

Corderius Americanus.

An Essay UPON The Good EDUCATION of CHILDREN. And what may Hopefully be Attempted, for the *Hope of the FLOCK*. IN A FUNERAL SERMON UPON Mr. EZEKIEL CHEEVER. The *Ancient and Honourable* MASTER of the FREE-SCHOOL in *Boston*. Who left off, but when Mortality took him off, in *August*, 1708, the Ninety Fourth Year of his Age. With an ELEGY and an EPITAPH upon him.

By one that was once a Scholar to him.

Vester [CHEEVERUS,] cum sic moritur, non moritur.

BOSTON, Printed by *John Allen*, for *Nicholas Boone*, at the Sign of the *Bible* in *Cornhill*, near the Corner of *School-street*. 1708.

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An Historical Introduction.

DUTY to the Merit and Memory of my De|parted MASTER, is now in its Operation. The *Fifth Commandment* well considered will demand such a Duty. When *Quirin*•• made a Marble Monument for his *Master*, there was this Effect of it, *Invisunt Locum Studiosi Juve|nes frequenter, ut hoc Exemplo Edoc|i, quantum Discipu|i*  *praeceptoribus suis debeant, perpetuo meminisse velint. Scholars* that saw it, Learnt from the Sight what Ac|knowledgments were due from *Scholars* to their *Masters*. I wish my little feeble *Essay* for *Mine*, may in any mea|sure animate the Gratitude of any *Scholars* to their Well-deserving *Tutors*.

A due Care about a *Funeral* for the Dead, among the *Jews* had that Phrase for it: *A Bestowing of Mercy*. But the *Sermon* which I have Employ'd on the *Funeral* of my *Master*, must be called; *A Doing of Justice*. And I am very much misinformed, if this were not the *Gene|ral Voice* of all the *Auditory*.

Perfection in this *Life*, is to be *Despaired* of, must not be *pretended* to.

I am not insensible, that the Criticks find *Gross Faults* even in those *Classick Authors*, to whom, if our Exercises be not conformed, our *Masters* will mark what we do. *Tully* himself himself will be hardly allow'd by *Va|la* and *Erasmus*, to have written *True Latin*, in his; *Diutius Commora|s Athenis erat Animus ad te Scribere: And, Quum in animo haber|m navigandi*. Yea, in his own Time, his Friend *Atticus* charged him with *False Latin*, and he was put upon pleading the

Authority of *Toren* in his own Defence. *Linacer*, one of our Greatest Criticks [Page \[unnumbered\]](#) for the Latin Tongue, never could endure the *Ciceronian* Style; *Ciceronis dictionem, nunquam probare potuit, nec si e Fastidi audire*. These Critical Folks, Employ their *Satyrs*, [And, by the way, this very word may be also criticised upon; for it should be writ, *Saetir*, or, *Satur*, and originally signified nothing but, *A well-fil'd Writing*:] upon *Ovid*. They say they find him for ever stumbling at the Threshold, and blundring in his first Verse. To mention only our *Two* School-books. The one begins, *Parve, nec invideo*; Which they say is not Good Sense; for it should have been, *Parve sed in/video*. The other begins, *In Nova vert animus mutatas dicere forma*, *Corpora*, which, except you'll help it off, with calling it a Figure, they say is very Nonsense. I am sensible that Ingenious Men do take his part, against these *Hypercritical* Objectors. Nor would I make my self a Party to Objections that seem to have no better Foundations. I only show how ready some Folks are at Fishing for Carps. And indeed, Though his *Metamorphosis* has fewer Faults, than the rest of his Works, yet it is not without them; Among which, I must my self confess, his confounding the *Suns* Diurnal and Annual Motion, in *Phaetons* business, is hardly Excusable. Nor can *Virgil* himself altogether escape the Lash; even *Virgil*, of whom 'tis mentioned by *Macrobius* as his Praerogative, *ut nullus Laudibus crescat, nullius vituperatione minuatur*. The Learned not only tax the Modesty, of his *Hero*, who when he comes to Speech-making, begins with *Sompnius Aeneas*, but find many odd mistakes in him: and now and then such Forgetfulness; as, *Al terram Hesperiam venies*, and anon, *certi quo erunt*. But if the *Aenodomasti* of the Envious *Carbilius*, or *Horonnius's* Collections of the Faults in *Virgil*, were in our hands, we should say, Who can stand before Envy? In our Age, none was reputed a more Excellent Latinist than *Milton*: and yet there are those who find passages in him, which are so [Page \[unnumbered\]](#) far from *Elegant*, that they are not *Proper Latin*; they offend against the *Rules of Grammar*. There was not a more *Elegant* Writer of the *Latin Tongue* in these Later Ages than *Strada*; and yet how severely exposed, [Page \[unnumbered\]](#) a famous, but waspish Grammarian, in a Book Entitled, *Infamia Famiani Stradae*?

The *Grammarians* have Escaped as little as their Authors. *Futschius* who publishes them, yet is forced sometimes to Disparage them. And *Priscian* himself, of whose *Head* we are so tender, yet in his very first Lines, hardly keeps out of *Barbarisms*. When *Valla* and *Erasmus*, and *Lioer* have done their best, *Sanctius* comes, and then *Schioppius*, and will have us know, they have scarce done any thing at all.

The *Grammar* now taught in our Schools goes under the Name of *Lillies*; tho' in his own time, he modestly declined the honour of it; and it is well known, that

the *English Rudiments* were done by *Colet*, the *Syntaxis* was done by *Erasmus*, and other parts by other hands. Even this *Gram/mar* is not without its *Faults*; and besides other *just Exceptions* against persisting in the use of it, and thereby prolonging the Reign of the *Ferula*, which *cannot be heard*; (*Inex/orable Custome* will not hear them!) there are those who find it not free from *Solaecisms*.

We must not wonder at it then, if the *Best* of our *Masters*, be thought attended with their *Imperfections*. Whatever mine might have, they are *buried*. And we generally con|cur in acknowledging, *That New-England has never known a better*. I am sure, I have as much Reason to appear for him, as ever *Crito* for his Master *Socrates*,

The *Short History* of his *Long Usefulness*, is to be com|prized in the Ensuing Articles.

He was Born in *London*, many years before the Birth of *New-England*. It was *Jan. 25. 1614*.

He arrived into this Country, in *June 16•7*. with the rest of those Good men, who sought a peaceable Secession in an *American Wilderness*, for the pure Evangelical, and In|stituted Worship of our Great Redeemer; to which he kept a strict Adherence all his Days. He then Sojourned first a little while, part of a Year, at *Boston*; so that at *Boston*, he [Page \[unnumbered\]](#) both Commenced and Concluded his *American Race*. His *Holy Life*, was a *Married Life*.

He began the Laborious Work of a *School-master*, at *New-haven*; where he continued for *Twelve Years*.

From *New-haven*, he removed unto *Ipswich*, in *December, 1650*. where he Laboured Eleven Years.

From *Ipswich*, he removed unto *Charlstown*, in *November, 1661*. where he Laboured Nine Years.

From *Charlstown*, he came over to *Boston, Jan. 6. 1670*. where his Labours were continued for Eight & Thirty Years.

He Died, on Saturday morning, *Aug. 21. 1798*. In the Ninety Fourth Year of his Age▪ After he had been a Skillful, Painful, Faithful *School-master*, for *Seventy Years*; And had the Singular Favour of Heaven, that tho' he had Use|fully spent his Life among *Children*, yet he was not become *Twice a Child*; but held his Abilities, with his Usefulness, in an unusual Degree, to the very last.

It is a Common Adage in the *Schools of the Jewes; A Just man never dies, till there be born in his room, one that is like him.* So Crown a Town as *Boston*, is capable of honourably Supporting more than one *Grammar-School.* And it were to be wished, That several as Able as our *CHEEVER*, might arise in his room, to carry on an Excellent Education in them. Our Glorious LORD can *make such men.*

But, Oh! That *SCHOOLS* were more Encouraged, throughout the Country!

I remember, the Jewish Masters have a Dispute about the Reasons of the Destruction of *Jerusalem.* And among the rest the Judgment of *R. Menona*, was; *It had not been de|stroy'd, but for their not minding to bring up their Children in the School.* Verily, There cannot be a more Threatning Symptom of *Destruction* upon us, than there would be in this thing; If we should fall into the Folly of, *Not minding to bring up our Children in the School.*

The *Pastors* of the Churches must more bestir themselves. O Men of God, Awake; And let the Cares of our *ELIOT* for his *Roxbury*, be a Pattern for you▪

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An ESSAY upon Well-Taught *Children*; And upon an Able and Faithful TEACHER of Them.

2 Tim. III. 15.

From a CHILD, thou hast known the HOLY SCRIP|TURES, which are able to make thee WISE UNTO SALVATION.

IT was a Great CASE, which the Parents to a Son of Great Hope, once put unto a Messenger of Heaven; *Judg. 13.12. How shall we order the Child, and what shall we do unto him?* The *Education of our Children* is a point of inexpressible Consequence; of un|paralleled Importance. Unworthy to be *Parents*, most worthy to be Esteemed rather *Monsters* than *Parents*, are they, who are not sollicitous to give their *Children* an *Agreeable Education.* There is no Serious *Religion* in those *Parents*, who are not sollicitous, that their *Children* should have a *Religious Education.* Our *Children* are so Numerous; The *Temptations* which Endanger the Ruine of our *Children* are so Innumerable; that we ought frequently, and earnestly to insist on this point, *Their Agreeable and Religious Educa|tion.* We will now therefore Enquire; *How shall we order the Children; and that shall we do unto them?*

[Page 2](#)I will answer in one word; Let the *Children* have such an *Education* as *Timothy* had. We have before us a Description of that *Education*; and a Direction to give you this.

