

DOWNLOAD PDF DIVINE SONGS FOR CHILDREN, ATTEMPTED IN EASY LANGUAGE

Chapter 1 : Full text of "Divine songs attempted in easy language for the use of children"

Divine Songs Attempted in Easy Language for the Use of Children (also known as Divine and Moral Songs for Children and other similar titles) is a collection of didactic, moralistic poetry for children by Isaac Watts, first published in

My Friends, IT is an awful and important charge that is committed to you. Verse was at first designed for the service of God, though it hath been v, retch- edly abused since. So that you will find here nothing that favors of a par- ty: May the Almighty God make you faithful in this important work of educa- tion: How shall a child presume to sing Kis dreadful majesty? Nor think how large his grace: And built the lofty skies. He for our lives gave up his own, To make our peace with God. And, by his power divine, Redeems us from the slavish chains Of Satan and of sin. Sing his redeeming grace. Where streams of heavenly mercy flow, And words of stVeet salvation sound. And not to chance as others do, That I was born of Christian race. Or Jesus and his gospel known. For all the Gentiles and the Jews, Agrjnst me will in judgment rise. Shine brightest in thy book. And hence my hopes arise. Then let me love my Bible more. Praise to God for learning to Read. There is a dreadful hell. And everlasting pains ; There sinners must with devils dwell. In darkness fire and chains. Can such a wretch as I Escape this cursed end? Examples of early Piety. While Scribes and Priests blaspheme. That we may trust to all they say. And he that does one fault at first, And lies to hide it makes it tvv o. How Annanias was struck dead. Since God a book of reckoning keeps. For tis their nature too. When children of one family Fall out, and chide and light. Against Scoffing and calling Names. The Lord shall cut them off. And labours hard to store it well With the sweet food she makes. I would be walking with the wise. That wiser I may grow. They learn the wicked jest, One sickly sheep infects the flock, And poisons all the rest. Against Pride in Clothes , 1 Why should our garments made to hide Our parents shame provoke our pride? When the poor sheep and silk wormwore That very clopthing long before. Nor fears, the rain, nor moth,nor mold ; It takes no spot, but still refines. S In this on earth would I appear. How cursed is his name I The ravens shall pick out his eyes, And eagels eat the same. But, Lord, to learn thy will? And shall I daily know thee more, And less obey thee still i 3 How senseless is my heart, and wild! How vain are all my thoughts! Pity the weakness of a child, And pardon all my faults. Since God will lend a gracious ear To what a child can say. His proper hour to rise, And, to give light to ail below. My sins, how great their sum! Lord, give me pardon for the past, And strength for days to come. And through the hours of darkness keep Their watch around my bed. Since thou wilt not remove ; And in the morning let me rise, Rejoicing in thy love. And waste my hours in bed? But love thee better than before. The Sum of the Commandments outoftht Nezv Testament. BE you to others kind and true. Here the language and measures should be easy, and flowing with cheer- fulness, with or without the solemnity of religion, or the sacred names of God and holy things, tha. The cloaths that hang on him are turn- ing to rags: And his money still wastes, till he starves or he begs. He told me his dreams, talked of eating and drinking; But he scarce reads his bible, and ne- ver loves thinking. But thanks to my friends for their care in my breeding. Who taught me betimes to love work- ing and reading. But Thomas and William and such pretty names, Should be cleanly and harmless as doves or as lambs, Thoselovely sweet innocent creatures. How rude are the boys that throw peb- bles and mire! And tell you "tis all but in sport. The glory of April and May: But leaves are beginning to fade in an hour, And they wither and die in a day. When its leaves are all dead, and fine colors are lost, Still how sweet a perfume it will yield! Hands were made for honest labor, Not to plunder or to steal. When we take a thing forbidden, God beholds it with his eye. We tread them to dust, and a troop of them dies, Without our regard or concern: But gather up corn in a sun-shiny day. And for wuiter they lay up their stores: When death or old age shall stare in my face. What a wretch shall I be in the end of my days, If I trifle away all their prime. That when death turns me out of this cot- tage of clay, J may dwell in a palace in heaven. Deaf, or dumb, Fil kindly treat them: I deserve to feel the same If I mock, or hurt or cheat them. And submit when they reprove me. End of the Divine Songs. Expressed in plain and easy Verse, BY p. Was wrought by his unfailing art ;. From him my nobler spirit came. Or what esteem my noblest

