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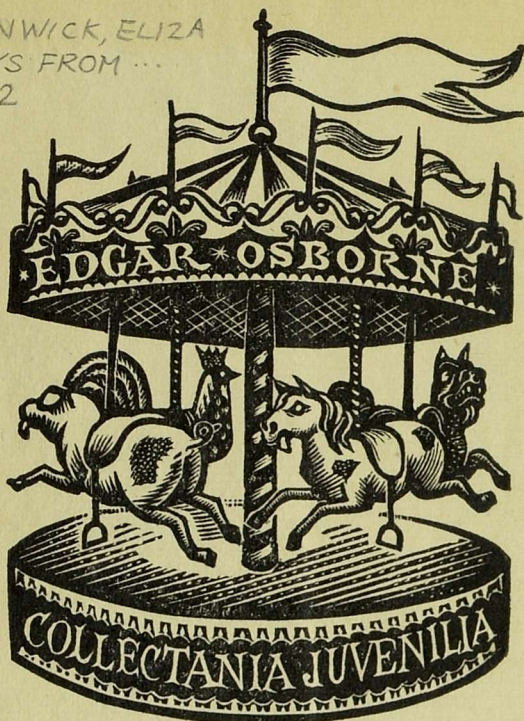


RAY S
FROM
THE RAINBOW.

By Mrs. FENWICK.

*Price 1s. Plain, 2s. Coloured; or divided
into two 1s. 6d. each.*

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FENWICK, ELIZA
RAYS FROM ...
1812



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RAY'S

FROM

THE RAINBOW.

Being an Easy Method for perfecting Children in
the FIRST PRINCIPLES of GRAMMAR,
without the smallest trouble to the Instructor.

BY MRS. FENWICK.

Ce n' est que le premier pas qui coute.

FRENCH PROVERB.

It is only the first step that is difficult.

SECOND EDITION.

LONDON:

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At the JUVENILE LIBRARY, No. 41, Skinner-Street.

1812.

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PREFACE.

THE use of this book is to teach a child by the simplest and most infallible means to know the parts of speech.

In the following pages each part of speech is distinguished by a different colour. Every SUBSTANTIVE is marked with the colour *blue*, every VERB with the colour *red*, and so forward: so that the only qualification required to know the parts of speech is——that the child should not be blind.

As soon as the child has read the words of one of the Lessons in connection, so as to have apprehended their sense, he will then proceed to name the SUBSTANTIVES it contains: thus, “*Son* is a SUBSTANTIVE, *instruction* is a SUBSTANTIVE, *father* is a SUBSTANTIVE, &c.” This he does merely by pronouncing the word SUBSTANTIVE, wherever he sees the colour BLUE.

He will next call over the verbs in his Lesson: thus, “*Hear* is a VERB, *for sake* is a VERB, *take* is a VERB, and so on, wherever he sees the colour RED.

The like he will do by all the other parts of speech.

It will be found peculiarly advantageous that he should thus put all the *substantives* together, and then all the *verbs* together, and so on. If he were set in the first instance to name the part of speech of each word just as it occurs, his tender capacity might be apt to be confused with the variety of colours; just as if, supposing me to lead him to a garden plat where all the varieties of flowers are growing in gay confusion, he would be hardly able at first to say, "This is a tulip," and "This a rose."

When the child has gone through a certain number of Lessons, picking out the *substantives*, the *verbs*, &c. that is, in other words, picking out the *blues* and the *reds*, he may then be required to name the parts of speech just as they come. So, if I first make the child perfectly familiar with the figure of a tulip, a rose, a ranunculus, and a carnation, by presenting each of them separately, he will then no longer be puzzled, but will be enabled to name them in any order or arrangement in which he may happen to meet with them.

The next purpose of this book is, to be used in school by a whole class or circle of pupils at once, as they stand round the master or governess. Each child, while the master or governess has a book lying open, from which to repeat the words to the pupils, will now name his part of speech from memory, till the class is gone through, which then begins again

with the head-child, and so on as long as the Lesson continues.

The Rays from the Rainbow are also sold plain as well as coloured. Each child when he has been exercised a good while on the coloured book, may be tried on the plain; and his memory will presently teach him to say, looking on this book, just as he before said looking on the other, “*Son* is a SUBSTANTIVE, *instruction* is a SUBSTANTIVE, *father* is a SUBSTANTIVE, *hear* is a VERB, *forsake* is a VERB, *take* is a VERB, and so on.

