

THE
TEACHER'S ASSISTANT:

CONSISTING OF,

INSTRUCTIONS

RELATING TO THE SECOND PART OF THE
CHARITY SCHOOL SPELLING BOOK;

AND

LECTURES,

INTERSPERSED WITH QUESTIONS ON THE DIVINE
PLAN OF REDEMPTION.

VOL. II.

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L O N D O N :

PRINTED FOR T. LONGMAN, PATERNOSTER ROW; AND
J. AND CO. RIVINGTON, ST. PAUL'S CHURCH-YARD.

1792.

Sanfajin Royal. 1831

INTRODUCTION,

Addressed to such MASTERS and MISTRESSES of CHARITY SCHOOLS, as may be employed in teaching the Children of the Poor according to the Plan of appropriated Instruction, of which this Book is a Part.

IN addition to the directions which you will find interspersed in those pages of the present Volume that relate to the Second Part of the CHARITY SCHOOL SPELLING-BOOK, I must entreat you to be particularly attentive to the *object* of each lesson; for instance, when the scholars are spelling words of two or more syllables, take care to make them *name every letter*, and *pronounce each syllable distinctly*, and then *speak the word properly*. When they are reading lessons designed to *exemplify* any rule of *pronunciation*, direct their attention to *that* point in particular.

If it is a *fable* they are reading, let them be taught to observe the *moral instruction* intended to be conveyed by it. And if they are to be exercised in *dividing Scripture Names*, say nothing of the *Religious Knowledge* which might be gained from the lesson, but direct their attention to the *Names* only.

Before they read the Scripture lessons, make

them acquainted with the particulars in page 116, 117, 118, of the Spelling Book, and ask the questions in page 112 of this volume.

When the scholars are reading the SCRIPTURE LESSONS, whether in the *Abridgment of the Old or New Testament*, or the Bible itself, let *religious instruction* be the *sole* object: tell the children the words they do not know *at sight*; and if they pronounce any word *wrong*, stop them immediately, and say "It is not so," and let them correct themselves; for instance, if a scholar reads *Abram* instead of *Abraham*, for instead of *from*, say to him or her, "It is not *Abram*; it is not *from*," &c. And be particular in making the children *mind the stops*.

When the scholars are to learn any thing *by heart*, let them first read it to you, and make them comprehend the *sense* and *meaning* of it before they commit the *words* to *memory*.

I have made trial of the Lectures at the end of this volume with the Children of a School of Industry and Sunday School in my own neighbourhood, and have had the satisfaction of finding that they were very well understood by them; but if any parts should be found difficult of apprehension to others, I shall be happy to have them pointed out, in order that I may elucidate them hereafter, should another edition of this work be called for.

In the words from the New Testament in page 97 and sequel, the following words are accented wrong; you are requested to correct them with a pen before you make use of that part of this volume.

A-bí-a, Jo-sa-phe, E-le-á-zar, Em-má-nu-el, Ju-dé-a, E-sái-as, re-pént-ance, ex-céed-ing, Ca-pér-na-um, pos-sés-ed, ful-fíl-led, be-hóld-est, de-strúc-ti-on, tor-mént-ed, dis-cí-ples, be-fál-len, phy-sí-ci-an, a-dúl-te-rous, de-ceít-ful-ness, in-strúct-ed, be-head-ed, con-stráin-ed, Je-rú-sa-lem, un-der-stánd, de-fi-leth, un-der-stóod, how-bé-it, tor-mént-or, bap-tí-zed, o-mít-ted, ex-tór-tion, in-qui-ty, be-tráy-ed, Is-cá-riot, per-suád-ed, A-ri-ma-thé-a, as-sém-bled, cir-cum-cí-fing, Pam-phy'-li-a, un-leárn-ed, Si-me-on, Am-phí-po-lis, E-rás-tus, Tro-gy'l-li-um, Pa-tó-ra, un-con-dém-ned, con-vé-ni-ence, A-dra-my'-ti-um, tem-pés-tu-ous-ly.

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THE
TEACHER'S ASSISTANT.

PART III.

ADAPTED TO THE SECOND PART OF THE CHARITY
SCHOOL SPELLING BOOK.

AS the rules for *dividing* and *accenting* words are so numerous and intricate, it would be to little purpose to attempt teaching them to children in that class of life for which this book was composed; they will soon attain to a sufficient degree of accuracy, both in *spelling* and *pronouncing*, if the teacher will take the pains to *speak* difficult words to them, in *syllables*, and then let them try to divide them.

Let the teacher *read* to the scholars the *introduction*, and question them as follows:

INSTRUCTIONS.

To spell is to make use of proper letters to form words; to divide words into syllables; and to give

the letters in each syllable their proper sound altogether.

QUESTIONS.

What is meant by *spelling*? What letters must be used to form words? Then, I suppose, if a person takes even *one* letter that is not proper for the word they want to spell, they do not spell well? What does spelling divide words into? What does spelling give to each syllable?

INSTRUCTIONS.

A *syllable* signifies one or more letters expressing a distinct sound. As many distinct sounds as there are in any word, so many syllables it contains.

QUESTIONS.

What is meant by a *syllable*? How may you know the number of syllables in any word?

INSTRUCTIONS.

In the word *hand* there is only *one* distinct sound; it can be sounded at once; it is a word of one syllable. In the word *abase* there are *two* distinct sounds, *a-base*; and it consists of two syllables. In the word *abased* are *three* distinct sounds, *a-ba-sed*; in the word *ability* there are *four* distinct sounds, *a-bi-li-ty*; in the word *abominable* there are *five* distinct sounds, *a-bo-mi-na-ble*; in the word *Mesopotamia*

potamia there are *six* distinct sounds, *Me-so-po-ta-mi-a*; in each word there are so many syllables.

QUESTIONS.

How many syllables are there in the word *hand*?
 How many *distinct sounds* are there in that word?
 How many syllables are there in the word *abase*?
 How do you know there are *two* syllables in it?
 How many syllables are there in the word *abased*?
 How do you know that? How many are there in
ability? How many in *abominable*? How many in
Mesopotamia? How many syllables are there in
 every word?

INSTRUCTIONS.

Words consisting of one syllable only are called
Monosyllables.

QUESTIONS.

What are words called which have no more than
one syllable?

INSTRUCTIONS *.

I should have told you before, that when *e* is at
 the end of words it is called *e final*, and is always
mute; that is, *not sounded* except in monosyllables
 that have no other vowel, such as the words *the*,
she, *he*, and some proper names.

The use of *e final* is to lengthen the syllable;
 that is, to show that it must not be sounded so

* This Lesson was inadvertently omitted in the first part of the
 Spelling Book, to which it properly belongs.

quick: *bab*, spell *bab*; *babe*, spell *babe*; *bas*, spell *bas*; *bafe*, spell *bafe*, and so on.

INSTRUCTIONS.

When the vowel *e* is at the end of words, what is it called? How is it sounded? What is meant by mute? What do *bab* spell? What do *babe* spell? What do *bas* spell? What do *bafe* spell?

In respect to the *pages of spelling*, if time can be spared, the scholar should learn them by heart; if not, they should at least *read* one of them every day, naming every letter and syllable distinctly, not jumbling them together, as is too commonly the case; they should also be taught to pronounce the words with the right accent, that is, to lay the most stress upon certain syllables: in order to assist the teacher, all the words are marked in the columns of spelling which have not the accent upon the *first* syllable. No farther directions need be given respecting the columns of spelling.

WORDS of two Syllables.

A-bâle	a-fôre	an-chor
ab-hér	a-fráid	an-gel
a-bíde	a-frésh	an-gér
ab-ject	af-ter	an-fwer
a-ble	a-gáinh	a-ny
a-board	a-ged	a-páce
a-bóde	a-grée	a-párt
a-bóve	a-gróund	ap-peár
a-bóund	a-gue	ap-ple
a-bróad	a-lárm	ap-ply
ab-fence	a-like	ap-próach
ab-fent	ad-dér	ap-próve
ab-ftáin	ad-jure	a-pron
ab-fúrd	a-dórn	ar-my
a-búse	a-líve	a-ríse
ac-cépt	al-lów	af-cénd
ac-céfs	al-lúre	af-scribe
ac-córd	al-mond	ash-es
ac-cóunt	al-most	a-síde
ac-cúse	a-lóft	ask-ed
ac-quáint	a-lóne	a-fléep
ac-quíit	a-lóng	af-fáult
ad-díng	a-lóof	af-fáy
ad-vánce	a-lóud	af-fert
ad-víse	al-tér	af-fúage
a-fár	al-though	at-témp
af-fáir	al-ways	at-ténd
af-flíct	a-máze	a-vénge
af-féct	am-ber	aug-ment
af-fírm	am-bush	a-wáke
af-fórd	a-ménd	
af-fríght	a-mífs	Bab-ler
a-fóot	a-móng	back-bite

back-slide	be-lóng	boun-ty
back-ward	be-néath	bow-els
bad-ness	be-séech	bram-ble
bad-ger	be-fét	braw-ler
ba-ker	be-fíde	bra-zen
bald-ness	be-sought	bre-thren
ba-nish	be-stów	bri-ar
ban-ner	be-táke	bri-dle
ban-quet	be-thínk	brief-ly
bap-tism	be-tímes	bright-ness
bap-tist	be-tráy	brim-stone
bap-tize	bet-ter	bring-eth
bar-ber	be-wáre	brit-tle
bare-foot	be-yónd	broil-ed
bar-ley	bid-den	bro-ken
bar-rol	bil-lóws	bro-ther
bas-ket	bind-eth	brought-est
bat-tle	bi-shop	brui-sed
ba-con	bit-ter	buck-et
be-cáme	black-er	buck-ler
be-fál	black-ness	build-ed
be-fóre	blame-less	bul-lock
beau-ty	blan-ket	bul-rush
be-gán	blas-pheme	bun-dle
beg-ged	ble-mish	bur-den
beg-gar	blef-fed	burn-ed
be-gúile	blind-ness	burst-ing
be-hálf	bo-dy	ba-sy
be-háve	boil-ed	bu-shel
be-héad	bold-ly	but-ter
be-héld	bon-dage	
be-hínd	bon-net	Ca-bin
be-hónd	bor-der	cal-led
be-ing	bor-row	ca-mel
be-líeve	bo-rom	can-dle
be-líef	bot-tle	cap-tive
bel-lów	bot-tom	car-case

care-les
 car-nal
 car-ry
 car-ved
 case-ment
 cast-ing
 cas-tle
 catch-eth
 cat-tle
 cat-fed
 cha-fed
 ce-dar
 cel-lar
 cen-ser
 cen-sure
 cer-tain
 cha-fed
 chal-lenge
 cham-ber
 chan-ged
 chan-nel
 cha-pel
 char-ged
 char-mer
 chaf-ten
 chaf-tize
 cheer-ful
 che-rish
 chef-nut
 chick-ens
 chief-ly
 chil-dren
 chim-ney
 choic-est
 cho-ler
 cho-sen
 chrys-tal

church-es
 churl-ish
 chu-fest
 cir-cled
 cir-cuit
 cis-tern
 ci-ty
 cla-mour
 clean-ness
 climb-ed
 cloath-ed
 clo-set
 clou-dy
 clo-ven
 clou-ted
 clus-ter
 coc-kle
 cof-fer
 cof-fin
 col-lar
 col-lege
 co-lour
 come-ly
 com-eth
 com-fort
 com-mand
 com-mend
 com-mit
 com-mon
 com-mune
 com-pact
 com-pass
 com-pel
 com-plain
 com-pléat
 com-pound
 con-céal

con-céit
 con-céive
 con-cérn
 con-course
 con-démn
 con-duct
 con-fess
 con-flict
 con-found
 con-quér
 con-sent
 con-sist
 con-spire
 con-stráin
 con-sult
 con-firm
 con-táin
 con-témp
 con-ténd
 con-tent
 con-tést
 con-trite
 con-vert
 con-véy
 con-vince
 con-vict
 con-sórt
 cool-ing
 cop-per
 co-py
 cor-ner
 cor-réct
 cor-rúpt
 cost-ly
 cot-tage
 couch-eth
 co-ver

co-vet
 coun-fel
 count-ed
 coun-try
 cou-ple
 cou-rage
 crack-ling
 craf-ty
 carv-ed
 cre-âte
 crea-ture
 creep-ing
 crip-ple
 crim-son
 crook-ed
 crown-ed
 cru-el
 crush-ed
 cry-ing
 cu-bic
 cuc-kow
 cum-bred
 cun-ning
 cur-led
 cur-rant
 cur-fed
 cur-tain
 cus-tom
 cym-bal
 cy-pres

Dag-ger
 dain-ty
 da-mage
 dan-ced
 dan-ger
 dar-ken

dark-ly
 dark-ness
 dar-ling
 dash-ed
 daugh-ter
 dawn-ing
 dear-ly
 de-bâle
 debt-or
 de-cây
 de-crêase
 de-céase
 de-cent
 deck-ed
 de-clâre
 de-clîne
 de-crée
 deem-ed
 de-fâme
 de-fect
 de-féat
 de-fénce
 de-fénd
 de-fér
 de-fy
 de-file
 de-frâud
 de-grée
 de-lây
 de-light
 de-mând
 de-nounce
 de-ny
 de-pârt
 de-pénd
 de-pôse
 de-prive

de-rîde
 de-scéne
 de-seribe
 de-sérve
 de-sîro
 de-spâir
 des-pîse
 de-strôys
 de-tâin
 de-tést
 de-vîce
 de-vil
 de-vôte
 de-vour
 de-vout
 di-al
 di-ed
 dif-fer
 dig-ged
 dim-ness
 din-ner
 dip-ped
 di-rect
 dir-ty
 dis-cern
 dis-chârgé
 dis-clôse
 dis-cord
 dis-crée
 dis-dâin
 dis-ease
 dis-grâce
 dis-guise
 dis-join
 dis-mây
 dis-mîs
 dis-patch

dis-pénse

dis-pénse	dul-ness	er-ror
dis-pérse	du-ty	es-cápe
dis-pláy	dwel-ling	es-chéw
dis-pléase	dwel-ler	es-póuse
dis-póse	dwel-lest	e-spy
dis-púte		es-táte
dis-sént	Ea-gle	e-strángo
dis-sólve	ear-ly	e-vént
dis-táff	ear-nest	e-vil
dis-tánt	earth-en	ex-céed
dis-tíl	ea-sy	ex-chángo
dis-tínt	eat-er	ex-cél
dis-tríct	eat-ing	ex-cés
dis-tréfs	e-cho	ex-ile
ditch-es	ef-féct	ex-péct
di-vers	el-bow	ex-prés
di-víde	el-der	ex-ténd
di-víne	e-léct	ex-tól
di-vórce	em-pire	eye-fight
doc-tor	em-plóy	
doc-trine	emp-ty	Fa-ble
do-er	en-cámp	fa-deth
dou-ble	en-clóse	fai-leth
doubt-ful	en-ded	fail-ing
dow-ry	en-dów	faith-ful
dra-gon	en-dúre	false-hood
draw-er	en-jóy	fa-mine
dread-ful	en-lárgé	fa-mous
dream-er	e-nóugh	fa-ther
dres-fed	en-sign	fat-ness
dri-ed	en-sué	faul-ty
drink-er	en-tíre	fa-vour
dri-ver	en-trance	fee-ble
drop-sy	en-vy	fel-low
drown-ed	e-qual	fen-ced
drunk-ard	e-réct	fer-vent
duke-dom	er-rand	fet-ters

few-el
 fierce-ness
 fight-er
 figure
 fil-thy
 fin-ger
 fi-nish
 fire-brand
 first-ling
 fish-er
 fix-ed
 flat-ter
 flesh-ly
 flou-rish
 flow-er
 flut-ter
 fod-der
 fol-low
 fool-ish
 for-oear
 fore-cast
 fore-head
 fore-run
 fore-warn
 for-give
 fur-nace
 for-sake
 for-ward
 foun-tain
 fow-ler
 frag-ment
 friend-ship
 fro-ward
 frus-trate
 ful-fil
 fur-bish
 fur-long

fur-nish
 fur-row
 fur-ther

 Gain-say
 gal-lant
 gal-lows
 gar-land
 gar-ment
 gar-ner
 ga-ther
 gen-tle
 ges-ture
 gi-ant
 gir-dle
 glad-ness
 glean-ing
 glo-ry
 glut-ton
 god-defs
 go-ing
 gol-den
 gold-smith
 good-ness
 gos-pel
 go-vern
 graft-ed
 gra-vel
 gree-dy
 grie-vous
 guilt-less

 Ha-bit
 hai-ry
 hal-low
 ham-mer
 han-dle

hang-ing
 hap-pen
 hap-py
 hard-ness
 har-lot
 har-vest
 harm-less
 ha-tred
 ha-ven
 haugh-ty
 heal-ing
 hea-ven
 he-brew
 hei-nous
 help-er
 hew-er
 hi-ding
 him-self
 hire-ling
 ho-ly
 ho-nest
 ho-nour
 house-hold
 humble
 hun-gry
 hun-ter
 hus-band
 hy-sop

 Jan-gle
 jang-ling
 jai-lor
 jea-lous
 jest-ing
 i-dol
 i-mage
 im-pûte

in-cénse	know-ing	love-ing
in-créase	know-ledge	low-ly
in-fant		lus-ty
in-fórm	La-bour	li-ar
in-spíre	la-den	
in-tént	lac-der	Mad-ness
in-tréat	la-dle	maid-en
in-vént	la-dy	maim-ed
in-víte	la-mént	ma-ker
in-ward	lan-guish	ma-túre
jour-ney	laugh-ter	man-kind
joy-ful	law-ful	man-ner
judg-ment	law-yer	man-tle
jus-tice	lean-ness	ma-ny
just-ly	lean-ing	mar-ket
	learn-ing	ma-ríne
Keep-er	lea-sing	mar-vel
keep-ing	lea-ven	ma-son
ker-nel	lec-ture	mean-ing
ket-tle	le-per	mea-sure
kick-ed	let-ter	med-dle
kid-ney	le-vite	meek-ness
kil-ling	le-vy	mem-ber
kin-dle	ligh-ten	mer-chant
kind-ly	light-ness	mer-cy
kind-ness	like-ness	mer-ry
king-dom	li-mit	mes-sage
king-ly	li-nen	migh-ty
kin-dred	li-ning	mil-stone
kin-folk	lin-ger	min-strel
kin-f-men	lit-tle	mir-ror
kis-sed	liv-ing	mis-chief
knead-ed	loath-some	mis-tress
knit-ting	lod-ging	mis-úse
knock-ed	lof-ty	mix-ed
knock-ing	love-ly	mock-er
know-est	lord-ship	mo-dest

mol-ten
mo-ment
mo-ney
mon-ster
mort-gage
morn-ing
mor-fel
mor-tal
mo-ther
moun-tain
mourn-er
mur-der
mur-mur
mu-sic
mus-ter
mut-ter

Na-ked
nap-kin
nar-row
na-tive
na-ture
naugh-ty
na-vy
nee-dy
neg-lect
neigh-bour
ne-phew
net-tle
ne-ver
new-ness
nig-gard
nimble
no-ble
nol-fed
nos-tril
no-ted

no-thing
no-tice
no-vice
nou-rish
noi-some
num-ber
nur-sing
nur-fed

O-béy
ob-ject
ob-scure
ob-sérve
ob-tain
o-dour
of-fend
of-fer
of-fice
off-spring
of-ten
oi-ly
old-er
o-live
on-ly
on-ward
o-pen
op-pose
or-dain
or-der
or-gan
o-ther
o-ven
out-cast
out-side
own-er
oint-ment

Pain-ful
paint-ed
pa-lace
pale-ness
pal-sy
par-don
pa-rents
par-ley
part-ly
part-ner
pas-sage
pas-tor
pat-tern
peel-ed
pen-ny
peo-ple
per-ceive
per-fect
per-form
per-fume
per-haps
pe-rish
per-mit
per-pléx
per-son
persuade
per-tain
per-verse
per-vért
pil-grim
pil-lar
pil-low
pi-lot
pit-cher
plain-ly
plain-ness
plant-ing

plat-ter

plat-ter
 plead-ing
 plea-sant
 plea-sure
 pledg-es
 plen-ty
 plow-ed
 pluck-ing
 pol-lúte
 pon-der
 poi-son
 prac-tice
 pra-ting
 pray-er
 preach-ing
 pre-cept
 pre-fer
 pre-pare
 pre-sence
 pre-ferve
 pre-sume
 pre-tence
 pre-vail
 pre-vent
 prick-ing
 pri-son
 pri-vate
 pro-céed
 pro-cláim
 pro-cúre
 pro-fés
 pro-fit
 pro-lóng
 pro-mise
 pro-móte
 pro-nóunce
 pro-fáne

pro-phet
 prof-per
 pro-tést
 proud-ly
 pro-víde
 pru-dence
 pub-lic
 pub-lish
 puf-fed
 pul-pit
 pu-nish
 pur-chase
 pure-ly
 purg-ing
 pur-ple
 pur-pose
 pur-sue

Qua-king
 quaint-ly
 quar-rel
 quar-ry
 quar-ter
 qua-ver
 quench-ed
 quench-ing
 quick-ly
 quick-sand
 qui-et
 quilt-ed
 quit-ted
 qui-ver

Ra-ging
 rail-ing
 rai-ment
 rain-ed

rain-bow
 ran-som
 rash-ly
 ra-ther
 read-ing
 rea-dy
 reap-ed
 rea-son
 re-bél
 re-búke
 re-céive
 rec-kon
 re-córd
 re-count
 re-déem
 re-fine
 re-fráin
 re-frésh
 re-fúge
 re-fúse
 re-gárd
 re-jéct
 reign-ed
 re-joíce
 re-leáse
 re-liève
 re-ly
 re-máin
 re-mít
 rem-nánt
 re-móve
 ren-der
 re-néw
 re-nóunce
 re-nówn
 re-páir
 re-péat

re-pént	rud-dy	sa-son
re-ply	ru-in	se-cret
re-pórt	ru-mour	se-duce
rash-ly	ru-ler	fel-ler
re-próach	rush-ing	iel-vedge
re-próof	ruf-ty	sen-tence
re-quést		ser-vant
re-quire	Sab-bath	ser-vice
re-quite	sack-but	set-tle
re-serve	sack-cloth	se-venth
re-sign	sad-ness	se-ver
re-sist	safe-guard	sha-dow
re-sólve	safe-ty	sha-dy
re-sórt	salt-ness	sha-king
re-spéct	sa-lúte	sham-bles
re-stóre	sam-ple	shame-ful
re-stráin	san-dal	sharp-en
re-táin	san-dy	shear-er
re-tíre	sa-tan	shear-ing
re-törn	sa-ving	shel-ter
re-véal	sa-vour	she-riff
re-vénge	say-ing	ship-wreck
re-víle	scan-dal	short-ned
re-vive	scarce-ness	short-ly
re-vel	scar-let	shoul-der
re-wárd	scald-ed	shout-ing
rich-es	scat-ter	sickness
rid-dle	scen-ter	sigh-ing
right-ly	scho-lar	si-lent
ri-gour	sci-ence	sil-ver
ri-ot	scot-fer	sim-ple
ri-ver	scor-ner	sin-cere
rob-ber	scorn-ful	sin-ew
root-ed	scourg-ing	sin-ful
ro-ver	scrap-ing	sin-gle
rough-ly	scrip-ture	sing-ing
roy-al	scur-vy	sin-ner

sis-ter
 slen-der
 slaugh-ter
 sloth-ful
 smel-ling
 so-ber
 soft-ly
 so-journ
 so-lace
 so-lemn
 speck-led
 speech-less
 spend-ing
 spoil-ing
 spo-ken
 sport-ing
 spread-ing
 spring-ing
 sprin-kle
 stan-dard
 stand-ing
 sta-ture
 stead-fast
 sting-ing
 sto-mach
 sto-ny
 sto-ry
 stout-ness
 strait-en
 stran-ger
 strength-en
 strik-ing
 stub-born
 sub-ject
 suc-cess
 suf-fice
 sweep-ing

swell-ing
 Ta-ble
 ta-bret
 ta-lent
 tar-ry
 tast-ing
 tat-ler
 tat-ling
 tax-ing
 teach-er
 tem-per
 tem-pest
 tem-ple
 tempt-er
 ten-der
 thank-ful
 there-fore
 thif-tle
 threat-en
 thresh-ing
 thresh-old
 thrif-ty
 thun-der
 ti-dings
 til-lage
 tim-ber
 tink-ling
 tit-tle
 to-ken
 tor-ment
 tos-sing
 tow-er
 traf-fick
 train-ed
 tramp-led
 trans-fe

trans-form
 trans-gress
 trans-late
 tra-vel
 trai-tor
 trea-son
 trea-sure
 tram-ple
 tres-pass
 tri-al
 tri-bute
 tric-kle
 tri-umph
 trou-ble
 tru-ly
 trum-pet
 trust-ty
 tu-mult
 turn-ing
 tu-tor
 twi-light
 ty-rant

Vain-ly
 va-lour
 va-lue
 va-nish
 ve-nom
 ven-ture
 ves-sel
 ves-try
 vex-ing
 view-ing
 vile-ness
 vil-lage
 vine-yard
 vin-tage

vi-ol
 vi-per
 vir-gin
 vis-age
 vi-sit
 un-cléan
 un-dó
 u-níte
 un-júst
 un-kínd
 un-knówn
 un-tíl
 un-wíse
 vo-lume
 vo-mit
 voy-age
 up-braíd
 up-hóld
 up-right
 up-rear
 up-ward
 ur-gent
 use-ful
 u-surp
 ut-móst

Wa-fer
 wa-ges
 wa-ger
 wail-ing
 wait-ing

wa-king
 wal-let
 wal-low
 wan-der
 want-ing
 wan-ton
 warn-ing
 war-fare
 wash-ing
 wa-ter
 wa-ver
 weak-ness
 weal-thy
 wean-ed
 wea-pon
 wea-ry
 wed-ding
 weep-ing
 weigh-ty
 wel-fare
 whet-ting
 wh-ither
 whole-some
 whol-ly
 wick-ed
 wi-dow
 wink-ing
 wi-ping
 wis-dom
 wish-ing

witch-craft
 with-draw
 with-in
 with-out
 with-stand
 wit-ness
 wo-ful
 wo-men
 won-der
 work-man
 world-ly
 worm-wood
 wor-ship
 wor-thy
 wound-ed
 wrath-ful
 wretch-ed
 wring-ing
 wrin-kle
 writ-ten
 wrong-ful
 wrong-ing

Year-ly
 yel-low
 youth-ful
 youn-ger

Zea-lot
 zeal-ous

CHAP. II.

INSTRUCTIONS concerning the Lessons consisting of one Syllable, in Page 17, and Sequel.

THE teacher is requested to consider these Lessons as not so much designed to exercise the children in *reading*, or to give them *moral instruction*, as to practise them in *spelling*; but if the lesson happens to contain a very obvious moral, it will be advisable to notice it, as no opportunity should be lost of making *good impressions*; let attention to *spelling*, however, be the first object here—the scholars should be accustomed to spell every word in each lesson, whether they know them at sight or not, and read the lesson afterwards; they should also be asked how many syllables particular words contain, and how to spell them by heart.

INSTRUCTIONS.

Observe, that in the words *bald*, *scald*, and *water*, the *a* is sounded like *aw*. It is sounded the same in many other words.

QUESTIONS.

How is *a* sounded in *bald*, *scald*, and *water*?

Lesson 1. Page 17.

A poor man, who was so old that, &c.

INSTRUCTIONS.

Observe, that in the words *debt* and *debtor*, the *b* is mute, that is, not sounded at all.

Lesson 2. Page 17.