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end? Sure it consists in this alone, That God my Maker may be known ; So known that I may love him still, And form my actions by his will ; That he may bless me while I live, And when I die my soul receive, To dwell forever in his sight. I bless his name for what I hear ; The word of life and truth is near ; His gospel sounds through all our land: For there my hope and treasure lies. Of the Nature and Attributes of the blessed God. His eye with infinite survey. Views all their realms in full display ; What has been, is, or shall be done, Or here, or there, to him is known: Nor can one thought arise unseen, In mind of angels or of men: Yet far above all anxious cares. Calmly he rules his grand affairs ; While wisdom infinite attends, By surest means? And by his Son, our Saviour dear, To sinners brings salvation near. All that is glorious, good and great, Does in the Lord Jehovah meet: O may that voice that speaks his law, My heart to sweet obedience draw ; That when I see the Judge descend, I in that Judge may see my Friend. The Sum of our Duty to God and Man. THE knowledge which my heart desires Is but to learn what God requires: Speak then the word, my Father dear. And in his service to delight:

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Chapter 2 : , Divine and Moral Songs, Attempted in Easy Language, Isaac Watts, D.D. |

*Divine songs, attempted in easy language, for the use of children. By I. Watts, D.D. [Isaac Watts] on www.nxgvision.com *FREE* shipping on qualifying offers. The 18th century was a wealth of knowledge, exploration and rapidly growing technology and expanding record-keeping made possible by advances in the printing press.*

This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. January Learn how and when to remove this template message Watts was born in Southampton , England in and was brought up in the home of a committed religious Nonconformist ; his father, also Isaac Watts, had been incarcerated twice for his views. Watts displayed a propensity for rhyme from an early age. He was once asked why he had his eyes open during prayers, to which he responded: A little mouse for want of stairs ran up a rope to say its prayers. He received corporal punishment for this, to which he cried: O father, father, pity take And I will no more verses make. He went to the Dissenting Academy at Stoke Newington in Much of the remainder of his life centred on that village, which is now part of Inner London. Following his education, Watts was called as pastor of a large independent chapel in London, Mark Lane Congregational Chapel, where he helped train preachers, despite his poor health. He held religious opinions that were more nondenominational or ecumenical than was common for a nonconformist Congregationalist. He had a greater interest in promoting education and scholarship than preaching for any particular sect. He eventually lived for a total of 36 years in the Abney household, most of the time at Abney House, their second residence. On the death of Sir Thomas Abney in , his widow Lady Mary and her unmarried daughter Elizabeth moved all her household to Abney House from Hertfordshire, and she invited Watts to continue with them. He particularly enjoyed the grounds at Abney Park , which Lady Mary planted with two elm walks leading down to an island heronry in the Hackney Brook , and he often sought inspiration there for the many books and hymns that he wrote. He left an extensive legacy of hymns, treatises, educational works, and essays. His work was influential amongst Nonconformist independents and religious revivalists of the 18th century, such as Philip Doddridge , who dedicated his best-known work to Watts. Watts and hymnody[edit] Sacred music scholars Stephen Marini, Denny Prutow and Michael LeFebvre describe the ways in which Watts contributed to English hymnody and the previous tradition of the Church. Watts led the change in practice by including new poetry for "original songs of Christian experience" to be used in worship, according to Marini. The practice of singing Psalms in worship was continued by Biblical command in the New Testament Church from its beginnings in Acts through the time of Watts, as documented by Prutow. The teachings of 16th-century Reformation leaders such as John Calvin , who translated the Psalms in the vernacular for congregational singing, followed this historic worship practice. As Watts put it in the title of his metrical Psalter, the Psalms should be "imitated in the language of the New Testament. This was first published in , and it was printed in twenty editions. Watts wrote this work for beginners of logic, and arranged the book methodically. He divided the content of his elementary treatment of logic into four parts: Each of these parts is divided into chapters, and some of these chapters are divided into sections. The content of the chapters and sections is subdivided by the following devices: Every contentum of the book comes under one or more of these headings, and this methodical arrangement serves to make the exposition clear. The influence of British empiricism may be seen, especially that of contemporary philosopher and empiricist John Locke. Logic includes several references to Locke and his Essay Concerning Human Understanding , [6] in which he espoused his empiricist views. Watts was careful to distinguish between judgements and propositions , unlike some other logic authors. According to Watts, judgement is "to compare In the third part, Watts discusses reasoning and argumentation , with particular emphasis on the theory of syllogism. This was considered a centrally important part of classical logic. According to Watts, and in keeping with logicians of his day, Watts defined logic as an art see liberal arts , as opposed to a science. Throughout Logic, Watts revealed his high conception of logic by stressing the practical side of logic, rather

