy power and presence. May the Spirit of holiness so awaken and alarm careless sinners, that they may hear and turn to God, and experience a new birth unto righteousness, and the work of faith with power. And may all thy servants thrive and grow in holiness, self-denial, resignation to thy will, and heavenly-mindedness: and may they shine as lights in the world, that others, seeing their good works, may glorify thee, and own the hand divine. Good Lord, preserve us, and all others, thy poor bewildered creatures, from being deceived by the craft of the enemy, with false hopes, and deceitful joys. May we wait with patience and diligence in thy ways, until Thou, by thy holy word and Spirit, speak to our souls the peace of God that passeth all understanding. Search us, Lord, and try our reins and our hearts, and discover to us all refuges of lies, and fix us fast on Jesus Christ the sure rock of ages. May we spend this sacred day in a diligent preparation for an everlasting sabbath. We would wait upon thee in the use of all appointed means of grace, that when thou passest by, thou mayst meet with, and bless us. O God of mercies, we beseech thee for thy power and presence to be with us all the day; and that we may be always prepared to hold sweet communion and fellowship with the Father, and with the Son Jesus Christ; for whom we bless and adore thee, and in whose words we worship thee, as Our Father who art in Heaven, &c. Amen.

Family PRAYER for Lord's-day Evening.

THROUGH the good hand of God upon us, we are once more before thee, and permitted to close this holy day with the worship of our maker. Glory to God for the privileges we enjoy, and for the precious means of grace, public and private. Good Lord grant, that what we have been attending on this day may cleave to our memories; sink deep into our hearts; have a proper and lasting effect on our temper and practice, and produce the fruits of holiness, to the glory of God, the health of our souls, and the edification of others. But, alas, gracious Lord, we have to confess before thee, that we have this day come short of thy glory. We have not loved and served thee as we
know

know we ought to have done. Our hearts have often wandered from thee, in the very acts of devotion; and we have not read and heard, prayed and praised, with that holy fervour, faith, and love that became the worshippers of such a majesty: and shouldst thou enter into Judgment with us, our best services cannot stand before thee. But O holy and merciful God, look on us through the merits and mediation of our Lord Jesus Christ; cover our guilt with the robe of his righteousness; bury all our sins in the ocean of his blood; and apply to us the whole merit of his life and death, and we shall be complete in him. And while we venture all our hopes, and trust our whole salvation in his faithful hand, may we be careful to maintain good works. May we serve thee from love and gratitude, and esteem it our highest honour and privilege, to be numbered among thy servants. By the influences of thy Holy Spirit, may we daily grow in grace. May our faith be strengthened; our love increased; our affections more on things above; and our hearts and treasure centring there. May thy blessed will be always dear to us: may we do it with cheerfulness, and, submit to it with humble resignation. May thy holy word be dear to our hearts, and sweet to our taste. May we discover its glory, experience its power, and relish its sweets. May its threatenings strike us with a holy fear of offending; and its exceeding great and precious promises be our joy and treasure: may we plead them through life, trust them in death, and find them divinely true in a blessed eternity. While we live on earth, may we daily grow in grace, and see the prosperity of religion around us, in all churches and denominations of christians. Water the seed sown every where this day with the refreshing dews of thy Holy Spirit; and make us and others as a field which the Lord hath blessed. Guard the tender plants of grace, and preserve them from those errors and sins that would spoil their tender grapes. And such as are awakened, and under a spirit of bondage, good Lord preserve them from losing their impressions, and returning again to sin. May they not be suffered to catch at false joys, and build their house on the sand; but may they be willing, in the use of all appointed means, to wait thy good time for deliverance, when thou wilt lift upon them the light of thy countenance, reveal to them the glorious fulness and suitableness of Christ to save; when thou wilt work in them the whole work of faith with power; break their bonds in sunder, and put songs of praise into their mouths.

