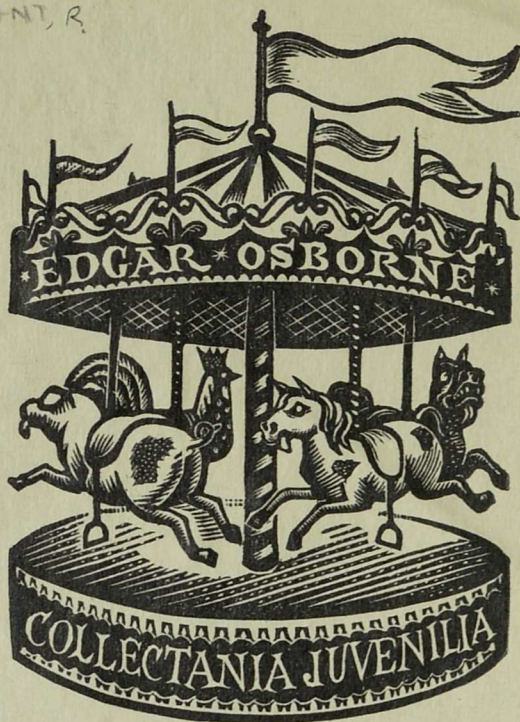


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THE CITY OF NEW YORK

IN SENATE

JANUARY 18, 1891

REPORT OF THE COMMISSIONER OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE

APRIL 18, 1890

ALBANY: J. B. LIPPINCOTT & CO. PRINTERS

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AND SONS, 15 NASSAU ST., N. Y. C.

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A
FAMILIAR AND EASY
GUIDE
TO THE UNDERSTANDING OF
THE CHURCH CATECHISM,
IN QUESTION AND ANSWER.
FOR THE
USE OF CHILDREN.

THE FIFTH EDITION.

BY RICHARD MANT, D.D.

RECTOR OF ST. BOTOLPH'S BISHOPSGATE, AND OF EAST
HORSLEY, SURREY; AND DOMESTIC CHAPLAIN TO HIS
GRACE THE ARCHBISHOP OF CANTERBURY.

~~~~~

"The Country Parson values catechising highly.—He useth and preferreth  
"the ordinary Church Catechism; partly for obedience to authority, partly for  
"uniformity sake, that the same common truths may be every where professed.  
"—When once all have learned the words of the Catechism, he thinks it the  
"most useful way that a Pastor can take, to go over the same, but in other  
"words; for many say the Catechism by rote, as parrots, without ever piercing  
"into the sense of it.—*Herbert's Priest to the Temple*, chap. 21.

~~~~~

London:

PRINTED FOR F. C. & J. RIVINGTON,
Booksellers to the Society for Promoting Christian Knowledge,
NO. 62, ST. PAUL'S CHURCH-YARD;
AND NO. 3, WATERLOO-PLACE, PALL-MALL.

1819.

THE CHURCH CATECHISM
FOR THE
USE OF CHILDREN
THE FIFTH EDITION

BY RICHARD MINT, D.D.

ADVERTISEMENT

TO THE

FIRST EDITION.

ON offering to the Public a New Exposition of the Church Catechism, after the various excellent Tracts, which have appeared on that subject, the Author thinks it respectful in him to state his motives for the attempt.

As soon as Children can repeat the Catechism, he believes it to be a common practice to teach it to them, broken into short questions and answers. This has been his practice. But when they have learned that valuable little Tract, and are thus prepared to take another "*Step in the Temple*," he has been at a loss for a "*Guide*." LEWIS's Exposition, for instance, has on experiment appeared to him too difficult, at least for Young Children, and especially for the Children of the Poor, who are the principal objects of parochial instruction; and Bp. MANN's, at the same time that it is occasionally beyond their capacity, dwell perhaps more upon the Popish errors, than is wanted for general use in England, however desirable those parts of his Exposition may be in Ireland.

To supply what has appeared to the present Writer a deficiency, is the aim of this little Work; which he has spared no pains in making as plain and familiar as he could; although he cannot dare flatter himself, that it will be found free from objection, either in that, or in other respects.

It is longer than he could wish: but he believes that no part could be omitted without leaving the remainder less complete.

The references in the margin are numerous: they are given not only as authorities, but because it may be a good exercise for Children to look out the texts in their Bibles, and perhaps learn them by heart.