Poor Tom Franklin was going, &c.

INSTRUCTIONS.

In the words *dumb* and *thumb*, the *b* is mute; *b* is never sounded at the end of a word when it follows *m*.

Lesson 3. Page 18.

Richard Thompson was deaf, &c.

QUESTIONS.

Should you pronounce the letter *b* in the words *dumb* and *thumb*? Why not?

Lesson 4. Page 18.

There was a boy who was fond, &c.

QUESTIONS.

Should you pronounce the *b* in *climb* and *limb*? Why not?

Lesson 5. Page 18.

In a fine green meadow there was, &c.

QUESTIONS.

Can you point out a word in this lesson in which *b* is mute?

INSTRUCTIONS.

You were taught when you first began to read, that the consonant *c* has a *hard* sound and a *soft* one. — In the following lessons it has the *hard* sound at the beginning of the words *crab* and *custom*: in *crab* it is before a *consonant*, in *custom* it is before the *vowel u*.

Lesson 6. Page 19.

There was man who cried crabs, &c.

QUESTIONS.

What sound has the letter *c* in the words *crab* and *custom*? Why is it sounded *hard* in *crab*? Why is it sounded *hard* in *custom*?

INSTRUCTIONS.

In the following lesson, *c* has the *soft* sound in the words *Cicely*, *civil*, *city*, because it is before the vowels *i* and *e*; in other words it has the *hard* sound, because it is before the vowels *a* and *o*.

Lesson 7. Page 19.

Cicely Parker is a very civil, &c.

QUESTIONS.

What sound has *c* in *Cicely*, *civil*, and *city*? Why is it sounded *soft* in these words? In which words in this lesson has *c* the *hard* sound?

This Cicely Parker appears to me to have been a very prudent young woman; pray, what do you think of her? Then, I hope, when you go to service, you will try to be like her.

INSTRUCTIONS.

In the following lessons you are to pronounce the words *mitre*, *lucre*, and *acre*, as if they were spelt *miter*, *luker*, *aker*, not *mi-tree*, &c.

Lesson 8. Page 20.

John Sparks was a very sober man, &c.

QUESTIONS.

Don't you think John Sparks was very prudent? Had he not kept himself sober, would he have got on in the world as he did? I hope, if you ever live at a public house in any capacity, you will keep yourself sober.

Lesson 9. Page 20.

Tom Simkins joined himself, &c.

QUESTIONS.

QUESTIONS.

What do you think of Tom Simkins? Do you think the whole world, if a man could gain it, would be worth losing his soul for? What lives should we all try to live? Can any one tell how soon they may die? Would it not be a sad thing to be cut off in the midst of a wicked course?

Lesson 10. Page 20.

Tom Jeffries had a little garden, &c.

QUESTIONS.

Don't you think it is very wrong to let a piece of ground lie useless and run to waste, which might be made, with a little industry, to produce so many good things?

INSTRUCTIONS.

The letter *g* is not sounded before *n*; the words spelt *gnash*, *gnat*, *gnaw*, *gnomon*, are sounded as if there was no *g* in them, *nash*, *nat*, *naw*, *nomon*.

Lesson 11. Page. 21.

When people are in very great pain, &c.

QUESTIONS.

In what words in this lesson is the *g* mute? In what word is it sounded *hard*? Why is it sounded hard

hard in *garment*? In which word is it sounded soft? Why is it sounded soft in *gypsies*?

What is it people do when they are in very violent pain? Did you ever hear of a place in which there is constant wailing and gnashing of teeth? What little creature is mentioned in this lesson that has a very sharp sting? Do you know what a *gnomon* is? Which is worst, a bad heart or a mean garment? Don't you think gypsies lead a very scandalous kind of life? What had they better do than go about telling fortunes?

INSTRUCTIONS.

In some proper names *g* is sounded hard before the vowel *i*; as *Gibson*, *Gilbert*, &c.

Lesson 12. Page 21.

John Gibson is a very honest man, &c.

QUESTIONS.

I suppose you would like very well to be a customer to such a man as John Gibson, should you not? You had better lay your money out in wholesome food though, I can tell you.

Lesson 13. Page 22.

Frank Gilbert gave George Lun, &c.

QUESTIONS.

What sound has the letter *g* before the vowel *i*,
when

when it begins a proper name? Tell me what sound the letter *g* has in the other words of this lesson?

INSTRUCTIONS.

Observe, that *gh* at the end of words or syllables, has the sound of *f*; *laugh* is sounded *lasse*; *tough*, *tuff*; *enough*, *enuff*; *cough*, *coff*; *rough*, *ruff*.

Lesson 14. Page 22.

Said Henry Gibbons to Joseph, &c.

QUESTIONS.

In which words of this lesson is *g* sounded hard before *i*? What sound has *gh* at the end of words? Let me hear you spell *laugh*, &c.? Don't you think Henry Gibbons had a *tough job* of it?

INSTRUCTIONS.

In this lesson *gh* is *mute* in the words that have them together. *Vaughan* is pronounced *Vaun*; *Edinburgh*, *Edinburrow*; *brought*, *brout*; *might*, *mite*; *high*, *hi*; *daughter*, *dauter*, &c.

Lesson 15. Page 22.

John Vaughan was born at Edinburgh, &c.

QUESTIONS.

How is *gh* sounded in *Vaughan*? Spell *Edinburgh*; spell *brought*; spell *high*, &c.

INSTRUCTIONS.

INSTRUCTIONS.

H is founded at the beginning of most words, but not all. It is founded in *heaven, hell, house, horse, &c.*

Lesson 16. Page 23.

Some people live as if they did not, &c.

QUESTIONS.

Is *h* to be founded at the beginning of *heaven, hell, &c.*? What do you think of people who live without the thoughts of heaven or hell? Are they not very much to blame? What is there in this world worth losing heaven for?

INSTRUCTIONS.

In some words *h* is *mute* at the beginning; *honour* is pronounced *onour*; *honest, onest*; *Humphrey, Umfry*; *humble, umble*; *herbs, erbs*, not *yerbs*, remember.

You must also remember not to found *h* after *c* at the end of some words: *ch* found like *k*; *Enoch* is *Enok*, *Lamech* is *Lamek*, &c.

Lesson 17. Page 23.

It is a much greater honour for any, &c.

QUESTIONS.

How is the *h* pronounced at the beginning of
 4 the

words in this lesson? Spell *honour*; spell *honest*, &c.

How are *ch* sounded at the end of words? What do *Enoch* spell? What do *Lamech* spell?

Which do you think is the greatest honour, to be an honest man, or to be heir to a great estate? Are you heir to a great estate? Can you grow up to be an honest man? How did Thomas Humphrey get the character of an honest man?

Which is best, *virtue* or *riches*?

INSTRUCTIONS.

The letter *k* is mute before *n*. *Knight* is pronounced *nite*; *knapsack*, *napsack*; *knave*, *nave*, &c.

Lesson 18. Page 24.

John Knight was in the army, &c.

QUESTIONS.

How is *k* sounded before *n*. Spell *Knight*; spell *knave*.

INSTRUCTIONS.

The *k* is mute in several words in the following lesson; see if you can find them out.

Lesson 19. Page 29.

When Mary Foster went to church, &c.

QUESTIONS.

Is *k* mute in the word *kneel*?

Do you think it right to stand or sit, when you should *kneel*? Which is the most humble posture? How will you pray to God?

INSTRUCTIONS.

In this lesson there are some more words in which *k* is *mute*—point them out.

Lesson 20. Page 24.

Betty Smart was a very good, &c.

QUESTIONS.

Can you spell *knead*? Can you spell *knit*? Should not you like to know how to knead bread? Should not you like to learn to knit stockings? I hope, then, you will take the first opportunity of doing so; and not be, like many foolish girls and boys, ashamed of so useful an art as knitting.

INSTRUCTIONS.

In the following lesson the *l* is not founded before *n* in the word *Lincoln*; it is pronounced *Lin-son*.

Lesson 21. Page 25.

Will Porter met Dick Hopkins, &c.

QUESTIONS.

How is the letter *l* founded before *n* in the word *Lincoln*? Spell *Lincoln*.

INSTRUCTIONS.

INSTRUCTIONS.

L is also mute in the words *salmon*, *calf*, *calves*, *half*, *halves*, *could*, *would*, *should*, *talk*, *walk*, *psalm*, &c.

Lesson 22. Page 25.

Andrew Salmon was a drover, &c.

QUESTIONS.

How is *l* sounded in *salmon*? What do *calf* spell; What do *could* spell? What do *would* spell? What do *should* spell? What do *walk* spell? What do you think of Andrew Salmon; was he not a sad cruel fellow? Did he deserve to meet with pity? Was not Captain Trueman very good? Which is best, to be kind even to bad men, who do not deserve pity, or to be cruel to a poor harmless dumb creature?

INSTRUCTIONS.

This lesson is out of its proper place; let us see, however, if you can remember what you learnt concerning *k* before *n*.

Lesson 23. Page 26.

James Sherwood was a very sad boy, &c.

QUESTIONS.

What do *knob* spell? What do *knock* spell?

What do *knife* spell? What do *know* spell?
Can you spell *knowledge*? Can you spell *knob*, &c.

INSTRUCTIONS.

The letters *ph* are to be sounded in these lessons like *f*; the *g* before *h* is not to be sounded at all. *Philip* is to be pronounced *Fillip*, &c.

Lesson 24. Page 26.

Philip Howlet was a sharp lad, &c.

QUESTIONS.

Can you spell *Philip*? Can you spell *delight*, &c.

What do you think of Philip Howlet and Ralph Howard; which was the best boy? I hope, then, if ever you should go 'prentice, you will follow the example of Philip Howlet.

INSTRUCTIONS.

In this lesson *p* is mute before *f*. *Psalms* is pronounced *falm*.

Lesson 25. Page 27.

Will Foster had a very good voice, &c.

QUESTIONS.

Can you spell *psalm*? Can you spell *psalmist*?
Do you think Will Foster made a good use of his talent? Did it do him any good? Do you think
public

public houses are proper places to sing the praises of God in? Do you think ballad-singing a reputable employment? Mind then, if you are blessed with a good voice, not to make a bad use of it.

INSTRUCTIONS.

In this lesson you are to observe the same thing in respect to *p* before *s*, *s* in the foregoing one.

Lesson 26. Page 28.

Phillis Richmond had a good voice, &c.

QUESTIONS.

Which made the best use of their talent for singing, Will Foster or Phillis Richmond? To whose glory did she sing? What did she lift up to God besides her voice? Do you think it looks well for girls to appear like *ballad-singers* when they sing *psalms*? Is it not a great shame to do so? What ought to keep them from it? What had they better be than use their speech and voices to so bad a purpose?

INSTRUCTIONS.

In this lesson, I believe, there is nothing concerning *spelling* but what you have been taught before; let me see if you can spell it over, and read it well.

Lesson 27. Page 29.

Bob Rivers was one of those, &c.

QUESTIONS.

Was not Bob Rivers a very cruel boy indeed? I hope you see his cruelty in a proper light; and that you will never practise such things.

INSTRUCTIONS.

In the following lesson you are to take notice of the words which end with *gue*. *Plague, tongue, rogue.*

Lesson 28. Page 30.

Jack Rendon was a very idle boy, &c.

QUESTIONS.

Can you spell *plague*? Can you spell *tongue*, &c. Don't you think such a boy as Jack Rendon must have been a sad plague to his father and mother? Is it not very wicked to be so? Do you wonder his father and mother were tired out with him? Was it not a dreadful thing for him to come to such an untimely end?

INSTRUCTIONS.

The words you are to notice particularly in this lesson, are those beginning with *w*; the *w* in them is not to be sounded. *Wrench*, spell *rench*; *wrong*, spell *rong*; *write*, is *rite*, &c.

Lesson 29. Page 31.

Ned Wrench went to a free school, &c.

QUESTIONS.

QUESTIONS.

Can you spell Wrench? Can you spell write, &c. Don't you think that Ned Wrench really did make a wrong use of his learning? Do not books look very ugly scrawled all over? Does not a boy expose his own folly, who writes nonsense upon walls, which is seen by hundreds of people perhaps? Does not that boy deserve to have his hands confined, who, after having had so useful a gift as writing bestowed upon him, employs it not merely in scrawling *nonsense*, but in writing the very *worst words* that are to be found?

INSTRUCTIONS.

In this lesson I believe there are no words but what you will be able to make out.

Lesson 30. Page 31.

Richard Francis did not act so, &c.

QUESTIONS.

What do you think of Richard Francis; was not he a clever boy? Did he deserve the learning bestowed upon him? Did he not turn it to a good use? If you should ever learn to write, whose example will you imitate; that of Ned Wrench or of Richard Francis?

Before the scholars go on any further, it will be advisable to teach them the stops and marks which are explained in page 134 of the Spelling Book. Make them learn the *names* of them by heart. They are placed here, with the explanation of them, to assist the teacher's memory when he is asking the subsequent questions.

POINTS AND STOPS.

(,) A Comma.

(;) A Semicolon.

(:) A Colon.

(.) A Period.

(?) An Interrogation.

(!) An Exclamation.

When you come to a *Comma* make a small pause while you can count *one*.

At a *Semicolon* pause while you can count *two*.

At a *Colon* pause while you can count *three*.

At a *Period* pause while you can count *four*. A *Period* is called a *Full Stop*, because it ends a sentence.

An *Interrogation* denotes a question.

An *Exclamation* denotes a sudden cry or wondering.

QUESTIONS.

How long are you to pause or stop, when you come to a *Comma*?

How

How long are you to stop at a *Semicolon*?

How long are you to stop at a *Colon*?

How long are you to stop at a *Period*?

What else is a *Period* called? Why is it called a *Full Stop*?

What does an *Interrogation* denote?

What is an *Exclamation*?

WORDS of three Syllables.

A-ba-sed	an-chor-ed	beau-ti-ful
a ba-ted	a-noint-ed	be-guil-ed
ab-hor-red	an-swer-ed	be-head-ed
a-bo-lish	ap-peal-ed	be-hold-ing
a-bound-ing	ap-pear-ed	be-liev-ed
ab-sti-nence	ap-plied	bel-low-ing
a-bun-dance	ap-point-ed	be-long-ed
ac-cep-tance	ap-proach-ed	be-moan-ing
ac-com-plish	ar-ray-ed	be-reav-ed
ac-cu-sed	as-cend-ed	be-seech-ing
a-dorn-ed	as-scri-bed	be-sieg-ed
ad-van-ced	as-sault-ed	be-tray-er
ad-vi-sed	as-sign-ed	blas-phem-er
ad-ju-red	as-sist-ed	bor-row-ed
af-fect-ed	as-swa-ged	
af-firm-ed	a-ven-ged	Can-ker-ed
af-fright-ed	aug-ment-ed	car-bun-cle
a-go-ny		car-ca-ses
a-larm-ed	Back-bi-ter	care-less-ness
al-low-ed	back-ward-ness	care-ful-ness
al-lu-red	ba-nish-ed	car-nal-ly
al-ter-ed	bap-ti-zing	car-pen-ter
a-maz-ed	bar-ba-rous	car-ri-ed
a-mend-ed		cen-sur-ed

chal-leng-ing
 chaf-ten-ing
 chaf-ti-zing
 cheer-ful-ly
 che-rish-ing
 cla-mour-ous
 clou-di-ness
 com-fort-ed
 come-li-ness
 com-mend-ed
 com-mit-ted
 com-mon-ly
 com-pel-led
 com-plain-ing
 com-pound-ed
 con-dem-ned
 con-duct-ing
 con-fes-sing
 con-firm-ing
 con-quer-ing
 con-vert-ed
 cor-rect-ing
 cor-rupt-ed
 cost-li-ness
 co-ver-ing
 cre-a-tor

Dan-ger-ous
 dar-ken-ed
 de-ceas-ed
 de-ceit-ful
 de-ceiv-ed
 de-cent-ly
 de-cla-red
 de-fam-ing
 de-fend-ed
 de-fi-led

de-fend-ing
 de-lay-ed
 de-light-ing
 de-mand-ed
 de-ny-ing
 de-priv-ed
 de-scend-ing
 de-serv-ed
 de-spair-ing
 des-pis-ing
 de-stroy-ing
 de-tain-ed
 de-fer-ing
 dis-charg-ing
 di-rect-ing
 dis-cern-ing
 dis-dain-ing
 dis-gra-ced
 dis-gui-sed
 dis-po-sing
 dis-tract-ed
 dis-tres-sed
 dis-solv-ed
 di-vorc-ed
 di-vi-ner
 dread-ful-ly
 drun-ken-ness

dal-ci-mer
 du-ra-ble
 Ear-nest-ly
 earth-li-ness
 ed-i-fy
 ef-fect-ed
 e-le-ment
 e-lo-quent
 em-bol-den

em-bra-ced
 em-broi-der
 em-i-nent
 em-ploy-ment
 emp-ti-ness
 en-camp-ment
 en-clo-sed
 en-coun-ter
 en-cou-rage
 en-dan-ger
 en-dea-vour
 en-du-red
 en-e-my
 en-gage-ment
 en-gra-ver
 en-light-en
 en-mi-ty
 en-sam-ple
 en-ter-ing
 en-ter-prize
 en-ter-tain
 en-vi-ous
 en-vi-ron
 e-pis-tle
 e-qui-ty
 es-ca-ping
 e-sta-blish
 e-ter-nal
 e-ver-more
 e-vi-dence
 ex-a-mine
 ex-ceed-ing
 ex-cel-lent
 ex-chang-er
 ex-hort-ed
 ex-pect-ing
 ex-pel-led

ex-pen-ces

ex-pen-ces
ex-pi-red
ex-pound-ed
ex-prefs-ly
ex-tend-ed
ex-tol-led

Fa-cul-ty
faith-ful-ly
faith-ful-ness
fa-mi-ly
fa-ther-less
fa-vou-rite
fear-fully
fee-bleness
feign-ed-ly
fel-low-ship

fer-vent-ly
fil-thi-ness
flat-ter-er
flou-rish-ing
fool-ish-ness
for-bear-ing
for-feit-ed
for-get-ful
for-give-ness
for-got-ten
fo-reign-er
for-sa-ken
for-ward-ness
fruit-ful-ness
fur-bish-ing
fur-ni-ture

Gal-le-ry
gar-di-ner
gar-nish-ing

gar-ri-son
ga-ther-ing
ge-ne-ral
gen-tle-ness
glo-ri-ous
gloo-mi-ness
glut-to-ny
god-li-ness
go-ver-nor
grass-hop-per
gra-vi-ty
gree-di-ness
grie-vous-ly
grudg-ing-ly
guile-ful-ly
guilt-less-ly

Hal-low-ing
hal-low-ed
hard-en-ing
haf-ten-ing
hate-ful-ly
haugh-ti-ness
heal-thi-ly
heark-en-ed
hea-ven-ly
hea-vi-ness
hei-nous-ly
here-after
here-to-fore
he-ri-tage
ho-li-ness
ho-nest-ty
hor-ri-ble
hor-ri-bly
humble-ness
hus-ban-dry

hy-po-crite

Jea-lou-sy
ig-no-rance
im-a-gine
im-i-tate
im-mor-tal
im-part-ing
im-po-sed
im-pu-dent
im-pu-ted
in-creas-ing
in-di-ting
in-fa-mous
in-fi-del
in-fi-nite
in-flu-ence
in-for-mer
in-ha-bit
in-he-rit
in-larg-ed
in-no-cent
in-spi-red
in-stant-ly
in-struct-ed
in-tan-gled
in-tend-ed
in-trea-ty
in-te-rest
in-ven-ted
in-vi-ted
in-ward-ly
i-vo-ry
joy-ful-ly
jour-ney-ing
ju-bi-lee
jus-ti-fy

Kind-ness	mis-chievous	o-pen-ly
know-ing-ly	mo-de-rate	op-pref-for
La-bour-er	mo-des-ty	op-po-site
la-ment-ed	mo-li-fy	o-ra-cle
lan-guish-ing	mor-ti-fy	o-ra-tor
law-ful-ly	mov-a-ble	or-der-ly
law-giv-er	mul-ti-ply	or-di-nance
lear-ned-ly	mur-der-er	or-na-ment
le-pro-fy	mur-mur-ing	o-ver-charge
li-be-ral	mu-fi-cal	o-ver-come
li-ber-ty	mu-tu-al	o-ver-see
ligh-ten-ing	mys-te-ry	o-ver-take
love-li-ness	Na-ked-ness	o-ver-throw
low-li-ness	na-tur-al	out-go-ing
lust-ti-ness	naugh-ti-ness	out-land-ish
lust-ti-ly	neg-li-gent	out-stretch-ed
Ma-gis-trate	neigh-bour-ly	out-ward-ly
mag-ni-fy	nig-gard-ly	Pa-ci-fy
ma-jes-ty	no-ble-ness	pain-ful-ly
main-te-nance	not-a-ble	pa-ra-ble
ma-ni-fest	no-vel-ty	pa-ra-dise
ma-ni-fold	nou-rish-ing	par-ta-ker
ma-ri-ner	num-ber-ing	pas-sen-ger
mar-vel-lous	nur-se-ry	pas-so-ver
mea-su-ring	nu-tri-ment	pa-tri-arch
me-di-cine	O-bei-sance	peace-a-ble
me-di-tate	ob-ser-ving	pen-te-cost
me-mo-ry	ob-sti-nate	pe-nu-ry
mer-ci-ful	ob-tain-ed	per-fect-ly
mer-ri-ment	oc-cu-py	per-fum-ed
mes-sen-ger	o-di-ous	pe-ri-lous
migh-ti-ly	of-fend-ed	pe-rish-ing
mi-nis-ter	of-fen-sive	per-ju-red
mis-car-ry	of-fer-ing	per-mit-ted
mi-se-ry	o-pen-ing	per-plex-ed
		per-se-cute
		per-se-vere

per-se-vere
 per-sua-ded
 per-ver-sly
 pes-ti-lence
 pha-ri-see
 pi-e-ty
 pil-grim-age
 pi-ti-ful
 pos-si-ble
 plea-sant-ly
 plen-te-ous
 pos-ses-for
 po-ten-tate
 po-ver-ty
 pre-pa-red
 pre-sent-ly
 pre-ser-ved
 pre-si-dent
 pre-vail-ing
 pre-vent-ed
 prin-ci-pal
 pri-son-er
 pri-vi-ly
 pro-ceed-ing
 pro-claim-ing
 pro-fess-ing
 pro-fit-ed
 pro-long-ing
 pro-mi-fed
 pro-se-lyte
 prof-pe-rous
 pro-ven-der
 pro-vi-dence
 prel-a-cy
 pub-li-can
 pu-nish-ment
 pur-cha-ser
 pu-ri-fy

pur-po-sing
 pur-su-ing
 Qua-li-fy
 qua-li-ty
 quar-ter-ing
 quick-en-ing
 qui-et-ing
 qui-et-ly
 qui-et-ness
 Ran-som-ing
 ra-ve-nous
 rea-di-ness
 rea-son-ing
 re-bel-ling
 re-bu-ked
 re-ceiv-ing
 re-com-mend
 re-con-cile
 re-cord-ed
 re-co-ver
 re-count-ing
 re-deem-er
 re-form-ed
 re-fresh-ment
 re-fresh-ing
 re-fu-sing
 re-gard-ed
 re-gif-ter
 re-hear-sal
 re-main-der
 re-me-dy
 re-mem-ber
 re-mem-brance
 re-pair-er
 re-pen-tance
 re-port-ed

re-pro-bate
 re-proach-ful
 re-pro-ved
 re-si-due
 re-veal-ed
 re-vi-ling
 re-vi-ving
 re-vol-ter
 ring-lea-der
 ri-ot-ous
 rob-be-ry
 rot-ten-ness
 roy-al-ty
 ru-di-ments

Sa-cra-ment
 sa-cri-fice
 sa-cri-lege
 sa-lu-ting
 sanc-ti-fy
 sa-tis-fy
 sa-vou-ry
 scorn-ful-ly
 scor-pi-on
 se-cret-ly
 se-cure-ly
 se-du-ced
 se-pa-rate
 se-pul-chre
 ser-vi-tude
 se-ve-ral
 shame-ful-ly
 shel-ter-ing
 sig-ni-fy
 si-lent-ly
 si-mi-le
 sin-ful-ly
 sin-gle-ness
 si-tu-ate

fi-tu-ate
 • flander-ed
 flip-pe-ry
 sloth-ful-ness
 sober-ness
 so-journ-ing
 so-lemn-ly
 sooth-say-er
 force-rer
 for-row-ful
 spee-di-ly
 steam-mer-er
 stead-fast-ly
 sub-scrib-ing
 sub-vert-ed
 suc-cour-ing
 suf-fer-er
 suit-a-ble
 sur-feit-ing
 sus-te-nance
 swal-low-ing
 sy-na-gogue

Task-mas-ter
 tem-pe-rance
 tem-po-ral
 ten-der-ness
 ter-ri-ble
 ter-ri-fy
 tes-ta-ment
 tes-ta-tor
 tes-ti-fy
 thun-der-ing
 to-ge-ther
 tor-men-tor
 tor-tu-ring
 tra-vel-ler

trea-su-ry
 tres-pas-sing
 tri-umph-ing
 trusti-ness
 ty-ran-ny

Va-ga-bond
 va-li-ant
 va-lu-ed
 va-ni-ty
 va-ri-ance
 ve-he-ment
 ve-ri-ty
 vic-to-ry
 vi-gi-lant
 vil-la-ny
 vi-ne-gar
 vi-o-late
 vi-o-lence
 vi-si-ble

Un-a-ware
 un-be-lief
 un-cer-tain
 un-clean-ness
 un-come-ly
 un-co-ver
 un-der-stand
 un-der-take
 un-faith-ful
 un-feign-ed
 un-fruit-ful
 un-god-ly
 un-ho-ly
 u-ni-ty
 un-kind-ness
 un-law-ful

un-learn-ed
 un-mind-ful
 un-ru-ly
 un-seem-ly
 un-skil-ful
 un-wor-thy
 up-hol-den
 up-right-ly
 u-surp-er
 ut-te-rance
 ut-ter-most

Wal-low-ing
 wal-low-ed
 wan-der-er
 wan-der-ing
 way-fa-ring
 way-fa-rer
 wea-ri-ness
 wea-ri-some
 whis-per-er
 whis-per-ing
 wick-ed-ness
 wick-ed-ly
 wil-der-ness
 wi-li-ly
 wil-ling-ly
 wi-ther-ed
 wit-ness-ing
 won-der-ful
 wor-ship-er
 wor-ship-ing
 wor-thi-ly
 wrong-ful-ly

Youth-ful-ly
 Zeal-ous-ly

WORDS of four Syllables.