than the speculative side. According to Watts, as a practical art, logic can be really useful in any inquiry, whether it is an inquiry in the arts, or inquiry in the sciences, or inquiry of an ethical kind. By stressing a practical and non-formal part of logic, Watts gave rules and directions for any kind of inquiry, including the inquiries of science and the inquiries of philosophy. These rules of inquiry were given in addition to the formal content of classical logic common to textbooks on logic from that time. His conception of logic is more akin to that of the later, nineteenth-century logician, C. When preparing his own textbook, titled *A Critick of Arguments*: This also went through numerous editions and later inspired Michael Faraday. It was also widely used as a moral textbook in schools. The earliest surviving built memorial to Isaac Watts is at Westminster Abbey ; this was completed shortly after his death. His much-visited chest tomb at Bunhill Fields , dates from , replacing the original that had been paid for and erected by Lady Mary Abney and the Hartopp family. The earliest public statue, erected in , stands at Abney Park , where Watts had lived for more than 30 years at the manor house, where he also died. The park was later devoted to uses as a cemetery and public arboretum. A later, rather similar statue was funded by public subscription and erected in a new Victorian public park named for Watts in Southampton, the city of his birth. After World War II , it was lost to redevelopment. One of the earliest built memorials may also now be lost: The chapel was demolished in the late 18th century; remaining parts of the memorial were rescued at the last minute by a wealthy landowner for installation in his chapel near Liverpool. It is unclear whether the bust survives. A scheme for a commemorative statue on this spot had first been promoted in the late s by George Collison , who in published an engraving as the frontispiece of his book about cemetery design in Europe and America; and at Abney Park Cemetery in particular. Fountain, who like Watts, was also a non-conformist minister from Southampton. In this case, the poem was titled "The Bee", with no author credit. A poem often referred to as "False Greatness" by Joseph Merrick "The Elephant Man" , which was used in writing or "signature block" by Merrick, starting "Tis true, my form is something odd but blaming me, is blaming God

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Chapter 3 : [OTA] Divine songs: attempted in easy language for the use of children. By I. Watts, D.D.

WATT'S DIVINE SONGS - Divine And Moral Songs For Children - S - Bost; DIVINE AND MORAL SONGS FOR CHILDREN By Isaac Watts, Illustrated; Divine And Moral Songs For Children.

And the melodies are often really tough to catch on to. I t Most churches seem to have moved away from singing hymns to praise songs, and the use of the hymnal has been displaced with PowerPoint slides to project the lyrics at the front of the sanctuary or should I say auditorium? One of the greatest hymn writers of all time was Isaac Watts. Never heard of him? And if not those, then certainly you know, "Joy to the World. Isaac Watts was an English Non-conformist pastor one who separated from the Church of England and hymn writer, and has been called the "Father of English Hymnody". He wrote over hymns praising the triune God, His works and His Word. Watts paraphrased most of the Psalms and adapted them into hymns. Besides hymns Watts also wrote many other works including catechisms, theological treatises, three volumes of sermons, essays on psychology, philosophy and astronomy, and a logic textbook. As a child, Watts showed an unusual ability for languages and verse. He would sometimes get in trouble for rhyming too much. This is an acrostic poem that Watts wrote as a seven-year-old boy, using his name: W ash me in thy blood, O Christ, A nd grace divine impart, T hen search and try the corners of my heart, T hat I in all things may be fit to do S ervice to thee, and sing thy praises too. Clearly he had been strongly taught biblical doctrine already by this age! As the story goes, Isaac Watts wrote his first hymn as a teenager after complaining about the dry, boring songs and unenthusiastic singing at church, to which his father issued a challenge: These hymns were collected and published with the title Hymns and Spiritual Songs In the preface to this hymnal, Watts wrote, " For example, when the kids started quarreling or say unkind things to each other, we might sit them down and read "Against Quarrelling and Fighting" or "Love Between Brothers and Sisters": Whatever brawls disturb the street, There should be peace at home; Where sisters dwell, and brothers meet, Quarrels should never come. Watts wrote a poem about it. How about one who has trouble with lying or profanity? Now I admit, the language is a bit antiquated, having been written in the 18th century, but the poems provide opportunity to teach children the meaning of some new words:

Chapter 4 : Divine Songs Attempted in Easy Language, for the Use of Children Â» Mary Baker Eddy Librar

Description. Isaac Watts's collection of moral songs for children was first published in For the next years, it was one of the most popular children's books, typical of the kind of verse directed at children at this time.

Chapter 5 : Divine songs: attempted in easy language for the use of children. By I. Watts, D.D.

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Divine songs attempted in easy language for the use of children by Watts, Isaac, ; Doddridge, Philip, Principles of the Christian religion in plain and easy verse.