The Author has only to add, that his design in drawing up this Exposition will be answered, if it enable him to do his duty better toward the Children in his parish; and that his end in publishing it will be gained, if any of his clerical brethren, who may perhaps feel the want he has described, shall find a remedy in this humble attempt.

Crawley Parsonage,

Nov. 18th, 1808.

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TO THE

THIRD EDITION.

AFTER the experience of several years, confirmed by the testimony of some of his clerical brethren, and of other persons, who have used the following exposition, the Author has the satisfaction of thinking, that he did not form an erroneous judgment concerning the probable utility of such an attempt. The present edition therefore is published, without any alteration in the general design; although a few short insertions have been admitted upon points, where a little more explanation or illustration appeared desirable.

A Table of Contents is prefixed for the purpose of exhibiting to the learner a general view of the Christian religion, as set forth in the Catechism.

Lambeth,
March 27, 1815.

ADVERTISEMENT

TO THE

THIRD EDITION.

After the experience of several years, and
furnished by the testimony of some of the chief teachers,
and of other persons, who have used the following ex-
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that he has not done an unnecessary judgment, con-
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referring to the learned a general view of the Christian
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LONDON:
JAMES COX, 1815.

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PART I.—GOSPEL COVENANT.

CHAP. I.—PRIVILEGES OF BAPTISM.

SECTION I.

QUESTION. "WHAT is your Name?"

ANSWER. "N. or M."

Q. "Who gave you this name?"

A. "My Godfathers and Godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven."

Q. By whom was your name given you?

A. By my Godfathers and Godmothers.

Q. When was it given you?

A. At my baptism.

Q. What name was then given you? your christian name, or your sirname?

A. My christian name. I have my sirname from my parents; but my christian name was given me at my baptism.

Q. Why was it then given you?

A. As a mark, and to put me in mind of what I was then made.

Q. What were you then made?

A. A member of Christ^a.

Q. What is that?

A. A member of the Church, of which Christ is the ruler and head^b: in one word, a Christian.

Q. How should you behave, as a member of Christ?

A. I should obey him who is my head, and live in peace and unity with my brethren^c.

Q. May you behave in a different manner?

A. No: if I do, I shall be a very unworthy member of Christ; a very bad Christian.

^a 1 Cor. vi. 15.

^b Col. i. 18.

^c Mark ix. 50. John xvii. 20, 21.

SECT. II.

Q. What else were you made at your baptism?

A. The child of God ^d.

Q. What do you mean by that?

A. I was received into favour with God, and placed towards him in the same relation, in which a child stands to his father.

Q. What may a child expect that its father will do for him?

A. That he will love him, and take care of him.

Q. And what should a child be towards his father?

A. He should be affectionate and dutiful towards him ^e.

Q. As the child of God then, how ought you to behave?

A. I ought to love him and obey him ^f.

Q. What reason have you for this behaviour?

A. A knowledge of the love, which God has already shewn to me ^g; and the hope and trust, that he will care for me, and be kind to me in future.

Q. If you behave otherwise, what are you to expect?

A. That he will be angry with me, and will punish me.

SECT. III.

Q. Were you made any thing else at your baptism?

A. Yes; I was made an inheritor of the kingdom of Heaven ^h.

Q. What do you mean by an inheritor?

A. An inheritor is an heir; one entitled to possess something hereafter.

Q. What is meant by the kingdom of Heaven?

A. By the kingdom of Heaven is sometimes meant the church of Christ in this world ⁱ; and sometimes the church of Christ, or the assembly of blessed spirits in another world ^k.

Q. In which sense do you here use it?

A. In the latter; that of the assembly of blessed spirits in Heaven.

Q. What then do you mean by the whole sentence, that you were made by baptism an inheritor of the kingdom of Heaven?

^d John i. 12. Rom. viii. 16.

^e Mal. i. 6.

^f 1 John v. 3.

^g 1 John iv. 19. ^h 1 Pet. i. 3, 4.

ⁱ Matt. xiii. 31, 32. ^k Matt. v. 10.

A. I mean, that I then received a title to happiness, which God will give me in another world.

Q. As an inheritor of the kingdom of Heaven, what ought to be your behaviour?

A. I ought to "set my affections on things above¹," and try to live a holy and godly life.

Q. What reason have you for this?

A. If I do not, I shall lose that title to the kingdom of Heaven, which was given me at my baptism.

CHAP. II.—PROMISES OF BAPTISM.