A-bi-li-ty
 a-bo-lish-ed
 a-bo-mi-nate
 a-bro-ga-ted
 a-bun-dant-ly
 ac-cep-ta-ble
 ac-com-pa-ny
 ac-com-plish-ed
 ac-know-ledg-ment
 ac-ti-vi-ty
 ad-mi-nis-ter
 ad-ven-tu-red
 ad-ver-fi-ty
 a-dul-te-ry
 af-fi-ni-ty
 al-le-go-ry
 an-swer-a-ble
 an-ti-qui-ty
 a-pos-ta-cy
 ap-per-tain-ing
 a-stro-lo-ger
 as-tro-no-mer
 as-tro-lo-gy
 as-tro-no-my

Ca-ter-pil-lar
 ce-le-bra-ting
 cen-tu-ri-on
 ce-re-mo-ny
 cha-rit-a-ble
 cir-cum-ci-fed
 cir-cum-spect-ly

com-fort-a-ble
 com-mu-ni-on
 com-pa-ni-on
 com-pa-ri-son
 con-fi-dent-ly
 con-ti-nu-al
 con-tro-ver-sy
 co-vet-ous-ness
 coun-ter-feit-ing

De-ceit-ful-ness
 de-di-ca-ted
 de-lec-ta-ble
 de-li-ver-er
 de-li-ver-ed
 de-fi-ra-ble
 dif-fi-cul-ty
 dif-com-fi-ture
 dif-con-tent-ed
 dif-or-der-ly
 dif-qui-et-ness
 dif-tri-bu-ting

E-di-fy-ing
 ef-fec-tu-al
 ef-fe-mi-nate
 em-broi-der-er
 en-ter-pri-ses
 en-vi-ron-er
 e-qua-li-ty
 e-ter-nal-ly
 e-van-ge-list

e-ver-

e-ver-laf-ting
ex-cel-len-cy
ex-pe-di-ent

Fa-ci-li-ty
fa-vour-a-ble
fi-de-li-ty
for-get-ful-ness
ru-ri-ous-ly

Ge-ne-ral-ly
ge-ne-rous-ly
glo-ri-fy-ing
glo-ri-ous-ly

Hal-le-lu-jah
ho-nour-a-ble
hof-pi-ta-ble
hu-ma-ni-ty
hu-mi-li-ty
hy-po-cri-fy

Ig-no-mi-ny
il-lu-mi-nate
i-ma-gin-ed
i-mi-ta-ting
im-mu-ta-ble
im-pe-di-ment
im-pla-ca-ble
in-con-ti-nent
in-cor-rupt-ed
in-cre-di-ble
in-cu-ra-ble
in-dis-fe-rent
in-fal-li-ble
in-fir-mi-ty
in-he-rit-ance

in-ter-pre-ter
in-vi-fi-ble

La-bo-ri-ous
la-men-ta-ble
laf-ci-vi-ous
le-vi-a-than
le-vi-ti-cal
li-be-ral-ly
lux-u-ri-ous

Mag-ni-fi-cence
ma-le-fac-tor
ma-ni-fest-ed
mar-vel-lous-ly
me-mo-ri-al
mer-ci-ful-ly
mi-se-ra-ble
mo-de-rate-ly
mor-ta-li-ty
mul-ti-ply-ing

Na-ti-vi-ty
na-tu-ral-ly
neg-li-gent-ly
ne-ver-the-less
no-bi-li-ty
not-with-stand-ing
nu-me-ri-cal

O-be-di-ence
om-ni-po-tent
o-ver-char-ged

Pa-ci-fi-ed
par-ti-cu-lar
pa-ti-ent-ly

pe-cu-li-ar

pe-cu-li-ar
 per-ad-ven-ture
 per-pe-tu-al
 per-plex-i-ty
 per-se-cu-tor
 pi-ti-ful-ly
 plen-ti-ful-ly
 pre-def-ti-nate
 pro-ge-ni-tor
 prof-pe-ri-ty

Qua-li-fi-ed
 qua-ter-ni-on
 ques-ti-on-ing

Rea-son-a-ble
 re-com-mend-ing
 re-ge-ne-rate

Sanc-tu-a-ry
 se-cu-ri-ty
 se-ve-ral-ly
 si-mi-li-tude
 sim-plici-ty
 sin-ce-ri-ty
 so-bri-e-ty

spi-ri-tu-al

Ta-ber-ra-cle
 tem-pes-tu-ous
 ter-res-tri-al
 tes-ti-mo-ny
 to-le-ra-ble
 tran-quil-li-ty
 tri-bu-ta-ry

Va-li-ant-ly
 va-ri-a-ble
 ve-he-ment-ly
 vic-to-ri-ous
 vir-tu-ous-ly

Un-ad-vi-sed
 un-de-fi-led
 un-der-stand-ing
 un-god-li-ness
 un-mer-ci-ful
 un-pre-pa-red

Wea-ri-some-ness
 won-der-ful-ly

WORDS of five Syllables.

A-bo-mi-na-ble
 ac-com-pa-ni-ed
 a-li-en-a-red
 al-le-go-ri-cal
 a-po-the-ca-ry

Be-ne-vo-lent-ly

Ce-re-mo-ni-al
 chris-ti-an-i-ty
 con-spi-cu-ous-ly
 con-ti-nu-al-ly

con-ve-ni-

con-ve-ni-ent-ly
cu-ri-o-si-ty

De-ceiv-a-ble-ness
de-li-be-rate-ly
dis-in-he-rit-ing

Ex-com-mu-ni-cate
ex-em-pli-fi-ed

Ge-ne-a-lo-gy

Har-mo-ni-ous-ly
hos-pi-ta-li-ty
hy-po-cri-ti-cal

Im-me-di-ate-ly
im-mor-ta-li-ty
im-por-tu-ni-ty
in-fi-de-li-ty
in-nu-mer-a-ble

La-bo-ri-ous-ness
li-be-ra-li-ty
lux-u-ri-ous-ly

Non-con-for-mi-ty

Om-ni-po-ten-cy
op-por-tu-ni-ty
or-na-men-tal-ly

Par-ti-a-li-ty
par-ti-cu-lar-ly
per-ne-tu-al-ly
pes-ti-len-ti-al
po-li-ti-cal-ly
pres-by-te-ri-an
pre-sump-tu-ous-ly
prin-ci-pa-li-ty
pro-vi-den-ti-al

*WORDS in which the two last Syllables are sounded
as one Syllable, viz. ti-on and fi-on as shun.*

Ac-tion
af-fec-tion
a-dop-tion
ad-di-tion
af-flic-tion

Be-ne-dic-tion

Col-lec-tion
com-pas-sion
con-fes-sion

con-fu-sion
con-sump-tion
cor-rec-tion
cor-rup-tion

De-lu-sion
de-struc-tion
dis-sen-sion

E-lec-tion
ex-tor-tion

Foun-da-tion

Foun-da-tion

con-ver-sa-tion

In-struc-tion
in-ven-tionDe-cla-ra-tion
de-ci-ca-tion
de-so-la-tion
des-pe-ra-tion
di-vi-na-tionOb-la-tion
oc-ca-sion
op-pres-sionEx-hor-ta-tion
ex-pec-tationPol-lu-tion
pro-por-tion

Ge-ne-ra-tion

Re-mis-sion
re-demp-tion

Ha-bi-ta-tion

Sal-va-tion
se-di-tion
sub-jec-tion
sus-pi-cionI-mi-ta-tion
im-po-si-tion
in-for-ma-tion
in-ter-ces-sion
in-ter-mis-sion
in-vi-ta-tion
ju-ris-dic-tionTemp-ta-tion
tra-di-tion
trans-gres-sion

La-men-ta-tion

Vo-ca-tion

Me-di-ta-tion
mo-de-ra-tionAc-cep-ta-tion
ac-cu-sa-tion
ad-mi-ra-tion
a-du-la-tionOb-ser-va-tion
o-pe-ra-tion
or-di-na-tionCir-cum-ci-sion
cir-cum-spec-tion
com-pre-hen-sion
con-fir-ma-tion
con-fis-ca-tion
con-se-cra-tion
con-so-la-tionPer-se-cu-tion
pre-pa-ra-tion
pro-cla-ma-tion
pre-vo-ca-tion
pub-li-ca-tion

Re-col-lec-tion

Re-col-lec-tion
 re-lax-a-tion
 re-pu-ta-tion
 re-so-lu-tion
 re-sur-rec-tion
 re-ve-la-tion

sa-tis-fac-tion
 se-pa-ra-tion
 su-per-scrip-tion
 su-per-sti-tion
 sup-pli-ca-tion
 sup-po-si-tion

Sa-lu-ta-tion

Trans-for-ma-tion

WORDS of Six and Seven Syllables.

Ab-bre-vi-a-tion
 a-bo-mi-na-tion
 ac-ce-le-ra-tion
 ac-com-mo-da-tion
 ac-cu-mu-la-tion

Il-lu-mi-na-tion
 i-ma-gi-na-tion
 im-pro-pri-a-tion
 in-ter-pre-ta-tion
 jus-ti-fi-ca-tion

Be-a-ti-fi-ca-tion

Ma-ni-fes-ta-tion
 ma-the-ma-ti-cian
 mo-di-fi-ca-tion
 mul-ti-pli-ca-tion

Co-es-sen-ti-al-ly
 con-fi-de-ra-tion
 con-sub-stan-ti-a-tion

Na-tu-ra-li-za-tion

Dis-si-mu-la-tion
 de-li-be-ra-tion
 de-ge-ne-ra-tion
 de-ter-mi-na-tion
 de-no-mi-na-tion

Pa-ci-fi-ca-tion
 pro-pi-ti-a-tion
 pu-ri-fi-ca-tion

E-di-fi-ca-tion
 ex-com-mu-ni-ca-tion
 ex-a-mi-na-tion

Qua-li-fi-ca-tion

Re-con-ci-li-a-tion
 re-nun-ci-a-tion
 re-pre-sen-ta-tion
 re-ta-li-a-tion

For-ti-fi-ca-tion

Sanc-ti-fi-ca-tion

Glo-ri-fi-ca-tion

Hu-mi-li-a-tion

Trans-sub-stan-ti-a-tion

Instructive

INSTRUCTIVE FABLES.

IN teaching these fables it will not be necessary to make the scholars spell *all* the *monosyllables*, only such as they do not know at sight; but whether they know the other words or not, it will be proper to make them *divide* them into *syllables*: when they are at a loss, let the Teacher, as has been already directed, *pronounce* the word to them *deliberately*, and ask them how many *distinct sounds* there are in it; then let them try again, and they will succeed. It will be advisable to let the scholars read each fable over twice; once *spelling* the words they do not know at sight, and next having the words they do not know at sight *told* them by the Teacher; and at the second reading they should be required to attend to the stops.

INSTRUCTIONS.

By a fable is meant a fictitious story, intended to shew by similitudes how amiable goodness is, and how hateful vice. In fables *good and bad people* are sometimes represented under the similitudes of *beasts, birds, &c.* A *fox* is usually put for one who has wit and parts, but is very *sly* and *deceitful*. A *lion*, for one who is of a generous temper. An *ass* for a *stupid* fellow, &c. Therefore when you
read

read fables, do not suppose you are reading of *real* foxes, &c. but of fox-like men, or lion-like men, &c.

In like manner, when a *husbandman*, a *farmer*, a *shepherd's-boy*, &c. are brought into a fable, you are not to suppose them any particular persons, but imaginary characters, meant to represent all people who have the same virtues or vices as they are represented to have.

QUESTIONS.

What is meant by a fable? What is a fable intended to make us see? How does a fable shew the amiableness of goodness and the hatefulnes of vice? What kind of a man is a *fox* usually put for? What sort of a person is a *lion* usually put for? What is an *ass* usually put for? Are you to think when you are reading fables that you are reading of *real* foxes, lions, &c.?

Page 46. *The Ass, the Ape, and the Mole.*

The Ass found fault that she had, &c.

QUESTIONS after the first reading.

How many syllables are there in the word *blessed*?
—content?—belong?—properly?—reflect?—general?—contented?—wishing?—catches?—belongs?—justly?—deserves?

INSTRUCTIONS *after the second reading.*

In this fable the *ass* and *ape* represent two murmuring discontented people: the *mole* one who has good sense enough to be sensible of the blessings he enjoys.

The *moral* instruct you to learn from this fable to be contented with your own condition in life, and not to desire those things which GOD has seen fit to deny you.

QUESTIONS.

Which had you rather be like, the *ass* and the *ape*, or like the *mole*? Never, then, in the course of your life, presume to murmur against Providence.

Page 47. *The Dog and the Shadow.*

A Dog crossing a little river, &c.

QUESTIONS *after the first reading.*

How many syllables are there in *crossing*?—*little*?—*shadow*?—*water*?—*another*?—*being*?—*greedy*?—*bottom*?—*catches*?—*belongs*?—*justly*?—*deserves*?

INSTRUCTIONS *after the second reading.*

The *Dog* in this fable represents a *greedy* person, who cares for nobody but himself; his losing the *flesh* when he snapt at the *shadow*, shews that such an one is a loser in the end.

QUESTIONS.

QUESTIONS.

What kind of a person does the *dog* in this fable represent? What does the dog's *losing* the *flesh* when he *snapt* at the *shadow* shew? What does the *moral* say he justly deserves who catches at more than belongs to him?

Page 47. *The proud Frog.*

An Ox grazing in a meadow, &c.

QUESTIONS *after the first reading.*

How many syllables are there in *grazing*?—*meadow*?—*chanced*?—*little*?—*creature*?—*stared*?—*astonishment*?—*puffed*?—*blowed*?—*strained*?—*herself*?—*person*?—*equal*?—*fortune*?—*himself*?—*fable*?

INSTRUCTIONS *after the second reading.*

The moral to this fable sufficiently explains it; I make no doubt but that you understand the *ox* to mean a person of large estate and the *frog* one in an humble condition of life.

QUESTIONS.

What is meant by the *ox* in this fable? What is meant by the *frog*? Don't you think *frogs* may be happy *as frogs*, though they cannot become *oxen*? Don't you think the *poor* may be happy in their stations.

station as well as the *rich*? Should any one try to live beyond their means? What will they do if they buy fine clothes, or any thing else that they cannot afford?

Page 48. *The Viper and the File.*

A Viper entering a smith's shop, &c.

QUESTIONS *after the first reading.*

How many syllables are there in *entering*?—*looked*?—*something*?—*finding*?—*began*?—*greedily*?—*gruffly*?—*quint*?—*nibbling*?—*occasion*?—*fable*?—*caution*?—*cannot*?—*able*?—*return*?

INSTRUCTIONS *after the second reading.*

The *viper* in this fable represents one of those spiteful kind of people who have a delight in hurting others; the *file* represents one who has power to punish the others. Spiteful people often meet with files that make them repent their wicked attempts.

QUESTIONS.

What kind of a person does the *viper* represent? What kind of a person is meant by the *file*? What caution does the *moral* point out in the fable?

Page 48. *The Fox and the Goat.*

A fox having tumbled by chance, &c.

QUESTIONS *after the first reading.*

How many syllables are there in the words *tumbled?* — *into?* — *contriving?* — *purpose?* — *reynard?* — *neighbour?* — *water?* — *thirsty?* — *liquor?* — *advantage?* — *nimble?* — *leaving?* — *foolish?* — *bottom?* — *himself?* — *fable?* — *teaches?* — *consider?* — *advices?* — *before?* — *fellow?* — *advice?*

INSTRUCTIONS *after the second reading.*

The *fox* here represents a *sly* deceitful person who tries to get *himself* out of a bad scrape by drawing *another* into it; the *goat* one who for the sake of *liquor* will run all hazards. Many a foolish fellow has been left to pay the reckoning at a public house by a *sly fox* of his acquaintance, and many a silly boy and girl have been totally ruined by one who enticed them into the paths of *vice* under the expectation of *pleasure* and *profit*.

QUESTIONS.

What kind of a person do you understand to be meant by the *fox*? What kind of one do you suppose to be meant by the *goat*? Don't you think people should be on their guard against such *sly* deceitful characters? What does the *moral* say this fable teaches?

Page 49. *The Countryman and the Snake.*

A Countryman in a hard frost, &c.

QUESTIONS

QUESTIONS after the first reading.

How many syllables are there in the word *countryman*?—*frozen*?—*pity*?—*carried*?—*revived*?—*raised*?—*itself*?—*children*?—*himself*?—*saying*?—*ungrateful*?—*return*?—*saving*?—*deserve*?—*hateful*?—*ingratitude*?—*people*?—*evil*?—*provoke*?—*benefactors*?

INSTRUCTIONS after the second reading.

Instead of a *bird* or a *beast*, you have in this fable a *countryman*; but you are not to suppose this *countryman* to signify one particular man who carried a *snake* home, but any generous *benefactor* who meets with an ungrateful return. The *snake* represents any one who has not a proper sense of the favours bestowed upon him, but is so wicked as to injure his benefactor. There are too many such people in the world; even *boys* and *girls* sometimes turn against their benefactors, but they are always punished for it in the end.

QUESTIONS.

Does the *countryman* in this fable mean any particular person that carried a *snake* home? What is meant by him? What kind of person is meant by the *snake*? Are there people in the world wicked enough to be *ungrateful* to their benefactors? What do they provoke their benefactors to do at last?

Page 50. *The Ass in the Lion's Skin.*
The ass finding the skin, &c.

QUESTIONS *after the first reading.*

How many syllables are there in the word *find-
ing*?—*lion*?—*going*?—*noble*?—*perceived*?—*peep-
ing*?—*opened*?—*braying*?—*better*?—*treated*?—
foolish?—*pretences*?—*fable*?—*applied*?—*persons*?
—*stations*?—*themselves*?—*ladies*?—*gentlemen*?—
discover?—*people*?—*manner*?—*discourse*?—*laugh-
ed*?—*awkward*?—*attempt*?—*gentility*?

INSTRUCTIONS *after the second reading.*

You may see by the *moral* who is meant by the *ass* in the fable; not *all* people in *lowly stations*, but such as dress themselves out of character.

QUESTIONS.

Who do you think is meant by the *ass* in the fable? Does not the *moral* plainly tell you? Who do you understand by the *lion*? Do you think a person always brought up in a mean way, can pass for a *gentleman* or *lady*, only by dressing in such clothes as ladies and gentlemen wear? Do you think they can get into higher company by this means? Suppose they should, would not their manner of *behaving* and *talking* betray them? What would they bring upon themselves? Can it do *poor*
people

people any good to keep company with those in higher stations? Will they not be more comfortable with their equals?

Page 51. *The Crow and the Pitcher.*

A crow ready to die with thirst, &c.

QUESTIONS after the first reading.

How many syllables are there in ready?—pitcher?—beheld?—distance?—water?—bottom?—tried?—overturn?—seeing?—pebbles?—enough?—satisfied?—fable?—teaches?—despair?—disappointment?—another?—industry?—forecast?—overcome?—many?—difficulties?

INSTRUCTIONS after the second reading.

I think you cannot fail to understand the moral of this fable.

QUESTIONS.

Should people in time of necessity and want give way to despair? If one kind of work by which they used to earn money fails, should they sit down and starve? If they are learning any thing should they give it up because they find it difficult at first?

Page 52. *The Jack Daw and Peacocks.*

A certain jack daw was so proud, &c.

QUESTIONS *after the first reading.*

How many syllables are there in the word *contented*?—*fellows*?—*wanted*?—*finer*?—*plumage*?—*higher*?—*honestly*?—*contrived*?—*peacock*?—*feathers*?—*among*?—*mixed*?—*hoping*?—*himself*?—*discovered*?—*better*?—*thieving*?—*dressed*?—*feeding*?—*upon*?—*provisions*?—*stripped*?—*borrowed*?—*shabby*?—*thieving*?—*hoped*?—*among*?—*companions*?—*having*?—*perched*?—*acted*?—*punished*?—*informed*?—*disgraced*?—*presented*?—*saying*?—*proper*?—*punishment*?—*justly*?—*inflicted*?

INSTRUCTIONS *after the second reading.*

There are many people in the world like the jack daw in the fable, whose *pride* is so great, that they will have *fine things* to wear, whether they can come *honestly* by them or not. Sometimes they *steal* them, and sometimes they *run in debt* for them, though they know they shall not be able to pay. But as soon as ever they are found out, they are sure to be punished by those whom they thus *rob* and *defraud*; and after they have been so *punished* and *disgraced*, they cannot expect their honest neighbours will keep company with them.

QUESTIONS.

Should any one indulge *pride*? Are people really the *better* or the *wisest* for wearing *fine clothes*? Is

it right to *steal* and *defraud* to obtain them? Do you think people who do so, can expect to *escape punishment* when they are found out? Can they think *honest* folks will *keep company* with them afterwards?

Page 53. *The Ant and the Fly.*

One day an impertinent fly, &c.

QUESTIONS *after the first reading.*

How many syllables are there in the word *impertinent*? — *treated*? — *industrious*? — *contempt*? — *boasting*? — *enjoyed*? — *luxuries*? — *pleasures*? — *drudging*? — *country*? — *ridicule*? — *yourself*? — *above*? — *living*? — *summer*? — *enjoy*? — *provided*? — *winter*? — *perhaps*? — *plenty*? — *provisions*? — *starving*? — *hungry*?

INSTRUCTIONS *after the second reading.*

The *ant* in the fable represents the honest, industrious *labourer*, who gathers in the fruits of the earth, or any other diligent, frugal *workman* or *servant*, who works hard while he has health and strength, and saves his money against the day of sickness, distress, or old age, when he shall not be able to work. The *fly* very properly represents those idle young fellows, or silly young women, who lay out all the money they can get either in *dress* or *pleasure*, who are apt to despise the plain

countryman, or the *prudent maid servant*, not thinking of what may happen to place the others far above them.

QUESTIONS.

Who are represented by the ant in the fable? Who are meant by the fly? Which are the most respectable do you think, those who are industrious and frugal, or those who spend their time and their money in dress and gaiety? Have the latter any reason, even in time of prosperity, to insult or ridicule the industrious and frugal?

Page 54. *The Ant and the Grasshopper.*

In the winter season a number, &c.

QUESTIONS after the first reading.

How many syllables are there in *winter*?—*season*?—*number*?—*busily*?—*employed*?—*taking*?—*grasshopper*?—*chanced*?—*outlive*?—*summer*?—*ready*?—*hunger*?—*entreated*?—*relieve*?—*necessity*?—*asked*?—*passed*?—*destitute*?—*condition*?—*merrily*?—*drinking*?—*singing*?—*dancing*?—*never*?

INSTRUCTIONS after the second reading.

The *ants* in this fable represent the same kind of people as the *one ant* represented in the last; but here the *thoughtless* and *extravagant* are described under the similitude of a *grasshopper*. The *moral* plainly points out the instruction to be gained from this fable.

QUESTIONS.

QUESTIONS.

Who are meant by the *ants* in this fable? Who are meant by the *grasshopper*? How will those people be likely to be in their *old age*, who have wasted their *best days* in idle diversions? Have such persons any right to expect to live upon the labours of others?

Page 55. *The Husbandman and his Sons.*

A certain husbandman, &c.

QUESTIONS after the first reading.

How many syllables are there in the words *husbandman*—*called*—*patrimony*—*bequeath*—*garden*—*persuaded*—*treasure*—*somewhere*—*within*—*surface*—*discourse*—*money*—*carefully*—*every*—*however*—*labour*—*amply*—*repaid*—*abundant*—*labour*—*applied*—*seldom*—*finding*—*recompence*?

INSTRUCTIONS after the second reading.

The *husbandman* in this fable represents those prudent, good *fathers*, who are more careful to make their children *industrious*, than to *board up* money for them.

The success which the sons met with, shews the happy fruits of patient labour. Many a one by digging up a field well finds a treasure. If the ground is his own, he is almost sure to be reward-

ed by a *better crop*; and if he is only a hired labourer, he may be finding *health*, and perhaps be making a good friend of his employer, whilst he only thinks of the *money* he is to earn. The same may be said of other employments; more may be gained by them than is expected.

QUESTIONS.

Who are represented by the *husbandman* in this fable? Which are the *best fathers*, those who hoard up *money* for their children, or those who endeavour to make them *industrious*? Are there any *treasures* to be found in a place where no *money* is hid? Don't you think *health* a treasure? Are not those who work in the fields generally very *healthy*? Do not those who are *industrious* usually gain *friends*, let them work where they will? Have you found any *treasure* in this *school*? Are you not put in the way of gaining that treasure which the old proverb says, "*is better than house and land*?" What is that?

Page 56. *The old Man and his Sons.*

An old man had several sons, &c.

QUESTIONS after the first reading.

How many syllables are there in the words *several*—*often*—*quarrelling*—*father*—*tried*—*many*—*reconcile*—*purpose*—*ordered*—*together*—*bundle*—*desired*

red—endeavour—tried—impossible—untied—ordered—
 —single—desiring—greatest—yourselves—together—
 affection—divided—liable—destroyed—assistance—
 brother—sister—among—prosperity?

INSTRUCTIONS *after the second reading.*

This fable gives most excellent instructions, both to *parents* and *children*. I think you cannot fail of understanding it.

QUESTIONS.

What did the old man's sons often do? What method did the father take to reconcile them? What did he desire each of his sons to do? Could they *break* the *bundle*? Why not? What did the father order when none of his sons could break the bundle? Could *each* of them break the *stick*? Which are most likely to be hurt, brothers and sisters who *quarrel* and *get away from one another*, or those who strive to *keep together* as much as they can, and *help one another*?

Page 57. *The Farmer and the Redbreast.*

A farmer pitched his net, &c.

QUESTIONS *after the first reading.*

How many syllables are there in the words *farmer* — *pitched* — *pigeons* — *sparrows* — *numbered* — *among* — *robin* — *redbreast* — *acquaintance* — *pleaded* —

saying—scorned—dishonest—practices—endeavoured
 —cheering—country—people—dreary—season—win-
 ter—replied—taken—company—partner—expect—
 partake—punishment—likewise—fable—danger—
 keeping?

INSTRUCTIONS after the second reading.

The instructions conveyed by this fable is so very plain, that I think you cannot fail of understanding it.

The *farmer* means any body who is *robbed*. The *pigeons* and *sparrows* mean *thieves* and *pilferers*; the *redbreast*, any person honestly brought up, but not sufficiently careful what company he keeps.

QUESTIONS.

Who does the *farmer* in the fable represent? Who do you understand by the *pigeons* and *sparrows*? Who do you think is meant by the *redbreast*? What do you think any one will try to do if he finds himself *robbed*? Suppose he finds *several* boys together robbing his orchard, won't he suppose *one* is as *bad* as *another*? Will he be ready to believe any one who says, he had *not* been robbing him? Would he take the *word* of one person whom he found in company with thieves? Should *honest* people mix with *thieves*? What will they be in danger of if they do?

Page 58. *The Shepherd's Boy.*

A certain shepherd's boy, &c.

QUESTIONS *after the first reading.*

How many syllables are there in the words *certain* — *upon* — *common* — *wartonnness* — *several* — *husbandmen* — *adjoining* — *laughed* — *indeed* — *cried* — *earnest* — *supposing* — *devoured* — *killed* — *endeavouring* — *preserve*?

INSTRUCTIONS *after the second reading.*

The *shepherd's boy* in this fable, holds out a warning to all liars; but particularly to those who think there is *no harm* in telling falsities in *sport*. GOD is a GOD of *truth*, he *abhors* all kinds of *deceit* and *falsehood*; on this account, no one should utter a *lie* on any occasion. Besides, the character of a *liar* is hateful to *men*.

QUESTIONS.

To whom does the *shepherd's boy* in the fable hold out a warning? To *what* liars, in particular, does he hold out a warning? Do you suppose there is *no harm* in telling a *lie* in *sport*? What does GOD *abhor*? Should any one *dare* to do a thing for *sport* that GOD *abhors*? Who, besides GOD, *hates liars*? Are those who are known to be liars, *believed* when they *speak truth*? Suppose such a one who is a *noted liar*

liar should be *ill* or *poor*, or in any kind of *distress*, might he not *perish* for want of *help*?

Page 59. *The Hare and the Tortoise.*

A hare insulted a tortoise, &c.

QUESTIONS *after the first reading.*

How many syllables are there in the word *insulted*—*tortoise*—*account*—*swiftness*—*boasted*—*running*—*tortoise*—*shortest*—*agreed*—*started*—*together*—*outrun*—*before*—*squatted*—*thinking*—*easily*—*overtake*—*jogging*—*overslept*—*arrived*—*industry*—*application*—*business*—*amends*—*ready*?