DOCTRINE. That Saving Wisdom is to be fetch'd from the Knowledge of the Holy Scriptures; and the Early Knowledge of the Holy Scriptures, is the way to be Betimes made Wise unto Salvation.

That we may more intelligibly prosecute this *Doctrine*, we will first a little Entertain our selves with the History of, *A Child made Wise unto Salvation, by the Knowledge of the Holy Scriptures*. A TIMOTHY, and the *Education* of a Lovely *Timothy*, shall be first a little set before us.

Our *Timothy* is now Address'd by the Aged Apostle *Paul*, at this time a Prisoner at *Rome*; with an Epistle written by him, a little before his Martyrdom: An Epistle, which *Chrysostom* ingeniously calls, *Our Apostles Last Will and Testament*. In this Epistle, Our Apostle Exhorts his Excellent and Beloved *Son Timothy*; [a *Son*, he might well call him, having so many ways both *Adopted* him, and Instructed him:] He Exhorts him to Stedfastness in the Faith and Work of His Glorious LORD. One Argument, with which he inculcates this Exhortation, is his *Education*. For one Educated in the *Way of Truth*, and in the *Knowledge of the Holy Scriptures*, to forsake the *Way of God*, is worse than for another to do so. From such as are *Well Educated*, there are *Better Things* expected than from others. Consider this, O Apostates from a *New-English Education*; Consider it, you that *Forget* how you have been *Educated*, lest the *Wrath* of Heaven *tear you to pieces, and there who none to deliver you*. When the Son and Grandson perhaps, of those that have been Faithful Servants of God shall first Go off to an Ob|servable Degree of Bigotry, for the *Superstition*, against which his Progenitors had born glorious *Testimonies*; and then go on to a *Malignity* against the People of God among which, he has had his *Education*; and publish his *Malignity* with abhorred strains of *Profaness*, and *Atheism*: 'Tis not enough [Page 3](#) to call upon such an one, with the old Jewish Rebuke, <◇> *Thou Vinegar, the Son of Good Wine!* It must be said, he is a *dreadful Spectacle*. He has made himself so; And one may tremble to think, What the Holy God will e'er long make of him. *Friend*, When the *Goodness* of a Young man, like the *Morning Cloud*, and the *Early Dew*, soon *passes away*, the Justice of God is not long upon the Deliberation, *What shall I do unto thee! What shall I do unto thee!*

Our *Timothy* was very happy in his *Education*. It may be Edifying for us, a little to Reflect on the *Occasion* of this *Education*, and the *Influence* of it.

Our *Timothy* had a Godly *Mother*, and a Godly *Grandmother*. He might suck in Knowledge and Goodness *with his Mothers Milk*. He might be Taught the Right

Wayes of the Lord, while his Grandmother had him by his Leading-stings. Both of them were *Jews*; And probably they were Early Converts to *Christianity*. His Father was a *Gentile*! Whether a *Proselyte* or no, we are not informed. But he also was Converted unto *Christianity* at the same time with his desirable Consort. They had before this, betimes begun to give their little Son, the *Knowledge of the Holy Scriptures*. An Early Tincture of *Scriptural Piety* thus took the Mind of the *Child*. But when the Parents were brought home to the Blessed JESUS, they wholly committed, as it seems, their Little *Son*, unto the Care of that Venerable Minister, who had been their *Spiritual Father*. Having themselves got good by a Minister of God, they must have their Child, in the way of getting the same Good. They begg'd *Paul*, to take the Tuition of him; Oh! happy Child, in the Hands of such a Tutor!

Well; And what was the *Effect* of this *Education*? Our *Timothy* did himself prove a Christian of the *First Race*; yea, and an admirable *Minister*, His Labours in the *Harvest* of the Lord, were Extraordinary; Every one wondred, how any one man, could ever *Labour so abundantly*. He was of a *Feeble* Constitution; and of such an *Abstemious Temperance*, that he was even blamed for it; but one of an *Active Soul*, One of a *Flaming Zeal*. The Great *Paul* could give this Testimony of him, That he did not know another man in the world, who so *Naturally* took to the doing of Good; [Page 4](#) Who so Readily and Chearfully Laid Hold on all Opportunities to be *Serviceable* An *Angelical* sort of a man; One highly Esteemed by *John*, as well as by *Paul*; Those *Angels in Flesh* Loved him dearly. He was an *Angel* in the Church of *Ephesus*; The Ancients agree to call him. An *Admirable Young man*. At last, he became an *Old man*. And then, One Day the Votaries of *Diana* carrying their Images about the Town, and with *Masks* and *Clubs*, and *Dances*, committing a thousand Insolencies, this brave man Step'd out into the Street, and would have perswaded them, to leave off their *Idolatries* and *Impieties*: Whereat the Enraged *Mob*, fell upon him, and Murdered him. He had the *Crown of Martyrdom*. He obtained a claim to a part in that *Resurrection*, which his Tutor once declared himself sollicitous, *By any means*, to attain unto. What? And will the *Early Knowledge* of the *Holy Scriptures* make such a man?

I now with some Enforcement, can tell my Hearers over again.

That they who would be wise unto Salvation, must know the Holy Scriptures: And that for Children to know the Holy Scriptures, is Early Wisdom, and Saving Wisdom.

I can demand their Attention to several *Propositions*; And such too, as it were to be wished, all our Children were well acquainted with.

I. To yield *Obedience* unto God, in the *Wayes* and *Rules* of His Holy Religion; This is to be, WISE UNTO SALVATION.

There is an *Holy Religion*, wherewith we are to *Glorify* GOD in this World. By doing so, we secure our Title to an *Eternal Glory* with God in another and a better World. Now there never was a Truer Assertion, than that; Psal. 111.10. *The Beginning of Wisdom,  the Fear of the Lord. All they that give themselves to it, have a good Understanding.* It must needs be our truest *Wisdom*, to *Glorify* the GOD that made us; For by doing so, we Answer the *End* for which He made us. There is nothing so *Reasonable* as to be *Religious*. It must needs be our Truest *Wisdom*, to make sure of *Eternal Glory* in another and better World; For we can be sure of nothing in *this World*; We are sure, that we [Page 5](#) shall shortly be strip't of everything in *this World*. There is nothing so *Profitable*, nothing so *Necessary*, as to be *Religions*. The *Rules of Religion* are prescribed by the *Only Wise* GOD; The GOD of whom we are assured, Psal. 145.5. *His Understanding is Infinite*. They must needs be *Wise Rules*; It must needs be our *Wisdom* to adhere unto them.

One main stroke in Religion is, FAITH towards our Lord Jesus Christ. *Faith* is in the Bible often called by the Name of, *Wisdom*. 'Tis most Justly called so. It Beholds, It Re|ceives, It Enjoyes, that Glorious CHRIST, in whom there is, *The Wisdom of God*. And, The *End of our Faith* will be the *Salvation of the Soul*.

Another main stroke in Religion is, REPENTANCE towards God. *Repentance* is a *Resipiscence*, of *Growing Wise* again. It must be *Wisdom*, to Abhor *Sin*, to Avoid *Sin*; *Sin* is always *Folly*; To *Sin*, is to *Do very Foolishly*. And, *Repentance*, This will be unto *Salvation*.

There is no man, but what will own, 'Tis the *Wisdom* of every man, to *Save his own Soul*: For, *What is a man profited, if he gain the whole world, and lose his own Soul?* Now the Issue of conformity to the *Rules of Religion*, will be the *Salvation of the Soul*. We read, Heb. 5.9. CHRIST, is *the Author of Eternal Salvation, unto all them that obey Him*.

II. Our KNOWLEDGE OF THE HOLY SCRIPTURES, is that by which we come to know the *Rules of Religion*, and be *Religiously wise unto Salvation*. The *Rules* of our *Holy Religion*, are all of them delivered in those Oracles of God, which we call, *The Holy Scriptures*. If ever we come unto *Salvation*, it must be by conversing with the *Holy Scriptures*. We are so called upon; Joh. 5.39. *Search the Holy Scriptures, for in them ye think, ye have Eternal Life: and they are they who testify of me*. It was very Fit, that the Will of God, giving us the *Rules of Living* unto Him, should be contain'd in some *Writings* or other. These *Inspired Writings*

which we have in our Old and *New Testament*, are the only Ones, that can pretend unto this Dignity. In these *Holy Scriptures* we have the *Rules of Religion*, and the *Rules* by the Observation whereof we shall be *wise unto Salvation*. Here, ⟨⟩ i• the *Gospel*, whereof we are told; [Page 6](#) Eph. 1.13. *It is the Gospel of your Salvation*. If we lack the Knowledge of this *Gospel*, we shall miss of *Salvation*, and be *Destroy'd for the lack of Knowledge*. If we do not know the *Gospel*, we shall be a *people of no understanding*; Of such a people, how terribly it Thunders! *He that made them will not have mercy on them; He that formed them, will show them no Favour*. What is all the Learning in the World, with|out the *Knowledge of the Holy Scriptures!* There were (they say) two hundred thousand Books, in the Library which *Ptolomy* Erected at *Alexandria*; but it was the Addition of the *Hoi Scriptures*, which made it a *truly Learned Library*. And whatever we have Learnt from all our *Books*, 'tis the *Knowledge of the Holy Scriptures*, that will bring us to the Truest, and indeed the only *Learning*. A Dying *Grotius*, or *Selden* will tell you so?