SECT. I.

Q. You suppose then, that the promise of future happiness was given you, on condition of your behaving in a particular manner?

A. Yes, certainly.

Q. So that you look upon baptism as a covenant or agreement?

A. Yes: God on his part, was graciously pleased to promise me his fatherly affection and care in this world, and happiness in another; and I promised to observe certain conditions, on my part.

Q. Did you make this promise yourself?

A. No: I was an infant, and therefore unable. But my Godfathers and Godmothers did it for me.

Q. "What did your Godfathers and Godmothers then for you?"

A. "They did promise and vow three things in my name," &c.

Q. This promise, you say, was made for you?

A. Yes; my Godfathers and Godmothers made it in my name.

SECT. II.

Q. The promise is a serious one. We will consider it somewhat at length. What is the first thing they promised?

A. "That I should renounce the devil and all his works."

¹ Col. iii. 2.

Q. What do you mean by renouncing ?

A. I mean declaring against, forsaking, and having nothing to do with.

Q. What do you mean by the Devil ?

A. I mean the chief of those evil spirits, who rebelled against Almighty God, and were driven out of Heaven, the place of happiness, and are now punished in Hell, the place of misery and torment.

Q. Does the Scripture tell us any thing about those evil spirits ?

A. Yes ; the Scripture speaks of the punishment of " the angels that sinned, and which kept not their first estate, but left their own habitation ^m."

Q. What punishment does it speak of ?

A. It says, that " God cast them down to Hell, and hath reserved them in everlasting chains under darkness unto the judgment of the great day ^m."

Q. What has the Devil to do with us ?

A. He tempts us to disobey God, in order that he may make us as wicked and as wretched as himself.

Q. How does he try to do this ?

A. By tempting us to do those things, which are called the works of the Devil.

Q. What are they ?

A. To speak generally, " He that committeth sin is of the Devil, and all sins," of whatever kind they may be, " are his works ⁿ."

Q. Can you tell me of any particular sins, which are reckoned in the Bible among the works of the Devil ?

A. Yes : " He was a murderer from the beginning ^o ;" for it was he who " beguiled Eve through his subtlety ^p" whereby " death entered into the world ^q ;" and it was he who persuaded Cain to kill his brother Abel ^r. And all murderers are called his children.

Q. What other sin is described as a work of the Devil ?

A. Lying : for " he is a liar, and the father of lies ^s." It was by a lie that he persuaded our first parents, Adam and Eve, to eat of the forbidden fruit ; and all persons, who

^m 2 Pet. ii. 4. Jude 6.

ⁿ 1 John iii. 8.

^o John viii. 44.

^p 2 Cor. xi. 3.

^q Rom. v. 12.

^r John iii. 12.

^s John viii. 44.

are guilty of falsehood, are said to be "of their father, the Devil."

Q. Can you mention any more?

A. Yes; slander, or speaking evil falsely of others; pride, malice, and envy, are among the works of the Devil.

Q. Are there not some other of his works, to which we are liable in our communication with others?

A. Yes; seducing or tempting others to sin is among the Devil's works^u.

Q. You are to have nothing to do then with these works?

A. No: My Godfathers and Godmothers promised for me that I should renounce them.

SECT. III.

Q. What next did they promise you should renounce?

A. "The pomps and vanity of this wicked world."

Q. What do you mean by that?

A. Too much fondness for those things which the world in general is fond of, and which worldly men seek after.

Q. Tell me some of the most dangerous of these.

A. Money, pleasure, and honour.

Q. Is all pursuit of these things wrong?

A. No; it is wrong, if they are sought after by bad means, or lead us to do any sort of evil^x.

Q. Can it not be wrong without leading into positive evil?

A. Yes; it is wrong, if it takes up too much of our time, and hinders us from doing good: if it hinders us from being useful to others, or draws us off from the service of God^y.

Q. May not the pursuit of these things be sinful, by reason of the company it brings us into?

A. Yes; we ought by no means to let them lead us into bad company^z.

Q. Does not the pursuit of these things, although harm-

^t Rev. xii. 10. Acts xiii. 10. 1 Chron. xxi. 1.

^u Matt. iv. 1. 3.

^x 1 Thess. v. 22.

