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C H I L D R E N,

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Q U E S T I O N S;

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TO ILLUSTRATE THE DOCTRINES AND
PRECEPTS TO WHICH THEY REFER;
AND INDUCE A PROPER APPLICATION OF
THEM AS INSTRUMENTS OF EARLY PIETY.

BY MRS. TRIMMER.

L O N D O N :

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M D C C L X X X I X ;

A D V E R T I S E M E N T.

OF all the Religious Books which have been written for Children, I know of none that is committed to memory with so much delight, as the DIVINE SONGS OF DR. WATTS; but observation has convinced me, that *many* of them are calculated to answer much higher purposes than they usually effect:—for instance, Song iii, v, vi, vii, and others, in which there is not a *verse*, nay scarcely a *line*, but contains a most important lesson, intended to enforce some *essential Doctrine*, or *Precept of Christianity*, which are too often overlooked, and those very compositions, which, if properly understood, would awaken sentiments of genuine and exalted piety, and at the same time furnish words to express them, do little more with the generality of children than *amuse* by the easy flow of verse in which they are written, and convey some *confused ideas* of those *great Truths* to which they relate.

This excellent writer has contributed very largely to the religious education of Children, and I believe no one ever had a better judgment in respect to the *things* they should be taught, and the *methods* of instructing them; but I hope it will not be deemed impertinent in me to say, that he left much to be done by Parents and Teachers, since I am ready to acknowledge, that were his Plan punctually followed, my present undertaking would be unnecessary. In the Preface to Dr. Watts's First Catechism, he earnestly entreats Parents and Teachers, “to
“take all due pains to make Children understand,
“if possible, every *word* and *sentence* of the *Cate-*
“*chism* and *Prayers* before they learnt them *by*
“*heart*, or at least while they were learning them,
“that they might not gabble over mere *sounds* and
“*syllables*, and pronounce them as *Parrots* do *with-*
“*out meaning*, which practice hath neither *reason*,
“nor *religion* in it.”—If these were the good Doctor's sentiments in respect to the first elementary Book, we can scarcely doubt, but that his pious

wish extended to all his subsequent Publications for Children, especially those which were designed as immediate Addresses to the DEITY.

I flatter myself, therefore, that in this humble attempt to illustrate, what is not immediately obvious to young readers, and arrest their attention, I am acting in unison with my Author; and shall rely on the candour of Dr. Watts's admirers to impute my undertaking to the motives which really actuated me to it. I shall, however, beg leave to offer a few hints for the manner of using this little Book in *Schools*, where I trust it may be adopted as part of the employment of Sunday.

In respect to the children of the *Poor*, I would recommend that a class being collected together, a Child should *repeat a Hymn*, after which, all of them should *read*, by *alternate periods*, the *Comment* on that Hymn, and then keep their books open at the place to refer to occasionally; while the Teacher, first naming the verse, which is under examination, asks the Questions. Every Child who answered the most *difficult questions* readily, should be *commended and rewarded*. If time would admit, each Child in the Class should repeat a Hymn in turn; and they should be encouraged to question, at proper seasons, their younger brothers and sisters, or school-fellows.

In schools of a higher denomination, a different method may be followed. Instead of *reading* the Comment to their Teachers, the Children may be required to *study by themselves* a certain portion of it, in the course of the week, so as to be prepared by the following Sunday, to answer the questions belonging to particular Hymns; which, I apprehend, will be an *easy*, and a *pleasant task* to them, and contribute to cultivate the heart to piety and virtue, and expand the understanding, at the same time that it exercises the memory.

S O N G I.

C O M M E N T.

Ver. 1.] **B**Y our *Heavenly King* is meant GOD; *Glorious* signifies *wonderful to behold*; *Above the Sky* means *Heaven*; *Majesty* signifies *power, grandeur, and rule over all creatures*: These belong to GOD alone.

If children were taught to think of GOD only as a most glorious Being, dwelling in light, thousands and thousands of times brighter than the *Sun*, without being told how very *kind and good* He is, they certainly would be afraid to say any thing to Him, or about Him, lest they should make Him angry.

Ver. 2.] GOD's *power* is so great, that He can do all things. None but GOD Himself *knows all things*; therefore no *creature* can tell *how great His power* is.

GOD's *grace* signifies His *favour or love*: This *grace* He has shewn to all His people that *have been*; He *now shews it* to all that *are in the world*; and He *will shew it* to all that *shall be*: Therefore it must be *too large* for any creature to tell of.

Saints here signify *good people*, who having left this world are received into heaven.

Ver. 3.] ANGELS are happy, wise, and good spirits, who live in heaven; they certainly know a great deal *more* about GOD than we can do, who live upon earth; but they can know no more than He chuses to make known; for whatever GOD thinks fit to keep secret, He can hide from the wisest of His creatures: but the scriptures inform us, that Angels delight in doing the will of GOD, as far as they know it, and in singing praises to Him.;

Ver. 4.] If you sing or repeat hymns and psalms, with a *heart full of love for GOD*, you do in some measure as the angels do; you are *in their train*; that is, you join with them, and GOD looks upon you as their *companion* while you are doing so, though you are but a child; for the scriptures make known that GOD will not despise such praises, as even a little *babe*, or *infant* is capable of offering.

Ver. 5.] Surely you will, as this verse says, *resolve in your heart*, to praise GOD; and if you so resolve, your *tongue* will be ready

ready to utter these praises. The scriptures tell us, that angels love to see us happy; if so, it must give them great joy to hear children praising God, because they know, that if these children continue good they will at last be received into heaven, and join with them there.

QUESTIONS.

Ver. 1.] Who is your *Heavenly King*? What is the meaning of the word *glorious*? What is *Majesty*? If you were to see God in his glorious majesty, without knowing how very *kind* and *good* he is, should you not be afraid of saying any thing *to Him*, or *about Him*?

Ver. 2.] What can God do? Who alone *knows all things*? Who can tell *how great the power of God* is? What is meant by *God's grace*? Can any creature tell *how large God's grace* is? Who are meant by *saints*?

Ver. 3.] What are *angels*? Where do they *dwell*? What do they *delight* in? Where do we *read* about angels? Should you like to do as the angels in heaven do? What should you have in your *heart* when you *say* or *sing* hymns or psalms? Who are

you *companion* to when you do so? Will God disdain your praises because you cannot praise him so well as the angels? Is it not a very great honour for a *child* to be allowed to join with the holy angels, in telling of the glorious majesty of God?

Ver. 5.] Do you resolve in your heart to praise God? What can utter or speak these praises? What besides your *tongue* should you praise God with? What will children be after this life is ended, if they grow up good?

Then I hope you will try to live such a good life, that when you die, you may be found a fit companion for the angels in heaven.

S O N G II.

COMMENT.

THIS Hymn helps you to words in which you may praise God properly for *three things*; namely, His *Power*, His *Wisdom*, and His *Goodness*.

Ver. 1.] The wisest *man* in the world could not make so much as a *grain of sand*, or a *drop of water*.

Ver.

Ver. 2.] Without the *sun* and *moon*, there would be no difference betwixt *night* and *day*; they answer many useful purposes, and they shew forth the wisdom of GOD.

Ver. 3.] By *food* is meant such things as living creatures *eat* and *drink*.

Ver. 4 and 5.] These verses teach us to take notice of GOD's works, that we may be often put in mind of His *power*, *wisdom* and *goodness*, and so learn to *fear* Him, and to *love* Him.

Ver. 6.] Though GOD shews forth His *glorious majesty* in *heaven* alone, He is present in *all places*.

Ver. 7.] By *beams of love*, are meant marks of GOD's favour and kindness; these He is always shewing to the *angels* in heaven, because they never offend Him.

By *wrath* is meant *marks of displeasure*, these the wicked spirits in hell always have, because they do all they can to *offend* GOD.

Ver. 8.] GOD is a *Spirit*; He has not bodily parts as we have; but as we cannot think or speak of Him as He is, He has

taught us in the scriptures, to apply to Him such terms as are easy for us to understand. As GOD's *power* protects us, He has taught us to call it His *hand*. As His *providence* watches over us, He has taught us to call that His *eye*, and so on. By GOD's *hand* then you are here to understand His *power*; by his *eye* you are to understand His *providence*, or watchful care to give us all things needful and proper for us.

QUESTIONS.

Ver. 1.] Does not the GOD who could make *mountains* and *seas* deserve to be praised; to be called the greatest, and most wonderful of Beings?

Ver. 2.] Don't you think that the Being who could make the *sun* and *moon* must be very *wise*? Should not you, when you behold them, be put in mind to praise GOD for his *wisdom*?

Ver. 3.] What is *food*? What would become of living creatures if there was no food for them? Who made food? Can *dumb creatures* praise GOD? Who *should* praise Him? Can *you*? Ought you not then to do so?

Ver.

Ver. 4 and 5.] What do these verses teach us to take notice of? What should the sight of the *sun* and *moon* lead us to do? Who made all the *plants*, and *flowers*, and *trees*? Are not these things very *useful* to us? Should not we *love* Him who made them? Who commands the *thunder* and *lightning*, the wind, and the *rain*? Should not such a God be *feared*?

Ver. 6.] Who *made* all creatures? Who *takes care* of them? Where must God be *present*, in order to take care of *all creatures*?

