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# ‘Remember Now Thy Creator’

Scottish Girls’ Samplers, 1700–1872

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## APPENDIX 2

# Verses on samplers and their sources

**B**elow are those verses and phrases that have so far been identified on Scottish samplers; unidentified verses are not noted as it would have made the list too long. The first line only of a verse is given. Where the quotation is from the Bible, the name of the book is given followed by the chapter and verse numbers; all references are to the English translation of 1611. Inevitably, there are some spelling mistakes in the samplers, punctuation was not always given, and some girls did not set out poetry in its original lines. Where a quotation has been found on more than one sampler the earliest and latest dates are given in brackets; those without dates are from samplers without a date; and *c.* (*circa*) before a date indicates that an inference of date can be made from other information. The identity of the author of a quotation is given, with some details, after the first instance of a work by that author.

*A good name is rather to be chosen than great riches  
and a loving favour than silver or gold* (1789)  
Proverbs 22:1.

*A virtuous woman is a crown to her husband* (1763)  
Proverbs 12:4.

*A word fitly spoken* (1847)  
Proverbs 25:11.

*Abram forbear the Angel cried* (1811)

Isaac Watts (1674–1748), Hymn 129, 3rd verse, based on Genesis 22:6. Watts was a Nonconformist and is regarded as the Father of English Hymnody, having written over 700 hymns.

*Adam where art thou?*

Genesis 3:9.

*All flesh is as grass and all the glory of man as the  
flower of grass* (1822)

I Peter 1:24.

*All flesh is grass and all the goodness thereof as the  
flower of the field* (1826)

Isaiah 40:6.

*All levelled by the hand of death* (1811)

This is apparently a paraphrase of Job 3:17–20.

*All things from nothing to their sovereign Lord*  
(1775)

Ralph Erskine (1685–1752), Scottish divine, minister of Dunfermline, who became a member of the Burgher church. This is a poem entitled ‘The Sum of Creation’ from *Gospel Sonnets or Spiritual Songs* (1742), Part VI, chapter 1. It was reprinted many times during the eighteenth century. There were many splits and divisions in the Church of Scotland throughout the eighteenth and nineteenth centuries, of which the Burgher church was one result.



A2.1 Jean McDonald was aged fourteen when she made this rather asymmetrical sampler. A man and his dog are central but the house is moved to the far right, while a splendid formal tree with colourful bird above dominates the left. Across the top are many initials all under crowns, with either Mr or Mrs above for Mister or Mistress. So far Jean has not been traced in the records but she probably worked her sampler about 1820. 22 in (55.9 cm) x 17¾ in (45.1 cm). Leslie B Durst Collection.

*And as ye would that men should do to you do ye also to them likewise* (1807)  
Luke 6:31. This is known as The Golden Rule.

*And the dove came to him* (1823)  
Genesis 8:11.

*As cold water to a thirsty soul so is good news from a far country* (1826)  
Proverbs 25:25.

*At the nativity of Christ our Lord the angels did rejoice* (178?)

Joseph Stephenson (c. 1723–1810), composer. It is not clear if he wrote the words.

*Awake my soul and with the sun* (1812 and 1816)  
Thomas Ken (1637–1711), *Manual of Prayers for the Use of the Scholars of Winchester College* (1674), first verse.

*Awake or sleeping, still eternal love* (c. 1820)  
This verse can be found in *The London Magazine*, vol 28 (1759), with the name J Ingeldew, Sleighford, Staffs, at the end of a poem entitled ‘The End of Time: A Vision’, suggesting it is an amateur’s work rather than by a recognised poet. (Illus A2.1.)

*Be not wise in thine own eyes: fear the Lord and depart from evil* (1832)  
Proverbs 3:7.

*Beauty and wit will vanish* (1823)  
Richard Price (1723–91), a moral philosopher and non-conformist minister working in London, *The Importance of Virtue*. Price supported the American Revolution and his work was influential on the founders of that country. This prose piece is probably taken from one of his many pamphlets and was included in compilations such as *Lessons in Elocution or A selection of pieces, in prose and verse for the Improvement of Youth in Reading and Speaking*, collected by William Scott (1820), Section IV, p. 164.

*Behold the mountain of the Lord in latter days shall rise* (c. 1808)  
Isaiah 2:2–6, Scottish Psalter. This is also claimed to be by Michael Bruce (1746–67), Scottish poet and hymn writer and a member of the Burgher sect, or John Logan, minister of South Leith, but it would appear to be a reworking of the passage from Isaiah in the Scottish Psalter.