This book contains fifty-eight pages of examples. When the child has gone through fifty-eight pages of *substantives*, *verbs*, *pronouns*, *adjectives*, &c. first having his discrimination assisted by colours, and then going through the same task without that assistance, he will by that time be found sufficiently grounded to be able to perform a good deal of the same sort of task upon any book that is put before him.

This he will be enabled to do in two ways.

First, the pages of this book actually contain 815 *substantives*, 657 *verbs*, 191 *adjectives*, 263 *adverbs*, and so on of the other parts of speech; and the child who has gone them over two or three times may be expected to recollect many of them, when the question of “what part of speech” is proposed to him, respecting the same words in any other book. The whole number of words in the English language has been computed to be 35,000, and the whole

number of verbs 4,300; so that it is obvious, that the child who has gone through this book, has become acquainted with no inconsiderable portion of the language; in addition to which, we may remember that the words which most frequently occur in a book of simple and unaffected language like this, are those which will be found oftenest in every other book of moral or elegant composition, and are for that reason of most importance to be known.

Secondly, words that belong to the same part of speech resemble each other, as truly as the leaves of one oak, ash, elm, poplar, willow, &c. resemble the leaves of another oak, ash, elm, poplar or willow; and the child who has learned to call eight hundred substantives substantives, will insensibly be led to perceive the common nature and qualities by which they come to fall under one common denomination. Thus, when the child has learned that *father* and *mother* are substantives, it will not be difficult for him to perceive next that *brother* and *sister* are substantives, and then that *uncle*, *aunt*, *nephew*, *niece* and *cousin*, are so too. When he has learned that *horse* and *dog* are substantives, he has advanced a material step towards knowing that *cat*, *mouse*, *frog*, *nightingale*, *blackbird*, and *thrush*, are substantives also. When he knows that *house* and *room* are substantives, it will not be long before he will be able to perceive that *parlour*, *kitchen*, *closet*, *street*, *town*, *village*, *city*, *poker*, *tongs*, *table*, *pen* and *ink*, are also sub-

stantives. The definitions of the parts of speech in all the Grammars that exist are obscure and incomplete; but the most imperfect rule (as, "a SUBSTANTIVE is the name of a thing," "a SUBSTANTIVE is a word that can stand alone"), when to the knowledge of the rule we have joined our practice or exercise, will be of special assistance. The PRONOUNS are so few in number that they may be learned by heart in an hour. A VERB is distinguished by this, that the shortest SENTENCE that can be uttered, must consist of a *noun* (or *pronoun*) and a *verb*: thus, *Charles LAUGHS, Mary WORKS, Jesus WEPT.* The majority of English ADVERBS end in *LY*; as, *lastly, merrily, slowly, triumphantly.* These instances may serve to show that when a child has learned five hundred SUBSTANTIVES, or VERBS, or ADVERBS, he will not only stand a considerable chance of knowing the same words again when he sees them, but will also be enabled to know others of a like kind, by the features in which they resemble those with which he is already acquainted. When this course of instruction has once fairly been entered upon, both teacher and learner will be surprized to find how easily and pleasantly it goes on.

Lastly it may be considered that by means of this little book every pupil gains admission to the great manufactory in which the faculties of man construct words that answer all the purposes of man; and will not fail to preserve as

long as he lives, some ideas of the structure and analysis of that great endowment of the human species, the gift of speech.

N. B. This book, beside its obvious utility in schools, may be made the source of a very agreeable amusement in play-hours and holidays. Every child is fond of the use of paints; and will therefore, with the least degree of skill in the introduction of the amusement, very gladly employ his industry in colouring a copy for himself. He may first colour a plain copy from a coloured copy before him. It will be another step clearly gained in the ladder of improvement, when he is able to colour a copy from his own memory and observation only, without a model.

SIMPLE RULES FOR DISTINGUISHING THE
PARTS OF SPEECH, ADAPTED TO THE
EARLIEST AGE.

A SENTENCE is a collection of words, containing some fact or some assertion. We generally call so much of a book a SENTENCE, as occurs before you come to a period, or full stop. The shortest English SENTENCE must contain two words; as *William reads, Mary sings, He acts.*

The English language has two ARTICLES, A and THE.