Ver. 7.] What are *beams of love*? Where does God shew constant marks of his favour? Why does He always shew favour to the angels? What is here meant by *wrath*? To whom does God shew constant marks of displeasure? Why does He do so? Whose *earth*, or *world*, do we live in? Whose *air* do we breathe? What should we be for these blessings?

Ver. 8.] What is God? Has He a *body*, *hands*, *eyes*, and so on? What is here meant by His *hand*? What is here meant by His *eye*? Is it not very comfortable to be under the *power* and *providence* of an
all

all wise, almighty, and good God? Can it be expected that God will take care of those, who never admire His works, or praise him? Then, I hope you will *think of God, and praise Him as you ought to do.*

S O N G III.

C O M M E N T.

Ver. 1.] TO restore, signifies to give back what has been lost. To save, signifies here, to preserve from everlasting death. When God made the first man Adam, He gave Him life and happiness, which were to last as long as he obeyed God's commandment; but Adam eat of the forbidden fruit, and by breaking God's commandment, forfeited life and happiness for his whole race, that is to say, all humankind, and so brought ruin upon them. God, in His great power, wisdom, and grace, formed a plan to restore to mankind what Adam forfeited, and save them from everlasting death.

Ver. 2.] By eating the forbidden fruit, Adam broke the commandment of God,

and committed sin; and GOD had said, that *sin* should be punished with *death*. So Adam not only lost *life* and happiness for himself, but also brought death into the world, to which his whole race are subject.

Ver. 3.] This verse points out in what manner GOD graciously contrived to *save* mankind from *everlasting death*, and restore them to *life* and *happiness*; namely, by sending His Son, to take human nature upon Him, and in that nature to give up His life for them.

Ver. 4.] When the SON of GOD came on earth in the human nature, He was called JESUS CHRIST. The human nature of the SON of GOD did every thing that was pleasing to GOD, He broke no command, He committed no sin, and therefore had a *just claim* to everlasting life and happiness; but JESUS CHRIST loved mankind, and knowing that GOD would accept His life as a *ransom*, or *price* to purchase back again for mankind, what *Adam* had lost, He willingly gave up His life for them, and suffered a painful death on the cross for their sakes, and when He died, he
said,

said, "FATHER, *into thy hands I commend my spirit.*"

Ver. 5.] GOD of His great mercy, accepted the life of CHRIST as the *price* of the *redemption*, or *salvation* of mankind, and did not leave His *soul*, or *spirit*, in the place of the dead. He had given to His beloved Son, power to raise His body to life again, after he had paid down the price, or ransom for mankind; and CHRIST accordingly rose again from the dead the third day after He was crucified; and soon after He rose from the dead, He *ascended*, or *went up* into heaven, and *pleaded His merits*, that is to say, claimed the reward for laying down His spotless life *willingly* for mankind; this reward was the power of giving everlasting life to those *transgressors*, or *sinners*, who were partakers of Adam's sin and punishment, that is to say, *all mankind*, for at the end of the world, it will be found, that *all have sinned.*

Ver. 6.] As a farther reward to CHRIST, He was raised to the *right hand* of GOD, that is to say, *the place of the highest honour* in heaven; and He has power to save *whomsoever He will*; and He has promised

to save *all* that *believe* and *trust* in Him as a SAVIOUR, and try to follow the pattern of his holy life, so that *Satan*, or the *Devil*, cannot make them *his slaves*, as those are who delight to do his *work*, that is to say, all manner of *sin* and *wickedness*.

Ver. 7 and 8.] OUR LORD JESUS CHRIST promises in the Scriptures, that He will come again from heaven, at the end of the world, to *raise the dead*, and take His faithful servants with Him to heaven, that they may *enjoy* the everlasting life and happiness, which He *purchased* for them; and has also threatened to *condemn* the *wicked* to everlasting torments with *Satan*, to whom they made themselves *slaves*. The *blest assembly* means, the angels and saints in heaven.

QUESTIONS.

What does the word *restore* signify?
 What is here meant by the word *save*?
 What did GOD give to *Adam*? How long were this life and happiness to continue?
 How did *Adam* forfeit them? Who did he ruin?
 Who are called the *race of Adam*?

Ver.

Ver. 2.] What did *Adam* commit when he eat the forbidden *fruit*? What was to be the *punishment of sin*? What did *Adam* bring upon himself and all mankind?

Ver. 3.] Did GOD resolve to *save mankind*? What *nature* was the SON of GOD to take upon Him, in order to do this? What was He to *give up* for mankind?

Ver. 4.] When the SON of GOD was on earth in the *human nature*, by what *name* was He called? What commandment of GOD did CHRIST break? Did *He* commit sin? Did *He* deserve the punishment of death? What *reward* had He a title to, for His *just life*? Did He *claim* this reward for Himself? What did He resolve to do for mankind? Did He *know* that GOD would accept His life as a *ransom*, or *price*? What did He *purchase* for mankind at the price of His life? What did CHRIST say when He died?

Ver. 5.] Did GOD accept the life of CHRIST as a ransom for mankind? Did GOD leave His *soul*, or *spirit*, in the place of the dead? What power had the SON of GOD? Did CHRIST rise from the dead? To what place did He go soon after? What did

did He *plead* there? What is meant by *pleading His merits*? What reward was CHRIST to have for laying down His life *willingly* for mankind? Who are meant by “*transgressors doomed to die?*” Are the whole race of mankind *sinners*? Then they *all* stand in need of a SAVIOUR, do they not?

Ver. 6.] Where was CHRIST raised to in heaven? What has He *power* to do? Who has He promised to save? What will He save them from being? Who are *slaves to Satan*? What is the *Devil's work*? Which is best, think you, to *follow the example of CHRIST, and have Him for our LORD*, or to *be slaves to Satan*?

Ver. 7 and 8.] Will CHRIST ever come again from heaven? *When* will He come? What will He come for? Who will He take to heaven with him? What will they enjoy there? To what will He condemn the *wicked*? Who will *rejoice* to see their *heavenly Judge*? Who will be *terrified* at seeing Him? Which had you best be then, *good* or *wicked*? Don't you think that when you get to heaven, you shall be ready to *praise* GOD for contriving such a way to save mankind, and to *thank your SAVIOUR* for paying down the *price*, or
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ransom;

ransom, for them? Should not you be thankful while you remain in this world? What assembly will you join with in heaven?

S O N G IV.

C O M M E N T.

THIS Hymn teaches children to consider the particular mercies bestowed upon *themselves*, and to be *thankful* for them. We can make no *return* to GOD for all His goodness to us, but *thanks*.

Q U E S T I O N S.

What does this Hymn teach children to consider, and to be thankful for? Don't you think it is right to *call to mind* GOD's mercies, and to be *thankful* for them? What is the only *return* we can make to GOD for His goodness?

Ver. 2.] Do you think that you *deserve* what GOD has given you? Is it not a sad thing to *want food*? Who *gives* it to all creatures? Should not those who *have* it be very thankful to GOD? If any one is in want of food, to whom should they
pray

pray for it? Remember, that GOD seldom keeps quite without food, any but the *idle* and the *wicked*.—Is it not better to *work* and lead *a good life*, than to go *begging from door to door*?

Ver. 3 and 4.] Is it not very comfortable to have *clothes* to wear, a *house* to live in, and a *bed* to sleep upon? What return should we make to GOD for these blessings?

Ver. 5.] Could children find out of themselves what is wicked? Could they find out how to do the will of GOD? Is it not a sad thing to learn to *swear*, and *lie*, and *steal*? Should not those children, who have good friends to teach them, be very thankful to GOD for these blessings, as well as for all the other proofs of His goodness which He gives them from day to day?

S O N G V.

C O M M E N T.

Ver. 1.] WE receive many blessings from GOD before we can know any thing about Him; since this is the case, surely

all good children will *praise* God as soon as they are able. If they cannot do it well *at first*, they will learn in time to do it better.

Ver. 2.] Every creature is placed in its station on earth by God; the country in which He has placed us, is called *Great-Britain*, therefore we are said to be born on *British ground*. By *streams of heavenly mercy*, are meant the knowledge of those blessings which CHRIST has purchased for mankind. By *words of sweet salvation*, are meant, the *promises of being saved*, which are to be found in the *New Testament*.

Ver. 3.] Our *native land*, is that in which we were born. *Peru* is the country from which gold is fetched. Great riches are also brought from the *East and West Indies*. The *nobler prize* which we have in *Great-Britain*, is the *Gospel*, or the book which contains the *good news of salvation*.

Ver. 4.] There are still many countries in the world in which the Gospel is not known. The people who live there, are
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in ignorance, in respect to what will become of them after death.

Ver. 5.] Without the promises of GOD we could have had no hopes of salvation; these *promises kindle, or begin,* our hopes and desires of everlasting life and happiness: and the *threatnings* in the New Testament, warn us not to do what will bring everlasting misery upon us.

Ver. 6.] GOD has *marked our way to heaven,* by teaching us in the *Gospel,* what we must do to be saved from everlasting death! The *road to death,* is a *wicked course of life.* To *waste* GOD's blessings, is not to make a proper use of them.

Q U E S T I O N S.

Ver. 1.] Can very little babies praise GOD? Does not GOD do a great deal for little babies, in giving them fathers and mothers, food and raiment, and so on? What should good children do then, as soon as they are able?