*Believe on the Lord Jesus Christ and thou shalt be saved and thy house* (1854)  
Acts 16:31.

*Better a wee bush than nae bield* (1843)  
The motto of the poet Robert Burns (1759–96),  
used on his coat of arms.

*Blessed is the man that walketh not in the counsel of  
the ungodly* (1848)  
Psalm 1:1–2.

*Blest are the souls the word proclaims* (1830)  
From *A collection of hymns for the use of tabernacles  
in Scotland*, (Edinburgh 1800), based on Revela-  
tion 14:13.

*Blest is the man who undefiled and straight* (1770)  
Scottish Psalter, paraphrase of Psalm 119:1.

*But unto ye that fear my name* (1819)  
Malachi 4:2.

*But with my God I leave my cause*  
Scottish Psalter, paraphrase of Job 5:6–12. (Illus  
A2.2.)

*Catch, O catch the fleeting hour* (1826)  
Samuel Johnson (1709–84), ‘Winter: An Ode’,  
the last four lines. The original has ‘transient  
hour’.

*Come unto Christ all ye that labour and are  
heavy laden*  
Matthew 11:28.

*Deep on thy soul, before its powers* (1830 and  
1846)  
This is apparently a paraphrase of one of the  
psalms but it is not clear which one.

*Disease and pain invade our health* (c. 1810–20)  
John Newton (1725–1807), verses 3 and 5 of  
‘The Vanity of Life’.

*Do you my fair endeavour to possess* (1784)  
George Lyttelton (1709–73), from *Advice to a  
Lady* (1731), lines 26–30.

*Enter ye in at the strait gate*  
Matthew 7:13.



A2.2 The verse in the centre of Margaret Wallace’s sampler ‘But with my God I leave my cause . . .’ is surrounded by many small motifs and crowned initials, as well as two little houses at the top and a more substantial one at the bottom. She was born in 1799, the daughter of John Wallace and Agnes Gilles. 16½ in (41.9 cm) x 12¾ in (32.4 cm). Leslie B Durst Collection.

*Father of all! We bow to thee* (1814 and 1820)  
Paraphrase of the Lord’s Prayer, verses 1 and 2.

*Father of light and life, thou God supreme* (1817)  
James Thomson (1700–49), from *The Seasons*,  
‘Winter’.

*Father what ere of earthly bliss* (1841)  
Anne Steele (1717–78), a Baptist and hymn  
writer, published in *Poems on Subjects Chiefly  
Devotional* (1760).

*Favour is deceitful and beauty is vain* (1781–1843)  
Proverbs 31:30. (Illus A2.3.)

*Fear God and keep his commandments* (1832 and 1849)  
Ecclesiastes 12:13.

*Few are thy days and full of woe* (early 19th century)  
Scottish Psalter, paraphrase of Job 10:1–15.

*Follow peace with all men* (c. 1785)  
Hebrews 12:14.

*For God and he alone is good his mercy is for ever sure* (1829 and 1864)  
Scottish Psalter, Psalm 100, metrical version.

*For where your treasure is there will your heart be also* (1839)  
Matthew 6:21.

*For who in his early years sews [sic] vice shall reap in tears* (1826)  
From *Visions for the Entertainment and Instruction of younger minds*, Vision III, Health (1751), by Dr Nathaniel Cotton (1707–88), physician and poet, specialising in mental health.

*Frail those my young devotions be* (1835)  
Unknown but found in *Hymns for Children Selected and Altered*, published in Boston, USA in 1825, but there are several similar compilations published in Britain.

*Fresh in the morn is the summer rose* (1804)  
James Hervey (1714–58), English divine, from ‘Reflections on a Flower garden’, in *Meditations and Contemplations*.

*Gentle shepherd on thy shoulders* (1843)  
Reverend Robert Murray McCheyne (1813–43), Church of Scotland minister at St Peter’s, Dundee, who died of typhus. This hymn is the last verse of ‘Suffer me to come to Jesus’, from his *Songs of Zion*, written in 1841. (Illus A2.4.)

*Give me a calm, a thankful heart* (1806)  
Anne Steele (1717–78), second verse of ‘Father what ere of earthly bliss’.

*Give your heart to your Creator, reverence to your parents* (1839)  
Unknown, but found in *Madam Johnson’s Present or Every Young Woman’s Companion in Useful and Universal Knowledge*, under ‘Select Counsels or Rules of Life’, first published about 1751.