mouths. God grant to all thy people grace and diligence, to press after a full assurance of faith, till their clouds and shadows flee away, and they know the things that are freely given to them of God. And, gracious Lord, as we may meet with great temptations, from the devil, the world, and our own hearts, we humbly beseech thee to strengthen us with all might in the inner man: teach us to use our armour with skill and courage; to call upon our General with all prayer and supplication; and may he give us the victory, and wear our praises as a crown. May Jesus be to us strength in our weakness; light in our darkness; joy in the midst of our sorrows, and a very present help in trouble: And may divine grace preserve us from taking any unlawful step to deliver ourselves from trouble. May we wait upon the Lord, and be as mount Zion, which cannot be moved. While tossing on the ocean of life, may our anchor be cast in the haven of rest, sure and steadfast. While travelling this howling wilderness, may the glorious king of his church be to us a sheltering cloud by day, when we are faint and weak; and a shining fire in the night of trouble and affliction: and may he feed us through our pilgrimage with the heavenly manna, that true bread that came down from heaven, until our feet stand on the brink of Jordan, and we are ready to pass it into the land of promise: And, O! may the feet of our great high priest, touch and dry up those mighty waters. May he make good to us his gracious promise, that when we pass through the waters of affliction, he will be with us; and through the rivers of death, and they shall not overflow us. Then may we find the great conqueror of death, supporting our heads, cheering our hearts, strengthening our faith, and teaching our lips to say, though I pass through the valley and shadow of death, I will fear no evil. Thus, Lord, may we finish our course with joy; may we glorify God, and edify others in death; bear our dying testimony to thy blessed truths; and may an entrance be ministered to us abundantly into the heavenly kingdom, of thy rich mercy and sovereign grace in Jesus Christ our Saviour. And to the only wise God, Father, Son, and Holy Spirit, be honour, and glory, and blessing, through time and eternity. Amen.

The Lord's PRAYER Paraphrased.

OUR Father who art in Heaven; We, thine offspring by creation, would humbly address thee as our Father in Christ Jesus, who hast begotten us again after the image of thy dear son. May we approach thee with the temper of children, dutiful, obedient, and sensible of our dependance upon thee who dwellest in the highest heavens, and whose kingdom ruleth over all. *Hallowed be thy name*: May all the names by which thou hast revealed thyself to us, be sanctified, and had in the utmost reverence and adoration by us and all creatures. *Thy kingdom come*: May that kingdom of grace which thou hast erected in our world, come with power and glory in our own hearts, and lives, and all around us, till all the nations of the earth become the kingdom of our Lord Jesus Christ. May he rule over us by his law, and in us by his Spirit. May he defend us by his power, and beat down the kingdom of sin and satan. May the kingdom of glory be hastened in its time; and may we be ready to enter it. *Thy will be done on earth, as it is in heaven*: As thy will is always holiest, wisest, and best, may we obey thy commanding will, with that holy alacrity that saints and angels in glory do; and may we submit to thy prudential and chastising will, with humble resignation, and profit to our souls. Enable us in all circumstances to say, Let the will of the Lord be done. *Give us this day our daily bread*: Sensible of our dependance on thee, as the great Father of the family, for all the blessings of life, we ask not great things for ourselves in this world, but beg what thou seest necessary for our support this day. May we eat our bread with cheerfulness, and enjoy all our comforts with grateful praises, and to the glory of God. May our souls be daily fed with that true bread that came down from heaven, that they may flourish and thrive as calves of the stall; *And forgive us our debts, as we forgive our debtors*. We confess we are infinitely in debt to divine justice. We owe thee ten thousand talents, and have nothing to pay. If thou enterest thy demand, the prison of hell is our station: But glory to thy name, who hast declared, that, as thy debtors have nothing to pay, thou frankly forgivest: Freely, O God of mercies,

mercies, remit our debts against thee. Credit our account by His merits who offered his blood and soul a sacrifice to thy justice. Abundantly pardon our debts, our sins, and trespasses: bury them in the ocean of thy boundless mercy, and remember them against us no more. And as we ask pardon of thee, we would shew it to our debtors. Give us grace, from our hearts to forgive those that offend us; to bless them that curse us, and to pray for them that despitefully use us. May we rejoice in, and promote their good; and seek their happiness for time and eternity. *Lead us not into temptation, but deliver us from evil: While here surrounded with so many snares, we beseech thee, let no temptation befall us, but such as thou wilt make a way for our escape. In all the assaults of the world, flesh, and devil, may we fly to our arms, invoke our General, and find grace to help in time of need. And as thou best knowest what is evil, we pray thee to deliver us from it, and take thou all the praise; For thine is the kingdom of nature, grace and providence; and the power to accomplish all thy sovereign pleasure, and to grant our humble requests; and the glory of all shall be only thine, by all creatures in all worlds, through all the periods of time, and all the ages of eternity: Amen and Amen.*

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