Ver. 2.] By whom are people placed in different countries? What is that country called in which we are placed? What is meant by *streams of mercy?* What

are *words of salvation*? Where are these promises to be found?

Ver. 3.] What is meant by *native land*? What comes from *Peru*, and the *East and West Indies*? What *nobler prize* have we in *Great-Britain*? What do you mean by the *Gospel*? Which is of most value think you, *gold and riches*, or *everlasting life and happiness*?

Ver. 4.] Should you like to be *ignorant* as the people in some countries are? Do you not *pity* them? Are you *glad* to know that there is a *heaven and a hell*?

Ver. 5.] What *give hopes* of salvation? What *warn* us from doing those things that will bring everlasting punishment upon us?

Ver. 6.] How has **GOD** *marked out our way to heaven*? What is the *road, or way*, to everlasting death? What is meant by *wasting GOD's blessings*? How can we *employ our breath* in praising **GOD**? I hope then you will praise **GOD** for all his goodness to you, and try to make a proper use of his blessings.

S O N G VI.

C O M M E N T.

Ver. 1.] TO be *born of christian race* signifies, having christian friends and relations. *Heathens* are those who worship false gods; these were formerly called *Gentiles* also. *Jews*, are those who were once the *chosen people of GOD*, but who were *cast off* by Him for crucifying CHRIST; and are still under the displeasure of GOD, for refusing to own CHRIST as their SAVIOUR and LORD.

Ver. 2.] Some of the *kings* who reigned over the *Jewish nation*, while they were in favour with GOD, were very pious and good; these would gladly have received CHRIST as their LORD, and would have rejoiced to hear of everlasting life, particularly *king David*; and so would those holy men, called *Prophets*, whom GOD taught to foretell things to come, and to make known his mind to mankind.

Ver. 3 and 4.] As the *beathens*, instead of worshipping the GOD of *heaven and earth*, who had made himself known to them, set up *idols or false gods*, made of
wood

wood and stone, and other things, and worshipped *them*; GOD left them for a while to follow their own wicked imaginations; but the Scriptures inform, that of His great mercy, He will in his own good time, make the *Gospel* known, and invite them to *partake* of the blessings which CHRIST has purchased. Many heathen nations have been already *converted*, or *persuaded* to become CHRISTIANS; and they received the good news of salvation with great joy and thankfulness; but some still remain in ignorance. The people of *Great-Britain* were once heathens, but are said to have been converted by the Apostle *Paul*.

QUESTIONS.

Ver. 1.] What is meant by *being born of Christian race*? Who are *heathens*? What else were heathens called in Scriptures? What were the *Jews* once? Why did GOD cast them off? Why are they still under the displeasure of GOD? Who will feel the most comfortable, think you, when our SAVIOUR comes again, *Heathens* and *Jews*, or *Christians*? Which had you rather be? To whose *grace*, or *favour*, do
you

you owe your being *born of Christian race*? What should you be for such a mercy?

Ver. 2.] Should not we receive with thankfulness, what even *Kings and Prophets* would have been glad to have known?

Ver. 3 and 4.] Did the heathens once *know* God? What did they set up? What did God do then? Will he ever make the Gospel known to them? Have any heathen nations been *converted*? What is meant by *being converted*? Were they glad to hear the good *news of salvation*? What were the people of *Britain* formerly? Who is said to have converted them? What should we be to God, for his having made known the *Gospel* here? Suppose we do not *live* as Christians ought to do, shall we not be worse than the *present race of Jews, and Heathens*, who do not *know* what we have been taught?

S O N G

S O N G VII.

C O M M E N T.

Ver. 1.] THE *Book of God* is the *Bible* and *Testament*. It is called *God's Book*, because it contains all that He has been pleased to *reveal*, or *make known to mankind*.

Ver. 2.] Before the use of the *loadstone* was known, men had no *compasses*, so when they went to sea in ships, they were obliged to take particular notice of the *stars*, in order to know when they were on the pathless ocean, whether they bore away to the *East*, the *West*, the *North*, or the *South*; so that the stars have given *much instruction*. But the *Word of God* points out the way to a much better country than ships can fail to.

Ver. 3.] God not only made food at first, but caused it to *increase* from year to year. Mankind, indeed, *sow* and *plant* corn and other things, and try to keep them from weeds; but it is *God* alone who causes them to *grow*, and *multiply*, in a most wonderful manner; and then
allows

allows men to *reap the fruits* as a reward for their labour. This is a great mercy, for without fresh supplies of food, we should soon die. But we have *souls*, as well as *bodies*, and *they* stand in need of something to *nourish* them. No food that we *eat* can keep the *soul alive*; but in the *Gospel*, God gives us the *knowledge of salvation*, which may be called the *seed of everlasting life*; if we try to make this *good seed* grow, by diligently improving in goodness, and endeavour to keep our minds free from *wicked thoughts, words, and works*, which may be called the *weeds of the soul*, God will, at the end of the world, cause the *good seed of his word* to bring forth to us *life and glory*, which may be called the *fruits of his word*.

Ver. 4, line 1.] None of the *treasures of this life*, such as *jewels, gold, silver, fine cloaths*, and so on, will last for ever; we brought none of them with us, and it is very certain we can carry none of them out of the world. But there is a *treasure* kept for us in *heaven*, which nothing can *spoil*, and no one can *take away*, from those who shall obtain it: this treasure is
hidden

bidden from those who do not study the *word of God*, but *there* it is made known.

Ver. 4, line 2.] Nothing is so comfortable as to know, that *there is* a life of *everlasting happiness*; the thoughts of this, will enable us to bear the *pains* and *sorrows* of this short life with patience, and even support us in the *hour of death*, if we have lived, as *God's word* directs us to do.

Ver. 4, line 3.] There is a great *desire* in the *soul* after everlasting life and happiness. The *word of God* alone *promises* these things, therefore, *that* alone can *satisfy the desire of the soul*.

Ver. 4, line 4.] No sinner can restore *himself* to the favour of an offended *God*; neither could any one have found out, by his own understanding, that he might be *restored*, and *pardoned*; but the *word of God* gives *sure hopes* of pardon and happiness, to those sinners who *repent*, and *believe* in *CHRIST*.

Ver. 5.] Without *God's help*, we cannot understand his *law*, or *plan*, for *saving mankind*; but in the *Gospel*, He promises to *give help* by His *HOLY SPIRIT*, to all
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who

who are *humble minded*, if they will *pray* for it; and, by the help of the HOLY SPIRIT, which enables us to understand what GOD has commanded, and what He has forbidden, we *see* our own faults; and the *Gospel* gives us *hopes* of *pardon* for them.

Ver. 6.] If CHRIST had not died to save us, we should all of us have been in danger of *everlasting misery*; but GOD was too kind to *leave us* in such a state *without a remedy*; we now *may* be saved, if we *will*; the account of what has been done for our salvation, may very properly be called *heavenly wonders!*

Ver. 7.] To *meditate* signifies, to think seriously of what we have *heard* or *read*.

QUESTIONS.

Ver. 1.] What book is called the Book of GOD? Why is it called so?

Ver. 2.] What did men, who went to sea in ships, *steer* by, before the *loadstone* was known? What country does the *Word* of GOD direct us to? Shall we get to *heaven* at last, if we take the way the *Scriptures* point out? What is that way?

D

Which

Which have given the *best instruction* then, the *Stars*, or the *Word of God*?

Ver. 3.] Who made food at first? What must men do every year in order to get fresh supplies of food? Would corn and other things grow or increase, if men took no pains about the ground? Can men, with all their pains, make the seed they sow, grow, and increase, whether God pleases or not? Who makes it increase? What would become of us if God did not do so? Have we any thing besides *bodies*? Does the soul *eat* and *drink*? Do you *wish* your soul to *live for ever*? Has God appointed a way by which the soul may have *everlasting life*? What may be called the *seed of everlasting life*? What may be called the *weeds of the soul*? How may we keep these weeds from growing? What *fruits* will God cause the knowledge of his word to bring forth to us, if we diligently strive to keep from wicked *thoughts, words, and works*? When will God give us everlasting life and glory? Then *life and glory* are as much God's *gifts*, as the *food* we eat.

Ver. 4, line 1.] Can you tell what the *treasures* are, that are kept in heaven for good people?

people? How do we learn that there *are* such treasures? Who are they *bidden from*? Which had you rather have, the *treasures of this life*, or those *of the next*?

Ver. 4, line 2.] In times of pain and sorrow, or in the hour of death, will *gold, silver, or fine clothes*, comfort you? Can the *hope of everlasting life* give comfort? Where does your *best comfort* lie then?

Ver. 4, line 3.] Should you like the thought, that when you die, there will be *an end of you*? Don't you *wish* to live and be *happy for ever*? What can *satisfy this desire*?

Ver. 4, line 4.] What is your *best hope*? Where does it *arise from*?

Ver. 5.] What must you have to *enable you to understand* what GOD has done for mankind, and what he requires of them? To whom will GOD *give* help by his HOLY SPIRIT? What does the HOLY SPIRIT enable us to understand? What shall we *see* when we understand what GOD has commanded, and what He has forbidden? What gives us *hopes of pardon*? Should not we then pray to GOD to help us with his Holy Spirit to search our hearts? How do you draw hopes of pardon from

the Gospel? From the promises of GOD, through CHRIST, do you not?