A SUBSTANTIVE is the name of a thing ———— or, is a word that can stand by itself; as FATHER, MOTHER, TOWN, VILLAGE, STREET.

An ADJECTIVE is a word joined to a substantive, to tell some quality that belongs to it; as *A GOOD father, An AGED mother, A LARGE town, A PLEASANT village, A SHORT street.*

A PRONOUN is a word that stands in the place of a substantive, as (when I have

been talking of William) instead of *William speaks*, I may say *HE speaks*. The chief English pronouns are I, ME, THOU or YOU, HE, SHE, IT, WE, THEY, THEM, MY, YOUR, HIS, HER, OUR, THEIR, WHO, WHICH and WHAT.

No sentence can be without a VERB; and the shortest sentence must contain a substantive (or pronoun) and a verb; as, *William READS*, *Mary SINGS*, *He SUFFERS*. The VERB follows the substantive or pronoun, and specifies its action or condition.

A PARTICIPLE is a verb so altered as to stand in the place of an adjective; as *A READING boy*, *A SINGING girl*, *An ACTED comedy*.

An ADVERB is a word joined to a verb, or adjective, to tell some quality that belongs to it; as *She speaks SOFTLY*, *He sings DELIGHTFULLY*, *A WELL acted comedy*, *A VERY hard shower*.

A PREPOSITION is a word, generally of

one syllable, put before a substantive, to join it to the rest of the sentence; as *He rode TO York, They went IN a ship.* The chief English prepositions are OF, TO, FOR, FROM, BY, WITH, IN, INTO and AT.

A CONJUNCTION is a word, generally of one syllable, used to join words together that hold the same rank in a sentence, or to join clusters of words, each of which might have been a sentence; as *William AND George are fair; The chairs AND tables are handsome; He reads AND writes AND cyphers; She speaks wisely AND well; He is merry, BUT she is in tears.* The chief English conjunctions are AND, BUT, OR, NOR, YET, AS, FOR, BECAUSE, THOUGH, LEST, AS, and SINCE.

An INTERJECTION is a word generally of one syllable, that is not strictly part of a sentence, but expresses some sudden feeling or passion. The chief English interjections are OH! AH! LO! HUSH! and FIE!

TABLE OF THE COLOURS WHICH REPRESENT THE DIFFERENT PARTS OF SPEECH.

ARTICLE	Purple.
NOUN	Blue.
ADJECTIVE	Orange.
PRONOUN	Sky-blue.
VERB	Red.
PARTICIPLE	Pink.
ADVERB	Yellow.
PREPOSITION	Green.
CONJUNCTION	Pea-green.
INTERJECTION	Straw-colour.

N. B. *Blue* and *red* are assigned to the NOUN and the VERB, as being the two chief or cardinal colours. The NOUN is *blue*, and the PRONOUN *sky-blue*; the ADJECTIVE *orange*, and the ADVERB *yellow*; to mark the affinity of the first to the second, and of the third to the fourth.

RULES

FOR THE

CONDUCT OF LIFE.

EXTRACTED FROM THE SCRIPTURES.

OF INSTRUCTION.

My son, hear the instruction
of thy father, and forsake not the
law of thy mother.

Take fast hold of instruction;
let her not go; keep her, for she
is thy life.

When wisdom entereth into

thine heart, and knowledge is
 pleasant unto thy soul, discre-
 tion shall preserve thee, under-
 standing shall keep thee.

OF ILL COMPANY.

ENTER not into the path of
 the wicked, and go not into the
 way of evil men: avoid it, pass
 not by it; turn from it, and pass
 away. For they eat the bread
 of wickedness; and drink the
 wine of violence. But the path

of the just is as a shining light,
 that shineth more and more
 unto the perfect day.

Can a man take fire in his
 bosom, and his clothes not be
 consumed? Can one go upon
 hot coals, and his feet not be
 burned?

OF SLOTHFULNESS.

How long wilt thou sleep, O
 sluggard? When wilt thou arise
 out of thy sleep? Yet a little
 sleep, a little slumber, a little

folding of the hands to sleep:

So shall thy poverty come as
one that travaileth, and thy
want as an armed man.

Go to the ant, thou sluggard;
consider her ways, and be wise:
which having no guide, over-
seer, or ruler, provideth her meat
in the summer, and gathereth
her food in the harvest.