OPPOSITE. A2.4 Margaret Sime, aged 13 in 1843 has worked St Peter’s Free Church, Dundee, as well as the hymn verse beginning ‘Gentle shepherd on thy shoulder’ by the minister of the church. Baptised Margaret Miller Sime on 29 September 1829, the daughter of Thomas Syme, mason and Isabell Nicoll, in Dundee. Margaret never married but became a dressmaker and died in 1916, being buried in St Peter’s graveyard. 24½ in (62.2 cm) x 22¼ in (56.5 cm). Leslie B Durst Collection.



ABOVE. A2.3 Agnes Lang has embroidered one of the favourite verses of Scottish girls, ‘Favour is deceitful’, above a pedimented house. She has included her name, age, eight, and date, 1811, in an elaborate cartouche, with her parents’ initials to the side and other family members below. Agnes was born on 3 June 1803 in Glasgow to Thomas Lang, a flesher, and Agnes Scott. 19 in (48.3 cm) x 17 in (43.2 cm). Leslie B Durst Collection.

C E L I

Gentle Shepherd, on thy shoulder  
Carry me, a sinful lamb;  
Give me faith, and make me bolder,  
Till with the in heaven I am.



ST PETERS FREE CHURCH

MARGARET SHINE AGED 13

© Leslie B Durst  
Collection

*God gives to every man virtue, temper and understanding* (1839)

William Cowper, (1731–1800), poet, from *The Task*, Book 4, 1785.

*Great God! And why is Britain spared?* (1810)

Anne Steele (1717–78), third verse of ‘See, gracious God before thy throne’.

*Great God where’er we pitch our tent* (1805)

Benjamin Beddowe (1717–95), a Baptist and the author of several hundred hymns.

*Happy are they whose tender care* (1797)

Nahum Tate (1652–1715), poet, based on Psalm 41 and taken from *New Version of the Psalms of David* (1696).

*Have thou no other gods but me* (1740–1812)

Scottish metrical version of the Ten Commandments.

*He bore our sins, despised the shame* (1832)

This would appear to be based on Isaiah 53.

*He that hath an ear* (c. 1824)

Revelation 3:22.

*Hell is a place of endless woe where all that live in sin must go* (1838)

Psalm 9:17, metrical version.

*Ho, everyone that thirsteth come ye to the waters* (1826)

Isaiah 55:1–3.

*Honour thy father and thy mother*

Fifth Commandment, Exodus 20:12. (Illus A2.5.)

*How doth the little busy bee* (before 1830)

Isaac Watts (1674–1748), from his *Divine Songs Attempted in Easy Language for the Use of Children* (1715), and parodied by Lewis Carroll in *Alice in Wonderland*. (Illus A2.6.)

*How frail is beauty’s bloom*

Mary Robinson (1757–1800), novelist and poet. This is the first verse of ‘Reflexions’. She was

formerly an actress and the first acknowledged mistress of King George IV.

*How lost was my condition* (1844)

First verse of the hymn by Reverend John Newton (1725–1807).

*How sweet the name of Jesus sounds* (1842)

Reverend John Newton (1725–1807).

*I am not ashamed to own my Lord* (1821)

Isaac Watts (1674–1748).

*I am the resurrection and the life*

John 11:25.

*I love them that love me* (1796–1896)

Proverbs 8:17.

*I sigh not for beauty nor languish for wealth* (1838)

Hannah More (1745–1833). The fourth verse of ‘Florella’s Song’ from *The Search of Happiness: A Pastoral Drama for Young Ladies* (1762). This play was very popular and this particular verse can be found on its own in compilations such as *Introduction to the English Reader or a selection of pieces of Prose and Poetry: Select sentences and paragraphs etc.*, by Lindsay Murray (1826).

*I wait for the Lord, my soul waits* (1796)

Psalm 130:5

*I waited for the Lord my God* (1810)

Psalm 40:1, Scottish Psalter.

*If all mankind would live in mutual love* (1797)

Unknown, but found in the notebook of William Trenbath (1726–1800), land agent to Joseph Damer and later Officer of Salt Works in Dunham Woodhouses, Cheshire, a crown appointment. The notebook consists of verses and moral sayings similar to those found on samplers, and was a kind of Commonplace book. This suggests that the verse was reasonably well known. See [www.one-name.org/profiles/trenbath.html](http://www.one-name.org/profiles/trenbath.html).

The first two lines are also found on a gravestone in Castleton churchyard, Derbyshire, and on an English sampler by Elizabeth Lay, 1797.