Ver. 6.] If CHRIST had not died to save us, what should we all *as sinners* have been in danger of? Has GOD *left* mankind in such a state *without a remedy*? May we be saved if *we will*? What may the account of what has been done to save us, be called?

Ver. 7.] What is the meaning of the word *meditate*? Don't you think, that the wonderful things made known in the Bible, are worth meditating upon? Most certainly they are, and the more you meditate upon them, the more you will *love your BIBLE*.

S O N G VIII.

COMMENT.

Ver. 1 and 2.] SOME children are suffered to read foolish nonsensical books, instead of the *Scriptures*, and so continue thoughtless of the danger of leading a wicked life.

Ver. 3.] By *doing nothing well*, is meant nothing to *deserve* GOD's *favour*, and
ever-

everlasting happiness. Fleeing to CHRIST, signifies, resolving to be a good christian, and begging of GOD to save us for CHRIST'S sake, as we cannot be so good as to deserve to be saved for our own merits.

Ver. 4.] Holy persons are those to whom GOD gives the help of his HOLY SPIRIT. Good christians are esteemed holy on account of their belonging to JESUS CHRIST, the SON of GOD, and because the HOLY SPIRIT is given to them.

Ver. 5.] Our great concern, means our salvation from everlasting death. To purchase this, CHRIST'S blood was shed.

Ver. 6.] Our LORD was filled with the HOLY SPIRIT while on earth, and he has power to give it to whomsoever he pleases. Before He left the world, he promised to send it to His Disciples, which He did in a most wonderful manner, as you may read in the Acts of the Apostles, Chap. II. and He still continues to send it on all who are sensible of the want of it, and pray for it. The office of the HOLY SPIRIT, is to open the mind to understand all that is necessary to be known by us; to strengthen us to do the will

of GOD; and to comfort us in all afflictions with the hope of GOD'S mercy thro' CHRIST, and everlasting happiness.

Ver. 7.] All who have humble minds, will feel their own *insufficiency*, and will earnestly pray for the help of the HOLY SPIRIT.

Ver. 8.] And all who *understand* the *glorious truths* which the *Scriptures* make known, will surely *praise the LORD* for His *goodness*, in giving them the opportunity of learning to read it, and grace to improve by it.

QUESTIONS.

Ver. 1 and 2.] From whom do all blessings come? Then you are indebted to GOD for the good *Friends* who taught you to read, are you not? Have not you great *pleasure* in reading the *Bible and Testament*? From what book do we learn the *danger of leading a wicked life*? Where do we learn that our *nature is weak*, and that a life of *sin* is a life of *slavery*?

Ver. 3.] Can such *poor, weak, sinful creatures* as we are, do any thing to *deserve*
the

the *favour of* GOD, and *everlasting Happiness*? For whose sake will GOD bestow these blessings? To whom should we flee to be saved? What is meant by *fleeing to* CHRIST? Why should we flee to CHRIST? Cannot we be good enough to be saved without Him?

Ver. 4.] Who are *Holy Persons*? Are good *Christians* Holy? Why are they esteemed Holy? What *makes* them Holy?

Ver. 5.] What is our *great concern*? What was our *salvation* purchased with?

Ver. 6.] Has our LORD power to give the HOLY SPIRIT to whomsoever He pleases? Did He *promise* to send it? To whom did He first send it? Who does He send it to now? What is the office of the HOLY SPIRIT? What does it *enable us to understand*? What does it *strengthen us to do*? What *comfort* does it give in time of affliction?

Ver. 7.] What will those who have humble minds pray for?

Ver. 8.] What will those who understand the Scriptures praise GOD for?

S O N G

S O N G IX.

C O M M E N T.

Ver. 1.] By GOD's *piercing eye* you are to understand his knowledge of all things.

Ver. 2.] By GOD's *writing in a Book* you are to understand no more than that He *never forgets*; He remembers every thing that is done by *all creatures* from the beginning of the world to the end of it, as well as if it was written down: This is very wonderful, but we shall find it true at the last day, when we rise to be judged.

Ver. 3.] When CHRIST comes again to judge the World, He will be attended by the Holy Angels, and all mankind will stand before him.

Ver. 4.] We learn from Scripture, that if we take shame to ourselves here, and earnestly repent of our sins, resolving to lead a new life, GOD will *blot out* our sins, that is to say, *pardon them before we die*, for CHRIST's sake, and then we shall not be put to shame for them, before men and angels.

Ver. 5.] By our *Redeemer* is meant JESUS CHRIST. As we can do nothing of ourselves to take away the guilt of our sin, we must *plead the merits of our Saviour* when we beg for pardon.

Ver. 6.] If we reflect properly on the great *shame and danger* of living in a course of sin, we shall be afraid to *indulge* or give way to any sinful thoughts.

QUESTIONS.

Ver. 1.] What is meant by GOD's *piercing eye*? Do you believe that GOD sees you by night as well as by day? What should this belief make you *afraid to do*? What should it make you *afraid to say*?

Ver. 2.] Do you think that GOD *writes things in a Book*? What does He do? When shall we *know* that He remembers all that we do and say?

Ver. 3.] Who will attend CHRIST when He comes to judge the world? Who will stand before Him? When you have done any bad action, are you not *ashamed to have it known*? What shall you be then, when your sins are exposed before the
Holy

Holy Angels who never offend God? How shall you like to have your crimes made known before millions and millions of your fellow creatures?

Ver. 4.] What must we do, in order to keep from being put to shame at the great judgment day? What is meant by God's *blotting out our sins*? What should we *pray for* then?

Ver. 5.] Who is our *Redeemer*? Can we *undo* the sins we have committed? Can we *take away our own guilt*? Are guilty sinful creatures fit to come before a Holy God? Can we think that such a God will *overlook* sin, so as not to care whether we are sinners or no? When we *we* pray for pardon, should we think that we *deserve* to be forgiven? Whose *merits* should we plead then, *our own*, or our *Redeemer's*?

Ver. 6.] What is meant by *indulging* sinful thoughts? Will those who think of the *shame* they are likely to bring on themselves, give way to sinful thoughts?

S O N G

S O N G X.

C O M M E N T.

Ver. 3.] Rich Grace, signifies very great favour. By seeking the face of GOD, is meant, turning from wickedness, and begging for favour and forgiveness.

Ver. 4.] Would people but use themselves to think of the uncertainty of life, it would lead them to repent, lest they should be cut off in the midst of their sins.

Ver. 5.] By improving our hours, is meant, learning our duty. By the day of grace, is meant, the time in which GOD will shew mercy; that is to say, the present life.

Q U E S T I O N S.

Ver. 1.] Do you truly and sincerely believe that there is such a GOD as this hymn describes? Are you afraid of offending Him? Do you take delight in praising Him?

*Ver. 2.] Where is GOD's law written? What does it teach us? Should we submit,
and*

and try to keep GOD's Commandments?
Why so?

Ver. 3.] What is meant by *rich grace*?
What is meant by *seeking GOD's face*?

Ver. 4.] Is it certain that every one
who comes into the world must *die*? Does
any one *know the time of their death*? Do
any *youths* die? Do any *children* die?
Should not children and youths then live
prepared for death? Who are prepared
for death?

Ver. 5.] What is meant by *improving
our hours*? What is meant by the *day of
grace*? Can any one *repent and amend their
lives in the grave*? Is there any promise
in Scripture of pardon to the dead?
When should we repent and amend then?

S O N G XI.

COMMENT.

Ver. 1.] BY *holy children*, are meant
those who believe in their SAVIOUR, and
try to do the will of their HEAVENLY
FATHER.

Ver.

Ver. 2.] It is from the Scriptures alone we learn that there is a Heaven and a Hell.

Ver. 3.] Though all are sinners, God does not *desire* that any should go to Hell, He had rather they should repent and be forgiven; and to shew that He does not wish them to go to this place of torment, God sent his SON, our LORD JESUS CHRIST, to save us, so that whoever goes to Hell, will have no one to blame but themselves.

Ver. 4.] Eternal death, means *Hell torments*. This verse points out the way to keep ourselves from eternal death.

QUESTIONS.

Ver. 1.] Who are meant by *holy* children? How do we know that there is a *Heaven*? Is it not very comfortable to know that there is such a charming place as Heaven? What children may hope to go thither? When will they go? How long will the joys of Heaven last?

Ver. 2.] How do we know that there is a *Hell*? Don't you think it must be a very dreadful place? Who are in it? Who will
E
be

be sent to it? How long will the wicked remain in Hell?

Ver. 3.] Who are in danger of Hell? Does GOD wish any one to go thither? How has He shewn that He does not? How may you hope to escape the torments of Hell?

Ver. 4.] What is meant by *eternal death*? What must we do in order to keep us from eternal death?

S O N G XII.

C O M M E N T.

Ver. 1.] BY the *sinner's path*, and the *road that leads to Hell*, is meant *wickedness*. Children who *receive instruction well*, generally grow up good, and *goodness* is the *road to Heaven*.

Ver. 2.] To *devote our youth to GOD*, is to try to serve him in our younger years, by doing what he requires of *young people*, that is to say, to *pray to him*, to honour our SAVIOUR, to be *mEEK and teachable*, *obedient to parents*, and to *do unto others as we would have others do unto us*.