The slothful man saith, There
is a lion in the way; a lion is in
the streets.

As the door turneth upon its

hinges, so doth the slothful upon
 his bed.

By much slothfulness the
 building decayeth, and through
 idleness of the hands the house
 droppeth through.

OF WATCHFULNESS.

KEEP thy heart with all dili-
 gence, for out of it are the issues
 of life. Put away from thee a
 froward mouth, and perverse
 lips put far from thee. Let

thine eyes look right on, and
 let thine eyelids look straight
 before thee. Turn not to the
 right hand, nor to the left: re-
 move thy foot from evil.

Let not mercy and truth for-
 sake thee: bind them about thy
 neck; write them upon the table
 of thine heart: so shalt thou
 find favour, and good under-
 standing in the sight of God
 and man.

My son, keep my words, and
 lay up my commandments with

thee: keep my commandments
 and live; and my law as the
 apple of thine eye. Bind them
 upon thy fingers, write them upon
 the table of thine heart. Say
 unto wisdom, Thou art my sister;
 and call understanding thy kins-
 woman.

OF LYING.

THE lip of truth shall be esta-
 blished for ever: but a lying
 tongue is but for a moment.

Lying lips are an abomination

to the Lord: but they that deal
 truly are his delight.

A false witness shall not be
 unpunished, and he that speak-
 eth lies shall not escape.

A thief is better than a man
 that is accustomed to lie.

Use not to make any manner
 of lie; for the custom thereof
 is not good.

OF TALE-BEARING.

A FROWARD man soweth

strife, and a whisperer separ-
 rateth chief friends.

He that covereth a trans-
 gression, seeketh love; but he
 that repeateth a matter separ-
 rateth very friends.

The words of a tale-bearer
 are as wounds.

Be not called a whisperer, and
 lie not in wait with thy tongue.

Surely the serpent will bite
 without enchantment: and a
 babbler is no better.

OF THE TONGUE.

DEATH and life are in the
 power of the tongue; and they
 that love it shall eat the fruit
 thereof.

As a madman who casteth
 fire-brands, and arrows, and
 death, so is the man who de-
 ceiveth his neighbour, and saith,
 Am not I in sport?

The stroke of the whip mak-
 eth marks on the flesh, but the
 stroke of the tongue breaketh
 the bones.

PARENTAL ADVICE.

MY son, if thine heart be wise,
 my heart shall rejoice, even
 mine. Let not thine heart envy
 sinners: but be thou in the fear
 of the Lord all the day long:
 for surely there is an end, and
 thine expectation shall not be
 cut off. Be not among wine-
 bibbers, among riotous eaters
 of flesh: for the drunkard and
 the glutton shall come to po-
 verty; and drowsiness shall clothe
 a man with rags. Buy the truth

and sell it not; also wisdom,
 and instruction, and understand-
 ing. Thy father and thy mother
 shall be glad, and she that bare
 thee shall rejoice. My son, give
 me thine heart, and let thine
 eyes observe my ways.

OF ANGER.

HE that is soon angry, deal-
 eth foolishly.

He that is slow to wrath is of
 great understanding.

He that is slow to anger is
 better than the mighty; and he
 that ruleth his spirit, than he
 that taketh a city.

The discretion of a man defer-
 reth his anger; and it is his glory
 to pass over a transgression.

Make no friendship with an
 angry man; and with a furious
 man thou shalt not go.

Be not hasty in thy spirit to
 be angry; for anger resteth in
 the bosom of fools.

OF CONTENTIOUSNESS.

THE beginning of strife is as
 when one letteth out water.

A brother offended is harder
 to be won than a strong city;
 and their contentions are like
 the bars of a castle.

As coals are to burning coals,
 and wood to fire, so is a con-
 tentious man to kindle strife.

Strive not with a man that is
 full of tongue, and heap not
 wood upon his fire.

Better is a dinner of herbs
 where love is, than a stalled ox
 and hatred therewith.

OF REPROOF.

It is better to hear the rebuke
 of the wise, than for a man to
 hear the song of fools.

As an ear-ring of gold, and an
 ornament of fine gold, so is a
 wise reprover upon an obedient
 ear.

A reproof entereth more into

a wise man, than an hundred
 stripes into a fool.