But what sort of *Knowledge* is requisite?

Be sure, A *Doctrinal Knowledge* of the *Holy Scriptures* is requisite, that we may be *VVise unto Salvation*. We read, 2 Cor. 4.3. *If our Gospel be hid, it is hid unto them that be Lost*. We must know *Doctrinally* the main Things that are communicated unto us in the *Holy Scriptures*. The *Creation* of Man by GOD; The *Confusion* of Man by SIN; The *Redemption* of Man by CHRIST. These are the main Things in the *Holy Scriptures*. If we are *Ignorant* of these Things our *Ignorance* will plunge us into *Everlasting Darkness*: Verily, It lays us in *Chains of Darkness*?

But then, a *Practical Knowledge* of the *Holy Scriptures*, is also requisite, We know to little purpose, except we *Do* according to what we *know*. We read, Joh. 13.17. *Since ye know these things, Happy are ye, if you do them*. Knowledge must be as *John Baptist* was to our Saviour, only a *praecursor* to *Goodness*; and we must say, *That which comes after it is preferred before it*. We must know the Truth and *VValk* ⟨⟩ *the Truth*. We must Know God, and *Serve* Him. We must Know Christ, and *Grow in Grace*. The *Lamp* is without *Oyl*; it will go out in *Everlasting Darkness*, if the *Knowledge* be not soak'd and dip'd in *Love*. It was the saying of *Maximus Tyrius* long ago; *Scientiae quis usus esse potest, nisi ea agamus?* We must Know and *Hear* our Duty, and we must be *Doers* of the Word, and not *Hearers* only. Else we are [Page 7](#) not *VVise unto Salvation*. We *foolishly Deceive our selves*, in our Hope of *Salvation*, If we do not Know *practically*, our Knowledge will not render us *VVise unto Salvation*. It will but *Aggravate our Damnation*; and there can be no *Wisdom* in *That*. If we *Rebel against our Light*, it will not be *saving wisdom*. No, It will be a *Folly* that will *Damn the Rebellious*. We read, Mat. 7.26. T'is the part of, A *Foolish*

man, who builds his House on the Sand, and Great is the Fall of it. It has been well enough sometimes thus expressed, One Apple of the Tree of Life, in practice, is of more account than Ten of the Tree of Knowledge. Thus Homer makes Phaenix, the Tutor of Achilles, < in non-Latin alphabet > . It is the sweet Conjunction of the Knowledge and Practice, of the Holy Scriptures, that will gain our point. A Conjunction that infallibly foretells a Salvation to the uttermost.

III. The Inference from hence is; That the EARLY KNOWLEDGE of the *Holy Scriptures*, is the way to be BETIMES *made wise unto Salvation.*

And now there is a Twofold APPLICATION to be made of this Observation. We will discourse on this Observation, by Applying it unto two sorts of persons.

I. It is the Interest of all TEACHERS to *Begin Betimes*, in Teaching of Children, the *Early Knowledge* of the HOLY SCRIPTURES, that so they may be WISE UNTO SALVATION. It is to *You*, O TEACHERS; unto You first, there must now come the Word of the Lord. It must come, with an Answer to Divers *Enquiries.*

We will, *First*, Enquire, and Declare, WHEN should we *Begin to Teach our Children*, the *Knowledge of the Holy Scriptures?*

BETIMES! BETIMES! Let the Children have the *Early Knowledge* of the *Holy Scriptures*. That Princely Preacher, the Prince of Anbalt, would say; *The Holy Scriptures, what are they but the swadling Clothes of the Holy Child Jesus?* HE is to be found in every Chapter. I will then say, Let us Teach our Children the *Holy Scriptures*, as soon as we can after they come out of their *Swadling Cloaths*. This is the Direction of the *Holy Scriptures*, Deut. 6.7. *Thou shalt [Page 8](#) teach them diligently unto thy Children.* And Eph. 6.4. *Your Children, Bring them up in the Nurture and Admonition of the Lord.* But the HOLY SCRIPTURES have not Expressly said, *How Early*, we shall *Begin to Teach* our Children, the KNOWLEDGE of them. However, we may easily De|termine it.

First; *How Early* do the Children begin to be *capable* of *Knowing & Minding* what is in the HOLY SCRIPTURES? Most certainly we should *Begin as soon as we can.* As soon as the Children can *know*, so soon should we *Teach* them, what they should *know.* So much there is to be Learnt, it is pity any *Time* should be Lost. No doubt, they Began so soon with *Solomon*; Else he would not have said, Prov. 4.3, 4. *I was any Fathers Son, a Tender and only one in the sight of my Mother, Then he Taught me.*

Again; *How Early* do the Children begin to Know *Other Matters*? Why should we not begin to Teach them some|thing from the *Holy Scriptures*, that may <◇> them. [*Lae/ca•it hic Infans,*] as *Early* as we Teach them things *Less Worthy, Less Useful!* Can we Teach them, what they have to *us*? Methinks, we may then Teach them, what they owe to the LORD, who made both us and Them? Their Little Souls are precious *Cabinets*. Why should not the *Best Things* be *First* put into them? We are so called upon; Matth. 6.31. *Seek first the Kingdom of God.* Even so, with the *First*, Let them Learn the Things that Concern the *Kingdom of God*.

Once more; *How Early* do the Children Begin to *Know*, and to *Do*, what may be *Hurtful* to them? 'Tis very *Early*, that they Learn the Things *Condemned* in the HOLY SCRIPTURES. Why should they not as EARLY Learn the HOLY SCRIPTURES, which do condemn those per|nicious and provoking Evils? Why should they not *know* the *Precepts* of God, as EARLY as they know how to *Break* the Precepts? Why should they not be Taught, that they must Fear God, and Love Christ, and Hate Sin, as EARLY as they can Learn to *Sin*? Especially since this would be the way to *preserve* them from *Sin*. A Child no sooner begins to do any thing *Rational*, but *Satan* begins to show it, how to do something that is *Criminal*. Me|thinks; [Page 9](#) I see the Image of it; Rev. 12.4. *The Dragon stood to devour the Child as soon as it was born,* Then say I; It becomes us to be *Aforehand* with the *Dragon*, if it be possi|ble: To stand Ready with the *Knowledge of the Holy Scrip|tures*, to rescue the *Children* from the *Venomous Designs* of the *Dragon* upon them.

There is a plausible Objection, against this *Early Essay*, to give our *Children* the *Knowledge of the Holy Scriptures*.

Will not this be to make the Children, *Take the Name of the Lord in vain*? Would it not be more *Discretion*, to stay till the *Children* are themselves come to some *Years of Dis|cretion*?

It is Easily Answered. Will you never *Teach* the Chil|dren, till you see them have the *Grace*, that will keep them from *Taking the Name of the Lord in vain*? Rather *Teach* them, to *Keep* them from it. And let our *Discretion* Teach us to manage the matter *wisely*, in *Teaching* our Children. Teach them with all possible *Gravity*; And Teach them to be *Gra•e*, in every thing, that relates to God, and their Souls. Consider also the *Capacity* of the Children: Teach them, what shall be *Good* for *Them*; And forbear the Rest, until they shall be more *Able to Bear it*:

We will, *Secondly*, Enquire, and Declare, WHAT is that *Knowledge of the Holy Scriptures*, which we are to *Teach our Children*?

Truly, AS MUCH as ever WE CAN help them to; *All the Knowledge*, that they can Take in, still as we find them *Able* to Take it in. More particularly▪

First; The HISTORIES of the *Holy Scriptures*; We are to Teach *Them* unto our Children. *Children* are naturally taken with *Histories*. Now, instead of *Corrupt Stories*, and *Idle-Fables*, Why should we not single out the *Histories* in the *Holy Scriptures* for them? Only, It would be adviseable always to clench the *Histories*, with some *Admonitions of Piety*, which are to be gathered from them. There are none of those *Histories*, but it may be said upon them; Psal. 19.11. *Thy Servant is warned by them.*

Secondly; We are to Teach our Children the *PRINCI/PLES* of the *Holy Scriptures*. Tell the Children, What the *Holy Scriptures* have Taught us to Believe thou GOD, and [Page 10](#) His *Perfections*, and His *Works*: About the *Fall of Man*, and the Method of his *Recovery* out of that miserable Fall; About the Lord Jesus Christ, *Who He is*, & what He *has done*, and what He *will do*, for His Chosen People. We read, That the *Principles of the Doctrine of Christ*; are the *Milk for Babes*. That these things may be the better taught, an Orthodox CATECHISM, is to be Em|ploy'd. They should say their *Catechism*, and be *Reward/ed* when they can say it. But then, we should put *Les/ser Questions* unto them; unto which, their YES, or NO, will give us to perceive, Whether they *understand* what they say. *Canvas*• the matter with them. Ask them *several things* about it. Cause them to take *much Notice* of it. See whether they have tak'n a *Right No|tion* of it. We read, 2 Tim. 1.13. There is a *Form of sound words*, which they must hear from us.