Ver.

Ver. 4.] Young persons are exposed to many dangers and temptations, and therefore have great need of GOD's *grace*, that is to say, the *help of his* HOLY SPIRIT to keep them in the right way. This *grace* is promised to *infants* when they are made children of GOD at their baptism, that is, when they are christened; and they may be sure of having it continued to them, *throughout life*, if they will pray for it, and try to please GOD. By *virtue* is meant, a sincere desire and endeavour to be good.

Ver. 5.] To *resign your childhood* to GOD signifies, to give your mind to doing GOD's will, while you are children. It will give you great pleasure when you are raised from the dead, and are going to appear before your SAVIOUR, to look back upon your past life, and think, that you have been GOD's *child*, ever since you were born.

Ver. 6.] *Prayer and praise* are very *delightful* to those who *love* GOD. Such persons are prepared to live in this world under his favour, or to go to Heaven whenever it shall please GOD to take them out of this world.

QUESTIONS.

Ver. 1.] What is meant by *the sinners path*, and the *road that leads to Hell*? What is the *path to Heaven*? Who is the happiest think you, a child that *receives instruction well*, or one who *slights it*?

Ver. 2.] What is meant by *devoting your youth to GOD*? Then *young people have duties* as well as others? Is GOD pleased with young persons who do their duty?

Ver. 3.] Don't you think it is *easier to learn good habits*, than to *leave off bad ones*? Are hardened sinners in danger of losing any thing?

Ver. 4.] What will *save* young persons from many *snare*s? What is promised to children at their baptism? What is *virtue*? What *will make virtue strong*?

Ver. 5.] What is *resigning your childhood to GOD*? Will it give you any pleasure at the last day to look back upon a good life?

Ver. 6.] To whom are prayer and praise a *sweet or pleasant* work? Can you begin it too soon? Who are the best prepared

to die? those *who praise* GOD, or those *who do not?*

S O N G XIII.

C O M M E N T.

Ver. 1.] THE life of *man, woman,* and *child,* is as uncertain as that of the *tenderest flower that blows.*

Ver. 2.] A *rebellious heart* signifies, one that had rather follow its own wicked inclinations than submit to GOD's will.

GOD calls *sinners* many ways. He calls them by making known in the Scriptures, that there will be a day of judgement, that there is a Heaven and a Hell. He calls them also, by sending His HOLY SPIRIT into their hearts, to raise a desire of obtaining everlasting life. He calls them likewise, by giving them ministers to instruct them in their duty, and persuade them to practise it. In short, whatever *warns us to keep from offending* GOD, or *admonishes us to try to please him,* may be considered, as *a call from Heaven.*

Ver. 3.] By the LORD's *growing wrath*, we are to understand that He will punish us as severely as if He felt the greatest anger towards us. By His *swearing*, we are to understand, His passing a sentence upon us, which He will never alter; in which case, we cannot expect that He will take us into favour, be our sorrow ever so great. This wrath will certainly fall upon those who go on to the end of life in a course of *hardened wickedness*; after death, GOD's *final sentence of condemnation* will fall upon them, in spite of all their *groans and tears*.

Ver. 4.] By the *burning of GOD's anger*, we may understand the dreadful judgments He sends forth on *wicked nations*, such as *famines, earthquakes, pestilence, &c.* If good people are taken away by these judgments, GOD turns them into *blessings* to them, by taking them to a better world; but *hardened sinners*, on whose account they are sent, will find their case very different.

By GOD's *rod* is meant, his *Almighty power to punish sinners*.

Ver. 5.] As GOD *hates sin*, and has such power to punish, it certainly is *dangerous to provoke Him*.

Ver.

Ver. 6.] Though it is dangerous to provoke God, by living in a course of hardened sin, He is ever ready to *pardon* for CHRIST'S sake, those *who repent*; but no one can be sure that his life will be spared, therefore, it is the safest way, by far, to make the most of the present time.

QUESTIONS.

Ver. 1.] Don't you think it is very foolish to drive off the thoughts of *Heaven* and *Death*? Do you think it is right for young people to say, *It will be time enough for me to think of these things when I am older*? Can any one tell, that they shall live even *another hour*?

Ver. 2.] What is meant by a *rebellious heart*? Does GOD *call*, or *invite sinners to repentance*? Don't you think it will offend GOD if you slight these calls? What are those who do so, in danger of being hardened in? What are they in danger of losing?

Ver. 3.] What is meant by GOD'S *growing wroth*? Must it not be very dreadful to have a sentence passed which can never be altered? At what time will such a sentence be passed on the *wicked*?

Ver.

Ver. 4.] What is meant by GOD's *burning anger*? If good people die whilst GOD's *judgments* are in the earth, what does GOD turn the judgments into, in respect to them? What will be the fate of the *wicked*? What is meant by GOD's *rod*?

Ver. 5.] Is it dangerous to *offend* GOD? Should not every one therefore strive to please Him?

Ver. 6.] Is GOD ready to *shew mercy* to those that *seek* it, as long as they live? Can any one tell, that his life will be spared? What should finners *make haste to do* then?

S O N G X I V .

C O M M E N T .

Ver. 1.] ALL the histories in the *Bible* and *Testament*, were written by GOD's command, either as *patterns*, or *warnings*, to those who wish to please GOD.

Ver. 2.] The pattern set by our LORD JESUS CHRIST is the most *perfect* of all. He came as a *child*, that He might set a pattern to *children*, in the first place.

Ver.

Ver. 3.] As our LORD grew up, he set a pattern to *youth*, children and youth, therefore, should study his example in order to know how to do their duty, so as to please GOD. This verse relates to our LORD's talking with the Jewish Doctors, (as you may read in the second chap. of St. Luke's Gospel) on which occasion, as He was the SON OF GOD, He shewed that He had a great deal more wisdom than His *mother* could possibly have, yet He submitted to her commands. Children who have the advantage of a better education than their parents, should remember this, and not treat them with contempt and derision, in return for the advantages they have procured them, as too many in these day do.

Ver. 4.] This verse relates to our LORD's going into the Temple at Jerusalem, as you may read in St. *Matthew's* Gospel, ch. xxi. ver. 15, 16. The children on this occasion *shewed honour* to their SAVIOUR, and He was pleased with their *hosannas* or *praises*.

Ver. 5.] *Samuel* was a famous Prophet, and you may read his history in the books which go by his name in the *Bible*; *Samuel*

Samuel was very good himself, and tried to make others so. His mother brought him to the Temple when he was no more than three or four years old. 1 Sam. ch. 1.

Timothy was a disciple or scholar of the Apostle Paul, by whom he was taught to be a *Christian*; but Timothy had a good mother, and grandmother, who had in his childhood made him acquainted with as much of the Scriptures as were then written, and he was the better *Christian* for knowing the history of *Samuel* and others. 2 Tim. iii. ver. 14, 15.

Q U E S T I O N S.

Ver. 1.] By whose command were the histories in the Bible written? What were they written for?

Ver. 2.] Who set the most *perfect pattern* of all? Why did our LORD come first as a *Child*? How did He do in respect to His HEAVENLY FATHER?

Ver. 3.] How did He behave in respect to the *Virgin Mary* His *Mother*? Should children try to follow His blessed example? Should not they submit to their parents? Should

Should they despise them for not having had so good an education as themselves? Who pays for the education which children receive? How came JESUS to have more wisdom than other children?

Ver. 4.] If CHRIST was pleased with the children that did honour to him at *Jerusalem*, should not other children take pattern by them, and join with the rest of the people, when they meet together to do honour to their SAVIOUR? Where do people meet to do honour to Him?

Ver. 5.] Who was *Samuel*? How soon did he begin to serve the LORD? Who should take example by him? Who was *Timothy*? What did St. Paul teach him? Had he learnt any thing before? Who taught him? Could he have learnt so well if he had not *taken pains to learn*? Should not all children who have good friends to teach them, do the same? Then I hope those who enjoy this happy advantage, will consider the value of it, and improve from day to day.

S O N G XV.

C O M M E N T.

Ver. 1.] By *wisdom's way* is meant, the *way of religion and goodness*.

Ver. 3 and 4.] These verses refer to the 3d chap. of the Acts of the Apostles; whoever reads that, will surely be *afraid* to speak falsely.

Ver. 5 and 6.] It is said in many parts of Scripture, that GOD is a GOD of *Truth*; that He *bates all kinds of falsehood*; and that He *loves those who speak the Truth from their heart*. It is also said in Scripture that *Liars* are looked upon by GOD as *children of the Devil*, and that they will have their portion with *Devils* in the *burning Lake*, by which is meant *Hell*:

Q U E S T I O N S.

Ver. 1.] What is meant by *wisdom's way*? Who are most *beloved* think you? Those who *speak truth*, or those who *do not*? Can the *word of a liar* be *trusted*? Is it not a sad thing to live in the world without being *loved*, or *trusted*? Does
telling

telling an untruth *lessen a fault*? What does it do then?

Ver. 3 and 4.] Where is the history of Ananias and Sapphira to be found? What was their *crime*? How were they *punished*? Can God strike any one dead? Should not children then be *afraid to tell untruths*?