INSTRUCTIONS *after the second reading.*

We may suppose the *hare* in the fable to represent those *boys* or *girls*, in a school, who can *learn quick*, and *work quick*; and the *tortoise*, to represent others, who are obliged to take a great deal of pains to learn, and *cannot* work fast. The first are very apt to *despise* the others; and to *play away* a great deal of time, from a persuasion, that they shall soon *get it up*; while the others *keep steadily on*, and by close application *learn* more, and *do* more work than those, who, if they had improved their natural abilities, might have done *twice* as much as them.

QUESTIONS.

Who may we suppose the *hare* in the fable to represent? Who do the *tortoise* properly represent?

Are

Are not *quick* boys and girls very apt to despise and laugh at the *slow* ones? Are they not also very apt to *play away* a great deal of time? What do they think they shall be able to do? If the *slow* ones keep on *steadily*, what will they be able to do? Won't they *learn more* and *do more*? Does not this fable give a good caution to *quick boys and girls*; and good encouragement to *slow ones*?

Page 60. *The young Men and the Cook.*

Two young men went into, &c.

QUESTIONS *after the first reading.*

How many syllables are there in the words together?—pretence?—getting?—dinner?—turned?—snatched?—companion?—missing?—began?—bitterly?—heartily?—gentlemen?—artfulness?—enough?—taken?—between?—couple?—rascals?—attempt?—deceive?—downright?

INSTRUCTIONS *after the second reading.*

The *young men* in this fable represent a great many people in the world, who think, if they do not tell a *downright lie*, they may *prevaricate* or *shuffle* as much as they please; but, as they mean to *deceive*, the crime is in itself as bad as *direct lying*, and it is generally used, as in the fable, to *hide* another crime.

QUESTIONS.

QUESTIONS.

Have not you heard people *prevaricate* in the manner the young men in the fable are described as doing? Do you think it right to deceive in any way?

Page 61. *The Master and Scholar.*

As a schoolmaster was walking, &c.

QUESTIONS after the first reading

How many syllables are there in *schoolmaster*? —
walking? — *river*? — *distress*? — *going*? — *forwards*?
 — *scholars*? — *hanging*? — *willow*? — *learning*? —
thinking? — *expert*? — *swimmer*? — *aside*? — *ventur-*
ed? — *water*? — *without*? — *carried*? — *beyond*? —
certainly? — *drowned*? — *occasion*? — *giving*? — *lec-*
ture? — *rashness*? — *example*? — *every*? — *conduct*? —
experience? — *without*? — *persons*? — *assistance*? —
wholly? — *either*? — *body*? — *offered*? — *instructors*?

INSTRUCTIONS after the second reading.

This *master* represents all schoolmasters, mistresses, and teachers, whatever; the *corks* are the *instructions* and *admonitions* they give, and the *scholar* represents those conceited boys and girls that are to be met with in every school, who think they can judge for themselves, and run into many dangers for want of minding the good instructions and admonitions which are given them.

QUESTIONS.

QUESTIONS.

Who does the *master* in this fable represent? What are meant by the *corks*? Who are represented by the *scholars*? What are those conceited children apt to think? Can children do every thing for themselves? Can they learn any thing without instruction? Is it possible they should know things as well as their *teachers*? Does it become them to be conceited?

The teacher is to observe, that in the following Names all the words that are not marked are *accented* on the *first* syllable.

Proper NAMES divided into Syllables.

A-bel	A-haz	Che-rub
Ab-ner	Am-non	Cle-mens
A-bram	An-drew	Cof-by
A-dah	Ba-al	Cush-an
A-dam	Ba-lak	Da-shan
A-gag	Ba-bel	Da-than
A-gur	Bil-hah	Da-vid
A-hab	Ba-rak	Del-phos
A-za	Be-zah	De-mas
A-chan	Be-zed	Dib-lah
A-mon	Bo-az	Di-nah
A-mos	Ca-leb	Dor-cas
A-saph	Car-mel	Do-eg
A-shur	Car-mi	E-ber
A-ram	Ce-phas	E-den
		E-der

E-der	Jeph-leth	Na-hum
Ed-ward	Jeph-thah	Ne-pheg
El-dad	Jok-tan	Nim-rod
E-noch	Jo-nah	No-ah
Eth-col	Jo-seph	O-bed
Eft-her	Jo-tham	O-mer
E-than	Iph-ra	O-nan
Ez-ra	I-sha-i	Om-ri
Fran-cis	Ish-top	O-phir
Ga-al	I-thri	Oph-ri
Ga-lal	Ju-bal	Or-nan
Ga-zu	Ka-deſh	Oth-ni
Go-mel	Ke-dom	Pa-lal
Go-mer	Ke-dar	Pal-ti
Ha-dad	Ko-zah	Pa-trick
Ha-gab	La-ban	Pe-leg
Ha-mul	La-mech	Phi-col
Ha-rim	Le-ah	Pu-ah
Ha-rar	Lem-nos	Ra-hab
Hat-til	Le-vi	Ra-han
He-lah	Lo-bin	Ra-phel
Hi-ra	Ma-dan	Ra-chel
Hi-el	Ma-gog	Ra-chab
Ho-bad	Mar-tha	Reu-ben
Ho-deſh	Ma-ry	Re-hum
Ho-than	Me-ſhech	Rib-kah
Hul-da	Mi-chael	Ru-mah
Hu-ſhi	Mil-cah	Ri-phath
Hu-thim	Mil-com	Ro-gel
Hu-zoth	Mo-loch	Sal-tah
Ja-bal	Na-bal	Sa-rah
Ja-beſh	Na-dab	Se-ba
Ja-cob	Na-gah	Se-lim
Ja-el	Na-both	Sar-dis
Ja-kin	Na-her	Shal-lum
Ja-phet	Na-than	Sham-gar

She-chem	Ab-dí-ah	Ben-ja-min
She-phat	A-bág-than	Ben-ó-ni
She-ber	A-bí-a	Be-li-al
Ship-tan	A-bi-an	Beth-sái-da
Shub-na	A-bí-da	Beth-le-hem
Shu-mi	A-bí-dan	Bel-sház-zar
So-dom	A-bí-el	Be-ná-jah
Su-shan	A-bi-gail	Be-hé-moth
Shob-nah	A-bí-hail	Bar-jó-na
Sha-drech	A-bi-hu	Ba-la-din
Tal-mud	A-bi-ram	Be-é-ri
Tal-mon	A-bi-shag	Bar-zíl-lai
Til-nah	A-chi-or	Bar-ráb-bas
Ta-pheth	A-dri-el	Beth-á-ven
Top-lar	A-dúl-lam	Beth-ár-bel
To-phet	A-ga-bus	Beth-pá-zaz
To-ah	A-hí-jam	Be-thí-ah
To-hu	A-hí-jah	Be-ní-ah
Tu-bal	A-hí-moth	Beth-rá pha
Vash-ti	A-hí-or	Be-á-loth
Voph-si	A-hí-lud	Beth-é-zel
U-ri	A-hí-han	Beth-gá-der
Uz-zah	A-hó-lah	Bo-ché-zar
Za-dab	A-mo-rite	Be-tha-ny
Ze-mas	A-sa-hel	Ba-by-lon
Za-dok	A-mi-thi	Beth-é-mech
Zam-bri	Am-mi-el	Beth-ré-chab
Zi-don	Az-me-reth	Bel-ze-bub
Zi-on	A-gríp-pa	Be-ló-din
Ze-reth	Af-ke-lon	Ca-na-an
Ze-phi	Ash-ta-roth	Cen-chre-a
Zam-ri	A-se-neth	Cal-va-ry
Zo-peth	A-re-tas	Car-che-mish
Zo-ek	A-ri-el	Car-thé-na
	Bá-la-am	Ca-shu-lim
A-bra-ham	Ba-á-sha	Cin-ne-reth
Ab-dí-el	Bar-na-bas	Cláu-di-a
		Che-má-rim

Che-má-rim	Ha-bák-kuk	Ish-ma-el
Cai-a-phas	Ha-dá-shah	Je-du-thun
Cle-o-phas	Han-na-ni	Ka-riu-el
Cli-to-phar	Har-bó-nar	Kad-mi-el
Co-lóf-fe	Han-na-than	Kad-ze-el
Co-ní-ah	Ha-za-el	Ku-shái-ah
Co-rá-zin	Ho-sé-a	Ke-tú-ra
Chin-ná-ni	Ho-fán-nah	Ki-shi-on
Che-phí-ra	Ho-shé-a	Ke-do-moth
Col-hé-zeth	Ha-vi-lah	Kib-zá-im
Che-fa-lon	Hil-kí-ah	Kir-há-rish
Che-ná-ni	Ha-voth-já-ir	Ly-bi-a
Ele-á-zar	Ha-shú-pha	Ly-di-a
E-lí-phaz	Hid-de-kel	Da-za-rus
El-hó-shite	Ha-ro-nite	Le-ba-non
E-sá-is	Hash-mo-nah	Le-mu-él
El-mó-dad	Hu-sha-thite	Lu-ci-fer
E-ráf-tus	Ja-á-zar	Lo-ám-mi
E-lí-mas	Ja-bu-el	Lu-ci-us
El-chá-nan	Je-ze-bel	Lar-pe-doth
Esh-bá-al	Jo-sí-ah	Leb-be-us
Ex-o-dus	I-cha-bod	Mag-da-len
Ga-bri-el	Je-hó-vah	Ma-há-reth
Gal-bá-num	Je-hó-ram	Ma-á-chah
Ge-há-zi	Je-mí-ma	Ma-há-lah
Ga-da-rénes	Jo-se-phat	Ma-há-rai
Go-lí-ath	Jo-na-than	Mor-de-cai
Ger-ge-sénes	I-saí-ah	Mat-thí-as
Gi-de-on	Ish-bo-sheth	Mi-lé-tum
Ga-li-lee	Is-sa-char	Ma-la-chi
Gi-le-ad	Jo-na-dab	Me-ra-ri
Go-mór-rah	Jo-shu-a	Me-ri-both
Ge-ri-zim	Jo-án-ne	Me-shúl-lam
Gi-be-on	Je-phun-neth	Mi-cha-el
Ge-ne-sis	Je-re-my	Ma-náf-feh
Ge-ze-rite	Ju-dé-a	Mi-ri-am
Gol-go-tha	Is-ra-el	Ma-nó-ah
		Mish-mán-na

Mish-mán-na	Phi-ne-has	Shib-bo-leth
Miz-ra-im	Pen-ní-el	Sar-do-nyx
Mer-cá-tor	Po-ti-phar	Sa-rép-ta
Ma-ná-hem	Prís-cíl-la	Se-ra-phim
Mik-né-jah	Pon-ti-us	Ser-gi-us
Mef-sí-ah	Phi-líp-tines	Ta-bi-el
Mef-sí-as	Pro-se-lyte	Tal-ma-i
Na-á-man	Phry-gi-a	To-bí-ah
Naph-ta-li	Pe-riz-zites	To-bí-as
Na-ba-joth	Pen-te-cost	Tu-bal-caín
Ne-co-dan	Rab-sha-keh	To-gár-mah
Ni-cho-las	Ra-mé-ses	Ti-ri-a
Ni-ne-veh	Re-bé-kah	Te-kó-a
Ne-rí-ah	Ra-pha-el	Tem-á-nite
Neph-tó-ah	Rab-bó-ni	Te-ra-phim
Na-á-mah	Rhe-gi-um	Ter-ti-us
Na-za-reth	Ro-ge-lim	Tri-po-li
Ne-gi-noth	Re-phú-jah	Try-phé-na
Ne-hí-lah	Ra-má-jah	Try-phó-fa
Ne-phrú-sim	Sa-mu-el	Ty-ri-a
Ne-zí-ah	San-bál-lat	Thad-dé-us
Oth-ni-el	Sa-be-ans	Ter-túl-lus
Oz-zi-el	Sy-ri-a	Tro-phi-mus
O-lym-pus	Su-fán-nah	Ty-chi-cus
O-rí-on	She-mú-jah	Thra-ci-a
Pa-á-rai	Shi-me-i	Thés-fa-ly
Pa-gí-el	Sham-mú-ah	Tér-ti-us
Pa-le-stine	Shaz-bá-zar	Uz-zí-ah
Pa-tri-arch	Si-me-on	U-rí-ah
Pal-gi-el	Sba-ro-nite	U-phár-sin
Pa-thrú-sim	She-rá-jah	U-ti-ca
Pe-nín-nah	She-ba-im	U-ri-el
Phi-le-mon	Sab-bà-thi	Za-ché-us
Pub-li-us	Sof-the-nes	Ze-bu-lon
Phi-líp-pi	Syn-tí-che	Zo-bí-am
Per-si-a	Ste-phá-nus	Zip-po-rah
Pe-nú-el	Syl-vá-nus	Ze-ré-da

Zu-ri-el	Bar-bá-ri-an	Ke-ren-háp-puch
Zo-he-leth	Cle-o-pá-tra	Ke-he-lá-thah
Zal-mún-nah	Cy-ré-ni-us	Ki-jath-jé-rom
Za-nó-ah	Co-rín-thi-ans	Ki-ri-bé-seth
Za-ré-ah	Co-ne-ní-ah	Le-ví-a-than
Za-bí-nah	Cen-tú-ri-on	Mel-chí-ze-dek
Zab-di-el	Cor-né-li-us	Mat-ta-ní-ah
Ze-re-da	Gen-né-fa-ret	Ma-az-zí-ah
Ze-mí-ra	Ga-lá-ti-a	Mer-cú-ri-us
Za-á-van	Ga-lá-ti-ans	Ma-ra-ná-tha
Zi-bí-a	Gi-le-a-dite	Mat-ta-thí-a
Za-rá-tum	Ga-má-li-el	Na-tha-na-el
Za-rép-ta	Ge-da-lí-ah	Ne-á-po-lis
Ze-ma-rite	Geth-sé-me-né	Ni-co-dé-mus
	Ge-tho-lí-as	Ne-he-mí-ah
A-bí-á-thar	He-ró-di-as	Ne-tha-ní-ah
A-bed-né-go	He-ze-kí-ah	No-ah-dí-ah
A-bí-me-lech	Her-mó-ge-nes	Ne-tó-pha-thi
A-tha-lí-ah	Han-na-ní-ah	Ne-bá-li-el
A-za-rí-ah	Hor-há-gid-gad	O-tha-lí-ah
A-dó-ni-ah	He-trú-ri-a	O-ba-dí-ah
A-bí-na-dab	Hel-vé-ti-a	O-za-zí-ah
A-dó-ni-kam	Hy-me-né-as	O-bed-é-dom
A-ma-ú-bí-ah	Hac-chá-tí-ah	O-né-si-mus
A-lex-án-der	Ho-bo-ní-ah	Pto-li-mé-us
A-za-rí-ah	Har-ba-bí-ah	Pi-fi-dí-a
Be-thu-lí-a	Ho-ro-ná-um	Pa-la-tí-ah
Ba-al-zé-phon	I-có-ni-um	Phi-lo-ló-gus
Ba-al-bé-roth	Il-ly-rí-a	Po-ti-phé-ra
Be-él-ze-hub	Im-má-nu-el	Pa-le-ftí-na
Be-er-thé-ba	I-tú-ré-a	Re-tó-ri-um
Be-ra-chí-a	Je-re-mí-ah	Re-ma-lí-ah
Beth-à-ra-ba	Je-co-lí-ah	Re-ho-bó-am
Beth-a-ny	Je-re-mí-as	Re-ha-bí-ah
Bo-a-nér-ges	Je-rú-sa-lem	Re-ma-thá-im
Bar-te-mé-us	Je-kab-ze-el	Se-ná-che-rib
Bar-zíl-la-i	I-tá-li-an	Se-má-ri-a

Se-le-mí-ah

Se-le-mí-ah	Ti-be-ri-as	Za-i-ná-im
She-ar-já-shub	Tro-gíl-li-um	Ze-pha-ní-ah
She-ba-ní-ah	Te-ba-lí-ah	Ze-ró-ba-bel
She-cha-ní-ah	The-ó-do-rus	Ze-de-kí-ah
She-pa-thí-ah	Ves-pá-si-an	Ze-ló-phe-ad
Sam-ga-né-bo	Vi-tél-li-us	Ze-má-ra-im
The-ó-phi-lus	Vic-tó-ri-a	Ze-ra-dá-tha
Thy-a-tír-a	Ze-cha-rí-ah	Ze-ra-shád-di

A-lex-án-dri-a	E-thi-ó-pi-a
A-do-ni-bé-zek	He-li-ó-po-lis
A-ha-sú-é-rus	Hi-e-rá-po-lis
A-bel-míz-ra-im	Je-be-re-hé-ah
A-dra-myt-ti-um	Je-ho-va-ní-si
A-pol-ló-ni-a	Je-ho-va-shál-lom
A-do-ni-zé-deck	Ki-ri-á-tha-im
Bá-al-pé-ra-zim	Ma-ce-dó-ni-a
Béth-bá-al-mé-on	Me-so-po-tá-mi-a
Pa-al-sha-lí-zah	Ne-bu-chád-nez-zar
Ba-al-oth-bé-or	Ne-bú-chad-dé-nof-for
Ca-pa-dó-ci-a	O-né-si-pho-rus
Ca-ta-ló-ni-a	Phi-lá-del-phi-a
Che-der-la-ó-mer	Ri-zam-til-lúp-put
Deu-te-ro-nó-my	Ta-li-the-cú-mi
Ec-cle-si-áf-ti-cus	Thef-fa-ló-ni-ca
E-di-bé-o-lech	Tá-a-neth-shí-loth
E-vil-mé-ro-dach	

OF THE BIBLE*.

The Bible is the best book in the world.

The word Bible signifies The Book.

The Bible was written by the *inspiration of* GOD; that is, GOD put into the minds of the *writers* what to write.

The Bible contains all that GOD has been pleased to *reveal* or *make known* to mankind concerning *himself* and his *most holy will*.

The Bible also teaches us what we must *do* in order to gain *everlasting life* and *happiness*.

The Bible consists of the Old Testament, the Apocrypha, and the New Testament; each of these are divided into *books*; the *books* are divided into *chapters*, and the *chapters* into *verses*.

* The teacher must here direct the scholars to turn to page 116, 117, 118, of their Spelling Books.

*The Names and Orders of the Books in the
OLD TESTAMENT.*

There are in the Old Testament 39 Books.

	Chapters.		Chapters.
Genesis -	50	Ecclesiastes -	12
Exodus -	40	The Song of So-	
Leviticus -	27	lomon -	8
Numbers -	36	Isaiah -	66
Deuteronomy -	34	Jeremiah -	52
Joshua -	24	Lamentations -	5
Judges -	21	Ezekiel -	48
Ruth -	4	Daniel -	12
1 Samuel -	31	Hosea -	14
2 Samuel -	24	Joel -	3
1 Kings -	22	Amos -	9
2 Kings -	25	Obadiah -	1
1 Chronicles -	29	Jonah -	4
2 Chronicles -	36	Micah -	7
Ezra -	10	Nahum -	3
Nehemiah -	13	Habbabuk -	3
Esther -	10	Zephaniah -	3
Job -	42	Haggai -	2
Psalms -	150	Zechariah -	14
Proverbs -	31	Malachi -	4

The Names and Orders of the Books called
APOCRYPHA.

There are in the Apocrypha 13 Books.

	Chapters.		Chapters.
1 Esdras - -	9	The Song of the	
2 Esdras - -	16	Three Children	1
Tobit - -	14	Susannah - -	1
Judith - -	16	Bel and the Dragon	1
The rest of Esther	6	First Book of Mac-	
Book of Wisdom	19	cabees - -	16
Ecclesiasticus -	51	Second Book of	
Baruch - -	6	Maccabees - -	15

The Names and Orders of the Books of the
NEW TESTAMENT.

There are in the New Testament 26 Books.

	Chapters.		Chapters.
Matthew - -	28	2 Thessalonians	3
Mark - -	16	1 Timothy - -	6
Luke - -	24	2 Timothy - -	4
John - -	21	Titus - -	3
The Acts - -	28	Philemon - -	1
Epistle to the Ro-		Hebrews - -	13
mans - -	16	James - -	5
1 Corinthians -	16	1 Peter - -	5
2 Corinthians -	13	2 Peter - -	3
Galatians - -	6	1 John - -	5
Ephesians - -	6	2 John - -	1
Philippians -	4	3 John - -	1
Colossians - -	4	Jude - -	1
1 Thessalonians	5	Revelation - -	22

LESSONS with Scripture Names.

THE principal object of these lessons is, to habituate children to *divide Scripture names* properly, to know them at *sight*, and *pronounce* them with the proper *accent*; that they may not, when reading the *sacred volume* itself, miss the *religious instruction* which should be sought for in every page, while they are puzzling themselves with a *difficult word*.

In order that the teacher may be quite prepared to instruct them how to *divide* and *pronounce* these words, the lessons are here *printed*, with every *proper name* containing more than *two syllables*, divided and *accented*; that is, *marks* are placed over those syllables upon which the *greatest stress* is to be laid.

While the scholars are exercised with these lessons, they should learn *by heart* the columns of Scripture names divided into syllables.

The *Abridgment of Scripture History*, taken from the *Old Testament*, may be now put into the hands of the scholars; for the explanation of which particular directions will be given in a subsequent part of this work.

No farther directions can well be given to the teacher respecting the lessons with Scripture names, excepting that the questions they ask should relate solely to *spelling* the words, and *pronouncing them*.

It may be proper to observe, that children very often make nonsense of what they read by calling *those, these, &c.* and mis-naming the *terminations* or *endings* of words: this should be very carefully attended to.

N. B. The proper names, in the following lessons, which are not marked, are to be accented on the *first* syllable.

Lesson 1. Page 69.

GOD made the heavens and the earth, and all things in them.

Adam was the first man, Eve was the first woman that GOD made; he placed them in Pa-ra-dise, the garden of Eden.

Cain and Abel were the sons of Adam and Eve; Cain killed his brother Abel.

Cain had a son named Enoch; Enoch had a son named Irad; Irad had a son named Me-hú-ja-el; Me-hú-ja-el had a son named Me-thú-sa-el; Me-thú-sa-el had a son named Lamech.

Lamech had two wives; the name of the one was Adah, the name of the other was Zillah.

Lamech had three sons; Jabal, Jubal, and Tubal Cain, and a daughter named Naamah. Tubal Cain was the first who wrought in brass and iron; Jubal was the first that played on instruments of music; Jabal was the first that dwelt in tents.

Lesson 2. Page 70.

Adam, the first man, had another son named Seth; and sons and daughters besides him. Adam lived nine hundred and thirty years.

Seth had a son named Enos. Seth lived nine hundred and twelve years.

Enos had a son named Cainan. Enos lived nine hundred and five years.

Cainan had a son named Ma-há-la-leel. Cainan lived nine hundred and ten years.

Ma-há-la-leel had a son named Jared. Ma-há-la-leel lived eight hundred ninety and five years.

Jared had a son named Enoch. Jared lived nine hundred sixty and two years.

Enoch had a son named Me-thú-fe-lah. When Enoch had lived three hundred and sixty-five years, God took him to heaven.

Me-thú-fe-lah had a son named Lamech. Me-thú-fe-lah lived nine hundred sixty and nine years; he was the oldest man that ever lived.

Lamech had a son named Noah. Lamech lived seven hundred seventy and seven years.

Lesson 3. Page 71.

Noah had three sons; Shem, Ham, and Japheth. In the days of Noah God brought a great flood of waters upon the earth, which drowned all the living creatures, and every man, woman, and child,

that was not in the ark: but God preserved Noah, and his wife, and his three sons, Shem, Ham, and Japheth, and their three wives, and the living creatures that were with them in the ark; and when the waters were dried up, they came out of the ark: and by the families proceeding from the three sons of Noah, the earth was in process of time filled with people.

Noah lived nine hundred and fifty years.

Lesson 4. Page 72.

The sons of Japheth were, Gomer, Magog, Ma-da-i, Javan, Tubal, Meshech, and Tiras.

The sons of Gomer were, Ash-ke-naz, Riphath, and To-gár-mah.

The sons of Javan were, E-lí-shah, Tarshish, Kittim, and Do-da-nim.

The sons of Ham were, Cush, Miz-ra-im, Phut, and Ca-na-an. The sons of Cush were Seba, Ha-vi-lah, Sabtah, Ra-a-mah, Sab-te-cha; and the sons of Ra-a-mah Dedan and Nimrod.

Nimrod was the first king of As-sy-ri-a; and the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.

The sons of Miz-ra-im were, Ludim, An-a-mim, Le-ha-bim, Naph-tu-him, Pa-thrú-sim, Cas-lu-him, Caph-to-rim. Cas-lu-him was the father of Phi-lis-tim.

Lesson 5. Page 72.

The sons of Ca-na-an were, Sidon and Heth; from Ca-na-an came also the Ca-na-an-ites; namely, the Je-bu-sites, the A-mo-rites, the Gir-ga-sites, the Hivites, the Arkites, the Sinites, the Ar-va-dites, the Ze-ma-rites, and the Ha-ma-hites.

The sons of Shem were, Elam, Ashur, Ar-pháx-ad, Lud, and Aram.

Ashur built Ni-ne-veh, Re-ho-both, Calah, and Refen.

The sons of Aram were, Uz, Hul, Gether, and Mash.

The son of Ar-pháx-ad was Salah; the son of Salah was Eber; and unto Eber were born two sons, Peleg and Joktan.

And the names of Joktan's sons were, Al-mo-dad, Sheleph, Há-zar-má-veith, Jerah, Ha-do-ram, Uzal, Diklah, Obal, A-bí-ma-el, Sheba, Ophir, Ha-vi-lah, and Jobab.

Lesson 6. Page 73.

Shem, the son of Noah, lived six hundred years.

Ar-pháx-ad, the son of Shem, lived four hundred and thirty-eight years.

Salah, the son of Ar-pháx-ad, lived four hundred and thirty-three years.

Eber, the son of Salah, lived four hundred and sixty-four years.

Peleg, the son of Eber, lived two hundred and thirty-nine years.

Reu, the son of Peleg, lived two hundred and thirty-nine years.

Serug, the son of Reu, lived two hundred and thirty years.

Nahor, the son of Serug, lived one hundred and forty-eight years.

Terah, the son of Nahor, lived two hundred and five years; and Terah died in the land of Haran.

Terah had three sons; Abram, Nahor, and Haran. The name of Abram's wife was Sarai; the name of Nahor's wife was Milcah; she was the daughter of Haran, and Lot was the son of Haran. Haran died before his father in the land of his nativity, in Ur of the Chaldees.

Lesson 7. Page 74.

And it came to pass, that while Abram dwelt at Mamre, there was war between the kings of the nations near him.

Am-rá-phel king of Shinar, A-ri-och king of El-la-fer, Che-dor-lá-o-mer king of Elam, and Tidal king of nations, made war with Bera, king of Sodom, Birsha king of Go-mor-rah, Shinab king of
of

of Admah, Shemeber king of Ze-bó-im, and the king of Bela, which is Zoar.

All these were joined together in the vale of Siddim, which is the salt sea.

Twelve years they served Che-dor-lá-o-mer, and in the thirteenth year they re-bel-led.

And in the fourteenth year came Che-dor-lá-o-mer, and the kings that were with him, and smote the Rephaims in Ash-te-roth-Kar-na-im, and the Zuzims in Ham, and the Enims in Shaveth-Kí-ri-a-thá-im, and the Horites in mount Seir, unto El-pa-ran.

And they returned and came to En-mísh-pat, which is Kadesh, and smote all the country of the A-má-le-kites, and also the A-mo-rites that dwelt at Ha-ze-zon-tá-mar.

Lesson 8. Page 75.

And A-bra-ham had a son in his old age, as the Lord had said unto him; and he called his name Isaac. And A-bra-ham was an hundred years old when Isaac was born unto him.