A2.5 Ann Bell's piece of 1806 is quite quirky with its large trees, castle with a bird on the wall and a sad-looking cow in a field, but she has worked several alphabets and a long line of numbers as well as some very small neat initials under crowns, and the Fifth Commandment. It is not clear who Alexr Denovan is. 16¾ in (42.5 cm) x 13¾ in (34.9 cm). Micheál and Elizabeth Feller Collection.

*If you forget God when you are young*

A popular saying, the original inspiration unknown but possibly Psalm 50:22. Found in Alexander Barrie, *The Tyro's Guide to Wisdom etc.* (4th edn, 1807). Barrie was a teacher of English in Edinburgh.

*Immortal made what should we mind as much as immortality* (1747–1823)

The only printed evidence for this verse is in a piece by 'The Bystander', dated 5 May 1820, in *The Edinburgh Magazine and Literary Miscellany*, 85, 439.



A2.6 Christian Aitken has worked a series of red and green alphabets and family initials across the top half of her sampler and a well-known verse from Alexander Pope's 'Essay on Man', helpfully including his name at the end. Christian was born in 1799 in Covington, Lanarkshire, the daughter of Robert Aitken, merchant, and Christian Smith. 16½ in (41.9 cm) x 14 in (35.6 cm). Leslie B Durst Collection.

*In Adam's fall we sinned all*

This appears to have been published originally in *The Protestant Tutor* by Benjamin Harris (c. 1690), where each letter of the alphabet is introduced by a religious phrase, and other authors then copied it.

*In books or work or healthful play* (1833)

Fourth verse of *How doth the little busy bee*, by Isaac Watts.

*In God have I put my trust*

Psalm 56:4.



*In the Lord put I my trust* (1887)  
Psalm 11:1.

*In thy fair book of life divine* (1816)  
James Hervey (1714–58), English divine, last verse of hymn ‘Throughout the downward tracts of time’.

*Is not the raven fed great God by thee* (1786)  
Alexander Pennecuik (1652–1722), physician and poet, from ‘Inscription for My Closet’.

*Jesus I my cross have taken* (1851)  
Henry Francis Lyte (1793–1847), first four lines of first verse. Lyte, an Anglican divine born near Melrose, also wrote the well-known hymns ‘Abide with me’ and ‘Praise, my soul’.

*Jesus said, Suffer the little children and forbid them not* (1841)  
Matthew 10:14.

*Keep thy foot when thou goest to the house of God* (1847)  
Ecclesiastes 5:1.

*Keep thy heart with all diligence*  
Proverbs 4:23.

*Know the good that individuals find* (c. 1810)  
*An Essay on Man: Epistle IV*, lines 77–80, by Alexander Pope (1688–1744), English poet known for his translation of Homer and satirical poems.

*Know then this truth enough to know Virtue alone is happiness below* (c. 1759)  
Alexander Pope (1688–1744), *An Essay on Man: Epistle IV*. Lines 309–310.

*Lamb of God I looked to thee* (1844)  
Charles Wesley (1707–88), hymn writer, *Hymns and Sacred Poems* (1742), first verse.

*Let Christian faith and hope dispel* (1819)  
Anonymous; recast in *Translations and Paraphrases in verse, of several passages of Sacred Scripture collected and prepared by a committee of the General Assembly*

*of the Church of Scotland*, (Edinburgh, 1782), and ascribed to Reverend John Logan, one of the members of the committee.

*Let not the errors of my youth* (c. 1811)  
Paraphrase of Psalm 25:7, Scottish Psalter.

*Let saints below, with sweet accord, unite with those above* (1819)  
Probably from William Lennie, *Principles of English Grammar briefly defined and neatly arranged with copious exercises in parsing and syntax* (Edinburgh, 1810).

*Let the word of Christ dwell in you* (1829)  
Colossians 3:16.

*Let us not weary of well doing* (1878)  
Galatians 6:9.

*Life is uncertain, Death is sure, Sin the sting, But Christ is the cure* (1843 and 1847)  
No source but found on gravestones, with variations, and probably a well-known rhyme.

*Lord all my days direct my ways* (c. 1793)  
Paraphrase of Proverbs 3:6.

*Lord, give me wisdom all my days* (1742)  
*The complete English scholar, in spelling, reading, and writing*, by E Young, (24th edn 1722).

*Many daughters have done virtuously* (1797 & 1830)  
Proverbs 31:29.

*Mean though I am not wholly so* (1804)  
Alexander Pope, ‘The Universal Prayer’, verse 11 (1738).