Thirdly; We are to Teach our Children the COM|MANDMENTS of the *Holy Scriptures*. There are the TEN *Commandments*. The Children should be made to know, What is Implied in them, What is *Forbidden*, What is *Required*. How, as it has been of old noted, the *First Table* of the *Commandments*, is a *Loadstone* of the *Second*; the *Second* is a *Touchstone* for the *First*. There are many LESSONS, which are to be inculcated on them; *Lessons* by which their *Manners* are to be regulated▪ GOOD LESSONS FOR CHILDREN may be the Title for them.

But there is one very Great Article, which is often to be insisted on. The *Children* have, mostly, been *Baptised*. O make 'em know the Intent and Meaning of their BAP|TISM. As soon as ever you can, inform them, that they have been *Baptised!* and beget in them an awful Sense of their *Baptismal Obligations*▪ Tell them, *Now, my Child, you must be a Servant of a Glorious CHRIST, and be afraid of*

Defiling your self with  Sin, since you have been wasted in the Name, of the most Holy Lord. Say to them; as he, 1 Chron. 2•9. My Child, Know thou the God of thy Father, and serve Him with a perfect Heart, and a willing Mind; If thou seek Him, He will be found of thee; but if thou Forsake Him, He will cast thee off for ever. You cannot imagine, how much Efficacy this Teaching may have upon them.

[Page 11](#) Fourthly; The Children should LEARN TO READ the *Holy Scriptures*; and this, as *Early* as may be. To *School* therefore with them. Let them not be *Loitering at home*, or playing *abroad*, when they should be at *School*. Be more concerned for their *Schooling*, than for their *Cloathing*. If there be *any*, as I suppose there cannot be *many*, so necessi|tous, as to call for it, let us in this Town go on with our CHARITY-SCHOOLS. When the Children can *Read*, the *Holy Scriptures*, charge them, and cause them, *every day* to *Read* that *Book of Life*. Hire them to *Remember* what they *Read*; To get *Select Sentences* of the *Holy Scriptures* into their *Memories*. And then; Show them, how to make PRAYERS out of what they *Read*. Help them to turn all into *Prayers*, That they may be *Wise unto Salvation*, Oh, *Teach them to Pray!* When once it comes to be said, *Behold they Pray!* t'is likely, that it may quickly be said, *They are wise unto Salvation*. The Bible was well called, by one of the Ancients, *Epistola Omnipoten•is Dei ad Creaturam suam*. A *Letter* from the Almighty GOD, unto His *Creatures*, It should be considered as a *Letter* from the Almighty God unto our *Children*. They should be taught accordingly to *Read* it, and *Reverence* it, and *Answer* it.

This it will be, for the Children to *know the Holy Scrip|tures*.

We will, *Thirdly*, Enquire and Declare, WHO it is, that it to *Teach the Children*, the *knowledge of the Holy Scriptures*. Come ALL HANDS to the Work.

In particular; The PASTORS of the Flock; They must not neglect the *Children* of the Flock. The Charge of our Lord unto them, is that; Joh. 21.15. *Feed my Lambs*. It seems proposed, as if it were, at least, one *Third part* of the *Pastoral Charge*. O men of God, How many ways may you *Devise Good*, in this Great *Affair*; to make the *Children* under your Charge, *Wise unto Salvation!* In the midst of many such *Devices*, I will mention one, which the Excel|lent Mr. *White*, in his *Manual for Parents*, has proposed;

That *Ministers* would sometimes *Preach at the Schools*, as well as *Catechise*; Because as he says, *The Preaching of the Word*, is the *Converting Ordinance*. And when *Sermons* are brought unto the *Schools*, the Children must needs hear [Page 12](#) with more Attention, and  of such Things as do more *immediately concern* them, which, in the *Publick Assem|blies*, are not so much medled withal; and the *Ministers* should condescend

unto such *Expressions* as might work most with them, which would not be so fit for a larger Congregation.

The MASTER and MISTRESS, in the SCHOOL, may do much in this Noble Work. We read, *The Little Ones have their Angels*. Truly, to Teach the *Little Ones*, the *Knowledge of the Holy Scriptures*, and make them *Wise unto Salvation*, it is a stately work; I had almost call'd it; *A Work for Angels*. It is an *Hard Work* to keep a *School*: and hardly ever duly Recompensed. I suppose, It is easier to be at the *Plough* all day than in the *School*. But it is a *Good Work*: It is *Gods Plough*; and *God speed it!* I would not have you weary of it. *Melchior Adam* did well to call it; *Molestissimam, sed Deo longe gratissimam Functionem*; A work, tho' very Tiresome, and Troublesome to the Flesh, yet most highly *Acceptable* to God. Go on with it Chearfully; And often Teach the Children something of the *Holly Scriptures*; often drop some *Honey out of that Rock* upon them. Who can tell, but you may Teach them the Things that shall save their Souls, and they shall bless God for you and with you, throughout Eternal Ages? Every time a New *Child* comes to the *School*, Oh! why should you not think! *Here my Glorious LORD sends me another Object, on which I may do something, to advance His Kingdom in the World!*

No, nor will we Excuse the very SERVANTS in the Family, from this Blessed Work; Even the *Handmaids* in the Family, as they are *Dressing and Feeding the Children*, O *Handmaids of the Lord* How much may you do, to instill the *Knowledge of the Holy Scriptures* into the *Children!* If our *Servants* would once come to take pleasure in such a thing, to keep Teaching the *Children* something from the *Holy Scriptures*, O my *Children*, [for such *Servants* are worthy to be called, *Children!*] How much would you *Adorn the Doctrine of God your Saviour!* It was certainly a good Speech, which I find written by a Person of Quality.

It is certainly, the *Highest Dignity*, if not the *Greatest Happiness*, [Page 13](#) that Humane Nature is capable of, here in this Vale below, to have a Soul so far Enlightened, as to become the *Mirror, or Conduit or Conveyer of Gods Truth* to others. Now, even a *Domestick Servant*, may arrive to this *Dignity*, this *Happiness*. Yea, Let all Ranks of men aspire of ◇◇ it.

But; *Lastly*, and yet *First of all*, O PARENTS *Arise*; *This matter chiefly belongs unto you; we also will be with you*. None, I say, None are so much concerned, as *Parents* to look after it, that their *Children* be taught the *Knowledge of the Holy Scriptures*. Our famous King *Elfred*, procured a ◇◇, That every man who had but as much as *Two Hides of Land*; should bring up his Children to Learning, till Fifteen-Years of Age at least; that so they might *Know Christ, and Live Happily*;

Else he said, *They were but Beasts and* <...> press it, That *Parents* give their *Children* all the Learning they can; especially that which will bring them to *Know Christ and Live Happily*.

Parents, What *Motive* can you desire more than this? 'Tis the way to make the *Children Wise unto Salvation*. Certainly you Desire the *Salvation* of your *Children*. You have had your share among the Causes of it, that they are by *N*• <> *Children of Wrath*. And would you not see them *Saved* from that *Wrath*? Did you duly Teach your *Children* the *Knowledge of the Holy Scriptures*, there would be a like|likelihood of their being those *Children*; 1 Joh. 2.13. *Little Children ye have known the Father*. And, Oh! what would be the *Fruit* of this *Knowledge*? Truly, *This is Life Eter|nal*. You Lodge in the little Souls of your *Children*, the *Seeds of Life Eternal*; if God please to make them so. What a charming word is that? Gen. 18.19. *He will com|mand his Children, and they shall keep the way of the Lord*. But if the *Knowledge of the Holy Scriptures* be withheld from the *Children*, they perish, they perish dreadfully. If the *Understandings* of the *Children* be *Darkened*, they will be *Alienated from the Life of God*; They will be *Slaves to the Power of Darkness*; They are in the *Broad Way to E|ternal Darkness*: if they *Know not God & the Lord Jesus Christ*, their *Doom* from the *Lord* will be, *Depart from me, I know your not*. Oh, Look upon the *Children*, which you [Page 14](#) have so often set on your *knees*, which always ly so very near to your *Hearts*; How can you bear to have them thrown into the *place of Dragons*? They infallibly go thi|ther, if by the *Knowledge of the Holy Scriptures*, you do not *Save* them from thence. *Austin* says of his Excellent Mo|ther, *Toties Filios par•uri•bat, quoties a Deo eor deviar••••nebat*; She fell into *Travail* for them, as often as she saw them fall into *Folly*▪ Oh! *Parents*, Be continually in *Travail* for your *Children*, that you may *Save* them from al *Sinful Folly*. We read of a *Child*; 2 King. 4.19. *He said unto his Father, my Head, My Head!*

PARENTS, These are the *Cries*, which the *Souls* of your *Children* make in your *Ears*;

My Head, my Head! Oh! That you would fill my *Head* with the *Knowledge of the Holy Scriptures!*

My Heart! my Heart! It will be a very *Dungeon of Wickedness*, if you do not by the *Knowledge of the Holy Scriptures*, purify it! It is a solemn Expression of the *Martyr Cyprian*. There are *Parents*, who so neglect their *Children*, that at the *Last Day*, their miserable Child|ren will cry out, *Parentes sensimus Purricidas*; OUR PA|RENTS HAVE BEEN OUR MURDERERS! PA|RENTS, Beware of, Coming under so Bitter a Condem|nation. Let the *Command* of *GOD*, and the *Promise* of *GOD*, at last prevail with you. You have it in those *Terms*; Prov. 22.4. *Train up a Child in the way he should*

go, and when he is old, he will not depart from it. God puts these Children into your Hands. He says, Here, Take this Child; Let it be taught the Knowledge of the Holy Scriptures. I will Reward all thy pains. Thy well-instructed Child, shall be thy Comfort, thy Credit, a Blessing to Others in the World. If it miss of Salvation, yet thou shalt have peace in thy mind, that thou didst thy Endeavour to make it Wise unto Salvation. But if it want Knowledge, and Saving Wisdom thro' any gross Negligence of thine, thy punishment shall be terrible, in the Day of the Lords pleading with thee.