And A-bra-ham had another son besides Isaac, and his name was Ish-ma-el; and his mother's name was Hagar; he was born when A-bra-ham was fourscore and six years old.

And Sarah was an hundred and twenty and seven years old when she died at Kír-jath-ár-ba, the same is Hebron in the land of Ca-na-an. And

A-bra-ham bought of Ephron the Hittite, the field and the cave of Mach-pé-lah; and there he buried Sarah his wife, in the cave of the field of Mach-pé-lah, which is before Mamre.

Lesson 9. Page 76.

Then again A-bra-ham took a wife, and her name was Ke-tu-rah; and she bare him Zimran, Jokshan, Medan, Mi-di-an, Ishbak, and Shuah.

And the sons of Jokshan were Sheba and Dedan. The sons of Dedan were, Af-hu-rim, Letu-shim, and Le-úm-mim.

The sons of Mi-di-an were, Ephah, Epher, Hanoah, A-bí-dah, and El-dá-ah.

And A-bra-ham lived an hundred and threescore and fifteen years; then A-bra-ham yielded up the ghost, and his sons I-sa-ac and Ish-ma-el buried him in the cave of Mach-pé-lah, in the field of Ephron, the son of Zoar, the Hittite, which is before Mamre.

And A-bra-ham served God all the days of his life; and is called the Father of the Faithful, because he set the pattern of be-liev-ing truly in God.

He was also honoured with the title of the Friend of God; because he forsook all false gods, and loved and served the LORD only.

Lesson 10. Page 77.

And it came to pass after the death of Sarah, A-bra-ham sent his faithful servant E-li-é-zer, who was the steward of his household, to fetch a wife for his son I-sa-ac from among his own kindred, that he might not take a wife for himself from among the wicked Ca-na-an-ites.

And E-li-é-zer went to Mé-se-po-tá-mi-a, to the house of Be-thu-el, the son of Milcah, and Nahor, the brother of A-bra-ham.

And Be-thu-el had a son named Laban, and a daughter named Re-bek-ah, and Re-bék-ah went with E-li-é-zer, A-bra-ham's servant, into the land of Ca-na-an; and she became the wife of I-sa-ac, and I-sa-ac loved her.

I-sa-ac was forty years old when he took to wife Re-bék-ah, the daughter of Be-thu-el, the Syrian, the sister of Laban, the Syrian.

Lesson 11. Page. 78.

When I-sa-ac was born, Ish-ma-el and his mother Hagar were sent away from A-bra-ham's house; but the LORD promised A-bra-ham, that of Ish-ma-el he would make a great nation. And Ish-ma-el dwelt in the wilderness of Paran; and he mar-ri-ed a wife out of the land of Egypt.

Now these are the names of the sons of Ish-ma-el, A-bra-ham's son. Ne-ba-joth, Kedar, Ad-

be-el, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Ke-dé-mah.

These are the sons of Ish-ma-el, and these are their names by their towns and by their castles; twelve princes according to their nations.

And these are the years of the life of Ish-ma-el, an hundred thirty and seven years.

Lesson 12. Page 79.

And I-sa-ac and Re-bék-ah had two sons, Esau and Jacob. Esau was the first born; but he sold his birth-right to Jacob, and Jacob went by subtilty, and obtained his father's blessing also.

Now Esau when he was forty years old, had married Judith, the daughter of Be-é-ri the Hittite, and Basue-math, the daughter of Elon the Hittite; which gave grief of mind to I-sa-ac and Re-bék-ah.

And Re-bék-ah said unto I-sa-ac, I am weary of my life, because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

And I-sa-ac called Jacob, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Ca-na-an.

Arise, go to Pá-dan-á-ram, to the house of Bethu-el. thy mother's father. and take thee a wife from

from thence of the daughters of Laban thy mother's brother.

And I-sa-ac sent away Jacob; and he went to Pá-dan-á-ram, unto Laban, the son of Be-thu-el the Sy-ri-an, the brother of Re-bék-ah, Esau and Jacob's mother.

Then went Esau unto Ish-ma-el, and took, besides the wives that he had, Ma-ha-lath, the daughter of Ish-ma-el, A-bra-ham's son, the sister of Ne-ba-joth, to be his wife.

Lesson 13. Page 80.

Laban the Sy-ri-an, the brother of Re-bék-ah, had two daughters, Leah and Rachel; and Jacob loved Rachel, and co-ve-nant-ed with Laban to serve him seven years if he would give him to wife Rachel his youngest daughter.

But Laban de-ceiv-ed Jacob, and gave him Leah instead of Rachel; then Jacob agreed to serve him seven years more for Rachel. So Jacob mar-ri-ed both the daughters of Laban.

And Jacob had twelve sons: the names of his sons were, Reuben, Simeon, Levi, Judah, Dan, Naph-ta-li, Gad, Asher, Is-sa-char, Ze-bu-lun, Joseph, and Ben-ja-min. And his daughter's name was Dinah.

And Jacob became very rich in the land of Sy-ri-a, in flocks and in herds, in men-servants and maid-servants, in camels and in asses. And he
took

took his wives and his children, and all that he had, and went away from Laban the Sy-ri-an, to go into the land of Ca-na-an; and he came unto I-sa-ac his father unto Mamre, unto the city of Arba, which is Hebron; where A-bra-ham and I-sa-ac so-journ-ed.

And the days of I-sa-ac were an hundred and four-score years. And I-sa-ac gave up the ghost, and died; and his sons Esau and Jacob bu-ri-ed him.

Lesson 14. Page 81.

Jacob dwelt in Ca-na-an, but Esau dwelt in mount Seir, which is Edom; and these are the gene-rá-tions of Esau, the father of the E-dom-ites, in mount Seir.

These are the names of Esau's sons; E-lí-phaz, the son of Adah, the wife of Esau; Reuel the son of Ba-shé-math, the wife of Esau; Jeush, Ja-a-lam, and Korah, the sons of A-ho-li-bá-mah, Esau's wife.

And these are the dukes of the sons of Esau:

The sons of E-lí-phaz, the first-born of Esau, were, duke Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke Gatam, and duke A-ma-lek.

The sons of Reuel, Esau's son, were, duke Nathath, duke Zerah, duke Shammath, duke Miz-zah.

And

And these are the dukes that came of A-ho-li-bá-mah, Esau's wife; duke Jeush, duke Ja-a-lam, and duke Korah.

Lesson 15. Page 82.

These are the journeys of the children of Is-ra-el who went forth out of the land of Egypt, with their armies, under the hand of Moses and Aaron.

They de-part-ed from Ra-mé-ses, and pitched in Succoth; from Succoth they came to Etham; from Etham they re-mov-ed to Pí-ha-hí-roth, which is before Bá-al-Zé-phon; and they pitched before Migdol.

And they went through the midst of the sea to Etham, and pitched at Marah: from Marah they de-part-ed to Elim; and they re-móv-ed from Elim, and en-cámp-ed by the Red Sea.

And they re-móv-ed from the Red Sea, and en-cámp-ed in the wil-der-ness of Sin.

And they took their journey out of the wil-der-ness of Sin, and en-cámp-ed in Dophkah.

And they de-part-ed from Dophkah, and en-cámp-ed in Alush.

And they re-mov-ed from Alush, and en-camp-ed at Re-phi-dim, where was no water for the people to drink.

And they de-párt-ed from Re-phi-dim, and pitched in the wil-der-ness of Si-na-i.

And

And they re-mov-ed from the desert of Si-na-i,
and pitched at Kí-broth-hat-tá-a-vah.

And they de-part-ed from Kí-broth-hat-tá-a-vah,
and en-camp-ed at Ha-ze-roth.

Lesson 16. Page 84.

And they de-part-ed from Ha-ze-roth and
pitched in Rithmah.

And they de-part-ed from Rithmah, and pitched
at Rim-mon-pá-rez.

And they de-part-ed from Rim-mon-pá-rez, and
pitched in Libnah.

And they re-mov-ed from Libnah, and pitched
at Riffah.

And they jour-ney-ed from Riffah, and pitched
in Ke-hé-la-thah.

And they went from Ke-hé-la-thah, and pitched
in mount Shapher.

And they re-mov-ed from mount Shapher, and
en-cámp-ed in Ha-ra-dah.

And they re-mov-ed from Ha-ra-dah and pitched
in Mak-he-loth.

And they re-mov-ed from Mak-he-loth, and en-
cámp-ed at Tahath.

And they de-part-ed from Tahath, and pitched
at Tarah.

And they re-mov-ed from Tarah, and pitched
in Mitneah.

Lesson 17. Page 85.

And they went from Mithcah, and pitched in Hash-mo-nah.

And they de-part-ed from Hash-mo-nah, and en-camp-ed at Mo-se-roth.

And they de-part-ed from Mo-se-roth, and pitched in Bé-ne-ja-á-kan.

And they re-mov-ed from Bé-ne-ja-á-kan, and en-camp-ed at Hór-ha-gíd-gad.

And they went from Hór-ha-gíd-gad, and pitched in Jot-ba-thah.

And they re-mov-ed from Jot-ba-thah, and en-camp-ed at E-bro-nah.

And they de-part-ed from E-bro-nah, and en-camp-ed at Ez-i-on-gá-ber.

And they re-mov-ed from Ez-i-on-gá-ber, and pitched in the wil-der-ness of Zin, which is Kadesh.

And they re-mov-ed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

And Aaron the priest went up into mount Hor, at the com-mánd ment of the Lord, and died there, in the for-ti-eth year after the children of If-ra-el were come out of the land of Egypt, in the first day of the fifth month.

And Aaron was an hundred and twenty and three years old when he died in mount Hor.

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And king Arad the Ca-na-an-ite, which dwelt in the south, in the land of Ca-na-an, heard of the coming of the children of Is-ra-el.

And they de-part-ed from mount Hor, and pitched in Zal-mó-nah.

And they de-part-ed from Zal-mó-nah, and pitched in Punon.

And they de-part-ed from Punon, and pitched in Oboth.

And they de-part-ed from Oboth, and pitched in I-je-áb-a-rim, in the border of Moab.

And they de-part-ed from Iim, and pitched in Di-bon-gad.

And they re-mov-ed from Di-bon-gad, and en-camp-ed in Al-mon-dib-lá-tha-im.

And they re-mov-ed from Al-mon-dib-lá-tha-im, and pitched in the mountains of A-ba-rim, before Nebo.

And they de-part-ed from the mountains of A-ba-rim, and pitched in the plains of Moab, by Jordan near Jericho.

And they pitched by Jordan, from Beth-jé-simoth even unto Abel-shit-tim, in the plains of Moab.

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And after the death of Moses, Jo-shu-a was the leader.

leader of the children of If-ra-el; and Jo-shu-a took the whole land, ac-cord-ing to the word of the Lord, and gave it for an in-hé-ri-tance unto If-ra-el, ac-cord-ing to their tribes.

And these are the kings of the country which Jo-shu-a smote on the other side Jordan:

Sihon king of. the A-mo-rites, and Og king of Bashan.

And these are the kings of the country which Jo-shu-a smote on this side Jordan:

In the mountains, and in the vallies, and in the plains, and in the springs, and in the wil-der-ness, and in the south country; the Hittites, the A-mo-rites, and the Ca-na-an-ites, the Pe-riz-zites, the Hivites, and the Je-bu-sites.

The king of Je-ri-cho, one: the king of Ai, which is beside Beth-el, one:

The king of Je-rú-sa-lem, one: the king of Hebron, one:

The king of Jarmuth, one: the king of La-chish, one:

The king of Eglon, one: the king of Gezer, one:

The king of Debir, one: the king of Geder, one:

The king of Hormah, one: the king of Arad, one:

The king of Libnah, one: the king of A-dúl-lam, one:

The

The king of Mak-ké-dah, one: the king of Bethel, one:

The king of Tap-pu-ah, one: the king of Hephher, one,

The king of Aphek, one: the king of La-sharon, one:

The king of Madon, one: the king of Hazor, one:

The king of Shim-ron-mē-ron, one: the king of Achshaph, one:

The king of Ta-a-nach, one: the king of Megíd-do, one:

The king of Kedesh, one: the king of Jok-neam of Carmel, one:

The king of Dor, in the coast of Dor, one: the king of the nations of Gilgal, one:

The king of Tirzah, one: all the kings thirty and one.

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These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Ne-bu-chad-néz-zar the king of Ba-by-lon had car-ri-ed away, and came again to Je-rú-sa-lem and to Judah, every one unto his city;

Who came with Zé-rub-bá-bel; Je-shu-a, Né-he-mí-ah A-za-rí-ah, Ra-a-mí-ah, Ná-ha-má-ni, Mor-de-ca-i, Bilshan, Mif-per-eth, Big-va-i, Ne-hum,

hum, Ba-á-nah; the number, I say, of the men of the people of Is-ra-el, was this;

The children of Parosh, two thousand an hundred seventy and two.

The children of Shé-pha-tí-ah, three hundred se-ven-ty and two. The children of Arah, six hundred fifty and two.

The children of Pá-hath-mó-ab, of the children of Je-shu-a and Joab, two thousand and eight hundred and eighteen.

The children of Elam, a thousand two hundred fifty and four.

The children of Zattu, eight hundred forty and five.

The children of Za-ca-i, seven hundred and threescore.

The children of Bin-nu-i, six hundred forty and eight.

The children of Be-ba-i, six hundred twenty and eight.

The children of Azgad, two thousand three hundred twenty and two.

The children of A-dón-i-kam, six hundred threescore and seven.

The children of Big-va-i, two thousand threescore and seven.

The children of Adin, six hundred fifty and five.

The

The children of Ater of Hé-ze-ki-ah ninety and eight.

The children of Hahum, three hundred twenty and eight.

The children of Be-za-i, three hundred twenty and four.

The children of Hariph, an hundred and twelve.

The children of Gi-be-on, ninety and five.

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The men of Beth-le-hem and Ne-to-phah, an hundred fourscore and eight.

The men of An-a-thoth, an hundred twenty and eight.

The men of Beth-áz-ma-veth, forty and two.

The men of Kir-jath-jé-a-rim, Che-phi-rah, and Be-s-roth, seven hundred forty and three.

The men of Ramah and Gaba, six hundred twenty and one.

The men of Michmas, an hundred and twenty and two.

The men of Beth-el and Ai, an hundred twenty and three.

The men of the other Nebo, fifty and two.

The children of the other Elam, a thousand two hundred fifty and four.

The children of Harim, three hundred and twenty.

The children of Je-ri-cho, three hundred forty and five.

The children of Lod, Hadid, and Ono, seven hundred twenty and one.

The children of Se-na-ah, three thousand nine hundred and thirty.

The priests: the children of Je-da-i-ah, of the house of Je-shu-a, nine hundred se-ven-ty and three.

The children of Immer, a thousand fifty and two.

The children of Pasfur, a thousand two hundred forty and seven.

The children of Harim, a thousand and se-ven-teen.

The Levites: the children of Je-shu-a, of Kad-mi-el, and of the children of Ho-de-vah, se-ven-ty and four.

The singers: the children of Asaph, an hundred forty and eight.

The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Ha-ti-ta, the children of Shobai, an hundred thirty and eight.

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The Ne-thi-nims: the children of Ziha, the children of Ha-shu-pha, the children of Tab-ba-oth,

The children of Keros, the children of Sia, the children of Padon,

The

The children of Le-ba-nah, the children of Haggaba, the children of Shalmal,

The children of Hanan, the children of Giddel, the children of Gahar,

The children of Ré-a-i-ah, the children of Rezin, the children of Ne-ko-da,

The children of Gazzam, the children of Uzza, the children of Pha-sé-ah,

The children of Be-sa-i, the children of Meunim, the children of Ne-phí-she-sim,

The children of Bakbuk, the children of Haku-pha, the children of Harhur,

The children of Bazlith, the children of Me-hí-da, the children of Harsha,

The children of Barkos, the children of Si-fe-ra, the children of Tamah,

The children of Ne-zí-ah, the children of Hatti-pha,

The children of So-lo-mon's servants: the children of So-ta-i, the children of So-phe-reth, the children of Pe-ri-da,

The children of Ja-a-la, the children of Darkon, the children of Giddel,

The children of She-pha-tí-ah, the children of Hattil, the children of Po-che-reth of Ze-ba-im, the children of Amon.

All the Ne-thi-nims, and the children of Solomon's servants, were three hundred ninety and two.

And

And these were they which went up also from Tel-mé-lah, Tel-há-re-sha, Cherub, Addon, and Immer: but they could not shew their fathers, house, nor their seed, whether they were of Is-ra-el.

The children of De-lá-i-ah, the children of To-bí-ah, the children of Ne-ko-da, six hundred forty and two.

And of the priests: the children of Ha-bá-i-ah, the children of Koz, the children of Bar-zíl-la-i, which took one of the daughters of Bar-zíl-la-i, the Gi-le-ad-ite to wife, and was called after their name.

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to, vi-o-lence, ex-ált-ed, re-pént-ance, Ga-má-li-el.

Chap. 6. Page 107.

Gre-ci-ans, Pro-chó-rus, Ni-cá-nor, Par-mé-
nas, Ni-cho-las, An-ti-och, pro-se-lytés, Li-ber-
tines, Cy-ré-ni-ans, A-lex-án-dri-ans, Ci-lí-ci-a,
A-si-a, blas-phe-mous.

Chap. 7. Page 107.

Me-so-po-tá-mi-a, Charrán, Chal-dé-ans, in-he-
rít-ance, co-ve-nant, cir-cum-cí-sion, pa-tri-archs,
Pha-ra-oh, Cha-na-an, sus-te-nance, mul-ti-pli-ed,
sub-til-ly, E-gyp-ti-ans, af-flíc-tion, stiff-neck-ed,
un-cir-cum-ci-fed, per-se-cut-ed, wit-nes-ses.

Chap. 8. Page 107.

Per-se-cú-tion, con-sént-ing, la-men-tá-tion,
Sa-ma-na, palsies, for-ee-ry, be-witch-ed, con-ti-
nu-ed, for-giv-en, E-thi-ó-pia, Can-dá-ce, E-thi-
ó-pi-ans, un-der-stánd-est, hu-mi-li-á-tion, A-zó-
tus.

Chap. 9. Page 108.

Da-más-cus, per-se-cút-est, A-na-ní-as, strength-
en-ed, Ce-sa-ré-a, Ta-bi-tha, tar-ri-ed.

Chap. 10. Page 108.

Cor-né-li-us, cen-tú-ri-on, I-tá-li-an, me-mó-
ri-al, de-scénd-ing, ac-cóm-pa-ni-ed, Ce-sa-ré-a,
op-prés-sed, or-dáin-ed, re-mís-sion.

Chap. 11. Page 108.

Cir-cum-cí-sion, for-as-múch, glo-ri-fi-ed, per-
se-cú-tion, Phe-ní-ce, An-ti-och, Cy-ré-ne, Gre-
ci-ans, Chris-ti-ans, A-ga-lus, Clau-di-us.

Chap. 12. Page 108.

Ap-pre-hénd-ed, qua-tér-ni-ons, hec-kon-ing,
cham-ber-lain, nou-rish-ed.

Chap. 13. Page 108.

Si-mé-on, Lu-ci-us, Ma-na-en, Se-leú-ci-a,
Cy-prus, Paphos, E-ly-mas, Pain-phy-li-a, Pi-sí-
di-a, Ben-ja-min.

Chap. 14. Page 109.

I-co-ni-um, Derbe, Ly-ca-ó-ni-a, Ju-pi-ter,
Mer-cú-ri-us, An-ti-och, At-ta-lí-a, re-heárf-ed.

Chap. 15. Page 129.

Pol-lú-tions, Bar-sa-bas, Ci-lí-ci-a.

Chap.

Chap. 16. Page 109.

Ti-mó-the-us, Ga-la-ti-a, My-fi-a, Ma-ce-dó-ni-a, Sa-mo-thrá-cia, Ne-á-po-lis, Phi-líp-pi, Ly-di-a, di-vi-ná-tion, Thy-a-tí-ra, sooth-say-ing, Ro-mans, pri-son-ers.

Chap. 17. Page 109.

Am-phi-pó-lis, A-pol-ló-ni-a, Thef-sa-lo-ní-ca, al-lédg-ing, Be-ré-a, Ti-mó-the-us, Epi-cu-ré-ans, A-re-ó-pa-gus, A-thé-ni-ans, su-per-flí-ti-ous, ig-no-rant-ly, re-sur-réc-tion, Di-o-ny-fi-us, A-re-o-pa-gite, Da-ma-ris.

Chap. 18. Page 109.

A-qui-la, Pris-cíl-la, Clau-di-us, oc-cu-pá-tion, Ti-mó-the-us, tes-ti-fi-ed, Co-rín-thi-ans, Gal-li-o, Soft-he-nes, E-phe-fus, Ga-lá-ti-a, Phry-gi-a, A-pól-los, A-lex-án-dri-a, e-lo-quent, A-chá-i-a.

Chap. 19. Page 110.

Ty-rán-nus, va-gá-bond, Ma-ce-dó-ni-a, E-raf-tus, De-mé-tri-us, sil-ver-smith, Di-á-na, oc-cu-pá-tion, per-suad-ed, mag-ni-fi-cence, E-phé-fi-ans, Ga-i-us, Arif-tár-chus, A-lex-án-der.

Chap. 20. Page 110.

So-pá-ter, Thef-sa-ló-ni-ans, Ty-ehi-cus, Tro-phi-mus, Eu-ty-chus, Mi-ty-lé-ne, Tro-gyl-li-um, Mi-lé-tus, Pen-te-cost, Se-cún-dus.

Chap.

Chap. 21. Page 110.

Co-ós, Rhodes, Pa-ta-ra, Phe-ní-ci-a, Pto-le-má-is, e-ván-ge-list, Mnafon.

Chap. 22. Page 110.

Da-máf-cus, au-di-ence, un-con-demn-ed.

Chap. 23. Page 110.

A-na-ní-as, re-sur-réc-tion, question, dis-sen-sion, con-spi-ra-cy, Clau-di-us, Ly-si-as, An-ti-pá-tris, Ce-sa-ré-a.

Chap. 24. Page 110.

Ter-túl-lus, qui-et-ness, cle-men-cy, pes-ti-lent, ring-lead-er, Dru-sil-la, tem-per-ance, con-ve-ni-ence, Por-ti-us.

Chap. 25. Page 111.

A-gríp-pa, Be-re-ní-ce, ac-cu-sá-tion, Au-gús-tus, ex-am-i-ná-tion, un-réa-son-a-ble.

Chap. 26. Page 111.

A-gríp-pa, per-mít-ted, pa-ti-ent-ly, au-thó-ri-ty, Da-máf-cus, jour-ney-ed, per-se-cút-est, for-give-ness, sanc-ti-fi-ed, dis-o-bé-di-ent, so-bér-ness.

Chap. 27. Page 111.

Ju-li-us, Au-gús-tus, A-drá-myt-ti-um, A-ris-tár-chus, Ma-ce-dó-ni-an, Thes-sa-lo-ní-ca, cour-te-ous-ly, Ci-lí-ci-a, Pam-phy-lí-a, Ly-ci-a, A-lex-án-dri-a,

án-dri-a, Sal-mó-ne, La-se-a, ad-mó-nish-ed, never-the-less, Phe-ní-ce, tem-pes-tu-ous, Eu-ró-cly-don, un-der-gird-ing, ex-céed-ing-ly, ab-sti-nence, hear-ken-ed, A-dri-a, midnight, sol-di-ers, dis-có-ver-ed, un-móve-able, vi-o-lence, cen-tú-ri-on, es-cá-ped.

Chap. 28. Page 111.

Me-lí-ta, bar-bá-rous, fas-ten-ed, bar-bá-ri-ans, ve-nóm-ous, ven-ge-ance, pos-sés-sions, cour-te-ous-ly, Pub-li-us, A-lex-án-dri-a, Sy-ra-cú-se, Rhe-gi-um, Pu-te-ó-li, Ap-p-i.

Numeral Figures. Page 112.

These and the examples in page 112, 113, 114, 115, would be useless in the teachers books, as they must be taught to each scholar *separately*, by their *Spelling Book*. I conceive no farther directions are necessary, than to teach *but a little at a time*. It is not at all material, whether *charity children*, in general, are expert at reading *large numbers*, either in *letters* or *figures*; if they can make out the numbers of the *chapters* and *verses* they read in the *Scriptures*, and the *dates* of *years*, it will be as much as they are likely to have occasion to know.

N. B. Let the scholars read the lessons in page 116, 117, 118, of their Spelling Books, before they begin the *SCRIPTURE LESSONS from the Old Testament*; and after they have done so, ask the following

QUESTIONS.

QUESTIONS.

Which is the *best* book in the world?

What does the word *Bible* signify?

How was the Bible written? What is meant by its being written by divine *inspiration*?

What does the Bible contain? If God has revealed to *mankind* things relating to *himself* and his *will*, should not *all mankind* wish to know them? Do *you* belong to *mankind*? Do you wish to know about God? What *book* must you read for this purpose? Do you wish to know the *will* of God? Where can you learn it?

What does the BIBLE teach mankind? Do *you* wish to gain everlasting life and happiness? What must *you* read in order to learn the way?

What does the BIBLE consist of? How are the *Old Testament*, the *New Testament*, and the *Apocrypha*, divided? How are the *books* divided? How are the *chapters* divided?

After these questions, let the teacher take a *Bible*, and shew the scholars, first, the three great parts, viz. *Old Testament*, *New Testament*, and *Apocrypha*, then the lesser ones; and how the *chapters* are numbered by *letters*, and the *verses* by *figures*.

It would not be improper to let the scholars learn page 117, 118, by heart; but this must be left to the judgment of the teacher. After reading them, let the scholars be shewn the different books as they follow each other in the Bible.

WORDS.

W O R D S

Frequently used in the Scriptures, and other religious Books.

Page 119.

Ascend, to go upwards.

Ascension, our Saviour's visible going up into heaven.

Adoption, to choose any one for a child who is not naturally so.

Almighty, able to do all things.

All-powerful, the same as Almighty.

All-wise, knowing all things, and judging right.

Apostles, twelve disciples chosen by CHRIST to be his constant companions, and to preach the gospel.

Angels, heavenly messengers.

Angelic, of the nature of angels.

Anointed, set apart for a holy purpose.

Atheist, one who says there is no God.

Attributes, qualities belonging to any one.

Abominable, hateful, detestable.

QUESTIONS.

What is the meaning of the words *ascend—ascension—adoption—Almighty—All-powerful—All-wise*

*wise—Apostles—Angels—angelic—anoointed—atheist
—attributes—abominable?*

Page 120.

An abomination, that which is hateful to God.

Apostasy, departure from religion.

Armour, defensive arms.

Adversary, an enemy.

Bible, the book, the scriptures.

Baptism, sprinkling with water for the remission of sins.

Blasphemy, speaking reproachful words against God.

Blasphemer, one who speaks against God.

Bless, to make happy.

Blessed, made happy.

Bliss, the highest degree of happiness.

Creator, the Maker of all things.

Christ, the anoointed one, the Saviour.

To create, to make things from nothing.

The creation, the first making of the creatures from nothing.

Creatures, things made by the Creator.

Covenant, an agreement between two or more parties.

The covenant of works, God's first covenant with mankind.

QUESTIONS.

What is the meaning of the words *abomination*—*apostasy*—*armour*—*adversary*—*Bible*—*baptism*—*blasphemy*—*blasphemer*—*blefs*—*bleffed*—*blifs*—*Creator*—*Christ*—*create*—*the Creator*—*creatures*—*covenant*—*the covenant of works*?

Page 121.

The Covenant of grace, GOD'S covenant with men through JESUS CHRIST.

Carnal, fleshly, not spiritual.