OF KNOWLEDGE AND UNDER-
 STANDING.

UNDERSTANDING is a well-
 spring of life to him that hath it.

There is gold, and a multitude
 of rubies: but the lips of know-
 ledge are a precious jewel.

Every purpose is established
 by counsel.

There was a little city, and
 few men within it; and there

came a great king against it,
 and besieged it, and built great
 bulwarks against it: now there
 was found in it a poor wise man,
 and he by his wisdom delivered
 the city.

The multitude of the wise is
 the welfare of the world.

THE PRAISE OF WISDOM.

THE Lord by wisdom hath
 founded the earth; by under-
 standing hath he established

the heavens. By his knowledge
 the depths are broken up, and
 the clouds drop down the dew.
 My son, keep sound wisdom
 and discretion: let them not
 depart from thine eyes: so shall
 they be life unto thy soul, and
 grace to thy neck. When thou
 liest down, thou shalt not be
 afraid: yea, thou shalt lie down,
 and thy sleep shall be sweet.

THE WORDS OF WISDOM.

DOTH not wisdom cry? and

understanding put forth her
 voice? Unto you, O men, I
 call; and my voice is to the sons
 of man. Receive my instruc-
 tion, and not silver; and know-
 ledge rather than choice gold.
 For wisdom is better than ru-
 bies; and all the things that
 may be desired are not to be
 compared to it. I, Wisdom,
 dwell with Prudence, and find
 out knowledge of witty inven-
 tions. I love them that love
 me; and those that seek me

early shall find me. Riches and
 honour are with me; yea, du-
 rable riches and righteousness.

I lead in the way of righteous-
 ness, in the midst of the paths
 of judgement. The Lord pos-
 sessed me in the beginning of
 his way, before his works of old.

I was set up from everlasting,
 from the beginning, or ever the
 earth was. When there were
 no depths, I was brought forth:
 when there were no fountains
 abounding with water. Before

the mountains were settled ; be-
 fore the hills was I brought
 forth : while as yet he had not
 made the earth, nor the fields,
 nor the lightest part of the dust
 of the world. When he pre-
 pared the heavens, I was there :
 when he set a compass upon
 the face of the depth. When he
 established the clouds above :
 when he strengthened the foun-
 tains of the deep : when he
 gave to the sea his decree, that
 the waters should not pass his

commandment: when he ap-
 pointed the foundations of the
 earth: then I was by him as one
 brought up with him; and I
 was daily his delight, rejoicing
 always before him. Now there-
 fore hearken unto me, O ye
 children: for blessed are they
 that keep my ways. Blessed
 is the man that heareth me,
 watching daily at my gates,
 waiting at the posts of my doors.
 For whosoever findeth me, find-
 eth life, and shall obtain favour

of the Lord. But he that sinneth against me, wrongeth his own soul; all that hate me love death.

OF OBEDIENCE.

He that keepeth the commandment, keepeth his own soul.

Whoso keepeth the law is a wise son; but he that is a companion of riotous men, shameth his father.

They that fear the Lord, will

not disobey his word ; and they
 that love him, will keep his
 ways.

If thou desire wisdom keep
 the commandments, and the
 Lord shall give her unto thee.

Let thy mind be upon the
 ordinances of the Lord, and
 meditate in his commandments:
 he shall establish thine heart,
 and give thee wisdom at thine
 own desire.

WICKEDNESS DESCRIBED.

THESE six things doth the
 Lord hate; yea, seven are an
 abomination to him: a proud
 heart, a lying tongue, and hands
 that shed innocent blood, an
 heart that deviseth wicked ima-
 ginations, feet that be swift in
 running to mischief, a false
 witness that speaketh lies, and
 he that soweth discord among
 brethren.

OF FILIAL DUTY.

HEARKEN unto thy father
 that begat thee, and despise
 not thy mother when she is old.

For they shall be an ornament
 of grace unto thy head, and
 chains about thy neck.

Whoso honoureth his father,
 maketh an atonement for his
 sins: and he that honoureth his
 mother, is as one that layeth
 up treasure.

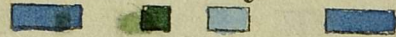
My son, help thy father in

his age, and grieve him not as
 long as he liveth. And if his
 understanding fail, have pa-
 tience, and despise him not
 when thou art in thy full strength.