*Mere human power shall fast decay* (1815)  
This appears to be the last verse of ‘Hast thou not known’, by Isaac Watts, but altered in modern hymn books.

*My mouth the praises of the Lord* (1841)  
Metrical version of Psalm 145:21, Scottish Psalter.

*My soul, come meditate the day*

Isaac Watts (1674–1748), first verse of hymn.

*Naked came I out of my mother's womb and naked shall I return thither* (1841)

First part of Job 1:21.

*Naked came I to this world* (1836)

John Mason (c. 1645–94), ‘Come let us praise our Master’s hand’, first four lines of second verse.

*No radiant pearl which crested from the wave*

From ‘The Tear of Sympathy’, by Erasmus Darwin (1731–1802), grandfather of Charles Darwin and a physician and poet. Two of his illegitimate daughters, Susanna and Mary Parker, set up a boarding school in Ashbourne, Derbyshire and he wrote *A Plan for the Conduct of Female Education in Boarding Schools*, published in 1797. However, the most likely source for the sampler maker to take this piece from is a compilation such as *The English Reader or Pieces in Prose and Poetry selected from the best writers*, by Lindsay Murray (1810), p. 175.

*Nought that is right think little*

Edward Young (1681–1765), *The Complaint or Night-Thoughts on Life, Death and Immortality: Night VIII; Virtue’s Apology or The Man of the World Answered* (1745). Probably taken from *Elegant Extracts*, vol 1, p. 143. Young was an English poet and clergyman, and this poem had enormous success and was translated into many languages, becoming a classic of the Romantic school. It is apparently a poetic treatment of sublimity and has masonic symbolism in the text, neither of which would necessarily have been of interest to the child or her teacher.

*Now is [in] the heat of youthful blood* (c. 1740–5)

Isaac Watts (1674–1748), ‘Advice to Youth’, first verse, from *Hymns and Spiritual Songs*, I, Hymn 91.

*Now therefore hearken unto me O ye children* (1784)

Proverbs 8:32–3.

*O children, hither do ye come*

First verse of Psalm 34, from the Scottish Psalter.

*O give ye praise unto the Lord* (1799)

Paraphrase of Psalm 117, Scottish Psalter.

*O, let my footsteps in thy word* (c. 1810)

Psalm 119:134, Scottish Psalter.

*O Lord as I lie down this night to sleep* (1839)

A classic children’s prayer from the eighteenth century.

*O set ye open the gates of righteousness* (1813)

Psalm 118:19, Scottish Psalter.

*O ’tis a lovely thing for youth* (1813 and 1828)

Isaac Watts (1674–1748), first two lines of ‘Against Lying’, 1715 (illus A2.10).

*Oh for a closer walk with God* (c. 1800)

William Cowper (1731–1800). From *Olney Hymns*, Book 1 (1779), based on Genesis 5:24.

*On Christ my shepherd I’ll depend* (1826)

Verse 13 of ‘Hymn or Spiritual Song for Young Ones’, in *The Mother’s Catechism for the Young Child, or a Preparatory Help for the Young and Ignorant*, by John Williamson (Dundee, 1759).

*On thee we day by day depend* (1844)

A paraphrase of the Lord’s Prayer. So far the only published reference found is in *The Plough Boy*, vol 1 (1820), p. 154, an American journal.

*One thing I of the Lord desired* (1810–39)

Paraphrase of Psalm 27:4, Scottish Psalter.

*One thing is needful and Mary hath chosen*

St Luke 10:42.

*Our father, which art in heaven* (1734–1823)

Matthew 6:9–13, known as ‘the Lord’s Prayer’.

*Our Saviour’s Golden Rule*

This refers to the commandment of Jesus to love one another as you would yourself, see Luke 6:31.

Self to self and God to man reveal'd  
Two themes to nature's eye forever seal'd  
Are taught by rays that fly with equal pace  
From the same centre of enlightning grace  
Cowper

Elisabeth Cowper Xuchterarder 1824

BF  
NL  
CS

JC

Remember death for you most die

EM



God is light

God is love



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*Overcome evil with good* (1878)  
Romans 12:21.

*Peace be to this habitation* (1843)  
Charles Wesley (1707–88), Hymn 35, ‘Hymns for Believers’ in *Hymns and Sacred Poems*, vol 2 (1749).

*Praise ye the Lord, praise ye the name of the Lord* (1844)  
Psalm 135:1.