Conscience, something in the mind that tells us when we do right or wrong.

Contrition, sorrow for sin.

Contrite, sorrowful for sin.

Chastity, pureness of mind and decency of behaviour.

Charity, universal good will to all mankind.

Corinthians, people who lived at a city called Corinth.

Colossians, people who lived at a city called Colossæ.

Cherubim, angels.

To *covet*, to have a strong desire.

To *corrupt*, to taint the mind with wickedness.

Covetousness, eagerness of gain.

Corruption, a state of rottenness and decay of body, and of wickedness of mind.

Corruptible, subject to corruption.

Cymbal, a musical instrument.

QUESTIONS.

What is the meaning of the words *covenant of grace* — *carnal* — *conscience* — *contrition* — *contrite* — *chastity* — *charity* — *Corinthians* — *Colossians* — *cherubim* — *to covet* — *to corrupt* — *covetousness* — *corruption* — *corruptible* — *cymbal*?

Page 122.

Congregation, an assembly met together to worship
God in public.

Crucify, to nail a person to a cross of wood.

Crucifixion, the punishment of nailing to a cross.

Centurion, a captain over an hundred men.

Death, the separation of the soul and body.

Deacons, persons appointed by the Apostles to relieve the poor.

Devils, the angels who were cast out of heaven for apostasy.

Devilish, like the devils.

Disciple, a scholar or learner.

To descend, to go downwards.

Dropsy, a disease which fills the body with water.

The *earth*, the world we live in.

An *epistle*, a letter.

Eternity.

Eternity, duration without end.

QUESTIONS.

What is the meaning of the words *congregation*—*crucify*—*crucifixion*—*centurion*—*death*—*deacons*—*devils*—*devilish*—*disciple*—*to descend*—*dropsy*—*the earth*—*an epistle*—*eternity*?

Page 123.

Eternal, without beginning, and without end.

Everlasting, enduring without end.

Excellent, having good qualities in the utmost perfection.

Exist, to be, to have a being.

Elect, chosen of God.

Election, the being chosen of God.

Evangelist, a writer of the history of our Saviour.

Ephesians, people who lived at a city called Ephesus.

Faith, belief of the truths of religion.

Fasting, abstaining from food to mortify the body.

Festival, a day of religious joy.

Felicity, happiness.

Fidelity, faithfulness.

Futurity, time to come.

Firmament, the sky.

Fortitude, courage.

Galatians, people who lived at a city called Galatia.

QUESTIONS.

What is the meaning of the words *eternal—ever-lasting—excellent—exist—elect—election—evangelist—Ephesians—faith—fasting—festival—felicity—fidelity—futurity—firmament—fortitude—Galatians?*

Page 124.

Galileans, people who lived in a province called Galilee.

Glory, praise and adoration paid to GOD; also the brightness and majesty of GOD.

Glorious, shining forth in splendour, brightness, and beauty.

Gentiles, all who were not Jews when the latter were the chosen people of GOD.

Governor, one who rules.

Good, having nothing bad in it, and being exactly what it ought to be.

Grace, favour and kindness undeserved.

Gracious, favourable, kind, and merciful.

Ghost, a spirit.

HOLY GHOST, the Spirit of GOD.

Ghostly, spiritual.

Godly, pious towards GOD.

Gospel, good news, or tidings of salvation.

Hope,

Hope, desire and expectation of the fulfilment of God's promises.

Herodians, a sect of the Jews.

The *heavens*, the sky, with the sun, moon, and stars.

QUESTIONS.

What is the meaning of the words *Galileans—glory—glorious—gentiles—governor—good—grace—gracious—ghost—Holy Ghost—ghostly—godly—gospel—hope—Herodians—the heavens?*

Page 125.

Heaven, the habitation of God and angels.

Hell, the place of the devil and wicked souls.

Humble, modest, not proud.

Humility, freedom from pride.

Humiliation, giving up greatness and power for a lower condition.

Holy, pure, free from every blemish and fault; good, religious.

Hosanna, an exclamation of praise to God.

Hallelujah, a song of thanksgiving.

Heathens, gentiles.

Jehovah, one of the names of God.

Jesus, a Saviour.

Israelites, the descendants of the patriarch Jacob.

Idols, images of wood and stone, and living creatures worshipped as gods.

Idolatry,

Idolatry, the worship of false gods.

Incorruption, not subject to corruption.

Infinite, boundless, not confined to time or place.

Immortal, not subject to die.

Immortality, exemption from death.

QUESTIONS.

What is the meaning of the words *heaven—hell—humble—humility—humiliation—holy—hosanna—hallelujah—jeathens—Jehovah—Jesus—Israelites—idols—idolatry—incorruption—infinite—immortal—immortality?*

Page 126.

Incomprehensible, not to be fully understood.

Invisible, not to be seen with the eye.

Inspired, taught and assisted by the Spirit of God.

Inheritance, a possession to be enjoyed hereafter.

Intemperance, excess in eating or drinking.

Inhabit, to live in a place.

Just, giving to every one their due.

The *just*, those who are free from the defilement of sin.

Justification, deliverance by pardon from past sins.

Justified, delivered from past sins, and regarded of God as a just person for CHRIST's sake.

Judgment, the right or power of passing judgment.

Judge, one invested with authority to decide causes.

Jews,

Jews, a name by which the Israelites are now distinguished.

QUESTIONS.

What is the meaning of the word *incomprehensible*—*invisible*—*inspired*—*inheritance*—*intemperance*—*inhabit*—*just*—*the just*—*justification*—*justified*—*judgment*—*judge*—*Jews*?

Page 127.

King, a supreme governor.

Kingdom, the dominion of a king.

The LORD, the Supreme Being, who rules and governs all things.

Lamentations, expressions of sorrow.

Levite, a descendant from Levi, not of Aaron's family.

Legion, a body of five thousand soldiers.

Leprosy, a loathsome disease, which covers the body with scales and scurf.

A *leper*, one infected with the leprosy.

Love, charity, good-will, kindness.

MESSIAH, the anointed one, the CHRIST.

Majesty of God, his sovereignty over all creatures.

Merciful, unwilling to punish, willing to save.

Martyr, one who suffers death for the sake of religion.

Martyrdom, the death of a martyr.

Mammon, riches.

Marvellous, wonderful, strange, and astonishing.

QUESTIONS.

What is the meaning of the words *king—kingdom—
—the Lord—lamentations—Levite—legion—leprosy—
—a leper—love—Messiah—majesty of GOD—merci-
ful—martyr—martyrdom—mammon—marvellous?*

Page 128.

Mortal, subject to death.

Miracle, something above human power.

Mystery, something above human knowledge.

Mysterious, relating to a mystery.

Miraculous, done by a miracle.

Multitude, a great number of people.

Maimed, having lost a limb.

The *mind*, the soul of man.

Oblation, an offering, a sacrifice.

Omniscience, GOD's knowledge of all things.

Omnipresence, GOD's presence in all places.

Patriarchs, heads of tribes or families.

Parable, a similitude, an instructive story.

Paradise,

Paradise, a place of felicity, the garden of Eden, Heaven.

Pardon, forgiveness of a crime.

Praise, to glorify God in worship.

Psalms, a holy song.

Psalmist, a writer of holy songs.

QUESTIONS.

What is the meaning of the words *mortal*—*miracle*—*mystery*—*mysterious*—*miraculous*—*multitude*—*maimed*—*the mind*—*oblation*—*omniscience*—*omnipresence*—*patriarchs*—*parable*—*paradise*—*pardon*—*praise*—*psalm*—*psalmist*?

Page 129.

Psalter, a psalm book.

Psalttery, a kind of harp beaten with sticks.

Patience, the virtue of suffering without murmuring.

Preserver, one who takes care of things.

Penitent, sorrowful for sin.

Pharisees, a sect of the Jews who pretended to more religion than the rest.

Presumptuous, irreverent with respect to holy things.

Priests, Levites, of the family of Aaron.

Prophecy, a declaration of something to come.

Prophets, holy men inspired of God.

Providence, the care of God over his creatures.

Publicans, tax-gatherers employed by the Romans.

Philippians, people who lived at a city called Philippi.

Proverb, a short sentence frequently repeated by the people.

Palsy, a disease which takes away the use of the limbs.

QUESTIONS.

What is the meaning of the word *psalter*—*psalter*—*patience*—*preserver*—*penitent*—*pharisees*—*presumptuous*—*priests*—*prophecy*—*prophets*—*Providence*—*publicans*—*Philippians*—*proverb*—*palsy*?

Page 130.

Paralytic, one afflicted with the palsy.

Possessed, one inwardly tormented by a devil.

Religion, the knowledge of God, and obedience to his laws.

Repentance, sorrow for sin, and amendment of life.

Resurrection, revival from the dead.

Restitution, restoring what is lost or taken away.

Regeneration, a new birth unto righteousness.

Remission, the putting away of sin.

Rabbi, a doctor among the Jews.

Raca, worthless fellow.

To *reveal*, to disclose a thing that was before secret.

Revelation, a communication of mysterious truths by a teacher from heaven.

To *redeem*, to relieve any one from punishment by paying a price for them.

Ransom, a price paid to redeem any one.

Redemption, the purchase of GOD's favour by the death of CHRIST.

QUESTIONS.

What is the meaning of the word *paralytic*—*possessed*—*religion*—*repentance*—*resurrection*—*restitution*—*regeneration*—*remission*—*rabbi*—*Raca*—*to reveal*—*revelation*—*to redeem*—*ransom*—*redemption*?

Page 131.

The REDEEMER, CHRIST, the Saviour of the World.

Reward, a recompense for good.

To *remit*, to forgive a punishment.

Remnant, those that are left.

Romans, inhabitants of the city of Rome.

Scripture, the written word of GOD.

Sin, an act against the law of GOD.

Sadducees, a sect among the Jews who denied the resurrection from the dead.

Scribes, writers and expounders of the Jewish law.

Sepulchre, a tomb or grave.

Supreme, high above all.

Superscription, a writing on the top or outside.

Samaritans, people who lived in Samaria.

Spirit, a substance without bodily parts.

Soul, the spirit of a man.

Seraphim, angels.

Salvation, preservation from eternal death.

To be *saved*, to be preserved from eternal death.

QUESTIONS.

What is the meaning of the words *the Redeemer—reward—to remit—remnant—Romans—Scripture—sin—Sadducees—Scribes—sepulchre—supreme—superscription—Samaritans—spirit—soul—seraphim—salvation—to be saved?*

Page 132.

Sanctification, being freed from the defilement of sin, and made holy.

Sanctifier, he who makes holy, the Holy Ghost.

Sanctified, one who is made holy.

Sabbath, rest.

Sabbath-Day, a day of holy rest, the seventh day of the week, Sunday.

Sacrifice, any thing offered to heaven.

Sorcerer, one who practises as a conjurer.

Transfiguration, change of form.

Old Testament, the revelation of God's will to the Jews.

New Testament, the revelation of God's will by the Evangelists and Apostles.

To tempt, to endeavour to persuade any one to do ill.

The tempter, the devil.

Temptation, the state of being tempted.

Truth, the contrary to falsehood, reality.

Temperance, the virtue of being moderate in all things.

Tribes of Israel, the descendants of Jacob divided into twelve parts, named after his twelve sons.

QUESTIONS.

What is the meaning of the words *sanctification*—*sanctifier*—*sanctified*—*sabbath*—*sabbath-day*—*sacrifice*—*sorcerer*—*transfiguration*—*Old Testament*—*New Testament*—*to tempt*—*the tempter*—*temptation*—*truth*—*temperance*—*tribes of Israel*.

Page 133.

A tribe, the people descended from any one of the sons of Jacob.

Thessalonians, the people of Thessalonica.

Trespases, sins, offences.

Virtue, goodness of any kind in the mind producing good actions.

Virtuous, cherishing good dispositions, and doing good works.

Vice, a course of action contrary to virtue.

Verily, in truth, most truly.

Verity, truth, a true assertion.

Vanity, emptiness, that which deceives expectation.

Upright, honest, not going from the right way.

Unrighteous, wicked, sinful, bad.

Wickedness, corruption of mind and manners.

Wicked, given to vice, hating goodness.

Zeal, a warm regard to religion, and the honour of God.

QUESTIONS.

What is the meaning of the words *a tribe*—*Thessalonians*—*trespasses*—*virtue*—*virtuous*—*vice*—*verily*—*verity*—*vanity*—*upright*—*unrighteous*—*wickedness*—*wicked*—*zeal*?

The *Catechism of the Church of England* is printed in the spelling book, in order that those children who have contracted the fault of making *improper pauses*, or pronouncing the words wrong, may be exercised in *reading* it till they are broke of it.

The *Prayers* and *Hymns* which follow, are intended to practise the scholars in reading such different kinds of printing as they are likely to meet with in the books they read; and also to exercise their memory in learning them by heart. There is an explanation of them in Part IV. of this Work.

PART IV.

CONTAINING A SET OF LECTURES TO BE READ
TO THE SCHOLARS, WHILE THEY ARE GOING
THROUGH THE SCRIPTURE LESSONS FROM
THE OLD TESTAMENT THE FIRST TIME *.

LECTURE I.

INSTRUCTIONS.

GOD made at first *one* MAN, called *Adam*, out of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living *soul*; and from one of *Adam's* ribs God made *one* WOMAN, called *Eve*; and from Adam and Eve have come, or will come, all the *whole race* of MAN-KIND: by the whole race of mankind are meant,

* In writing the following lectures I have not been studious to avoid repetitions; but I hope it will be thought, that such important truths cannot be too frequently or too strongly insinuated.

all the *men, women, and children*, that have ever lived, or ever will live in the world. *Adam* was the first *father*, *Eve* was the first *mother*: they had many children, who were *brothers* and *sisters* to one another; and these children afterwards had children, and then *Adam* was a *grandfather*, and *Eve* a *grandmother*, and their children became *uncles* and *aunts*. When the grandchildren had children, then *Adam* and *Eve* was *great-grandfather* and *great-grandmother*, and *their children* were *grandfathers* and *grandmothers*; so in a short time there were in the world a great number of people, among whom were *grandfathers* and *grandmothers*, *fathers* and *mothers*, *brothers* and *sisters*, *uncles* and *aunts*, and *cousins*; and so the world has gone on from the days of *Adam* to the present time, and so it will go on to the end of the world; the whole race of mankind will be more than any man can number, for there are always many millions of them in the world at the same time, though numbers die every day: but *all mankind* came from *Adam*; even *Eve*, the *first woman*, came from *Adam*, because she was taken out of his side; so ADAM was the FIRST MAN, the FATHER OF all MANKIND.

QUESTIONS.

How many *men* did GOD make at first? What did he breathe into him? What did man become, when GOD breathed into his earthly body the
breath

Breath of life? What was *the man* called? From what was *Adam* made? How many *women* did God make at first? What was *she* called? What was *Eve* made from? Who *have* and *will* come from Adam and Eve? Who are meant by the *whole race of mankind*? Who were the first *husband* and *wife*? Who were the first *father* and *mother*? Who were the first *brothers* and *sisters*? Who were the first *grandfather* and *grandmother*? Who were the first *great-grandfather* and *great-grandmother*? Who were the first *uncles* and *aunts*? Can you tell me who were the next grandfathers and grandmothers? Who were the first cousins? What relations were Adam and Eve's children to one another? What relations are your uncle and aunt's children to you? Don't you understand, from the questions I have been asking you, how the world came to be *full of people*; and how the *race of mankind* has been kept up? From whom did the whole race of mankind first come? From whom did *Eve* come? What was *Adam* then? Of whom is he the *father*?

INSTRUCTIONS.

The *first man* ADAM, brought DEATH into the world by SINNING: sinning signifies *breaking* GOD's *commandments*. GOD is the MAKER of all things; all things *belong* to him, they are *his*, and he *rules* and *governs* them. GOD alone knows what is *right* and *fit* for his creatures to do, and what is

best for them. HE gives commandments to such of his creatures as have *sense* enough to *understand* them. Not for his *own sake* does GOD give *commandments*, but that his creatures may try to please him, and that he may *reward* them for doing so, according to his *promises*.

QUESTIONS.

What did the *first man* ADAM, bring into the world? How did he bring DEATH into the world? What is meant by *sinning*? What is GOD the *Maker* of? If GOD is the *Maker* of *all things*, to whom do all things belong? If all things belong to GOD, who has a right to *govern* them? Has not GOD a right to *rule*, and *govern*, and *do* what he sees fit with *his own*? Has not he a right to command his creatures to *do* as he sees fit, and *not to do* what he dislikes? Who knows what is *right* and *fit* for *all creatures* to do? Who knows what is *best* for all creatures? Does GOD give *commandments* to any of his creatures? To *which* of his creatures does he give commandments? Have *trees* and *plants* sense to understand GOD's commands? Have *beasts*, and *birds*, and *fishes*, sense enough to understand them? Do you think *mankind* have sense enough to understand GOD's commandments? You are one of the race of mankind, have you sense enough to understand, when you are told, that GOD has commanded that you shall *love*, *fear*, and *obey* him? Do
you

you think *Adam* could understand what *God* commanded *him*? Does *God* give commandments for his *own sake*? For whose sake does he give them? Is it not a very *happy thing* to know how to please your *MAKER*? Is it not a very desirable thing to gain such rewards as the great *God* of heaven and earth has to bestow?

INSTRUCTIONS.

God placed *Adam* in the beautiful garden of *Eden*, called also *Paradise*, in which there was, in great abundance, every thing the *first man* could possibly want, and every thing that could please and delight him; and *God* gave him leave to enjoy them all. *God* said to *Adam* when he put him into the garden of *Eden*, “Of every tree in the garden thou mayest freely eat, but of the tree of knowledge in the midst of the garden, thou shalt not eat, for if thou eatest thereof thou shalt surely die.” So, you see, *God* gave a commandment to *Adam*, that he might try to please his *Maker*, by obeying him, or doing as he ordered him; and a very easy command it was. If *Adam* had kept this command, *God* would have taken him to heaven without his dying; for before this world was made, *God* had provided the other world, in which there is a heaven for the good part of mankind, and a hell for the wicked. And *God* had resolved that death should be the punishment of sin.

QUESTIONS.

Where did God place *Adam* when he had made him? What was *Paradise*? What was there in *Paradise*? Was there every thing the *first man* could want? Was there every thing that could *delight* and *please* him? Had he not reason to be *contented*? Ought he not to have wished to please God, who was so good and bountiful to *him*? Did God give him a *commandment*? What was it? Was it an *easy* commandment or a *hard* one? Suppose it had been a *hard one*, should he not have *tried* to *keep* it? What would God have done if *Adam* had *obeyed* his commandment? What had God provided before this world was made? What is there in the other world? What *punishment* had God provided for *sin*? What is *sin*? Do those creatures deserve to *live*, who *break the commandments* of the great and good God, their *Maker* and *Governor*? Do not you think then, that death is the proper punishment for *sin*?

LECTURE II.

INSTRUCTIONS.

There is a wicked spirit called the *devil*, who was once an angel in heaven; but he set himself up against God's commandments, and got other angels

angels to join with him. The devil and *his* angels would not *obey* God, as *good* angels delight to do, so God cast them out of *heaven* into *hell*. The devil hates God, but it is not possible that he should do any harm to the great MAKER and GOVERNOR of all things; so he turns his spite and malice against *mankind*, and tries to do *them* all the mischief he can, because God loves them.

QUESTIONS.

Have you ever heard of the *devil*? Who is the devil? What was the devil cast out of *heaven* for? Where was he sent to? What do *good* angels delight to do?

Who does the devil *hate*? Can he do any *harm* to God? Who does he turn his spite and malice against? What does he try to do to mankind? Why does he try to hurt them?

INSTRUCTIONS.

After Adam was made, the devil formed a wicked design to *tempt mankind* to *break* God's *commandments*. And Adam, through the temptation of the devil, did *eat* of the fruit of the tree whereof God had said, Thou shalt *not eat* of it, neither shalt thou *touch* it, lest thou *die*. By thus eating of the *forbidden fruit*, Adam *committed sin*; he became a *sinner*, and so forfeited the favour of God, the blessings of Paradise, and the joys of heaven.

QUESTIONS.

QUESTIONS.

What design did the devil form when he knew that GOD had made *man*? What did Adam do through the *temptation* of the devil? What did he *commit* when he eat of the forbidden fruit? What is meant by the *forbidden fruit*? What did Adam *become* by breaking GOD's commandments? What did he *forfeit* by sinning? Could Adam expect the *favour* of GOD when he had broke his commandment? Could he hope to *remain* in *Paradise* when he had offended his MAKER? Could he hope for *everlasting life* when he had committed the very sin for which GOD told him he should *surely die*? Could he expect to be admitted to the *joys of heaven*, which were provided only for the *good*?

INSTRUCTIONS.

Eve eat of the forbidden fruit as well as *Adam*; indeed she was the *first sinner*: so they both had forfeited the favour of GOD, and he turned them out of *Paradise*, and told them they should *die* as he had threatened. GOD, who knows all things, *past*, *present*, and *to come*, knew that Adam *would* break his commandments; he knew also, that the devil would go on with his temptations to the end of the world; and that every *one* of the race of mankind would *yield to temptation*, and break his commandments; and by *committing sin*, bring the *punishment* of

of death upon themselves. *Death* was the proper punishment for *sin*: God had said, that man should die if he sinned; and when he said so, he, in fact, passed the sentence of death upon all mankind. The LAW, that man should die for sin, was made, not for Adam only, but for all mankind. If Adam was to die for sin, of course all such creatures as Adam were to die for sin also. GOD never changes his laws, though he gives different commandments at different times, as he sees fit. GOD does not command men now not to eat of the tree of knowledge, for he has put it out of their reach; and our LORD and Governor never commands any thing that is impossible.

QUESTIONS.

Did *Eve* eat of the forbidden fruit as well as *Adam*? What did *she* become by breaking God's commandments? What had both Adam and Eve forfeited? What did GOD do when Adam and Eve had sinned? What did GOD tell them should happen to them?

What things does GOD know? Did GOD know that Adam would break his commandment? What did he know the devil would do? What did he know all mankind would do? What would all mankind forfeit by sinning? What punishment would they bring upon themselves? What did GOD say should happen to Man if he committed sin? Upon whom did GOD, in fact, pass sentence, when he said,

said, that *man should die for sin*? For *whom* did God make the *law*, that *MAN should die for sin*? If *Adam* was to die for *sin*, would it not have been very hard upon him, that *other men should escape* this punishment? If God designed that there should be *millions* and *millions* of the race of mankind, do you think he would have made a law for *one man* only? Do even human governors act in this manner? Is the law, that a *murderer* or a *highwayman* shall be *hanged*, made for *one* murderer and highwayman, or for *all*? Does God ever change his *laws*? Does he ever *change* his *commandments*? Are mankind *now* commanded *not to eat* of the *tree of knowledge*? Why not? Do you think a *wise* and *good* God would command any thing *impossible* to be done? Do you think it was not *possible* for Adam and Eve to *keep from eating* of the forbidden fruit?

LECTURE III.

INSTRUCTIONS.

God still *loved* mankind, though they were all together in his sight a *race of sinners*, under the *condemnation* of *death*; and such was his *goodness*, that he took *pity* upon them, and resolved to bring them into a *state of salvation*; that is, into a way of being *saved* from *everlasting death*, and obtaining *everlasting life and happiness*.

QUESTIONS.

QUESTIONS.

What were mankind *all together* in the sight of GOD, as he knew they would *all* commit sin? Did he *love* them still? Did he take *pity* upon them? What did GOD resolve to do? What is a *state of salvation*? Was not GOD very good to think of putting *millions* and *millions* of *sinners* into a state of salvation?

INSTRUCTIONS.

If GOD, of his *own great goodness*, had not resolved to put *mankind* into a state of *salvation*, they never could have been *saved*; they could not have kept *themselves* or *one another* from *death*; they could not have *raised* each other to *life* again from the dead; they never could have got to *heaven*.

QUESTIONS.

Can people *now* keep *themselves* or *one another* from *dying*, when it pleases GOD their lives shall end? Can they *raise themselves*, or *one another*, from the *dead*? Can they go to *heaven* of *themselves*? Can they bring *themselves* into a state of *salvation*? Is it not a most *happy* thing for those who have brought themselves into a state of *condemnation* to be put into a state of *salvation*?

INSTRUCTIONS..

INSTRUCTIONS.

As GOD is the MAKER and GOVERNOR of all things, his creatures, who have sense to *know* his commands, owe *obedience* to him. He has a *right* to *claim* their obedience; and if they do *not* obey his LAWS, they *incur* a DEBT. By *committing sin*, mankind have incurred a great debt indeed! Every *one* of the *race of mankind* commit more sins than they can reckon up; and as the race is *very numerous*, it will be found at the *end of the world*, that there have been *innumerable millions* of *offences* committed by *mankind* against the great GOVERNOR of all things. No *man* can *pay* his *own debt*, much less the debt of the *whole world*; and it could not be expected that GOD would *pass over* such numbers of offences as if they had never been committed; this would be to *encourage sin*, and put no difference between *obedience* to his commandment and *disobedience*.

QUESTIONS.

What is GOD the MAKER and GOVERNOR of? What do those creatures who have sense enough to *understand* his commandments *owe* him? If they do not *obey* his commandments what do they *incur*? Have *mankind* sense enough to *understand* GOD's commandments? Have they *all* disobeyed his commandments? Can any one tell *how often* in his life he has offended GOD by *disobeying* his *commandments*?

mandments? What do we *incur* by disobeying God's *commandments*? Is not the race of mankind at present very *numerous*? Are there not a great many *men, women, and children*, in the world? Do you not think there must have been prodigious numbers in *six thousand years*? Don't you think *all their sins together* must amount to a *vast many*? Can any man *pay his own debt*? Can he *clear away his sins*, and pay God *more obedience* than he owes him every day of his life? If no man can *pay even his own debt*, could any man pay the debt of the *whole world*, that is, of the *whole race of mankind*? Do you think it could be expected that God would *pass over* such numbers of offences, and treat mankind as if *no sin* had been committed? Do not even the *laws* made amongst *men* themselves make a difference between *good* and *bad* people? Don't you think it is likely that God will do the same? What would God encourage if he did *not* make a difference between *obedience* to his commands, and *disobedience*?

LECTURE IV.

INSTRUCTIONS.

You have been taught what a dreadful condition mankind would have been in if God had not *mercifully* resolved to bring them into a *state of salvation*.

tion. The way in which GOD resolved to *bring about* the salvation of mankind, was by means of a REDEEMER. A *Redeemer* signifies one who *pays a debt* for another which he is not *able* to pay *himself*, and *suffers punishment in his stead*.

QUESTIONS.

Would not mankind have been in a dreadful condition if GOD had not resolved to bring them into a state of salvation? In what *way* did GOD resolve to bring about the salvation of mankind? What is a *Redeemer*?

INSTRUCTIONS.

GOD did not see fit to *pass over* all the sins of men as if they had never been *committed*; he chose that *some payment* should be made for the *debt of sin*; and as the *first man* ADAM, had brought sin into the world, he appointed a *second* ADAM to make the payment he required for man's redemption, or to set mankind free from the debt of sin. The *price* which GOD saw fit to fix for *man's redemption*, was this, the *perfect obedience* and *death* of the REDEEMER. The *second* ADAM was to obey all the commandments of GOD *exactly* and *fully*, and then to lay down his life *willingly*, as the *price* of man's REDEMPTION.

QUESTIONS.

QUESTIONS.