Ver. 5.] Can a God of truth be supposed to *love* those who *speak falsely*? Must it not be a dreadful thing to be *hateful to God*? Should you like to be reckoned a *child of the Devil*? Should you like to *dwell* with him, and the rest of the wicked, in *everlasting torments*?

Ver. 6.] Be sure then to *watch your lips* that no *falsehoods* pass them, and use yourself to speak the *truth* from your *heart*, then you will be in no danger of those dreadful evils that are threatened to liars; you will have no occasion to disturb yourself with the fears of Hell, they are only designed for the terror of the wicked. Do you recollect what is meant by God's keeping a *book*? The you have no reason to hope that He will *forget the lies you tell*? If you call to mind,

F that

that you have, at any time, been *guilty* of the sin of lying, let me advise, and intreat you to *repent* of it without delay.

S O N G XVI.

C O M M E N T.

Ver. 1 and 2.] GOD has made mankind of a *higher nature* than *beasts*, and has given them *reason* to govern their passions, they should therefore be above *imitating* what appears disagreeable even in *brutes*.

Ver. 3.] The *blessed Virgin's Son*, is our LORD JESUS CHRIST.

Ver. 4.] The *Gospel* describes our LORD as very *meek* and *gentle*, during the whole course of His life. He is called the LAMB OF GOD. He said to His followers, *Come, learn of me, for I am meek and lowly*. He notices the behaviour of children, and *marks as His own*, those who are good, by giving them the HOLY SPIRIT.

Q U E S T I O N S.

Ver. 1 and 2.] Which are of the highest nature, *brutes* or *mankind*? Which do
children

children belong to? Is it pleasant to good natured people to see *dogs* fighting? Can it be pleasant to see such fierce creatures as *bears* and *lions*, tearing each other to pieces, with their horrid teeth and claws? What is a still worse fight? What were *hands* given for? Should children use them in *hurting one another*?

Ver. 3.] Who is meant by the *blessed Virgin's Son*? Should children try to be like their SAVIOUR? What did CHRIST shew in all his actions? What sort of *words*, or *language*, did He use? Do you think then it can be right for children to *fight* and *quarrel*?

Ver. 4.] What is our LORD called in some parts of Scripture? What did He say to His followers?

Ver. 5.] What children does He *mark* as *His own*? How does He mark them? Do you think your LORD will mark *you* for His own, if you delight in quarrelling and fighting, like brute beasts, that know no better?

S O N G XVII.

C O M M E N T.

Ver. 1 and 2.] God made brothers and sisters to be kind to each other, and to help one another.

Ver. 3.] It very often happens that *calling names*, and *using unkind language*, lead to *fighting*; and no one knows what that may end in.

Ver. 4.] The history of *Cain* should be a warning to all children not to hate their brothers and sisters, but to love them. See Genesis, chap. 4.

Whilst people continue *desirous of doing their duty*, God gives them the *aid of his HOLY SPIRIT* to help them to keep their passions under; but when they *give way to rage*, the HOLY SPIRIT leaves them, and then the *Devil* tries his power over their minds, and urges them on *from sin to sin*. It was he who tempted *Cain* to kill his brother; and he has tempted many others to commit murder.

Ver. 5.] This verse alludes to a very good rule given by the Apostle Paul,
Ephe-

Ephesians, iv. 26. *Let not the sun go down upon your wrath*; that is to say, make up all quarrels before night comes on. The word *fool*, in Scripture language, usually signifies, *wicked people*; and the *wise*, are *religious people*.

Q U E S T I O N S.

Ver. 1 and 2.] If it is bad for children to quarrel with their *companions* and *school-fellows*, must it not be a great deal worse to quarrel with those whom God has commanded them to love with the tenderest affection? Who are these? Where *should there be peace*? Where *should quarrels never come*? What is a *shameful fight*?

Ver. 3.] What does *fighting* sometimes end in?

Ver. 4,] What should the history of *Cain* serve to warn children from?

Ver. 5.] What rule of Scripture does this verse allude to? What is meant by *not letting the sun go down on our wrath*? Who will *make their anger cool*? Who are meant by *fools*? Who are the *wise*? Is it not very *foolish*, as well as *wicked*, to go to bed with anger in the mind, and take the chance of having a good night's rest spoiled?

Ver. 6.] What should those who have been so foolish, and so wicked, as to *quarrel in the day*, pray to GOD to do? How should children wish to grow up together, in *love*, or in *hatred*?

S O N G XVIII.

COMMENT.

Ver. 1.] *Speech* is a very fine gift, without it, we could not make our wants known, we could not *talk with our friends*, neither could we *praise* GOD as we now can.

Ver. 2.] Calling a brother *fool*, or *wicked person*, may hurt his character, and make him very unhappy, nay perhaps *shorten his life*; on this account, the Scripture threatens such a punishment to it.

Ver. 3.] *Holy men*, signify particularly those who are set forth in Scripture as examples, such as *Moses*, the *Prophets*, and so on; and also ministers of GOD's word, who are often treated by thoughtless people with contempt, or ridicule, on account of their holy profession.

Ver.

Ver. 4.] The passage of Scripture to which this verse refers, is in the 2d Chap. of the 2d Book of Kings, ver. 23, &c. The *children*, or *young people*, who mocked at *Elisha*, derided him, because he was *God's Prophet*, by doing which, they shewed their contempt of God himself; for this *reason*, they were cut off in so dreadful a manner. This instance should teach young people not to mock at the Scriptures, the Preachers of God's word, or any thing belonging to God.

Ver. 6.] Young persons are too apt to suffer the sprightliness natural to their time of life, to exceed due bounds, which leads them often to divert themselves and others, with things too *sacred* to be the subject of *giddy mirth*; they have therefore particular reason to pray for God's *grace* to teach them how to *tame* and *rule* their tongue?

QUESTIONS.

Ver. 1.] Don't you think *speech* a very valuable thing? Should you like to be *dumb* like the brute beasts? What were *our tongues* given for? Is it not a *sin* think you to apply God's good gifts to a bad *purpose*?

Is

Is *railing* at our fellow creatures a *good*, or an *ill purpose*? If others *rail at us*, what should we do then, *rail again*, or give a *mild answer*?

Ver. 2.] What is meant, by *calling a brother fool*? What may this do? What punishment does the *Scripture* threaten to those who do so?

Ver. 3.] Who are particularly meant by *holy men*? Who else are to be considered as *holy men*? Who are apt to *jest* about Moses and others, and to treat Ministers with contempt and ridicule?

Ver. 4 and 5.] What passage of Scripture do these verses allude to? Can you tell me the story? What did the young people of Bethel deride Elisha for? Who did they shew contempt for, in so doing? Did they not *deserve* to be *cut off* for this? What should this instance teach young people?

Ver. 6.] What should young persons pray for, in order to enable them to restrain their giddy mirth, and keep their tongues in proper order?

S O N G

S O N G XIX.

C O M M E N T.

Ver. 1.] THE Word GOD signifies, every thing that is *great, wonderful* and *powerful*. We read in Scripture, that *Angels* have the highest veneration for GOD; and that the devils tremble at his name. Surely then, children should be afraid of using it lightly.

Ver. 2.] How often do we hear children taking the sacred name of GOD in their mouths, and calling upon Him to bring curses on others!

Ver. 3.] If they had thoughts of the day of judgment, they would be afraid to be so profane.

Ver. 4.] Many texts of Scripture speak of the torments of hell, as *great beyond description, and everlasting*.

Ver. 5.] No good person likes to hear their *earthly friends* spoke lightly of; but too many hear patiently the GOD who made them, and from whom all their blessings spring, affronted in the grossest manner.

Ver. 6.] This verse instructs young people how to act in respect to wicked companions.

QUES-

QUESTIONS.

Ver. 1.] What does the word GOD signify? If Angels *adore*, and Devils *tremble* at the name of GOD, should children use it *lightly*?

Ver. 2.] Should they take it in their mouths to wish for evil on others? Can wicked people think, that the *Great* GOD will obey them, and send evil on others, at their *desire*?

Ver. 3.] How will those be, at the *Great Day of Judgment*, who have used GOD's name profanely?

Ver. 4.] Is it not very foolish to run the hazard of being sent to *Hell*? Is it not much better to use our tongues in *praising* GOD, and in *speaking kind language to our fellow creatures*?

Ver. 5.] Should *you* like to hear your *father*, or *mother*, or any other dear friend, spoke lightly of? Who is the *very best friend you have*? Will it not then give you pain to hear GOD's *Holy Name taken in vain*, or *profaned*?

Ver. 6.] If your companions get into a habit of swearing, and taking GOD's Holy name

name in vain, what will you do? Why will you leave their company?

S O N G XX.

C O M M E N T.

Ver. 1 and 2.] AS we have the use of reason, we should not suffer ourselves to be out-done in any good quality by the creatures beneath us.

Ver. 3.] Whoever is not well employed, is in constant danger of being tempted to ill.

Ver. 4.] Healthful play, is that, which by giving children proper exercise, promotes cheerfulness and health.

Q U E S T I O N S.

Ver. 1 and 2.] Do the bees work some days, and indulge in idleness on others? Do they grow tired of their piece of work, and set about another, before it is finished? Do they do it in a dirty, untidy manner? Are they wasteful? Is it not shameful then for children to be guilty of these faults?