For the relieving of thy father
 shall not be forgotten: and in-
 stead of sins, it shall be added
 to build thee up. In the day
 of thine affliction it shall be
 remembered; thy sins also shall
 melt, as the ice in the fair warm
 weather.

Honour thy father with thy

whole heart, and forget not the
 sorrows of thy mother.



OF THE GREATNESS OF GOD.

THE eyes of the Lord are in
 every place, beholding the evil
 and the good.

The Lord will destroy the
 house of the proud: but he will
 establish the border of the wi-
 dow.

There are many devices in a
 man's heart; nevertheless, the

counsel of the Lord, that shall
stand.

There is no wisdom, nor un-
derstanding, nor counsel against
the Lord.

OF THE FEAR OF GOD.

THE fear of the Lord is the
beginning of wisdom: and the
knowledge of the holy is under-
standing.

The fear of the Lord is to
hate evil: pride and arrogancy,
and the evil way, and the fro-

ward mouth do I hate, saith
 the Lord.

By mercy and truth iniquity
 is purged, and by the fear of
 the Lord men depart from evil.

The fear of the Lord is ho-
 nour, and glory, and gladness,
 and a crown of rejoicing.

Whoso feareth the Lord, it
 shall go well with him at the
 last, and he shall find favour
 in the day of his death.

OF TRUST IN GOD.

EVERY word of God is pure:

he is a shield unto them that
put their trust in him.

Look at the generations of
old, and see: did ever any trust
in the Lord, and was confound-
ed? or did any abide in his
fear, and was forsaken? or,
whom did he ever despise, that
called upon him?

For the Lord is full of com-
passion and mercy, long-suffer-

ing, and very pitiful, and for-
 giveth sins, and saveth in time
 of affliction.

Distrust not the fear of the
 Lord when thou art poor: and
 comenot unto him with a double
 heart.

They that fear the Lord, will
 prepare their hearts, and humble
 their souls in his sight, saying,
 We will fall into the hands of the
 Lord, and not into the hands
 of men: for as his majesty is,
 so is his mercy.

OF A GOOD NAME.

A GOOD name is better than
 precious ointment.

Have regard to thy name,
 for that shall continue with thee
 above a thousand great treasures
 of gold.

There be of them that have
 left a name behind them, that
 their praises might be reported.

And some there be, which
 have no memorial, who are pe-
 rished as though they had never

been, and are become as though
 they had never been born.

OF PATIENCE.

A PATIENT man will bear for
 a time, and afterward joy shall
 spring up unto him.

Blame not before thou hast
 examined the truth: understand
 first, and then rebuke.

Answer not before thou hast
 heard the cause; neither inter-
 rupt men in the midst of their
 talk.

OF STUBBORNNESS.

HE that being often reprov-
 hardeneth his neck, shall sud-
 denly be destroyed, and that
 without remedy.

A stubborn heart shall fare
 evil at the last: and he that lov-
 eth danger, shall perish therein.

A WORD IN SEASON.

A WORD spoken in due season,
 how good is it!

As he that taketh away a gar-

ment in cold weather, so is he
 that singeth songs to a heavy
 heart.

A word fitly spoken is like
 apples of gold in pictures of
 silver.

Faithful are the wounds of a
 friend: but the kisses of an
 enemy are deceitful.

Ointment and perfume rejoice
 the heart; so doth the sweetness
 of a man's friend by hearty
 counsel.

Lo, is not a word better than

a gift? but both are with a gracious man.

A wise man will hold his tongue, till he see opportunity; but a babbler and a fool will regard no time.

OF EARLY INSTRUCTION.

TRAIN up a child in the way he should go: and when he is old, he will not depart from it.

He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

Though the father die, yet
 he is as though he were not
 dead; for he hath left one be-
 hind him that is like himself.

OF INDEPENDENCE.

BETTER is the life of a poor
 man in a mean cottage, than
 delicate fare in another man's
 house.

These things are grievous to
 a man of understanding: the
 upbraiding of house-room, and
 reproaching of the lender.

The life of him that depend-
 eth on another man's table, is
 not to be counted for a life.

OF FRUGALITY.

WHEN thou hast enough, re-
 member the time of hunger:
 and when thou art rich, think
 upon poverty and need.

Take not pleasure in much
 good cheer, neither be tied to
 the expense thereof.