*Range where you please in water, earth and air*  
Unknown, but found in the notebook of William Trenbath (1726–1800), see above. It is also found on a sampler dated 1786 by Elizabeth Harrison worked at Campbell’s School, Poulton.

*Reason’s whole pleasure* (1757, 1782 and 1810)  
Alexander Pope (1688–1744), *Essay on Man: Epistle IV*, lines 79–87.

*Redeem thy misspent youth that’s past* (1819 and 1822)  
Thomas Ken (1637–1711), second verse of ‘Awake my soul’.

*Religion should our thoughts engage* (1845)  
John Fawcett (1740–1817), Baptist minister, from his hymn ‘Religion is the chief concern’, verse 3, in *Hymns adapted to the circumstances of public worship and private devotion* (1782).

*Remember death for you must die* (1824)  
Part of a traditional phrase often found on grave-stones.

*Remember now thy Creator in the days of thy Youth* (1763–1876)  
Ecclesiastes 12:1.

OPPOSITE. A2.7 Elisabeth Cowper has included a verse by her namesake, the popular poet William Cowper. In the centre is a swan with an elaborate house above and Adam and Eve below, with two banks of trees, deer, peacocks, initials and a floral border. Elisabeth was born 28 January 1809 and baptised on 5 February in Auchterarder, Perthshire, the daughter of James and Jean Couper. 21¾ in (55.3 cm) x 17¼ in (45.1 cm). Leslie B Durst Collection.

*Remove far from me vanity and lies* (c. 1830)  
Proverbs 30:8.

*Salvation from my Jesus flows*  
Probably a paraphrase of John 10:26, but no firm evidence as to who wrote it.

*See how the lilies flourish fresh [white] and fair* (1810 and 1811)  
Probably based on Matthew 6:28, ‘Consider the lilies’ and I Kings 17:4, ‘I have commanded the ravens to feed you [Elijah]’. Found in *A Guide to the English Tongue* by Reverend Thomas Dyche (died 1733), first published 1709 (102 edn, Paisley, 1800). This is the first line of a four-line piece illustrating the letter S, in a series of pieces for writers to copy. Dyche was a schoolmaster and lexicographer and his book starts with the alphabet and goes on to offer a guide to English pronunciation. There are no authors given but his work was endorsed by Nahum Tate, the Poet Laureate, and John Williams, another poet, so Dyche probably used pieces from several people.

*See Israel’s gentle shepherd stand* (1821)  
Dr Philip Doddridge (1702–51), a Nonconformist minister who wrote over 200 hymns.

*See then that ye walk circumspectly*  
Ephesians 5:15.

*Seek ye the Lord while he may be found* (c. 1840)  
Isaiah 55:6.

*Self-partiality hides from us* (1794)  
This appears to be a maxim and is found in Henry Home’s *Introduction to the Art of Thinking* (1761). Home (1696–1782) was a philosopher, a leader of the Scottish Enlightenment and Scottish law lord, with the title Lord Kames.

*Self to self and God to man revealed* (1824)  
William Cowper, from the poem ‘Charity’. (Illus A2.7.)

*She layeth her hands to the spindle* (1835)  
Proverbs 31:19.

*She shall be brought into the king in robes [raiment] of needlework* (c. 1815)

Psalm 45:14.

*She who from heaven expects to gain her end* (1775)  
Edmund Arwaker (died 1730), *Truth in Fiction or Morality in Masquerades. A collection of 250 select fables from Aesop and other authors done into English* (1708), Book 1, Fable 1, ‘The Peasant and Hercules’, lines 3–8 of The Moral. This is a slight alteration of the line, which reads: *He who from thence hopes to obtain his end*, but the other lines are as written except for changing the sex.

*Should old acquaintance be forgot*

Robert Burns (1759–96), ‘Auld Lang Syne’, published 1796.

*Sing a new song to the Lord for wonders he hath done* (1813 or 1818)

Variation on Psalm 98:1–2.

*Six thousand years have passed away since life began at first* (1838)

First part of third verse of poem ‘What is Life?’ No author is given but it is found in a *Collection of Interesting & Instructive Lessons with various original exercises* (1832), by James Campbell, a teacher of English and geography at Dundee Public Seminars.

*Soon shall this earthly frame, dissolved in death* (1831)

The only published reference to this poem is in a biography of Robert McLean Calder (1841–95), where his mother recited it to her children. It is also found on a gravestone of 1815.

*Such pity as a father hath* (1787 and 1814)

Metrical version of Psalm 103:13, Scottish Psalter.