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Ver.

Ver. 3.] How should children keep themselves *busy*? What does *Satan* tempt *idle people* to?

Ver. 4.] What *kind of play* may children indulge in at proper times? Can that be called *healthful play*, by which they run the chance of throwing themselves into fevers, breaking their limbs, setting themselves on fire, or drowning themselves? Should they play so as to hurt the health of their play-fellows? What must every one do at the *last day*? Should not this thought lead every one to fill up their time well?

S O N G XXI.

COMMENT.

Ver. 1.] IT is very dangerous for *good young people* to mix with *wicked ones*; while they are engaged in play with them, they are very likely to *forget the good they have learnt*, and *learn wickedness*.

Ver. 2.] It is no uncommon thing for those who have good *voices* to learn the words of *wanton songs*, for the sake of
 2 the

P.P. 61 to 72
ministry

Ver. 4.] Whether GOD sees fit to employ Angels to guard us or not, this we may be sure of, that HE *is about our bed, and about our path, and spieth out all our ways.* Therefore, if we have endeavoured to do our duty, and entreated GOD to pardon our sins for the sake of CHRIST, we may *lie down in sleep and take our rest,* for He will keep us in safety during the hours of darkness, and raise us up again, rejoicing that we are brought to the beginning of another day.

QUESTIONS:

Ver. 1.] How often do we receive mercies from GOD? Ought we not then to return thanks to Him every evening before we go to sleep? What do our *daily comforts make known?* What is meant by GOD's *providence?* What is meant by His *grace?*

Ver. 2.] Do *children* commit sin? What should they pray for? For whose sake will GOD *pardon* them? How will He *give them strength for time to come?*

Ver. 3.] May we *pray* to Angels? May we pray to GOD to let Angels guard us?

Ver. 4.] Is GOD about our bed, does He see us while we are sleeping? Can He keep us from harm, while the darkness covers us? Have good children then any cause to be afraid of going to bed? When we come to the *beginning of another day*, what should we be *glad and rejoice* in?

S O N G XXVII.

C O M M E N T.

Ver. 1.] We keep the *Sabbath*, not only in remembrance of GOD's *resting*, or *leaving off creating*, but also in remembrance of our LORD JESUS CHRIST's rising from the dead. Though we have no worldly business, we have a great deal to do on this day for the good of our own souls and the souls of others.

Ver. 2.] By CHRIST's rising from the dead, he brought back *life and immortality* to mankind, which *Adam* forfeited, and by this means CHRIST *destroyed the power of death and hell*.

By *wearing Satan's yoke* is meant, being a *slave to Satan*, which those are, who
delight

delight in doing *his work*, that is to say, take pleasure in wickedness.

Ver. 3.] To go *with cheerful feet*, signifies to be *glad to go*.

Ver. 4.] Whoever considers the *Sabbath Day* as a day of *rest and comfort*, and spends it *properly*, will find it the *best of all the seven*.

Q U E S T I O N S.

Ver. 1.] What do we keep the *Sabbath* in remembrance of? Have we any business to do on it? Should we *waste our hours in bed* then?

Ver. 2.] How did CHRIST break the power of *death and hell*? What did He *bring back*? Who had *forfeited* life and immortal happiness? What is meant by *wearing Satan's yoke*? Who are *slaves to Satan*? What is *his work*? Should those for whom CHRIST has purchased immortal life and happiness, submit to be *slaves to Satan*, and so lose these blessings?

Ver. 3.] Where do Christians *meet together*, to *pray and hear GOD's word*? What is meant by *going with cheerful feet*?

Ver. 4.] Was the *Sabbath* designed as a *punishment* to mankind, or a *blessing*? Is it a dull employment to lay aside worldly cares and labours, and refresh our souls with the thoughts of *heavenly things*? Which, then, is the *best day of all the seven*? Will it not be very foolish, then, to trifle it away in *idle sports and pastimes*? How may you *prepare for Heaven*?

S O N G XXVIII.

C O M M E N T.

Ver. 1.] An *Assembly* signifies, a number of people gathered together in one place.

Ver. 2.] In *Heaven* the blessed *Angels* are continually offering praise to *God*, and shewing forth His glory, from a sense of His great goodness, which fills them with *love and gratitude*. When people who are assembled in places of *public worship*, join in *Prayer and Praise* with *hearts full of love and gratitude*, the place they are in, may be compared in some degree to *Heaven*: for those who are in it do as the
Angels

Angels in Heaven do, and feel in some measure the same kind of pleasure. Whoever has *tasted* this joy and *delight*, will not be tempted by any pleasures which the *things of this world can give*, to neglect the *public assemblies* of GOD's worshippers.

Ver. 3.] By *texts*, you are to understand such *portions of Scripture as you may have read or heard*; and by *doctrines*, such parts of the word of GOD as the *minister preached upon or explained*. To *write upon the memory* signifies to enable you to remember; the remembrance of these things is likely to keep you from *breaking the Law of GOD*; and to increase the love of GOD in your heart.

Ver. 4.] *Things divine*, are things belonging to GOD and Religion. These things should *employ our thoughts* and *fill our hearts*, while we are in places of public worship; and not our *worldly business* or *amusements*.

Ver. 4.] To *lie down and wake with GOD*, signify to live with a hope of the pardon of GOD, through CHRIST, and a comfortable sense of His favour; which all those may have, who try to be *good Christians*.

QUESTIONS.

Ver. 1.] What is an Assembly? What kind of Assembly does this verse speak of?

Ver. 2.] Why are places of public worship compared to a *little Heaven*? What must every person have in *their hearts*, to make the Assembly like heaven to *themselves*? Is it not very foolish for people to *turn their backs* upon places where they may have *heavenly pleasures*, only to amuse themselves with *worldly trifles*? I hope, then, you will never wish to forget the LORD'S DAY.

Ver. 3.] What is meant by *writing upon the memory*? What are to be understood here by *Texts*? What are meant by *Doctrines*? What is the remembrance of these things likely to keep you from *breaking*? What are they likely to *increase in your Heart*?

Ver. 4.] What are *divine things*? What should employ your thoughts while you are in a place of public worship? What is meant by *lying down and waking with God*? How may we obtain the favour of God? For whose sake will He pardon us?

N. B.

N. B. The Ten Commandments in Rhyme, the Sum of the Commandments, Our Saviour's golden Rule, and our Duty to God and our Neighbour, are so very plain, as to need no Comment.

I. H O S A N N A.

C O M M E N T.

Ver. 1.] Hosanna signifies praise; Our LORD JESUS CHRIST was called the Son of David, because that according to his human nature, He was of the House or Family of David. He was also a Prince of Heavenly birth, having God for His FATHER. Salvation signifies saving from everlasting death, and giving everlasting life. Mankind can have no salvation but by CHRIST.

Ver. 2.] CHRIST purchased salvation for people of all nations and all ages. Growing glories are those which will always continue and encrease. King of Sion signifies King of the holy people of GOD.

Q U E S T I O N S.

QUESTIONS.

Ver. 1.] What is the meaning of the word *Hosanna*? Why is our LORD called the *Son of David*? Why is He called a *Prince of Heavenly birth*? What is *Salvation*?

Ver. 2.] Why should people of all nations and all ages praise the SAVIOUR? What are growing glories? What is meant by King of Sion? Who is King of GOD's People?

II. H O S A N N A.

COMMENT.

Ver. 1.] CHRIST is called the *Prince of Grace*, because He *purchased* the grace or favour of GOD for mankind, and bestows it.

Ver. 2.] He is called the ETERNAL WORD OF GOD, because He came forth from GOD THE FATHER, and is *one with Him*. To *ascribe* salvation to CHRIST, is to *own Him for a SAVIOUR*, confessing that we could have had no salvation *without Him*.

QUES-

QUESTIONS.

Ver. 1.] Why is CHRIST called the *Prince of Grace*? Why is He called the *ETERNAL WORD*? What is meant by *ascribing salvation to Him*?

III. H O S A N N A.

Ver. 2.] The meaning of the word CHRIST is, *The anointed one.*

QUESTIONS.

Ver. 1.] Who is the Son of David and of GOD? What *news* did he bring? Was not this most *joyful* news? With what did CHRIST *buy* or *purchase* pardon for mankind?

Ver. 2.] What is the meaning of the word CHRIST? Who should ascribe glory to CHRIST? What did He *do* for us?

N. B. The Doxologies cannot, I think, be made plainer to the capacities of Children.

MORAL

M O R A L S O N G S.

I. THE SLUGGARD.

THIS Song relates to a part of the *Proverbs of Solomon*, chap. vi. ver. 10. It contains a just picture of a *Sluggard*, or *lazy person*. Surely, no child who learns to repeat it, will give way to laziness, and become such a character as is here described. The way to avoid this disgrace is to be diligent.

QUESTIONS.

What part of the *Bible* does this Song relate to? Should you like to be pointed at as a *Sluggard*? How may you avoid this *disgrace*?

N. B. Song II. and III. I think, need no Comment.

IV. THE THIEF.

IF people would ask themselves the question, and make the reflections upon thieving which are to be found in this Song, they surely would never be guilty of the shameful vice of Theft.

QUES-

QUESTIONS.

Ver. 1.] Is it right to take any thing that belongs to another without his leave? Why not? Is there any Commandment against doing so? Is stealing *doing as we would be done by*?