Consider what I say, and the Lord give you understanding, to do your part, that your Children may not want Understanding, or Die without Instruction. 'Tis the wish of Heaven ever you; Deut. 32.29, O that they were wise, [Page 15](#) that they understood this, that [so some render it] they would consider their Posterity.

But then, it is the Interest of all CHILDREN, to Learn the Knowledge of the Holy Scriptures Betimes, that so they may be Wise unto Salvation. We have many Children in the Auditory. I wish the Little Ones would now give a great Attention.

This Country once had a Brave man in it, whose Name was Mr▪ Giles Firmin. That man was pious, from his Early Childhood. And that which brought him to his Piety was this. When he was a School-Boy, he with other Lads went unto the Lectures of the famous Rogert; where they could not get into the Thronged Auditory. The Zealous Preacher saw them in the Porch, and lifting up his voice, he call'd unto them. Children, I hope you are come hither for a Christ; Remember what I say unto you; If you will have a Christ for your Saviour, you shall have him. This word struck little Firmin to the Heart; By this Word, God Quickened him; he became a Godly Child, and he dyed not long since, a very Old man, and one of the best men in the World.

I will now say, Children, I hope you are come hither that you may be made wise unto Salvation. And if any of them, are not Attentive, I hope you that are their Tutors, will afterwards Repeat unto them the Admonitions which are now provided for them.

Come, ye Children, Harken to me, I will teach you, what you ought to do.

You ought, First, To be Willing to be Taught the Fear of the Lord. When your Teachers would Learn you something of the Holy Scriptures, be willing to Learn. Be not o•••e to wait upon their Teaching. Do not strive to get away from their Teaching. Be not so set upon your Childish & Foolish Play, as to count every minute a weary Hour under their Teaching. Rather come to your Teachers, and beg it of them, I pray, Teach me something. Oh! Count it a Priviledge, to be

Taught any thing of the *Holy Scriptures*. Prize, Prize the *Sincere Milk of the Word*. Prize, Prize the Word of God, as being *Sweeter than the Honey and the Honey-comb*. Count the *Knowledge of GOD, and CHRIST*▪ [Page 16](#) and Heavenly Things, a more *precious Thing*• than any in the World

Yea, *Secondly*; You ought never to be *Satisfied*. Know as much of the *Holy Scriptures* as ever you can, and never count that you know *enough*. Get your *Catechism* exactly by Heart. Become able to *Read the Bible*. *Read something* of it every day. Ask abundance of *Questions* about what you *Read*. You are fond of *Ornaments*▪ <◇> Despise all *Ornaments* in comparison of this; To be *Adorned* with the *Knowledge of the Holy Scriptures*.

But, *Thirdly*, Be sure to *Do* what you *Know* from the *Holy Scriptures* that you ought to do. As now; Do not you *know* from the *Holy Scriptures*, that you ought to *Keep Holy the Lords Day*, and to *Honour your Parents*, and rather suffer any thing that tell a *Lye*: Do not you *know* from the *Holy Scriptures*, That you ought to *Pray* <◇> *Secret every day*, and *Pray without Ceasing*? Oh! *Do these Things*, my Children. Be sure to *Do*• such Things. What have the *Holy Scriptures* told you, concerning *Early Religion*? In them you have heard your Saviour say, *Prov. 8.7. They that seek me early, shall find me*. There the voice of your Saviour in, *Matth. 19.14. Suffer little Children to come unto me, for of such is the Kingdom of Heaven*. Well then, *Betimes*, now in your *Childhood*, Oh! Come to a *Glorious CHRIST* put your selves into His Hands. Beg of Him, *I beseech, them O Lord, to deliver my Soul*, Why, why, should your *Childhood* be nothing but *Vanity!* Nothing but a *Long Step in the Arms of Death and Darkness*.

Remember; *Children*; There have been many *Children* in the World, who have in their *Early Childhood*, by the *Knowledge of the Holy Scriptures*, been *Wise unto Salvation*. You have in your Hands, the *Narratives* of many such, that have been in our Days. And such there were in the Days of Old. *Origen* was one▪ Little *Origen*, when he was hurt a Child, would Rejoice the Heart of his Father, by his Readiness to Learn the *Holy Scriptures*, which he set him to Learn. And while he was yet a *Child*, he had so much of GOD in him, that as he lay asleep, his Venerable Father would lay his hand on the Breast of the Child▪ and say with unspeakable Joy; *Here's a Little Temple of God!* And [Page 17](#) there was a late Child at *Antioch*; One little more than seven years old; The Lad was Examined about what was in the *Holy Scriptures*, by bloody Persecutors, who stood ready to Murder him; He notably told them, *There can be but One God, and our Christ is the True God*; They ask'd him where he Learn't this; He reply'd, *I Learn't it of my Mother, It was with my Mothers Milk that I suck't it in*. On this, they horribly scourg'd the Lad, and then butchered him with hideous Torments: He smiled

under his Torments, and he dyed a Martyr of the Lord. Oh! That our *Children* were so Disposed!

The *Infant-Children* of the Faithful, are the *Children of God*. God calls them; Ezek. 16.21. *My Children*. God forbid, That our *Children* as soon as they come to Act *Reasonably*, should be so *Unreasonable*, as to make themselves, the *Children of Satan*. Children, If you *Hate* that which is Good, if you *Disobey* your Parents, if you *Speak Wicked words*, and call *Wicked Names*, and *Lye*, and *Curse*, if you *Steal*, and if you play on the *Lords-Day*; Whose *Children* are you? Verily, your *Spot* is, that you are not the *Children of God*; you make *Satan* your *Father*; You do like the *Children of Satan*. How *odious* a Spectacle are you! But Serious, Gracious, Dutiful Children, always breathing after the *Knowledge of the Holy Scriptures*, How *Lovely* a Spectacle!

It was the Speech of one that was *Wise Betimes*; Psal. 119.147. *I prevented the Dawning of the morning, and I cried; I hoped in thy Word*. While you are yet *Children*, you must have *Piety Rectifying, Sanctifying, Purifying* of your *Childhood*. While *Reason* is but upon the *Dawning* with you, there is *Reason* that you should mind *Religion*. There was once an incomparable *Child*, of whom we read, 1 Sam. 3.1. *The Child Samuel ministred unto the Lord*. A *Child*, which was Visited & Possessed by the *Spirit* of God; A *Child*, which quickly answered the Calls of the Holy One; A *Child*, that would leave his Sleep, to hold Com|mun|ion with the Lord. O most amiable *Child*!

Children, 'Tis your *Dawning* Time. It may be your *Dying* Time. A *Child* once grew very *Solid*, and was more for his *Book* than for his *Play*, and Pray'd unto God more [Page 18](#) than once every day. Being asked the cause, the *Child* said, *Why, I was in the Burying-place a while ago, and there I saw a Grave shorter than my self!* *Children*, Go unto the *Burying-place*; There you will see many a *Grave* shorter than your selves. 'Tis now upon *Computation* found, *That more than half the Children of men Dy before they come to be Seventeen Years of Age*. And what needs any more be said, for your *Awakening*, to Learn the *Holy Scriptures*!

We read of such a thing as that; Isa. 65.20. *The Child shall dy an hundred years old*. You may *Dy* in your *Childhood*: But you should be ambitious, that if it should be so, you may *dy an hundred years old*; have as much *Knowledge* and *Vertue*, as many men of an *hundred years old*. It was a brave stroke in an *Epitaph*, on a *Child*; *Praeterquam aetatem nil puerile fuit*. Some of you can *Construe* it. I will do it for them that can't.

Except his Age, the *Lovely Lad*
Nothing that look'd like *Childhood* had.

The *Small* as well as the *Great*, are to *Stand before the Judgment-Seat of God*. Oh, That while you are yet *Small*, you would be Greatly Affected with the *Day of Judgment*. If you go on to do amiss, think, *I know that for this, God will bring me into Judgment*. The *Holy Scriptures* give you the *Knowledge* of such a thing.

Children. You may by your *Piety*, approve your selves the *Regenerate Children of God*, while you are yet *Children*. Cry unto God, *My Father!* Ah, *Children*; Be afraid of going *Prayerless* to Bed, lest the *Devil* be your -fellow. Be afraid of *Playing* on the *Lords-Day*, lest the *Devil* be your *Play-follow*. Be afraid of *Telling Lies*, or speaking *Wickedly*, lest that *Evil Tongue* be one *Day* tormented in the *Flames*, where, *A drop of water to cool the Tongue*, will be roared for.