Did God see fit to *pass over* the *sins* of *mankind* as if they had never been *committed*? Could it be thought that God, who is *perfectly good*, and *hates* all kinds of *wickedness*, would *pass over* sins without number, and treat those who had committed them as if they were *innocent*? Don't you think he would require some *payment* to be made for the *vast debt of sin*? Who first brought *sin* into the world? Who did God appoint to make the *payment* he required for *man's redemption*? What is meant by *man's redemption*? What was the *price* God saw fit to fix for the *redemption of mankind*? What was the *second Adam* to obey? What else was he to do?

INSTRUCTIONS.

Having appointed a *Redeemer*, God, in his great mercy, instead of requiring perfect obedience to his commandments from every one of the human race, considered that their *nature* was subject to many *weaknesses* and *infirmities*, and that they were exposed to many *temptations*, he therefore most mercifully resolved that he would *pardon* their *sin*, on condition that they would have *faith* in their *Redeemer*, and *repent* sincerely of their sins.

QUESTIONS.

What is human nature, that is, the nature of mankind, *subject to*? What are mankind *exposed to*?

What did GOD mercifully resolve, in consideration of their *weaknesses* and *infirmities*? On what *condition* did GOD resolve to *pardon* the *sins* of mankind?

INSTRUCTIONS.

To have *faith* in the REDEEMER, is to *believe* all that is made known concerning him, and to *trust* in him as a Redeemer. To *repent of sins*, is to be *heartily* sorry for *having committed them*, and to *resolve* and *endeavour* to *avoid* them for the time to come.

QUESTIONS.

What is meant by *faith* in the REDEEMER?
What is meant by *repenting of sins*?

INSTRUCTIONS.

The *faith* required of that part of mankind who lived *before* the Redeemer came into the world, was, to *believe* that GOD would send him, and that GOD would *pardon the sins* of those who *offered such sacrifices* as he ordained. The *faith* required of those who lived *at the time* when the Redeemer was *upon earth*, was, to believe him to be the *promised Redeemer sent by GOD*, and that all he *revealed*, or *made known*, was true. And the *faith* required of all who *have lived*, or *shall live after* the Redeemer, to the end of the world, is, to believe *all that the Scriptures teach concerning him*.

The

The *repentance* required of all mankind is, not merely *sorrow for sin*, but *amendment of life* also.

QUESTIONS.

What was the faith of that part of mankind who lived *before* the Redeemer came into the world ; that is, what were they required to *believe* ? What was the faith required of those who lived *with* the Redeemer, who *saw* and *heard* him ?

What is the faith of those who *have* lived, and *will yet live* in the world *after* him ?

What is the *repentance* required of all ?

LECTURE V.

INSTRUCTIONS.

GOD knew that no one among the millions of mankind that would be born into the world, would *by himself* be fit for a Redeemer, as they would all be *sinners* ; so, in his great love for mankind, he resolved to send his OWN SON, *the LORD FROM HEAVEN*, to purchase man's redemption. But as the *debt of sin* was to be paid by the *obedience and death* of the *second ADAM*, the *Son of GOD* not being capable of dying in his *own nature*, was to take upon him the *nature of man*. This the *Son of GOD* actually did ; and lived upon earth for a number of years as a *man*, but proving, by his wonderful *wisdom*

and power, that he was GOD also: you are therefore to consider the *Redeemer* as GOD and MAN, because he had the *nature of GOD* as well as the *nature of man*. He had a *body* and a *soul* like the rest of *mankind*, but he had besides, *DIVINITY*, which is the *nature of GOD*, and past our understanding.

The *Son of GOD*, when he lived upon earth in *human nature*, was called JESUS CHRIST.

QUESTIONS.

As all mankind will be sinners, could one of them have performed what GOD required of the *Redeemer*? Could one of the *sinful race* of the *first Adam* pay the *vast debt of SIN*? What did GOD in his great love to mankind resolve to do? Who was the SON OF GOD? Could the SON OF GOD *die* in his *own nature*? What was he to do then, in order to be the *second Adam*, the *Redeemer of the world*? Did the SON OF GOD take *our nature* upon him? How did he live upon earth? What did he, by his *wisdom* and *power*, *prove* himself to be besides *man*? In what *light* are we to consider him? Why are we to consider him as GOD? What had he like the rest of *mankind*? What had he *besides*? What is meant by *Divinity*? Can we understand what *Divinity* is? What was the SON OF GOD *called* when he was upon earth as the *Redeemer*?

LECTURE VI.

INSTRUCTIONS.

When the Son of GOD was upon earth he lived a perfectly holy life; that is, a life free from sin: he fulfilled all the commandments of GOD, he never committed any sin, therefore he did not deserve to suffer death, for death is the punishment of sin; but as his *obedience* and his *life* were to be the *price* of *man's redemption*, he *submitted* to die for the *sake* of *mankind*, and gave himself up *willingly* into the hands of his *enemies*, who put him to a very *cruel death*; they *crucified* him, that is, they nailed him to a cross of wood by the hands and feet, and left him hanging in that dreadful state till he expired.

QUESTIONS.

What kind of a life did the *Son of GOD* live upon earth? What is a *perfectly holy life*? What did he *fulfil*? What did he *never commit*? If he never committed *sin*, did he *deserve* to *suffer death*? Why not? What was to be the *price* of *man's redemption*? Did the REDEEMER *pay* this price? What did he do? What death did his enemies inflict upon him? What is *crucifying*? Did he die this miserable death? For *whose sake* did he die? What did he *purchase* by thus *dying for mankind*? What *debt* did he pay?

INSTRUCTIONS.

THE REDEEMER having *died for mankind*, was taken from the cross and *buried* as a man; but his *body* did not turn to *corruption* in the grave, because GOD would not suffer his HOLY ONE, HIS SON, to see *corruption*. The REDEEMER, as the *Son of GOD*, had power to *raise the dead to life*; and he *shewed* this power by raising his *own body* from the grave the *third day* from his crucifixion. When he had been alive upon earth *forty days* after he rose from the dead, he *ascended*, or *went up* into *heaven*, to the *right hand* of GOD THE FATHER, that is, to the highest place in heaven, far above all *angels*.

QUESTIONS.

What *became* of the Redeemer when he had *suffered death* for mankind? Did his *body* turn to *corruption*? Why not? What had the Redeemer *power to do* as the SON OF GOD? How did he *shew* this *power*? How long was he *alive upon earth* after he rose from the dead? What did he do then? What is meant by the *right hand of GOD*?

INSTRUCTIONS.

When the Redeemer *ascended* up into heaven, he was received of GOD THE FATHER, and mankind were *given to him* as *his own*, because he had *purchased* them for himself by paying down the *price*
of

of *their redemption*; and he had power to restore them all to life, which, before he left the world, he *promised* to do.

MANKIND were thus *redeemed* from *everlasting death*, which the *sin* of the *first*, the *earthly*, *Adam*, brought upon mankind; and they were *restored* to *everlasting* life through the *second ADAM*, who was THE LORD FROM HEAVEN.

QUESTIONS.

When the REDEEMER *ascended* into heaven, by *whom* was he received? *Who* were *given* to him? Why was the *whole race* given to *him* as his *own*? What had he power to *restore* to them? Did he, before he left the world, *promise* to *raise mankind from the dead*? What were mankind redeemed from? Who brought DEATH upon *mankind*? How did the *earthly Adam* bring death into the world? What did the *second ADAM* *restore* to mankind? Who was the *second Adam*? What was the LORD FROM HEAVEN called when he came upon earth and took our nature upon him, in order to redeem mankind?

LECTURE VII.

INSTRUCTIONS.

The *Son of GOD*, when he paid the price which GOD required for the redemption of mankind, was

their MEDIATOR. A mediator is one who goes between *two parties* that are at *variance*, to *reconcile* them. Mankind stood in need of a *Mediator*, for they were at *enmity with God*; they had *disobeyed his commandments*, and so *forfeited his favour*. It is necessary that a Mediator should be the *friend of both parties*, otherwise he will incline too much to the *one* or the *other*. JESUS CHRIST being GOD and MAN, was the only *proper Mediator* between GOD and *mankind*; he alone *knew* what was *due to God*, for he was the *only SON OF GOD*; and he also *knew* the *weakness of human nature*, for he felt its infirmities in his own *body and soul*.

QUESTIONS.

What was the SON OF GOD when he acted as the Redeemer of mankind? What is a mediator? Did mankind stand in need of a Mediator? Why so? What had they done then? To which party should a Mediator be a friend, when he wishes to reconcile them? What will he be apt to do if he is a friend to *one* of them only? Who was the *proper Mediator* between GOD and MAN? Why so? What was our Mediator to GOD? Do not you think that the Son of GOD knows the FATHER better than any one else can know him? What did our Mediator know of *human nature*? How came he to know its *weakness*? Where did he feel the *infirmities of human nature*?

INSTRUCTIONS.

INSTRUCTIONS.

As JESUS CHRIST, the *Son of GOD*, was the *Redeemer*, and GOD THE FATHER accepted him as a *Mediator*, he became the INTERCESSOR of mankind. An intercessor is one who *pleads* in behalf of another, to obtain *pardon* for him when he has offended.

QUESTIONS.

When JESUS CHRIST, the *Son of GOD*, was accepted by the Father as our *Mediator*, what did he become? What is an *intercessor*?

INSTRUCTIONS.

Though JESUS CHRIST has redeemed the whole race of mankind, so that they will *all* rise from the dead, they have need of an *Intercessor*, and will have as long as the world lasts; for it does not follow, that because all will be *raised* all will be *happy for ever*: something must be *done* by those who wish to go to heaven; they must *believe*, *repent*, and be *baptized*, and endeavour to *live* a *holy life*, according to the pattern set them by their Redeemer when he was upon earth; and they are also bound to do what he has commanded to be done, to *keep up* the *remembrance* of the sacrifice he made of himself for their souls.

QUESTIONS.

How many of mankind will rise from the dead? will they *all* be happy for ever in heaven? What must they do if they wish to go to heaven after they are raised from the dead? Is it not necessary for them to *believe in their CREATOR and REDEEMER*? Is it not necessary for them to *repent of their sins*? Must they not be baptized? What life must they try to live? Ought they not to do what their Redeemer has *commanded* to be done in *remembrance* of the *sacrifice* he made for them?

INSTRUCTIONS.

If we *believe, repent, are baptized, and try to live a holy life*, CHRIST, our Redeemer and Mediator, will be our *Intercessor*; he will *intercede* for us, that is, pray for us to GOD THE FATHER ALMIGHTY, that the sins of which we have repented may be forgiven; and this forgiveness he will ask for the sake of *his merits*, and GOD will for his Son's sake forgive all for whom he intercedes.

The *merits of CHRIST* signify his having lived a life of perfect holiness and obedience to GOD's commands, as the *second Adam*.

QUESTIONS

If we *believe, repent, are baptized, and try to live a holy life*, what will CHRIST do for us? How will he

He intercede for us? Will CHRIST pray the Father to forgive us for the sake of *our merits* or *his own*? What are meant by the *merits* of CHRIST? Will God forgive those for whom CHRIST pleads?

INSTRUCTIONS.

GOD will, moreover, for CHRIST's sake, give the help of his HOLY SPIRIT to all who ask in his *Son's name*, to enable them to do their duty; for without this aid, they will be continually falling into sins through the *weakness of human nature*, and the many *temptations* with which every one of the human race is assailed.

QUESTIONS.

What will GOD THE FATHER do besides, for CHRIST's sake? To whom will he give the help of his HOLY SPIRIT? For what *purpose* will he give it? If we have not the *continual help* of the HOLY SPIRIT, what will happen to us? What will occasion us to fall into sin?

LECTURE VIII.

INSTRUCTIONS.

Though we cannot be saved but by the mercy of GOD, through the mediation of JESUS CHRIST, we must not depend upon the merits of CHRIST *alone*,

without using *our own endeavours* to keep GOD's commandments. Our Redeemer came, not to do for mankind what they *can do for themselves*, but what they *cannot do*; and he has revealed to us that GOD requires of us, to have a *true FAITH*, and to *shew* this faith by our *WORKS*, or, in other words, to *believe, repent, be baptized, and live a holy life*, according to the *commandments of GOD*; all which we certainly *can do*.

QUESTIONS.

May we depend entirely upon the *merits of CHRIST*, without using *our own endeavours* to keep GOD's commandments? Do you think GOD would have sent his SON to do for us what we *could* have done for *ourselves*? Could we have *redeemed ourselves* from everlasting death? Could we have *obtained everlasting life for ourselves*? Who has done this? Can we *believe in our Redeemer*? Can we *repent of our sins*? Can we be *baptized or christened*? Can we *try to live a holy life*? If GOD requires these things of us, and we *can* do them, should we not *try* to fulfil them to the best of our knowledge and power?

INSTRUCTIONS.

To have a *true FAITH*, signifies to believe all that is revealed in Scripture concerning GOD, and CHRIST, and the *salvation of mankind*.

QUESTIONS.

QUESTIONS.

What is meant by having a true faith?

INSTRUCTIONS.

When our LORD JESUS CHRIST was upon the earth, he revealed or made known many things concerning GOD THE FATHER ALMIGHTY, the SON OF GOD, and the HOLY GHOST.

QUESTIONS.

Concerning whom did CHRIST reveal many things?

INSTRUCTIONS.

Our LORD revealed, that there is but one God *the Father* ALMIGHTY; that he loves mankind, and sent his SON into the world to save them from everlasting death, and give them everlasting life; that *the FATHER* will forgive the sins of all that believe and trust in his SON as a SAVIOUR, follow the example of his holy life, and pray for the help of the HOLY SPIRIT.

QUESTIONS.

What did our LORD teach concerning GOD THE FATHER ALMIGHTY? What did our LORD say GOD THE FATHER did to shew his love for mankind? What did he say THE FATHER will do

in respect to the sins of mankind? Who did he say
 GOD THE FATHER will forgive?

INSTRUCTIONS.

Our LORD declared of *himself*, that he is the *only begotten SON of GOD*, the *SAVIOUR of the world*, that is, of *all mankind*; that he has power to raise them from the dead; that he is appointed to be the *Judge* of all men, and shall come to judge them at the last day; that he loves mankind, and considers those who believe what he has revealed, and endeavour to follow his example, as his *friends and brethren*.

QUESTIONS.

What did our LORD declare of himself? Whose Son did he call himself? What did he say he is to mankind? What did our LORD say he has power to do? What did he say he is to do at the last day? Did our LORD declare that he loves mankind? In what light does he look upon those who believe what he has revealed, and try to follow his example? Who did he say he would raise at the last day? Who did he promise to take to heaven with him?

INSTRUCTIONS.

Our LORD taught, that there is a *HOLY GHOST*, who is the *SPIRIT of GOD*; that the *HOLY SPIRIT* puts *good designs* and *good thoughts* into the minds of mankind, and *helps* those who are willing

to believe the doctrine of CHRIST, and follow his example, by opening their understanding and strengthening their resolutions; and that the HOLY SPIRIT will also comfort and support all those who thus believe and try to follow CHRIST, whenever they are in any kind of trouble or affliction.

QUESTIONS.

What did our LORD teach of the HOLY GHOST? Who is the HOLY GHOST? What did our LORD say the HOLY SPIRIT puts into the minds of mankind? What did he say the HOLY GHOST does for those who are willing to believe the doctrine of CHRIST, and follow his example? How will the HOLY SPIRIT help them? What did our LORD say the HOLY SPIRIT will do for those who believe in CHRIST, and try to follow his example, besides *helping* them?

LECTURE XI.

INSTRUCTIONS.

Our LORD also taught, that there is a wicked spirit called SATAN or the DEVIL, who is the great enemy of mankind; and that when they do not pray for the help of the HOLY SPIRIT, the Devil puts bad thoughts and desires into their minds, and tempts them to commit all manner of wickedness, in order

der that they may forsake their proper LORD and MASTER, JESUS CHRIST, and become *slaves* to him; and that if they yield themselves slaves to the devil, they will dwell with him hereafter in everlasting fire.

QUESTIONS.

Did our LORD teach any thing concerning the *devil*? Is it not certain then that there *is* a devil? What did our LORD say the devil is to mankind? What did he say the devil does to those who do not pray for the help of the HOLY SPIRIT? For what purpose does the devil *tempt* mankind? Where did our LORD say those will *dwell* who forsake him, and yield themselves slaves to the devil?

INSTRUCTIONS.

Our LORD taught, that there certainly is a *heaven* for the *good*, and a *hell* for the *wicked*.

None of these things could have been known, unless they had been revealed from heaven; and we are required to *believe* them, because GOD sent his SON to reveal them. We are not required to *know how they can be*; for it is beyond the reach of our understanding to know more of heavenly things than GOD has seen fit to reveal.

QUESTIONS.

What did our LORD teach concerning the world to come? Could these things have been known,
do

do you think, unless GOD had seen fit to reveal them? Could any one have discovered how much GOD *the* FATHER ALMIGHTY loves mankind, unless he had *revealed* his wonderful love? Can any person find out even how much their earthly father loves them, unless he makes it known? Is it easier to know the *mind of GOD* than the *mind of a man*? Could any one, do you think, have found out that GOD has an *only SON*, unless he had been pleased to reveal him? Could they have found out how much the SON *of* GOD loves mankind, if he had not told them? Could they have known any thing about the HOLY SPIRIT, if it had not been revealed to them from heaven? Do we know even what passes in the *spirits* or *souls of men*? Can we tell what any of our fellow-creatures will do to help and comfort us, unless we are told? Is it not comfortable to know, that GOD so loves the world, that he sent his SON to be a SAVIOUR to mankind, and will send his SPIRIT to be a HELPER and a COMFORTER to those who try to do as their SAVIOUR has taught them, and pray for the help and comfort of the HOLY GHOST?

LECTURE XII.

INSTRUCTIONS.

Our LORD JESUS CHRIST not only taught what I have informed you of concerning GOD THE FATHER ALMIGHTY, the SON OF GOD, and the HOLY GHOST, but he told *mankind* their *own state and condition*, and why he came to save them.

He taught them that GOD abhors all kind of sin and wickedness; that *all men* are *sinners*, and as such, could never have been received into heaven if he had not come to be a *Saviour* to them; but he promised that he would even *lay down his life for them*, and that after he had done so, he should go up into heaven, where he should take possession of the kingdom which was prepared for mankind before the foundation of the world; that there was room in this kingdom for as many as would strive, by the means pointed out by himself, to go thither; and that at the end of the world he would come, and take all his faithful servants with him into his kingdom, and give them an *inheritance* there, where they would enjoy everlasting life and happiness.

QUESTIONS.

Did our LORD say any thing about the *state and condition of mankind*? Did he tell them why he came

came to be a SAVIOUR to them? What did he tell them God abhors? What did he tell them *all men* are? Where did he say they could never have been received if he had not come to be a SAVIOUR to them? What did he promise to do? What did he say he should do after he had laid down his life for them? Where did our LORD say he should go to after he was risen from the dead? What did he say he should take possession of in heaven? What did he say of this kingdom? What did he say he would do at the end of the world? What did he say he would give to all his faithful followers?

INSTRUCTIONS.

Our LORD also declared, that whoever would be saved by him, must *believe* that mankind actually were in such a *lost state* as he described them; and that *they themselves* were *sinners*, and as such, stood in need of a SAVIOUR; and that there was no other SAVIOUR but *himself*, the *only* SON OF GOD, and that he would certainly fulfil all his promises.

QUESTIONS.

What did our LORD say every one that wished to be saved by him must believe concerning mankind? What must *they believe* respecting themselves? What must they believe of him? What must they believe in regard to his promises?

INSTRUCTIONS.

Our LORD said, that his faithful servants would meet with many trials and misfortunes in this world, because they must here be mixed with the wicked, and be exposed to the temptations of *Satan*; but he promised that they should not be overcome, so as to *lose their inheritance* in heaven, if they would keep true to him, and use their best endeavours to live according to his example.

He also said, that as soon as this life is ended, their trials and temptations will be all over; for neither *Satan*, nor any other *wicked creature*, can possibly find admittance into that *blessed place* which was provided only for the *righteous*.

QUESTIONS.

What did our LORD say his faithful servants will be exposed to? What did he promise? When did he say their trials and temptations would end? Who did he say will never find admittance into heaven?

INSTRUCTIONS.

Our LORD declared that he is not *partial*; he does not love one person better than another, any farther than they deserve; he invites *all* to follow him, whether *high or low, rich or poor, wise or ignorant, young or old*—the only qualifications he values are, an *humble mind* and a *teachable disposition*,
a meek

a meek and quiet spirit, and affectionate kind temper. All such he invites to follow him, and he will conduct them to heaven, and give them a crown of glory that fadeth not away.

QUESTIONS.

Is our LORD partial? Do you think the SON of GOD will love one person better than another *without reason*? Which do you think he will love best, the good or the wicked? What *qualifications* does he require in his followers?

INSTRUCTIONS.

All that our LORD revealed is of the greatest importance to us, and therefore it is our highest interest to *believe* it; for nothing can contribute so much to our *happiness* in *this world*, as believing in GOD the FATHER, the SON, and the HOLY GHOST, according to the doctrine of our Saviour. Nothing can be more comfortable, than to look forward to a life of *everlasting happiness and glory*.

QUESTIONS.

Is it not comfortable to believe, that GOD the FATHER loves mankind, and will pardon their sins? Is it not very comfortable to believe that we have a Saviour in heaven, who will come and conduct us thither at the end of the world? Is it not most delightful

lightful to look forward to a life of endless happiness and glory?

INSTRUCTIONS.

We cannot make these things *otherwise* by not concerning ourselves about them, or by *not believing* them when we are told of them; but we may make our case a great deal *worse* by such indifference and unbelief.

If we are *sinners* (as we most undoubtedly are), we cannot *save ourselves*; and if we will not *believe* in our SAVIOUR, we cannot hope that *he* will save us. If CHRIST *alone* can conduct us to heaven, it is folly to think of getting admittance there *without* him; and we shall have great cause to lament, if we *neglect* the gracious invitation he has given us.

If *all* the dead are to be raised, *we* must rise from the dead too. If *all mankind* are to stand before the judgment seat of CHRIST, *we* must be among the number. If *all the wicked* are to be *condemned*, *we* shall not escape, if we *deserve* condemnation.

QUESTIONS.

Do you think we can alter any of those things which God has appointed, by not *concerning ourselves* about them, or *not believing* them? What may we do by such *indifference* and *unbelief*? How
do.

do you think those people, who have slighted the goodness of GOD in sending his SON into the world, will feel when the last trumpet shall awaken *all the dead* to life? Will not those people dread to meet their Saviour, who have thought nothing of his love to mankind in dying for them, or who, perhaps, have refused to believe his doctrine?

Can they expect he will be a Saviour to them? Will they not have cause to lament their folly?

If all the dead are to be raised, can *any* among us *refuse* to come to life again? If *all* are to be judged, can *any* *refuse* to appear before CHRIST? If *all* the wicked are to be condemned, can *any* expect to escape? Should we not *consider* these things, and *readily believe* what has *most certainly been revealed from heaven*? Should we not strive, by all the means in our power, to secure the *love of GOD*, and *salvation by JESUS CHRIST his only Son, our LORD*.

LECTURE XI.

INSTRUCTIONS.

I have explained to you the FAITH that is required, that is, what you are to *believe*; but it will not be sufficient to believe them in your heart, you must *shew your FAITH* (as you have been told before) *by your WORKS*, or it will be a *dead faith*, that is, it will not save your soul.

QUESTIONS.

QUESTIONS.

Is it sufficient to *believe* what has been revealed? How must you *shew your faith*? What will it be if it is not shewn by *works*? What is meant by a *dead faith*? Do you understand what you are, as a follower of CHRIST, to believe if you would be saved by him? Do you wish to know what you are to do?

INSTRUCTIONS.

One of the *works* required of those who profess to have faith in CHRIST *their Redeemer*, is *repentance*. You must repent of your sins if you hope to be saved by CHRIST; and if you strive to keep from sinning, God will, for CHRIST's sake, accept your *repentance* instead of *perfect obedience*, for your Redeemer's sake: but he will not pardon you unless you repent. Let it then be your constant practice, every night before you close your eyes in sleep, to call to mind the sins you have committed in the course of the day, and heartily to repent of them; and never omit every morning, to pray for the help of GOD's HOLY SPIRIT, to strengthen you to keep your good resolutions.

QUESTIONS.

What is *one* of the *works* by which we are required to *shew our faith*? What must you do if you hope to be saved by CHRIST? If you repent
and

and strive to keep from sinning, what will God do for CHRIST's sake? Will God grant pardon *without repentance*? What should you do every night before you close your eyes? What should you do every morning?

INSTRUCTIONS.

To be *baptized* is another work by which *faith* in CHRIST is shewn. It is now the general practice in this country for *infants* to be baptized. You were baptized when you were a baby; in the Catechism you learn what was done for you then. This will be fully explained to you hereafter.

QUESTIONS.

What is *another* work by which *faith* is to be *shewn*? What persons in this country are usually baptized? Have you been baptized? Where may you learn what was done for you then?

INSTRUCTIONS.

Another work by which *faith* is to be *shewn*, is *receiving the Sacrament of the LORD's SUPPER*, which was ordained in remembrance of the sacrifice CHRIST made of himself for the sins of mankind. This is also explained in the Catechism.

QUESTIONS.

By what other work is *faith* to be *shewn*? What
was

was this sacrament ordained in remembrance of?
Where is it explained?

INSTRUCTIONS.

There are *many works* besides, by which a *true faith* is to be *shewn*, and of which OUR LORD set an *example*. These will be pointed out to you when you are studying the *New Testament*.

QUESTIONS.

All who have a true faith in GOD THE FATHER, THE SON, and the HOLY GHOST, repent of their sin, prays for the help of the Holy Spirit, and strive to lead a life agreeable to the example of JESUS CHRIST, may depend upon being *pardoned* and reconciled to GOD *for his sake*, and not only *pardoned*, but *adopted* as the *children of GOD*, as will be explained to you hereafter by the Catechism. To his children GOD will give whatsoever is most proper for them while they remain in this world, and in the world to come life and happiness everlasting. The *sentence of DEATH* still remains upon mankind, so that they *must die*; but the *sting of death* is taken away. Death is no longer an *evil*, it is the *gate of life*: the *sting of death* is SIN, but the GIFT of GOD is *everlasting life*, through JESUS CHRIST OUR LORD.

AN EXPLANATION of the PRAYERS and
HYMNS at the end of the CHARITY SCHOOL
SPELLING BOOK. Part II.

A Morning Prayer. Page 147.

O LORD, to whom I owe my life and every comfort of it, I most humbly pray, that I may live always mindful of my dependence upon thee, and the mercies I have received from thee. May I consider, that no action, word, or thought of mine is unknown to thee, and therefore be ever careful to think, to speak, and do what is right. As I hope to be eternally happy, O let me seriously attend to what is necessary for me to do, in order to my being so. Grant, that I may keep it ever uppermost in my thoughts, that thy favour is only to be obtained by the holiness of my life, and by doing in it all the good in my power. I beg particularly, that I may have the greatest hatred of falsehood and deceit; that I may be strictly temperate and chaste, careful to govern my passions, and to correct in myself every vicious inclination; that I may be dutiful to my parents, exactly just in all my dealings, and may do to others according to what I desire they should do to me. Keep me safe throughout this day. Bless my parents, friends, and relations; and so provide for them and me

VOL. II. I here,

here, that we may not be tempted to any action contrary to our duty, and that will hinder our obtaining the everlasting happiness which thou hast promised to those who sincerely obey thee. Accept me, O God, for the sake of JESUS CHRIST, who has taught me when I pray to say, *Our Father, &c.*

QUESTIONS.