Be not made a beggar by

banqueting upon borrowing,
 when thou hast nothing in thy
 purse: for thou shalt lie in wait
 for thine own life, and be talk-
 ed on with reproach.

A labouring man that is given
 to drunkenness shall not be rich:
 and he that contemneth small
 things, shall fall by little and
 little.

OF DILIGENCE.

HE becometh poor that deal-

eth with a slack hand: but the
 hand of the diligent maketh
 rich.

Seest thou a man diligent in
 his business? he shall stand be-
 fore kings; he shall not stand
 before mean men.

Whatsoever thy hand findeth
 to do, do it with thy might.

The bee is little among such
 as fly, but her fruit is the chief
 of sweet things.

OF BOUNTY.

A GIFT hath grace in the sight
 of every man living.

Lose thy money for thy bro-
 ther and thy friend, and let it
 not rust under a stone to be lost.

After thou hast given, up-
 braid not.

Shut up alms in thy store-
 houses: and it shall deliver thee
 from all affliction. It shall fight
 for thee against thine enemies,
 better than a mighty shield and
 strong spear.

Lay up thy treasure accord-
 ing to the commandments of
 the most High, and it shall
 bring thee more profit than
 gold.

Cast thy bread upon the wa-
 ters: for thou shalt find it after
 many days.

Bountifulness is as a most
 fruitful garden, and merciful-
 ness endureth for ever.

OF COMPASSION TO THE POOR.

HE that despiseth his neigh-

bour, sinneth : but he that hath
 mercy on the poor, happy is he.

He that hath pity upon the
 poor, lendeth unto the Lord ;
 and that which he hath given,
 will he repay him again.

Whoso stoppeth his ears at
 the cry of the poor, he also
 shall cry himself, but shall not
 be heard.

OF DISPATCH IN DOING GOOD.

MY son, defraud not the
 poor of his living, and make

not the needy eyes to wait long.

Make not an hungry soul sorrowful, neither provoke a man in his distress. Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

Have thou patience with a man in poor estate, and delay not to show him mercy.

OF VISITING THE AFFLICTED.

It is better to go to the house of mourning, than to go to the

house of feasting: for that is
 the end of all men; and the
 living will lay it to his heart.

Fail not to be with them that
 weep, and mourn with them
 that mourn.

Be not slow to visit the sick.

Mercy is seasonable in the
 time of affliction, as clouds of
 rain in the time of drought.

OF A FRIEND.

If thou wouldest get a friend,
 prove him first, and be not hasty

to credit him. For some man
 is a friend for his own occasion,
 and will not abide in the day
 of thy trouble. But in thy
 prosperity he will be as thyself,
 and will be bold over thy ser-
 vants. And there is a friend,
 who, being turned to enmity
 and strife, will discover thy re-
 proach.

A friend cannot be known in
 prosperity, and an enemy can-
 not be hidden in adversity. In
 the prosperity of a man, enemies

will be grieved : but in his ad-
 versity even a friend will depart.

A faithful friend is a strong
 defence: and he that hath found
 such an one, hath found a trea-
 sure. Nothing doth counter-
 vail a faithful friend, and his ex-
 cellency is invaluable. A faith-
 ful friend is the medicine of life;
 and they that fear the Lord
 shall find him.

Change not a friend for any
 good: neither a faithful brother
 for the gold of Ophir.

Forsake not an old friend, for
 the new is not comparable to
 him.

OF RELIGIOUS WORSHIP.

KEEP thy foot when thou
 goest to the house of God,
 and be more ready to hear, than
 to give the sacrifice of fools:
 for they consider not that they
 do evil.

Be not faint-hearted when
 thou makest thy prayer, and
 neglect not to give alms.

Return unto the Lord, and
 forsake thy sins; make thy
 prayer before his face, and offend
 less.

How amiable are thy taber-
 nacles, O Lord of hosts!

My soul longeth, yea, even
 fainteth for the courts of the
 Lord: my heart and my flesh
 crieth out for the living God.

Yea, the sparrow hath found
 an house, and the swallow a
 nest for herself, where she may
 lay her young, even thine altars,

O Lord of hosts, my king, and
 my God.

For a day in thy courts is bet-
 ter than a thousand: I had ra-
 ther be a door-keeper in the
 house of my God, than to dwell
 in the tents of wickedness.