We read *Matth. 18.10. The Little Ones have their Angels*. Dear *Children*; Behave your selves, as having the *Angels* of God looking upon you, the *Angels* of God look|ing after you!

Oh! That our *Glorious LORD*, would set home such *Thoughts* as these, upon the *Hearts* of our *Children*; And *Give perfect Hearts* unto them.

[Page 19](#)If they don't mind these things, in this more publick *Dispensation* of them, will you that are their *Teachers*, more privately inculcate such *Things* upon them? I had the *Happiness* of an *Education* under a *School-master* who was *Exemplary* for doing so! Before we part, I am to tell you more concerning him.

¶ You shall give me leave to conclude with a very *Reasonable COROLLARY*.

Worthy of Honour are the *TEACHERS* that *Convey Wisdom* unto our *Children*; *Worthy of Double Honour* the *Happy Instruments* that *Convey Saving Wisdom* to them! There are some whose peculiar *Profession* it is, to assist the *Education of our Children*; and it is therefore their *Endea|vour* to give them a *Religious Education*. Their *Employment* is to bestow *Useful and Various Learning* on our *Children*; but they make their *Employment*, a precious *Advantage* to *Learn* them the *Holy Scriptures*, and make them *Wise* for *Eternity*.

These our *SCHOOL-MASTERS*, deserve a great *Encou|agement*. We are not *Wise for our Children*, if we do not greatly *Encourage* them.

The *PARTICULAR PERSONS*, who have their *Chil|dren*, in the *Tutelage* of *Skilful and Careful School-Masters*, ought to make them suitable *Recompences*. Their *Stipends* are generally far short of their *Deserts*. They deserve *Ad|ditional Compensations*. Their *pains* are not small. What they *Do* is very *Great*. And surely our *Children* are very dear to us, I need not quote *E•ripides* to tell you,

That they are as the very *Life and Soul*, unto all Mankind. I can't but observe it with a just Indignation; To *Feed* our Children, To *Cloath* our Children, To do any thing for the *Bodies* of our Children; or perhaps to Teach them some *Trifle* at a *Dancing School*, scarcely worth their Learning, we count no Expence too much; At the same time to have the *Minds* of our Children Enriched with the most valuable *Knowledge*, here, *To what purpose?* is the cry: a *little Expence*, how heavily it goes off! *My Brethren, These things ought not so to be. Well-taught Children* are certainly very much to be accounted of. [Page 20](#) When the Mother of the *Graechi* was ask'd for the sight of her *Ornaments*, how instructively did she present her *Two Sons* brought up in Learning and Vertue, as the brightest of all her *Ornaments!* If we were duly sensible, how vast a comfort it is, how vast a Concern, to have *Well-taught Children*, we should study all the ways imaginable, to express our *Thankfulness* unto the *Teachers* of them. And it will not be complain'd, That a *Mecanai* is to be no where found, but in *Horace's Poetry*. The Christian Emperour *Gratian*, One of the Best men, that ever Sway'd the *Roman Scepter*, conferr'd Riches and Honours on his Master *Ausonius*, and he sent him that agreeable Compliment with them; *Sir, I have paid what I Ow'd, and I still Owe, what I have paid.* Language agreeable to the Spirit of *Christianity!* Yea, a *Zeno*, that was a Stranger to it, yet has this recorded in his Commendation, That *he would give his Master, as much again, as the wages he ask'd of him.* I hope, he won't be the only One, that shall have such a thing spoken of him!

And the more *Liberal Provision* the PUBLICK does make for Industrious, Well-accomplished, Well-disposed *School-masters*, the more is the *Publick Wisdom* Testified & Propagated! *Ammianus Marcellinus*, the Historian, tho' a great Admirer of *Julian* & of Paganism, yet condemns his prohibition of *School-masters* unto the *Christians: Illud autem inclemens obruendum perenni silentio, quod arcebat docere, Magistros Rhetoricos et Grammaticos, Ritus Christiani Cultores.* But, *Syr*, If you do not *Encourage* your *School-masters*, you do a part of *Julianism*, and as bad as *Prohibit* them. Certainly; If some[thing of *Julianism* did not prevail too much among us▪ (which among a People of our Profession is highly scandalous,) we might ere now have seen, besides the petty *Schools* of every Town, a *Grammar-School* at the *Head Town* of every County, and an Able *School-master* with an ample *Salary*, the *Shepherd* in it; a Thing so often, so often un|successfully petition'd for! We hear Good Words now and then spoken for the Tribe of *Levi*. I desire, to speak one for the Tribe of SIMEON. The *Simeonites* were the *School-masters* that were *Scattered in Israel*. I assure my Self, That *Ours*, do watch against the *Anger which is fierce*, and the *Wrath which is cruel*; and that they use not *Instruments* [Page 21](#) of *Cruelty in their Habitations*; but prudently study the *Tempers* of the Children, they have to deal withal. Tho' *Moses* left them out of his *Blessing*; [the Tribe not having then done any thing

since *Jacobs* dying Oracles, to signalize them.] Yet our Glorious JESUS, has a *Blessing* for them. They Serve Him wonderfully. His People will also Bless them, and Bless God for them. And so will I this Day do for MY MASTER, in this Congregation of the Lord.

SCHOOL-MASTERS that have *Used the Office well, purchased to themselves, a Good Esteem to Out-live their Death, as well as Merit for themselves a good Support while they Live.* 'Tis a Justice to them, that they should be *had in Everlasting Remembrance; And a Place and a Name among those Just men,* does particularly belong to that *Ancient and Honourable Man; a Master in our Israel;* who was with us, the last Time of my Standing here; but is lately Translated unto the *Colledge of Blessed Spirits, in the Mansions,* where the FIRST RESURRECTION is Waited and Longed for. Allow me the Expression; For I Learn't it of my Hebrew Masters, among whom 'tis a phrase for the Death of Learned and Worthy men, *Requisit •unt in A•na•miam C•lestem.*

Perrius the Master to the Nephews of *Augustus,* had a *Statue* Erected for him; And *Antoninus* obtained from the Senate, a *Statue* for his Master *Fronto.* I am sorry that Mine has none. And *Ca•o* counted it more glorious than any *Statue,* to have it asked, *Why has he None?* But in the grateful Memories of his *Scholars,* there have been and will be Hundreds Erected for him.

Under him we Learnt on *Oration,* made by *Tully,* in praise of his own *Master;* namely that, *Pro Archad Poeta.* A *Pagan* shall not out-do us, in our *Gratitude* unto our Master. There was a famous *Christian* in the Primitive Times, who wrote a whole Book, in praise of his Master *Hierotheus;* Entitling it, *〈 in non-Latin alphabet 〉 Concerning the Blessed •ierotheus.* And if I now say a few things, *Concerning the Blessed CHEEVER,* no man who thinks well of *Gratitude,* or likes well to see the *Fifth Commandment* observed, will confuse it.

[Page 22](#) In the *Imperial Law,* we read, that Good *Grammarians,* having taught with diligence *Twenty Years,* were to have Special Honour conferr'd upon them. I Challenge for MY MASTER, more than a *Treble portion* of that *Special Honour.* But, Oh, Let it all pass thro' him up to the Glorious LORD, who made him to be what he was!

His Eminent Abilities for the Work, which rendred him so long Useful in his Generation, were universally acknowledged. The next Edition of, *Tranquillus de Claris Grammatitis,* may well enough bring him into the Catalogue, and acknowledge him a *Master.* He was not a *Meer Grammatian;* yet he was a *Pure One.* And let no Envy *Misconstrue* it, if I say, It was noted, that when *Scholars*

came to be Admitted into their *Colledge*, they who came from the *Cheeverian Education*, were generally the most unexceptio|nable. What *Exception* shall be made, Let it fall upon *him*, that is now speaking of it.

He flourished so long in this Great Work, of bringing our *Sons* to be *Men*, that it gave him an opportunity to send forth many *Bezaleels* and *Aholiab*s for the Service of the *Tabernacle*; and Men fitted for all Good Employments. He that was *my Master*, Seven and Thirty Years ago, was a *Master* to many of my *Betters*, no less than Seventy Years ago; so long ago, that I must even mention *my Fathers Tu|tor* for one of them.

And as it is written for the Lasting Renown of the *Corderius*, whose *Colloquies* he taught us; That the Great CALVIN had been a Scholar to him; So this our AME|RICAN *Corderius* had many Scholars that were a *Crown* unto him; yea, many that will be his *Crown* in the Pre|sence of our Lord Jesus Christ at his Coming; yea, many that were got into the *Heavenly World* before him. And the mention of the *Heavenly World*, leads me to that which I would principally take notice of▪ His PIETY, I say, His PIETY; and his care to infuse *Documents of Piety* in|to the Scholars under his Charge, that he might carry them with him to the *Heavenly World*, When *Aristotle* set up a Monument for his Master *Plato*; he inscribed upon it, this Testimony, HE WAS ONE WHOM ALL GOOD MEN OUGHT TO IMITATE, AS WELL AS TO CELE|BRATE. [Page 23](#) MY MASTER went thro' his Hard Work with so much *Delight* in it, as a Work for GOD and CHRIST, and His People: He so constantly *Pray'd* with us every *Day*, and *Catechis'd* us every *Week*, and let fall such Holy *Counsels* upon us; He took so many Occasions, to make *Speeches* unto us, that should make us Afraid of Sin, and of incurring the fearful Judgments of God by Sin; That I do propose him for *Imitation*.