*Sweet solitude when life’s gay hours are past* (1779)

Thomas Tickell (1685–1740), from ‘A Poem on the Prospect of Peace’ (1713).

*Talk not riches nor yet length of days* (1797)

Probably a paraphrase of several biblical quotes.

*Teach me the measure of my days* (1828)

Isaac Watts (1674–1748), 1719.

*Teach me the way O Lord* (1800)

Psalm 86:11.

*Teach me to feel another’s woe* (1797–1821)

Alexander Pope (1688–1744), ‘The Universal Prayer’, verse 10 (1738). (Illus A2.8.)

*Teach me to live that I may dread* (1811)

Thomas Ken (1637–1711), third verse of the hymn ‘All praise to thee, my God, this night’.

*Teach us by thy patient spirit* (c. 1815)

Joseph Hart (1712–68), Calvinist minister, third verse of ‘Jesus is our God’.

*The cross, the cross, oh that’s my gain* (1841)

Attributed to Clare Taylor.

*The eyes of the Lord are in every place* (c. 1804, 1805 and 1839)

Proverbs 15:3 (illus A2.9).

*The fear of the Lord is the beginning of wisdom*

(1763 and 1847)

Proverbs 9:10.

*The grass withereth, the flower fadeth* (1836)

Isaiah 40:8.

*The learn’d is happy nature to explore* (1775)

Alexander Pope (1688–1744), *An Essay on Man: Epistle II*, lines 263–6.

*The Lord giveth and the Lord taketh away* (1823)

Second half of Job 1:21, and used in the Burial Service.

*The Lord’s Prayer* (1734–1823)

Matthew 6:9–13.

**OPPOSITE. A2.8** Ann Thomson, aged thirteen, 1806, has worked a very unusual design with a large red heart and two birds beak to beak, and a rose and thistle either side. Her verse is ‘Teach me to feel another’s woe’ and there are her parents’ names, Archibald Thomson and Ann Hamilton, in a box with another box filled with initials. 23 in (58.4 cm) x 19¼ in (48.9 cm). Leslie B Durst Collection.

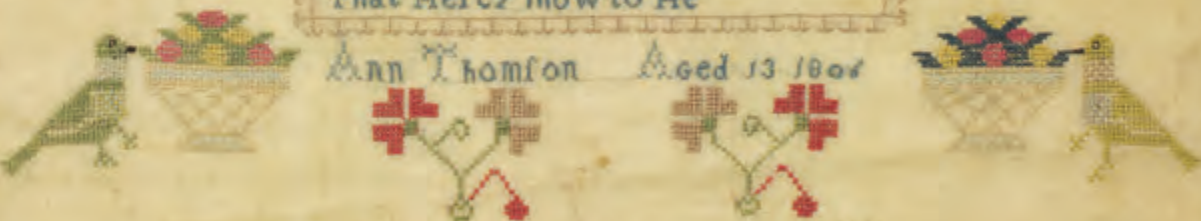


Archibald  
Thomson & Ann  
Hamilton

Teach me to feel another's woe  
To hide the fault I see  
That mercy I to others show  
That mercy show to me

IT IT RT DT IT  
MT IT FT DT AL  
AT IR IH AS MW  
RT AB IR IT MS

Ann Thomson Aged 13 1804



© Leslie B Durst  
Collection



A2.9 Isabella Bain has worked a church on her sampler and Proverbs 13, verse 5, but also includes both parents' names at the bottom. She was the daughter of shoemaker David Bain and Susanna Henderson who were married in Kirkcaldy, Fife. Isabella was nine years old when she worked her sampler in 1805. 19<sup>5</sup>/<sub>8</sub> in (49.8 cm) x 15<sup>3</sup>/<sub>4</sub> in (40 cm). Leslie B Durst Collection.

*The loss of time is much*

Source unknown but it is also found on grave-stones, so is possibly a well-known rhyme.

*The mercy of the Lord is from everlasting to everlasting* (1844)

Psalm 103:17.

*The path of the just is as the shining light* (1853 and 1862)

Proverbs 4:18.

*The rose is fairest when it's budding new* (1839)

Sir Walter Scott (1771–1832), *The Lady of the Lake: Canto IV, The Prophecy, I*, lines 1–4.

*The seasons came and went and went and came*

(c. 1847)

Robert Pollok (1798–1827), Scottish poet and member of the United Secession Church, from *The Course of Time*, Book 3 (1827). This was a very popular poem in ten books.

*[For] The son of man shall come in the glory of his father* (1844)

Matthew 16:27.