OF RIGHTEOUSNESS.

RIGHTEOUSNESS exalteth a
 nation: but sin is a reproach to
 any people.

The wicked flee when no man

pursueth : but the righteous are
 bold as a lion.

The highway of the upright
 is to depart from evil : he that
 keepeth his way preserveth his
 soul.

To do justice and judgement,
 is more acceptable to the Lord
 than sacrifice.

OF REVENGE.

DEVISE not evil against thy
 neighbour, seeing he dwelleth
 securely by thee.

Say not thou, I will recompense evil.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.

Be not a witness against thy neighbour without cause; and deceive not with thy lips. Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

OF FORGIVENESS OF INJURIES.

If thine enemy be hungry,

give him bread to eat; and if
 he be thirsty, give him water to
 drink; for thou shalt heap coals
 of fire upon his head, and the
 Lord shall reward thee.

Forgive thy neighbour the
 hurt that he hath done unto
 thee, so shall thy sins also be
 forgiven when thou prayest.

One man beareth hatred a-
 gainst another, and doth he
 seek pardon from the Lord?

OF DOUBLE DEALING.

EAT not thou the bread of
 him that hath an evil eye, nei-
 ther desire thou his dainty meats.

For as he thinketh in his heart,
 so is he: Eat and drink, saith
 he to thee; but his heart is not
 with thee.

Be not an hypocrite in the
 sight of men, and take good
 heed what thou speakest.

Whoso diggeth a pit shall fall
 therein: and he that setteth a
 trap, shall be taken therein.

OF CHARITY.

LET it not grieve thee, to
 bow down thine ear to the poor:
 and give him a friendly answer
 with meekness.

Deliver him that suffereth
 wrong from the hand of the
 oppressor. Be as a father to
 the fatherless, and instead of an
 husband unto their mother: so
 shalt thou be as the son of the
 Most High, and he shall love
 thee more than thy mother doth.

THE PRAYER OF AGUR, THE MAN
OF GOD.

Two things have I required
of thee; deny me them not be-
fore I die.

Remove far from me vanity
and lies; give me neither po-
verty nor riches; feed me with
food convenient for me:

Lest I be full, and deny thee,
and say, Who is the Lord? or
lest I be poor, and steal, and
take the name of my God in
vain.

CONCLUSION.

REMEMBER now thy Creator
 in the days of thy youth, while
 the evil days come not, nor the
 years draw nigh when thou shalt
 say, I have no pleasure in them.

THE END.

POSTSCRIPT.

IT will be found necessary perhaps to point out to the pupil, in the use of this book, for the purpose of freeing him from the perplexities which might otherwise cloud his understanding,—

That the same word is not always in construction the same part of speech, the distinguishing the part of speech depending in reality rather on the way in which the word is used, than upon the nature of the word taken singly by itself. (*See the Definitions, p. ix, x, xi, at the end of Preface.*)

Thus, when we say, “*Love* hath wings, and will away,” LOVE is a substantive; but when I say, “Thou shalt *love* the Lord thy God,” here LOVE is a verb. Again, if I say, “In the *beginning* God created the heaven,” BEGINNING is then a substantive; but if I say, “He was *beginning* his lesson,” BEGINNING is then strictly a participle: each word being what it is, agreeably to the sense in which it is used.

But all this will be fully explained when the pupil comes to learn his Grammar by rule.

TO PARENTS AND TEACHERS.

THERE is another, and totally new, use offered to us by this book, which cannot fail to prove singularly advantageous. I would earnestly advise that the pupil, especially at first, *should have his attention exclusively called to the nouns, or to the verbs, in a Lesson*, before he proceeds to the consideration of the subordinate and smaller parts of speech. It is found in all sciences, and will be found in Grammar, that the conceptions of the learner are inexpressibly assisted, by classing and considering different things of the same kind together. The pupil cannot fail to be led in this method to a clearer perception of the nature of a noun and of a verb, than he would be likely to collect from all the definitions and descriptions that can ever be constructed. Knowledge will also in this way be eminently simplified. The infant mind will no longer be confounded by an obligation to consider and analyse ten parts of speech in a single half-hour, but will be led on by the most natural process, from the knowledge of one part of speech, to that of two, and so onward, till insensibly he finds himself able to give an account of them all.

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