Verily, If all *School-masters* would *Watch for Souls*, and wisely spread the *Nets of Salvation* for the Souls of their Children, in the midst of all their Teaching; Or, if the wondrous *Rules of Education*, lately published and practised, in that *Wonder of the World*, the School of *Glauch*a near *Hall* in the Lower *Saxony*, were always attended; Who can tell, what Blessed Effects might be seen, In very many *Chil|dren made wise unto Salvation*? *Albertus*, who from his *Great Learning* had the Syrname of *Magnus*, desired of God some years before he died, That he might *forget all his other Learning*, and be wholly *Swallow'd up in Religion*. I would not propose unto you, *My Masters*, That you should *Forget all other Learning*. By all means furnish the Children with as much *Learning* as ever you can. But be not so *Swallowed up* with *other Learning*, as to *Forget Religion*, & the *Know|ledge of the Holy Scriptures*. Look upon other things to be (as a Speech in Parliament once

elegantly called them,) only the *Et Caetera's*, to *Religion*. Why should not a *School-master* be to his Children, A *School-master* to bring them unto Christ? This was the Study of our CHEEVER. The famous Dr. *Reynolds*, in a Funeral Sermon on an Excellent *School-master*, in the City of *London*, has a passage worthy to be written in Letters of Gold. Says he,

If *Grammar-Schools* have *Holy* and *Learned* men set over them, not only the *Brains*, but the *Souls* of the Children might be there Enriched, and the Work of *Learning* and of *Conversion* too, be Betimes wrought in them!

I shall not presume to Dictate, upon this matter, or to Enquire, Why *Castalio's Dialogues*, be not Look'd upon as one of the best *School-Books*, for the *Latin Tongue*, in all the World? Or, Why for the *Greek*, there is no more Account made of *Posselius*? Or, indeed why (to express my [Page 24](#) self in the Terms of a Modern Writer)

there should not be *North-west Passage* found, for the Attaining of the *Latin Tongue*; that instead of a Journey, which may be dispatch'd in a few Day, they may not wander like the Children of *Israel*, Forty years in the Wilderness. And why they should so much converse with the Poets, at that Age, when they read them, with so much Difficulty, and so little Relish.

But I will venture upon it, as neither a Tedious Parenthesis, nor a needless Digression, to single out only Two passages of many this way which in my small Reading I have met withal.

The first is this; I have seen this Experiment among others recorded of one that had a Number of Little Folks under his Charge.

Moreover, He made it his Custome, that in every *Recitation*, he would, from something or other occurring in it, *make an occasion*, to let fall some *Sentence*, which had a Tendency to promote the *Fear of God* in their Hearts; which thing sometimes did indeed put him to more than a little study; but the Good Effect sufficiently Recompenced it.

Another is this. A late Writer ha's these words;

Ma|ny Children are sooner taught what *Jupiter*, *Mars*, & such Pagan Gods were, then what, *Father*, *Son*, and *Spirit* is. *Augustine* of old complain'd of this; of Learning in the Schools, *Joves* Adulteries; and for giving an Account of such things, saith he, *ob hoc bonae spei puer appellabar*. *Luther* also complained, That our Schools were more *Pagan* than *Christian*. I refer the unsatisfied Reader, to *Palsors* Preface to his *Lexicon*. I knew an aged and famous School-master; that after he had kept School

about Fifty years, said, with a very sad countenance, That it was a great Trouble to him, that he had spent so much time in Reading Pagan Authors to his Scholars, and wish'd it were customary to read such a Book as *Duports Verses* upon *Job*, rather than *Homer*, and such Books. 〈...〉 God, put it in the Heart of a Wise Parliament, to *Purge our Schools*; that instead of Learning vain Fictions, and •ill|thy Stories, they may be acquainted with the Word of God, and with Books containing Grave Sayings, and [Page 25](#) things that may make them truly Wise and Useful in the World.

Ye have heard, what MY MASTER was, In the School. Sir Walter Ra•leign commends it as a piece of wisdom, to use great *moderation* when we are treating men with *Com|mendation*. I will not forget the Rule, in carrying on my Commendation of *my Master*. But I will say very *much in a Little*. Out of the *School*, he was One, *Antiqua* 〈...〉 ; A Christian of the *Old Fashion*: An OLD NEW-ENGLISH CHRISTIAN: And I may tell you. That was as Venerable a Sight, as the World; since the *Dayes of Primitive Christianity*, has ever look'd upon.

He was well Studied in the *Body of Divinity*: An Able Defender of the *Faith and Order of the Gospel*; Notably Conversant and Acquainted with the *Scriptural Prophecies*; And, by Consequence, *A Sober Chiliast*.

He Lived as a *Master*, the Term, which has been for a|bove three thousand years, assign'd for the Life of a *Man*; he continued unto the *Ninety Fourth* year of his Age, an unusual Instance of *Liveliness*. His *Intellectual Force*, as little abated as his *Natural*. He Exemplified the Fulfill|ment of that word, *As thy Days, so shall thy Strength be*; in the Gloss which the *Jerusalem Targum* has put upon it; *As thou wast in the Dayes of thy Youth, such thou shalt be in thy Old Age*. The Reward of his *Fruitfulness!* For, *Fructus Liberat Arborem!* The product of his *Temperance*; Rather than what my Lord *Verulam* assigns, as a Reason for *Viva|cious Scholars*.

DEATH must now do its part. *He Dy'd, Longing for Death*. Our old SIMEON waited for it, that he might get nearer to the *Consolation of Israel*. *He Dyed* Leaning like Old *Jacob*, upon a *Staff*; the *Sacrifice* and the *Righteousness* of a Glorious CHRIST, he let us know, was the *Golden Staff*, which he Lean'd upon. *He Dyed* mourning for the Quick *Apostasie*, which he saw breaking in upon us; very easie about his own Eternal Happiness, but full of Distress for a poor People here under the Displeasure of Heaven, for *Former Iniquities*, he thought, as well as *Later*, Ones. To say no more: [Page 26](#) He Dyed, A CANDIDATE FOR THE FIRST RESUR|RECTION. And Verily, our Land is Weakened, when those Fly away, at whose Flight me may cry out, *My Father, My Father, the Chariots of New-England, and the Horsemen thereof*.

GRATITUDINIS ERGO.

An ESSAY on the Memory of my Venerable MASTER; *Ezekiel Cheever.*

Augusto perstringere Carmine Laudes.
Quas nulla Eloquij vis Celebrare queat.
YOU that are *Men*, & Thoughts of *Manhood* know,
Be Just now to the *Man* that made you so.
Martyr'd by *Scholars* the stabb'd *Cassian* dies,
And falls to cursed Lads a Sacrifice.

Not so my CHEEVER, Not by *Scholars* slain,
But Prais'd, and Lov'd, and wish'd to *Life* again.
A mighty *Tribe* of Well-instructed Youth
Tell what they owe to him, and Tell with Truth.
All the *Eight parts of Speech* he taught to them
They now Employ to *Trumpet* his Esteem.
They fill *Fames Trumpet*, and they spread a Fame
To last till the *Last Trumpet* drown the same.
[Page 27](#) *Magister* pleas'd them well, because 'twas *he*;
They saw that *Bonus* did with it agree.
While they said, *A•o*, they the Hint improve
Him for to make the Object of their *Love*.
No *Concord* so Inviolate they knew
As to pay Honours to their Master due.
With *Interjections* they break off at last,
But, *Ah*, is all they use, *Wo*, and, *Alas!*
We Learnt *Prosodia*, but with that Design
Our Masters Name should in our *Verses* shine.
Our Weeping *Ovid* but instructed us
To write upon *his* Death, *De Tristibus*.
Tully we read, but still with this Intent,
That in *his* praise we might be Eloquent.
Our Stately *Virgil* made us but Contrive
As our *Anchises* to keep *him* Alive,
When *Phaenix* to *Achilles* was assign'd
A *Master*, then we thought not *Homer* blind:
A *Phaenix*, which Oh! might his *Ashes* shew!
So rare a Thing we thought *our Master* too.
And if we made a *Theme*, 'twas with Regret
We might not on *his* Worth show all our *Wi•*,

Go on, ye Grateful Scholars, to proclame

To late Posterity your *Masters* Name.
Let it as many Languages declare
As on *Loretto*-Table do appear.

Too much to be by any *one* exprest:
I'll tell my share, and *you* shall tell the rest.

Ink is too vile a Liquor; *Liquid Gold*
Should fill the Pen, by which such things are told.
The Book should *Amyanthus*-Paper be
All writ with *Gold*, from all corruption free.

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A Learned Master of the *Languages*
Which to Rich *Stores* of Learning are the *Keyes*;
He taught us first *Good Sense* to understand
And put the *Golden Keyes* into our Hand,
We but for him had been for Learning *Dumb*,
And had a sort of *Turkish Mutes* become.
Were *Grammar* quite Extinct, yet at his Brain
The *Candle* might have well been lit again.
If *Rhet'rick* had been stript of all her *Pride*
She from his *Wardrobe* might have been Supply'd.
Do but Name CHEEVER, and the *Echo* straight
Upon that Name, *Good Latin*, will Repeat.
A *Christian Terence*, Master of the *File*
That arms the Curious to Reform their *Style*.
Now *Rome* and *Athens* from their Ashes rise;
See their *Platonick Year* with vast surprize:
And in our *School* a *Miracle* is wrought;
For the *Dead Languages* to *Life* are brought.