To whom are you indebted for your life and every comfort of it? What should you always live mindful of? What should you consider? If no action, word, or thought, is unknown to God, to whom you are indebted for your life and every comfort, and on whom you depend for every thing, what should you be careful to do? Do you hope to live eternally? What should you seriously attend to then? What should you always keep uppermost in your thoughts? If God's favour is only to be obtained by holiness of life and doing good, should you not keep these things uppermost in your thoughts? What should you have the greatest hatred of? What should you strictly be? What should you be careful to govern? What should you endeavour to correct in yourself? If you thus govern your passions, how will you be to your parents? How will you be in all your dealings? How will you do to others? Why do you pray to God that you may do all those things? Cannot you do them without his help?

Can

Can you keep yourself safe all day? Who can keep you so? Can you expect GOD will take care of you, if you do not pray for his protection and preservation? Should you pray for yourself only? What should you implore GOD to do for them and you? Are you all in danger of being tempted? Will your living in a course of life contrary to your duty, hinder your obtaining any thing? Will GOD accept you and grant your petition, if you pray to him in this manner? For whose sake will he accept you? What has our Saviour JESUS CHRIST taught us to say when we pray? Should not we end all our devotions with the LORD's Prayer?

An Evening Prayer. Page 148.

O LORD, who hast preserved me this day, I bless thee for thus continuing thy care of, and goodness to me. Grant, that I may shew my thankfulness, by my sincere endeavours to perform whatever I believe to be thy will. I most humbly beg forgiveness of every sin that I have committed; and it is, likewise, my most earnest prayer, that I may never so dangerously deceive myself, as to think thou wilt forgive my sins, if I do not forsake them. Let it be my firmest belief, that nothing can recommend me to thee, if I do not lead an holy and useful life; and that, when I allow myself in any kind of guilt, even my prayer must be an abomination to thee. Give me grace so to live,

as always in thy presence; and, since all my actions and thoughts are known to thee, let me neither do nor think any thing that can displease thee. Enable me to improve in virtue; to correct in myself every wrong inclination. May nothing disturb my rest this night; vouchsafe me such refreshing sleep, as may fit me for the duties of the following day. Thou alone knowest how near my death may be; and as every day brings me nearer to it, grant that I may become every day fitter for it. Prosper all who have done me good, pardon all who have designed me evil, and unite us in the endeavour to secure an everlasting happiness. Hear me, O LORD, for JESUS CHRIST's sake, in whose words I further pray, *Our Father, &c.*

QUESTIONS.

Who has preserved you this day? What return should you make to GOD for thus continuing his care and goodness to you? How should you shew your thankfulness? What should you humbly beg of GOD every night before you close your eyes in sleep? What else should you earnestly pray for? Can you reasonably expect GOD will forgive your sins if you only beg of him to do so without forsaking them? What should be your firm belief? Do you think that a few prayers or expressions of sorrow for sin are enough to recommend you to the favour of GOD? What else must you do? If
you

you allow yourself to continue in any kind of guilt, what will your prayers be to God? What should you implore God to give you grace to do? If you live always as in the presence of God, thinking that he sees and hears you at all times and knows every secret of your heart, what will you neither do nor think? Can you improve in virtue without God's grace? Can you correct every wrong inclination without the help of God's Holy Spirit? Can you secure for yourself quiet repose? Can you give yourself refreshing sleep? Who can give you rest and sleep? If you have not a good night, shall you be so fit for the duties of the following day? Do you know how near your death is? What does every day do in respect to your death? What should you strive to become every day then? What should you pray God to do for those who have done you good? What should you pray in behalf of those who have done or designed you evil? What endeavour should all unite in? For whose sake should you pray God to grant these petitions?

A Prayer for Grace to do your Duty to God.

O LORD, I beseech thee, &c.

N. B. It will be sufficient to observe to the scholars that this is one of the answers of the Church Catechism turned into a *Prayer*.

*A Prayer for Grace to do your Duty to your
Neighbour.*

O LORD GOD, I most humbly, &c.

N. B. Observe to the scholar, that this is another answer of the Church Catechism turned into a Prayer.

A Prayer to be used on Sunday Morning.

Page 152.

ALMIGHTY GOD, who hast appointed one day in seven to be kept holy, and employed in thy service, and instruction in religion, grant me diligence in improving the means which thou hast vouchsafed me of learning on this holy day, what may make me the better and happier in this world; and by the constant practice of the duties which I learn, obtain for me everlasting happiness in another world, through the merits of my Saviour JESUS CHRIST.

May all my thoughts, words, and actions, from the beginning to the end of my life, be such as will please thee. May I ever be thankful for having been led by thy good Providence to the knowledge of thee, and of the importance of this thy day, by raising me up benefactors to assist in giving me a pious and virtuous education. Teach me, O LORD, I pray thee, to be duly sensible of the great benefit

benefit of such an education, and careful to improve it, at all times, in a sober, honest, and industrious life, to thy honour, and the salvation of my own immortal soul. Grant these my petitions, O LORD, I beseech thee, for JESUS CHRIST's sake. Amen.

QUESTIONS.

What has GOD done in respect to one day in seven? How is it to be employed? What may you learn on this holy day? Will it be sufficient to learn, without practising your duty? What will you obtain if you learn and practise your duty? Through whose merits will you obtain everlasting happiness?

What kind of thoughts, words, and actions, should you endeavour to have from the beginning to the end of your life? Have you been led by the providence of GOD to know the importance of this holy day? Has GOD raised you up benefactors to assist in giving you a virtuous and pious education? What should you be for those blessings? What should you pray GOD to teach you? Do you not think it really is a great benefit to have such an education? What should you be careful to do at all times? How can you improve it? What will such a life promote? Does it not redound to GOD's honour when his creatures do what is right and good? Will it not promote your own salvation if you keep the sabbath holy, and lead a good life?

life? Can you do all this without the grace of God? For whose sake will God grant your petitions?

A Prayer for Contentment in a State of Poverty.

Page 152.

Most High God, who art the wise ruler and disposer of all thy creatures, I desire humbly to submit to thy Providence, who hast seen fit to place me and my father's house in a low estate in this world. Help me to remember that JESUS CHRIST, thy well beloved Son, was willing to be born and brought up in a poor and mean condition, and let me not be impatient of the state which our Saviour himself endured for our sakes.

Save me, I pray thee, from the temptations that attend poverty: let me not envy the rich, nor be uneasy because I see other children better fed and better clothed than I am. I would bless thee from my heart that thou providest any food and raiment for me, to keep me from hunger and cold. Suffer me not to covet what belongs to others, and much less to put forth my hands to steal and pilfer what belongs to my neighbour, to take his money or his goods, or his good name.

Make me content under my circumstances, and diligent in my daily learning and employment, nor ever let me want what is necessary to support life. The less I have on earth, make me the more careful

ful to seek after a treasure in heaven; and bring me safely in thy good time to the possession of it, for JESUS CHRIST's sake, who died to purchase everlasting life and hapiness for all who seek thy favour, and believe and trust in him as a Saviour.

QUESTIONS.

Who is the wise disposer of all creatures? In what state of life has God seen fit to place you and your father's house? Should you not submit to what it pleases God to ordain? In what state did our Saviour JESUS CHRIST live upon earth? Should not you remember this? Should you murmur and repine at being placed in such a state as the Son of God himself submitted to for our sakes?

What should you pray God to save you from? Should you envy the rich? Should you be uneasy because other children are better fed and better clothed than you are? Have you sufficient food and raiment to keep you from dying with cold and hunger? What should you do for these? Should you covet what belongs to others? Should you steal and pilfer from your neighbour, and speak evil of him?

What should you be under your present circumstances, that is, in a state of poverty? What should you be in respect to your learning and employment? What should you pray God not to let you want? If you have but a small portion of the things

of this world, what should you be the more careful to seek after? Is there a treasure in heaven which you may obtain? What is it? Who purchased it? For whom did CHRIST purchase everlasting life and happiness? How did he purchase them? Should not you be contented to live a few years in a state of poverty upon earth if you have hopes of everlasting life and happiness in another world? Is it not very comfortable for you to think, that though you are poor, you may gain the favour of GOD. Is it not very comfortable to have a Saviour to trust in?

A Prayer to be used in Time of Sicknefs.

Page 153.

Look down upon me in mercy, O most gracious GOD, and pity me under the sickness which thou hast seen fit to send upon me. Consider my afflictions and my pains, and forgive all my sins. Even the iniquities and follies of my childhood deserve all the smart and sorrow that I feel; and shouldest thou punish me according to the greatness and number of my sins, my misery would be far greater than it is: but there is mercy with thee, and pardoning grace through the merits of JESUS CHRIST, thy Son, our LORD; and this is all my hope. Support my feeble spirits to hear what thou layest upon me, and comfort my heart with thy word. Remove this distemper, and heal me, O LORD, that I may do

do thee further service in this life. Or, if it is thy good pleasure to take me out of this world, pardon my sins for JESUS CHRIST's sake, make me willing to die, and receive me to thy mercy through the merits of my blessed Redeemer. Whether I live or die, let me be thine for ever. Amen.

QUESTIONS.

Should not you pray to GOD in time of sickness? What should you pray GOD to do at that time? What should you beg him to forgive? Are you not sensible that, though you are but a child, you have committed sins and follies that you deserve to be punished for? Suppose GOD should punish you according to the greatness and number of your sins, would not your misery be very great? What is there with GOD? Does not the thought of this afford comfort and hope? Do you not think the words of this prayer are very suitable to a child or youth in time of sickness? What should you wish to be, whether you live or die?

A Thanksgiving after Recovery. Page 154.

How shall I render thee sufficient thanks and praises, O LORD my GOD, for thy new mercies? Thou hast eased my pain, thou hast healed my disease, thou hast restored me to some measure of strength. Since life is given me anew, let me not return to my old sins, lest I provoke thee to punish

me more severely. Since thou hast not cut me off by death, but hast given longer time for repentance, let me not trifle that time away in childish follies, but live to the honour of thee, O God, who hast spared me for the sake of my blessed Redeemer. Amen.

QUESTIONS.

What should you render to God when you are recovered from sickness? Can you thank God sufficiently for all his goodness? Was he not very merciful in easing your pains—in healing your disease—in restoring your strength in some measure? Now your life is renewed, should you return to your former sins and follies? What will you provoke God to do in that case? Since God has not cut you off by death, but has given you a longer time for repentance, should you trifle away that time in childish follies? How should you strive to live? For whose sake did God spare you?

A Prayer to be used at first entering Church.

Page 155.

O LORD, let me behave myself here in thy glorious presence with reverence and godly fear. And let the words of my mouth, and the meditations of my heart, be always acceptable in thy sight, O LORD, my strength and my Redeemer.

QUESTIONS.

QUESTIONS.

Is not the Church the house of GOD? How should you behave in GOD's holy presence? Should you speak words or indulge thoughts in the house of GOD that most certainly cannot be acceptable to him? Will your words be acceptable and pleasing to GOD if you talk about worldly trifles in his house? Will they be acceptable to him if you join in the service with your lips only, while your heart is far from him? Will your thoughts be acceptable to GOD if they are employed upon your worldly concerns, whether of business or pleasure? Can you govern your own thoughts without the help of GOD's Holy Spirit? Should you not then, as soon as you enter Church, pray for GOD's grace to enable you to behave well in his house.

A Prayer to be used when the Service is ended.

Page 155.

Accept, O LORD, of this unworthy performance of my duty towards thee; and grant that I and all the people here may be not only hearers, but doers of thy word, for JESUS CHRIST's sake. Amen.

QUESTIONS.

What should you pray GOD to accept, when the service is ended? For whose sake should you beg this? What should you hope that you and all
the

the people with whom you have joined in worship may be? Do you think it is sufficient to be a hearer of GOD's word and not a doer of his will? What must you have to enable you to do the will of GOD?

Grace before Meat. Page 155.

LORD, bless these thy good creatures to our use and us to thy service, through JESUS CHRIST our LORD. Amen.

QUESTIONS.

Who gives us food? Will victuals and drink nourish us without the blessing of GOD? Should we begin our meals then without begging GOD's blessing upon them? Be sure then never to sit down to a meal without saying grace yourself, or joining in your heart with those that say it.

Grace after Meat. Page 155.

For these and all his mercies, GOD's holy name be praised, through JESUS CHRIST our LORD. Amen.

QUESTIONS.

Is it not a great mercy to have a good meal? Should not you thank GOD for it? Remember then never to end a meal without returning thanks for it. Saying grace before and after our meals is one of the things that distinguish us from the brute beasts, that have no understanding?

SELECT

SELECT HYMNS. *Page 156.*

INSTRUCTIONS.

You must be careful never to repeat Hymns in a thoughtless careless manner—they were composed on purpose to express the praises of God. These little poems are great helps to devotion; there are but very few people who have a talent for writing them, but every one may make them in a manner his own by repeating them with solemnity and reverence.

HYMN I.

I.

When morning comes the birds arise,
And tune their voices tow'rd's the skies;
With warbling notes and hallow'd lays,
They shew their great Creator's praise.

INSTRUCTIONS.

The birds have not a sense of religion; they know nothing of their Maker; but their delightful notes shew forth his praise. None but an all-wise Being could have made such beautiful little creatures, and given them the power to charm the ear with their enchanting music. Those who can
hear

hear the birds sing of a morning without finding an inclination to praise God, must have very insensible hearts.

QUESTIONS.

Have birds a sense of religion? Do they know any thing about their Creator? Do they shew forth his praise? Do not you think it is to the praise and glory of God, to have made such sweet little creatures? Is it not wonderful to hear their melody? Who teaches them to sing? What should the singing of birds incline you to do?

2.

Shall I then from my chamber go,
Or any work presume to do,
Before I've sought the God of Heav'n,
And my just morning tribute giv'n!

INSTRUCTIONS.

It is natural to birds to sing early in the morning; and it is likely that God made it so, in order to give a lesson to mankind to begin the day with praise and adoration. But we, who have understanding and reason, should not wait to be put in mind, day after day, of our duty by creatures so inferior to us; we should offer our praises before we leave the place in which we enjoyed repose. The singing of birds, if we have an opportunity of hearing it, will afterwards

wards help to keep up praise and adoration in our minds.

QUESTIONS.

What is it natural for birds to do? Do they not give a lesson to mankind? Should we wait for this lesson every day; that is, should we put off our praises and devotions till we hear the birds sing? When should we offer our praises? What will the singing of birds do afterwards if we have an opportunity of hearing it?

3.

Left ev'ry bird's harmonious song
Reproach me as I walk along,
Thoughtless of Him, whose guardian pow'r
Upholds and saves me ev'ry hour.

QUESTIONS.

If you leave the house and go about your business without praising God, will not the birds reproach you as you walk along; that is, will they not put you in mind of your ingratitude to God? Who upholds and preserves you every hour?

I.

Come then, my soul, awake and pray,
And praise thy Maker day by day;
Bless him for raiment, health, and food;
And for each peaceful night's abode.

QUESTIONS.

QUESTIONS.

If God preserves you, and provides for all your real wants and necessities, what should you do every day of your life? What things in particular should you bless him for?

HYMN II.

I.

O 'tis a lovely thing to see
A man of prudent heart,
Whose thoughts, and lips, and life agree
To act a useful part.

QUESTIONS.

Don't you think he is a very prudent man whose thoughts, words, and life, agree to act an useful part in the world?

2.

When envy, strife, and wars begin
In little angry souls;
Mark how the sons of peace come in
And quench the kindling coals.

INSTRUCTIONS.

It is one part of prudence to make peace between those who are quarrelling and contending. People

ple who are not prudent often fall out for trifles; but when a prudent person comes in, and represents their folly to them in a proper manner, they yield to his advice, and make up their disagreements.

QUESTIONS.

Is it not very foolish to quarrel and contend about trifles? Is it not acting a very useful part to make up these differences?

3 and 4.

Their minds are humble, mild, and meek,
Nor let their fury rise;
Nor passion moves their lips to speak,
Nor pride exalts their eyes.

Their lives are prudence mixed with love;
Good works employ their day;
They join the serpent with the dove,
But cast the sting away.

INSTRUCTIONS.

The two last lines of the 4th verse allude to our Saviour's injunction to his Apostles: *Be ye, said he, wise as serpents, but harmless as doves.*

QUESTIONS.

Does not this verse give a very pleasing description

tion of the prudent man the peacemaker? What do the two last lines of the 4th verse allude to?

5.

Such was the SAVIOUR of mankind,
Such pleasures he pursu'd;
His manners gentle and refin'd,
His soul divinely good.

INSTRUCTIONS.

Our Saviour, when upon earth, set a perfect pattern of prudence, which we should endeavour to follow.

QUESTIONS.

Who set a perfect pattern of prudence? Should not we endeavour to follow it?

HYMN III.

4.

O GOD, my SAVIOUR and my KING,
Of all I have or hope the spring!
Send down thy SPIRIT from above,
And warm my heart with holy love.

INSTRUCTIONS.

Holy love, that is to say, the love of GOD, and our neighbour, is the mark by which Christians are distinguished; and on practising the duties arising

ing from it all our hopes of eternal happiness depend. This love is first excited by the HOLY SPIRIT; we should therefore pray to GOD to kindle it in our hearts.

QUESTIONS.

What is meant by holy love? What depends upon it? By whom is it first excited? What should we pray GOD to do?

2.

With pity let my breast o'erflow
When I behold a wretch in woe;
And bear a sympathizing part
With all who are of heavy heart.

INSTRUCTIONS.

To have the breast overflow with holy love towards a wretch in woe, is to feel pity, and compassion, and a sincere desire to serve the wretched.

QUESTIONS.

What is meant by having the breast overflow with holy love?

3.

And when another's prosperous state
Shall joy within himself create,
Let me too in the triumph join,
And count his peace and pleasure mine.

INSTRUCTIONS.

INSTRUCTIONS.

One who has holy love in his heart will rejoice in the prosperity and happiness of others.

QUESTIONS.

What will one who has holy love in his heart do when he sees another person prosperous and happy?

4.

Yea, should my neighbour spiteful prove,
Still let me vanquish spite with love;
Slow to resent, though he would grieve,
But always ready to forgive.

INSTRUCTIONS.

Such a person will be very far from returning evil for evil.

QUESTIONS.

What will a person who has holy love in his heart strive to do when his neighbour is spiteful to him? What will he be slow to do? What will he be always ready to do?

5.

Let love in all my conduct shine,
An image fair, though faint, of thine:
Let me thine humble foll'wer prove,
Saviour of men, great God of love!

QUESTIONS.

What should we wish and strive to shew in all our conduct? If we thus shew holy love, what will our conduct be a faint image of? Do you wish to be a follower of your Saviour, to have the image of God in your soul?

HYMNS,

Composed for SUNDAY SCHOOLS.

HYMN I.

I.

FATHER of Mercies! GOD of Grace!

Each perfect gift is thine;

Through various channels flow the streams,

The source is still divine.

QUESTIONS.

From whom does every perfect gift come? Do all the blessings you enjoy come first of all from God?

2.

Thy kindness called us into life,

And all the good we know,

Each present comfort, future hope,

Thy liberal hands bestow.

QUESTIONS.

QUESTIONS.

How came you by life? Who gave you the use
of your limbs and all your senses? Who provided
food and raiment for you and all mankind?

3.

The friends whose charity provides
This refuge, where to flee
From want, from ignorance, and vice,
Were raised up by thee.

QUESTIONS.

Who raised up the friends whose charity pro-
vided the Sunday school for you and other poor
children? Is not the school a refuge against want,
ignorance, and vice; that is, are you not here
furnished with what you stood in need of before?
Are you not saved from ignorance here? Are you
not put into the way of goodness?

4.

To thee we owe the full supply
Which by their hands is given,
To make us useful here below,
And train our souls for heaven.

QUESTIONS.

QUESTIONS.

To whom are you first of all indebted for that knowledge which, if you apply it properly, will make you useful in this world, and train your soul to heaven?

5.

May health and peace attend them here,
And every joy above;
While we improve with grateful hearts
The labour of their love.

QUESTIONS.

'Though all things come from God, are you not still obliged to those people who dispense them to you? Are not you obliged to those ladies and gentlemen who support this school by their charity? What return should you make them? Cannot you wish for their happiness? Cannot you pray God to grant them health and peace here and everlasting happiness hereafter? Cannot you endeavour to improve by the means they supply for your learning?

HYMN II.

I.

FROM infant tongues the hymn of praise
Well pleas'd, O LORD, wilt thou receive;
Nor scorn the humble strains we raise
To bless the power by which we live.

INSTRUCTIONS.

We learn from many parts of scripture that the praises of children are acceptable to God, and they certainly ought to bless the power by which they live.

QUESTIONS.

From whence do we learn that the praises of children are acceptable to God? What power should they bless? Whose power is that by which they live?

2.

All nature at thy voice obey'd,
When hid in shades of darkeſt night;
“ Let there be light,” th’ Almighty ſaid,
And all creation beam’d with light!

INSTRUCTIONS.

This verſe alludes to the Creation of the world. We read in the Bible, that in the beginning God created the heavens and the earth, that the earth was without form and void, and darkneſs was upon the face of the earth; and God ſaid, *Let there be light; and there was light!*

QUESTIONS.

To what does this verſe allude? What was upon the face of the earth in the beginning of the creation?

tion? What did God say? What happened instantly when God said, *Let there be light?*

3.

So when obscur'd by want and woe,
Ere yet we knew thy grace to crave,
Thou bad'st the springs of comfort flow,
And pity's arm was stretched to save!

INSTRUCTIONS.

A state of ignorance of religion is called in scripture language *spiritual darkness*. It is the worst of darkness. In our worldly affairs we cannot transact our common affairs without *light*. In our spiritual concerns we cannot seek for the *grace of God*, nor gain *comfort*, without the help of religion. It is a great mark of God's pity and compassion towards poor children to put them in the way of gaining religious knowledge.

QUESTIONS.

What is a state of religious knowledge called in scripture language? Which is the *worst sort of darkness*? Can we do our business in this world without *light*? Can we tell how to gain God's grace without religious knowledge? Can we get comfort in time of want and woe without religious knowledge? Don't you think it is a great mark of God's pity towards poor children his putting

them into the way of gaining religious knowledge?

4.

Instructed now to seek our God,
The shades disperse, our sorrows cease;
O! may we ne'er forsake the road
That leads us to the realms of peace!

QUESTIONS.

What are you instructed to do by coming to this school? Are you not brought into the *light* then? Do not you know many things which you did not know before? Where are the *realms of peace*? Are you not put into the road that leads to heaven? Should you ever *forsake* this road, that is, should you leave off doing those things which through the merits of CHRIST will bring you to heaven?

5.

But may a grateful life repay
Our patrons' tenderness and care;
Whose bounty shields our early day
From tempting want and lost despair.

QUESTIONS.

Are you not greatly obliged to your patrons and benefactors, the ladies and gentlemen who contribute to the support of this school, for their tenderness

derness and care? What does their bounty shield
your *early day*, your *childhood*, from?

6.

To thee, eternal heav'nly King!
Be every adoration paid;
Nor shall our lips e'er cease to sing
Thy mercies in our cause display'd.

QUESTIONS.

Who is the *eternal heavenly King*? What should
be paid to him? Should you ever cease to *sing his*
mercies; that is, should you ever leave off praising
God for his great mercies to you?

HYMN III.

I.

FATHER of all! whose tender love,
Whose bounty all thy creatures prove,
We feel thy goodness, own thy power,
Thy hand sustains us every hour.

QUESTIONS.

Who is the *Father of all*? To whom does
God shew his *tender love*, his *bounty*, his *goodness*,
and his *power*? Who *sustains* us; that is, who keeps
us alive and provides for us every hour?

Supported by thy gracious care,
 Thy blessings while we daily share,
 Our infant minds, which else would stray,
 Are early taught to know thy way.

QUESTIONS.

While you are supported by God's care, and partake of his blessings, what are your *infant minds taught betimes*? What would your minds do if you were not early taught to know the way of God? Do not those children's minds *stray*, that is, *depart from goodness*, who are not taught the ways of God?

3.

That happy day, which God hath blest,
 We pass in prayer and holy rest;
 Cheerful we sing our Maker's praise,
 And wish to serve him all our days.

QUESTIONS.

Which is the *happy day that God has blest*? How do children that go to a Sunday school pass that day? What should you *cheerfully sing*? What should you *wish to do all your days*?

4.

By CHRIST's example we are led
 The sacred paths of truth to tread,
 To shun the finners dangerous way,
 To love our duty, and obey.

QUESTIONS.

What are you led by CHRIST's example to *do*?
 What are you led to *shun*? What are you led to
love and *obey*?

5.

Cheerful obedience to his word
 Will present peace and hope afford,
 And never ending joys await
 The righteous in a future state.

QUESTIONS.

What will *cheerful obedience to God's word* af-
 ford? What will the *righteous* have in a future
 state?

CHORUS.

*O may these early pious cares
 Appear in our succeeding years,
 And every future action show
 The happy fruit of what we know!*

INSTRUCTIONS.

INSTRUCTIONS.

The *pious care* which has been taken by your patrons and benefactors, to give you good instruction in your *early years*, will appear in your *succeeding ones* if you improve accordingly; your *future actions* will shew the *happy fruits* of what you know. *Good actions* are the *proper fruits* of *good instructions*.

HYMN IV.

To be sung responsively by the Children and Congregation.

I.

PARENT of good! to thee we owe
 Whatever we enjoy;
 Our every blessing here below,
 Our hopes beyond the sky.

QUESTIONS.

Who is the *Parent of good*? What do you and all mankind owe to God? From whom do all blessings come? From whom do our hopes of heaven come?

2.

The duties of our little sphere
 Assist us to fulfil,
 And mark'd let ev'ry act appear
 With reverence for thy will.

INSTRUCTIONS.

INSTRUCTIONS.

The *duties of your little sphere* signify those duties which you ought, as a *poor child*, to practise; these you cannot fulfil without the help of God's Holy Spirit. In every action of your life you should shew your *reverence for God* by doing according to his will.

QUESTIONS.

What are meant by the *duties of your little sphere*? Can you do them without the help of God's Holy Spirit?

What should *every act of your life* be marked with?

3.

Contented with our humble state,
We'll pass our peaceful day;
Seek to be good—instead of great,
And love our Maker's praise.

QUESTIONS.

How should you be in your *humble state*? If you are *contented*, will you not enjoy *peace and comfort*? Should you seek to be *great*, when God has seen fit to place you in a *lowly station*? What should you seek to be? How should you strive to live?

4.

Stretch out, O LORD, thy willing hand,
 To guide our erring youth;
 And lead us to that blissful land
 Where dwells eternal truth.

INSTRUCTIONS.

GOD is ever willing to *stretch out his hand*, that is, guide us by his Spirit and protect us by his Providence, if we are willing to do our duty, and desirous of his help and protection. Youth is very liable to *err* or *act wrong*; young people should therefore pray for GOD's *help* and *protection*, that they may go on in the right way, and be received into heaven at last.

QUESTIONS.

What is GOD willing to do? What do you understand by the expression, *stretch out his hand*? What is youth very liable to do? What is meant by *erring*? What should all *young people* do, if youth is so liable to err? What do they want GOD's help and protection for? What is meant by the *blissful land* in which there is *eternal truth*?

CONGREGATION.

Thou GOD of love, and mercy, hear
 Their artless songs, their fervent pray'r;
 And

And with thy choicest favours bless,
 And own as thine this rising race.

Incline their hearts to learn thy will,
 Their opening minds with knowledge fill ;
 Impress thine image on their breast,
 And guide them to eternal rest.

INSTRUCTIONS.

These two verses are designed to be sung, not by the *children*, but by the *congregation*, that is, by all the rest of the people. If you read them attentively, you will find they consist of petitions in favour of the children, imploring God to bless them, and reckon them as his own children, to give them grace to learn and know his will, and to guide them by his Spirit, that they may at last be received into heaven.

END OF THE SECOND VOLUME.