*Then I'll not be proud of my youth or my beauty*

(1773)

Isaac Watts (1674–1748), 'The Rose', last verse.

*Therefore be ye also ready for in such an hour as ye think not the Son of man cometh* (1789 and 1790)

Matthew 24:44.

*They have washed their robes and made them white in the blood of the Lord* (c. 1844)

Revelation 7:14.

*They're only great whom no base motive rules* (1782)

No author found but given in *Miscellanies, Morals and Instructive Prose and Verse collected from various authors for the use of Schools*, published in America in 1787, where it is titled 'The Truly Great'. The compiler says she had collected these extracts for many years.

*This God is the god we adore*

Joseph Hart (1712–1768), *Hymns etc, composed on various subjects*, (London 1759). Hart was a Calvinist minister in London and his hymns were very popular.

*This world is like the sea and our life is the ship in which we pass through* (1780)

This simile could be based on several biblical verses.

*Though I am now in younger days* (1818 and 1848)

Isaac Watts (1674–1748), *Divine and Moral Songs* (1715).

*Thus slide away the days of youth*

Possibly a paraphrase of Ecclesiastes 11:10.

*'Tis a lovely thing for Youth* (1828)

Isaac Watts (1674–1748), 'Against Lying' (1715).

*'Tis education forms the common mind* (183?)

Alexander Pope (1688–1744), *Moral Essays* (1735).

*To err is human, to forgive divine* (1794)

Alexander Pope (1688–1744), *Essay on Criticism*, line 525.

*To everything there is a season* (1823)

Ecclesiastes 3:1.

*To fear a lie* (1828)

Isaac Watts (1674–1748), first verse, third and fourth lines, from 'Against Lying' (1715).

*To me O Lord be thou the way* (1839)

Reverend Legh Richmond (1772–1827), Anglican vicar, who wrote the very popular *Annals of the Parish*. It is not clear that he wrote the hymn but it appears in a letter to his son, Wilberforce, and is ascribed to him in *A Cyclopaedia of Sacred Poetical Quotations*, ed H G Adams.

*To praise the Father and the Son and Spirit*

A variation on the first part of the Doxology, 'Glory be to the Father' etc.

*Trials make the promise sweet* (1844)

William Cowper (1731–1800), 'Welcome Cross', from *Olney Hymns*, book 3, Hymn 16.

*True dignity is his, whose tranquil mind* (1817)

James Beattie (1735–1803), Professor of Moral Philosophy at Aberdeen University, and prominent in the fight against the slave trade. From *The Minstrel, or the Progress of Genius*, Book 2, verse 12, the first four lines, published 1774.

*Trust in the Lord with all thine heart* (1880)

Proverbs 3:5–6.





A2.10 Janet Jones in 1813 has worked her startling blue house in satin stitch. It is a variation on the pedimented house design, surrounded by older motifs such as a twisted stem band across the top. Below it is a verse from Isaac Watts' poem 'Against Lying'. At the bottom is a small Adam and Eve below a crown-like tree top with birds, similar to those on fountains, hovering above. Janet was born in 1801 in Falkirk, the daughter of James Jones, a flesher, and Margaret Wyse. She did not marry until she was fifty and died in 1885. 20½ in (52.1 cm) x 17¾ in (45.1 cm). Leslie B Durst Collection.

*What blessings thy free bounty gives* (c. 1802)  
Alexander Pope (1688–1744), fifth verse of 'The Universal Prayer' (1738).

*What is true beauty but fair virtue's eyes* (1796)  
Edward Young (1681–1765), *The Universal Passion*. Satire VI: 'On Women' (1725–8).

*What sorrows may my steps attend* (1852)  
Ann (1782–1866) and Jane (1783–1824) Taylor, *Hymns for Infant Minds* (2nd edn, 1810).

*Who ran to help me when I fell* (1833)

This would appear to be a verse from 'Mother', a poem by Ann Taylor (1782–1866), a British poet, but this particular verse is not in the published version. It is a much parodied poem, so it could be that the sampler maker added her own verse.

*Why should we start and fear to die* (1830)

Isaac Watts (1674–1748), *Hymns Composed on Divine Subjects*, Book 2, Hymn 31.

*Wisdom is the principle* (1845)

Proverbs 4:7.

*With wisdom's richest harvest folly grows* (1843)

From *On the Immortality of the Soul*, translated by Soame Jenyns (1704–87) from the Latin of Isaac Hawkins Browne (1705–60), poet and MP.