His *Work* he Lov'd: Oh! had we done the same•
Our *Play-days* still to him ungrateful came.
And yet so well our *Work* adjusted Lay,
We came to *Work*, as if we came to *Play*.

Our *Lads* had been, but for his wondrous Cares,
Boyes of my Lady *Mores* unquiet Pray'rs.
Sure were it not for such informing *Schools*,
Our *Lat'ran* too would soon be fill'd with *Owles*.
Tis CORLET's pains, & CHEEVER's, we must own,
That thou, *New-England*, art not *Scythia* grown,
The *Isles* of *Silly* had o're-run this Day

The *Continent* of our *America*.

Grammar he taught, which 'twas his work to do:
But he would *Hagar* have her place to know.

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The *Bible* is the Sacred *Grammar*, where
The *Rules of speaking well*, contained are.

He taught us *Lilly*, and he *Gospel* taught;
And us poor Children to our *Saviour* brought.
Master of Sentences, he gave us more
The we in our *Sententi* had before.
We Learn't Good Things in *Tullies Offices*;
But we from *him* Learn't Better things than these.
With *Cato's* he to us the *Higher* gave
Lessons of JESUS, that our Souls do save.
We Constru'd *Ovid's Metamorphosis*,
But on our selves charg'd, not a *Change* to miss.
Young *Austin* wept, when he saw *Dido* dead,
Tho' not a Tear for a *Lost Soul* he had:
Our Master would not let us be so vain,
But us from *Virgil* did to *David* train,
Textors Epistles would not *Cloathe* our Souls;
Pauls too we heard; we went to *School at Pauls*.

Syrs, Do you not Remember well the Times,
When us he warn'd against our *Youthful Crimes*:
What *Honey dropt* from our old *Nestors* mouth
When with his Counsels he Reform'd our Youth:
How much he did to make us *Wise* and *Good*;
And with what *Prayers*, his work he did conclude.
Concern'd, that when from him we *Learning* had,
It might not *Armed Wickedness* be made!
The *Sun* shall first the *Zodiac* forsake,
And *Stones* unto the *Stars* their Flight shall make▪
First shall the *Summer* bring large dri•ts of *Snow*,
And beauteous *Cherries* in *December* grow;
E're of those Charges we Forget•ul are
Which we, *O man of God*, from thee did hear.

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Such *Tutors* to the *Little Ones* would be

Such that *in Flesh* we should *their Angels* see,
Ezekiel should not be the Name of such;
We'd *Agathangelus* not think too much,

Who Serv'd the *School*, the *Church* did not forget;
But Thought, and Pray'd, and often wept for it.
Mighty in Prayer: How did he wield thee, Pray'r!
Thou Reverst Thunder CHRIST's-Sides-piercing Spear?
Soaring we saw the *Bird of Paradise*;
So Wing'd by Thee, for Flights beyond the Skies.
How oft we saw him tread the *Milky Way*,
Which to the Glorious *Throne of Mercy* lay!

Come from the *Mount*, he shone with ancient Grace.
Awful the *Splendor* of his Aged Face
Cloath'd in the *Good Old Way*, his Garb did wage
A War with the Vain Fashions of the Age.
Fearful of nothing more than hateful *Sin*;
'Twas that from which he laboured all to win,
Zealous; And in *Truths Cause* ne'r known to trim;
No *Neuter Gender* there allow'd by him.
Stars but a *Thousand* did the Ancients know;
On later Globes they *Nineteen hundred* grow:
Now such a CHEEVER added to the Sphere;
Makes an Addition to the *Lustre* there.

Mean time *America* a Wonder saw;
A *Youth in Age*, forbid by *Natures Law*.

You that in t'other Hemisphere do dwell,
Do of *Old Age* your dismal Stories tell.
You tell of *Snowy Heads* and *Rheumy Eyes*
And things that make a man himself despise.
You say, a *frozen Liquor* chills the Veins,
And scarce the *Shadow* of a *Man* remains.
[Page 31](#) *Winter of Life*, that *Sapless Age* you call,
And of all *Maladies* the *Hospital*:
The *Second Nonage* of the Soul; the *Brain*
Cover'd with Cloud; the *Body* all in pain.
To weak-*Old Age*, you say, there must belong
A Trembling Palsey both of *Limb* and *Tongue*;
Dayes all De•repite; and a Bending *Back*,
Propt by a *Staff*, in *Hands* that ever shake.

Nay, Syrs, our CHEEVER shall confute you all,
On whom there did none of these Mischefs fall.
He *Liv'd*, and to vast Age no Illness knew;
Till *Time, Scythe* waiting for him Rusty grew.
He *Liv'd* and *Wrought*; His Labours were Immense▪
But ne'r *Declin'd* to *Praeter-perfect Tense*.
A Blooming Youth in him at *Ninety Four*▪
We saw; But, Oh! when such a sight before!
At *Wondrous Age* he did his *Youth* resume,
As when the *Eagle* mew's his *Aged* plume.
With *Faculties* of *Reason* still so ••ight,
And at *Good Services* so *Exquisited*;
Sure our sound *Chiliast*, we wondring thought,
To the *First Resurrection* is not brought!
No, He for That was waiting at the Gate
In the *Pure Things* that fit a *Candidate*.
He in *Good Actions* did his *Life* Employ,
And to make others *Good*, he made his *Joy*.
Thus well-appris'd now of the *Life to Come*,
To *Live here* was to him a *Martyrdom*:
Our brave *Macrobius* Long'd to see the *Day*
Which others dread, of being *Call'd away*.
So, *Ripe* with *Age*, he does invite the *Hook*,
Which watchful does for its large *Harvest* look▪
[Page 32](#) *Death* gently out the *Stalk*, and kindly laid
Him, where our God His *Granary* has made.

Who at *New-Haven* first began to *Teach*,
Dying *Unshipwreck'd*, does *White-Haven* reach.
At that *Fair Haven* they all *Storms* forget;
He there his *DAVENPORT* with *Love* does meet.

The *Luminous Robe*, the *L•ss* whereof with *Shame*
Our *Parents* wept, when *Naked* they became;
Those *Lovely Spirits* wear it, and therein
Serve God with *Priestly Glory*, free from *Sin*.

But in his *Paradisian Rest* above,
To *Us* does the *Blest Shade* retain his *Love*.
With *Rip'ned Thoughts* Above concern'd for *Us*,
We can't but hear him dart his *Wishes*, thus.

'TUTORS, Be *Strict*; But yet be *Gentle* too:

'Don't by fierce *Cruelties* fair *Hopes* undo.
'Dream not that they who are to Learning slow,
'Will mend by Arguments in *F••io*.
'Who keeps the *Golden Fleece*, Oh, let him not
'A *Dragon* be, tho' he *Three Tongues* have got.
'Why can you not to Learning find the way,
'But thro' the Province of *Severia*?
'Twas *Moderatus*, who taught *Origen*;
'A *Youth* which prov'd one of the Best of men.
'The Lads with *Honour* first, and *Reason* Rule;
'*Blowes* are but for the *Refractory Fool*.
'But, Oh! First Teach them their Great God to fear;
'That you like me, with Joy may meet them here.
H' has said!—

Adieu, a little while, Dear Saint, Adieu;
Your *Scholar* won't be Long, Sir, after you.
In the mean time, with Gratitude I must
Engrave an EPITAPH upon your Dust.
[Page 33](#) 'Tis true, *Excessive Merits* rarely safe▪
Such an *Excess* forfeits an *Epitaph*.
But if Base men the Rules of Justice break,
The *Stones* (at least upon the *Tombs*) will speak.
Et Tumulum facite, et Tumulo superaddite carmen.
(Virg. in Daphn.)

EPITAPHIUM.

EZEKIEL CHEEVERUS:
Ludimagister;
Primo Neo-portenfis;
Deinde, Ipsuicensis;
Postea, Carolotenensis
Postremo, Bostonensis
cujus
Doctrinam ac Virtutem
Nostri, si Sis Nov-Anglus,
Colis, si non Barbarus;
GRAMMATICUS,
a Quo, non pure tantum, sed et pie,
Loqui;
RHETORICUS.

a Quo non tantum, O••ate dice•
coram Hominibus,
Sed et Orationes coram Deo fundere
Efficaci••imas;

POETA,

a Quo non tantum <...>

Sed et

Caelestes Hymnos, Odas{que} Angelicas,
canere,

[Page 34](#)Didicerunt,

Qui discere voluerunt;

LUCERNA,

ad Quam accensa sunt,

Quis queat numerare,

Quot Ecclesiarum Lumina?

ET

Qui secum Corpus Theologiae abstulit,

Peritissimus THEOLOGUS,

Corpus hic suum sibi ••nus Cha•um,

deposuit.

Vixit Annos, XCIV.

Docuit, Annos. LXX.

Obijt, A.D. M.DCC.VIII.

Et quod Mori potuit,

HEIC

Expectat Exoptat{que}

Primam Sanctorum Resurrectionem

ad

Immortalitatem.

Evuvijis debetur Honos. <...>

FINIS.