Ver. 2.] What does all that is got by thieving turn to?

Ver. 3.] What did *Adam* and *Eve* take, that they had no right to? Did they get any *good* for it to *themselves*? Did they get any good for them that were to come after them? Who are reckoned the *Family of Adam and Eve*?

Ver. 4.] What do *pilfering children* generally grow up to? What *end* do they generally come to? Should not this thought make children *afraid* of pilfering the least thing in the world?

Ver. 5.] Who *sees* Thieves while they are *stealing* and *pilfering*? Can God bring theft to light? Suppose it remains hid during the life-time of thieves, will they never be put to shame for it? When will this happen? What will they have besides shame?

Ver. 6.] What is it that puts people upon stealing? A covetous desire of other men's goods, is it not? What will keep them from stealing? Will not a sense of their duty, and the help of GOD'S HOLY SPIRIT do it? What should every one that wishes to be *honest*, pray for then?

V. THE ANT OR EMMET.

THIS Song is taken from part of the Proverbs of Solomon. *Go to the Ant, thou Sluggard, consider her ways and be wise; which having no guide, overseer or ruler, gathereth her food in Harvest.* Prov. vi. 6, 7, 8. It is very wonderful to see such little creatures as ants labouring as they do; their example is enough to shame all lazy people.

QUESTIONS.

Don't you think what is said in this Song is very just? What is meant in the last verse by a *cottage of clay*? What is your *body*? May not that be compared to a cottage of clay? I hope you will observe the excellent Lesson given in this Song.

VI. GOOD

VI. GOOD RESOLUTIONS.

Ver. 1.] As the world is so full of *temptations*, it is very proper for young persons, before they mix much in company, to *form good Resolutions*; those which are expressed in this Song, are suitable to most conditions in life; and the instruction is so very *plain*, that you can scarcely fail of understanding it.

Ver. 4.] Our LORD JESUS CHRIST, whose example we are to follow as much as possible, never *rendered railing for railing*; He bore the greatest abuse with the utmost patience.

QUESTIONS.

Ver. 1.] Why should young persons form good resolutions?

Ver. 2.] What should *rich people* do with a *part* of their riches? Should they behave unkindly to their poor neighbours? Should they forget that the poorest person upon earth is of the *same nature with themselves*, and *heir to eternal glory through CHRIST*?

Ver. 3.] Did any of us make *ourselves*? Who gives us *hearing*, and *eye-sight*, and
I the

the *use of our limbs and understanding*? Who sometimes sees fit to *take them away*? Is it right to *mock* at people who have these imperfections? Is it right to *impose upon them*? What should we do then?

Ver. 4.] Whose example should we follow as much as possible? Did CHRIST *render railing for railing*? What should we do if we meet with abusive language?

Ver. 5.] If we hear our companions using profane language what should we do? How should we *try to make them wise*? Suppose they will not hearken to us, why should we leave them?

Ver. 6.] What should *poor people* do, if they wish to gain the favour of their superiors? Can they think, that ladies and gentlemen will notice *rude, dirty people*, who are *above listening to good and kind advice*?

Ver. 7.] What should *poor people* do for their *neighbours*? If they wish to be helped when *they themselves* are sick and weak? Does it require much *wit or wisdom*, to be *pitiful and tender hearted*? Who do you think God likes best; people who have a great deal of *wit*, without *good nature*, or those who are *tender hearted*?

Ver.

Ver. 8.] Is it right, think you, for CHRISTIANS to say or do things on purpose to make others angry? Is it right for those who are commanded to be *meek* and *patient* like their blessed LORD, to take offence at trifles? What should they *strive to mend*? What should *they endure*?

Ver. 9.] Is it right to do bad things merely because others do them? If persons who are *above us*, do what we know GOD* has forbidden, should we, for the sake of gaining their favour, *follow a bad example*? Suppose they *swear, drink, game, take GOD's name in vain, or break the Sabbath*, should *we* do so? Suppose our *companions* do these things, should we, for fear of their *laughing at us*, get into the same bad habits? Who should we try to please rather than *men*?

Ver. 10.] Where do *wicked fashions, or customs*, lead to? Then following wicked fashions is the way to lose Heaven, is it not? Is it well to take the chance of losing *Heaven*, for the sake of following the ways of a bad world, which we shall soon leave? How must we live so as *not to be afraid of dying*?

A SUMMER EVENING.

This Song is designed to encourage *Christians* to keep on steadily in a course of piety and virtue, not doubting but that the *end* will be *glorious*.

QUESTIONS.

What is this Song designed to keep *Christians* steady in? What *end* may *Christians* expect if they lead holy lives? Where will they be *glorious*?

THE CRADLE HYMN.

This Hymn may be better understood by comparing it with part of the 2d Chap. of St. Luke's Gospel. It is designed for *nurses, mothers, or sisters*, to sing while they are watching the slumbers of an infant. It will naturally recall to every one's mind, the blessings showered down upon themselves, while they were in the same helpless state; and likewise (I should think) awaken gratitude in the hearts of such mothers as are able to procure every necessary and comfort for their beloved babes. Mothers who are obliged to make shift, without some of these conveniences, may at least comfort themselves with the thoughts that their children are better provided

vided for than the SAVIOUR of the World was when he came as an infant. His coming in this humble manner, has put honour upon a state of poverty.

Ver. 1.] It is a common opinion that little children are under the guardianship of Angels; whether they are so or not, we may be sure they are under the protection of their GOD and SAVIOUR.

Ver. 2.] Infancy is a very helpless state; *new-born* babes cannot do any thing for themselves.

Ver. 3.] There are very few children so badly accommodated as the SON OF GOD was. Parents, in the lowest state of poverty, generally find means to lay their infants in something better than a manger, they should therefore comfort themselves, as this and the following verse instructs them.

Ver. 12.] If there had been no SAVIOUR to *redeem* them, and no *Holy Spirit* to *sanctify*, or *make them holy*, children would have gone on from sin to sin, till they brought themselves to everlasting punishment. Mothers, therefore, have great reason to rejoice, that our *blessed* REDEEMER came, to save their children, as well as the rest of mankind. *Ver.*

Ver. 13.] It is a truth which Christians should never lose sight of, that their *own good deeds cannot save them* without the *merits of CHRIST*. Yet we must not live *careless lives*, depending upon His merits *alone*, for He will save none who do not try to do the will of their *Heavenly FATHER*.

Every Mother, who has her child's real happiness at heart, will wish that it may live in the constant favour of the *SAVIOUR* here on earth, and go to Him in *Heaven* after death.

Ver. 14.] It is to very little purpose that fathers and mothers *rise up early, and take rest late, and eat the bread of carefulness*, to gain a fortune for their children, if they neglect to put them in the way of securing their *eternal inheritance in the heavens*. It is a poor advantage to give them a mere *fashionable education*, if they neglect to teach them what will *make them wise unto salvation*. Let the tender mother then, and the kind father, devote their children to *CHRIST* in their infancy; consider them as children of *GOD* for His sake, and train them up in the way in which they should go, that at the last, they may attain those *eternal joys*, which exceed

exceed all that the fondest mother can desire.

QUESTIONS.

What part of Scripture helps to explain this Hymn? Is poverty to be considered as a *disgrace* when people do not bring it upon themselves? What has put honour upon a state of poverty?

Ver. 1.] Whose protection are children most certainly under?

Ver. 2.] What would have become of us all, if we had not had *parents* and *friends* to take care of us? Is not God very good to young children? Are not children very much indebted to their *parents* for the trouble they take about them?

Ver. 3.] Are there many children so badly accommodated as the SON OF GOD was? Did you ever in your life see a little tender infant lying in a manger among oxen or horses?

Ver. 9.] What wonders did the *shepherds* tell of?

Ver. 12.] What would children have done, as they grew up, if there had been no *Redeemer*? Then they would have been in danger of everlasting punishment, would they not? Could they have known

how to gain the favour of GOD? Then mothers have great reason to rejoice, have they not?

Ver. 13.] Should children learn to *know* their Saviour? How may they know Him, or about Him? Should they fear to *offend* Him? What will offend Him? Should they *trust in Him* also? Then they must not trust entirely to their *own good deeds*, and think that they can be saved without the help of CHRIST? May they live *careless lives* and trust in His merits *alone*? What must they strive to do? Are they to *love* their SAVIOUR too? What are they to love Him for? If they thus fear, trust, and love their SAVIOUR all their lives, what may they expect at last? Where is our LORD now? Will good children, when they die, go to Him?

Ver. 14.] Can the fondest mother form a better wish for her children, than that they should live in the favour of their GOD and SAVIOUR here on earth; and after death go to live for ever with Him in Heaven?

Trimmer, Sarah. A comment on Dr. Watts's Divine songs for children, with questions; designed to illustrate the doctrines and precepts to which they refer; and induce a proper application of them as instruments of early piety. By Mrs. Trimmer. Printed for J. Buckland; J. F. and C. Rivington; T. Longman; T. Field; and C. Dilly, MDCCLXXXIX. [1789]. Eighteenth Century Collections Online, link.gale.com/apps/doc/CW0118119796/ECCO?u=lou57655&sid=bookmark-ECCO&xid=e488344c&pg=1. Accessed 2 Mar. 2022.