^y Eph. v. 15, 16. 1 Tim. vi. 17, 18. Matt. xxv. 30, 45.

^z 1 Cor. v. 11.

less themselves, become sinful, if they are very much sought after ?

A. Certainly it does ; it is sinful, if it takes up so much of our fondness, as to weaken in our hearts the love of God and of religion ^a.

Q. Will the practice of other persons be a sufficient reason for your joining in this pursuit ?

A. No, by no means. If the example be a bad one, I am especially put upon my guard against it, by being taught to renounce the pomps and vanity of this *wicked* world ^b.

Q. Why is the world called wicked in the Catechism ?

A. Because of the great wickedness in it ; and to distinguish it from the Church of Christ, all the members of which are required to be good and holy ^c.

SECT. IV.

Q. Is not there a third thing, which your Godfathers and Godmothers promised you should renounce ?

A. Yes ; “ all the sinful lusts of the flesh ^d. ”

Q. What do you mean by that expression ?

A. I mean those inclinations which lead us to do things, that God has forbidden.

Q. Can you give me an example ?

A. All wanton, indecent, and unclean thoughts, words, and actions, are among the chief things here to be renounced ^e.

Q. Does this promise at all confine you as to your food and the like ?

A. Yes ; I am bound by it to avoid gluttony, or eating too much ; drunkenness, or drinking too much ; and in general too dainty a way of living ^f.

Q. Does it relate at all to the management of your temper ?

A. Yes ; I am thereby bound to avoid violent anger, variance, strife, hatred, and envyings ; for these things are among the works of the flesh ^g.

^a 2 Tim. iii. 1, 4.

^b Rom. xii. 2. 1 John ii. 15, 16.

^c 1 John v. 19.

^d Gal. v. 19, 20, 21.

^e Eph. v. 3, 4, 5. Col. iii. 5. Gal. v. 19.

^f Gal. v. 21.

^g 1 Cor. iii. 3. James iii. 14, 15. Gal. v. 20.

SECT. V.

Q. What was the second thing, which your Godfathers and Godmothers promised for you?

A. "That I should believe all the articles of the Christian Faith."

Q. Where are they to be found?

A. In the Bible. But the chief of them are shortly summed up in what is called the Belief, or the Apostles' Creed.

Q. What do you mean by the word Creed?

A. The word Creed means belief.

Q. Why do you call it the Apostles' Creed?

A. Because it is a short account of those things, which were preached by the Apostles, as things, which all Christians ought to believe.

Q. Who were the Apostles?

A. The Apostles were men chosen by our Saviour, as fit persons to witness his life, doctrines, and resurrection; and to preach his religion to the world^b.

Q. Where is what they preached to be found?

A. In the books of the New Testament.

SECT. VI.

Q. What else was promised in your name at your baptism?

A. "That I should keep God's holy will and commandments, and walk in the same all the days of my life."

Q. Where can you learn what God's will and commandments are?

A. They are contained in the Old and New Testaments.

Q. Can you tell me any particular parts, where they are to be found?

A. They are chiefly to be found in the Ten Commandments given by God to Moses; in the history of our Saviour contained in the four Gospels, especially in his parables and the sermon on the mountⁱ; and in some of the epistles of the Apostles.

^b Mark iii. 14. xvi. 15. Acts i. 22. x. 38. 42.

ⁱ See the 5th, 6th, and 7th chapters of St. Matthew.

Q. Does the Catechism take notice of any of these in particular ?

A. Yes : It contains the Ten Commandments, because in them my duty is shortly summed up, as the Articles of my faith are in the Apostles' Creed.

SECT. VII.

Q. You have now explained to me all the things, which your Godfathers and Godmothers promised that you should perform ?

A. Yes ; there are three things, and I have explained them all.

Q. " Dost thou not think that thou art bound to believe, and to do as they have promised for thee ? "

A. " Yes ; verily and by God's help so I will, " &c.

Q. You are resolved, then, both to believe and to live, as a Christian ought ?

A. Yes, by the help of God.

Q. Why do you say by the help of God ?

A. Because I can do nothing without his help^k. Of myself I am not able to do any good thing.

Q. Has God given you any reason to hope that he will help you ?

A. He has promised that he will : he has also given me a pledge that he will perform his promise, by calling me to this state of salvation.

Q. What do you mean by a state of salvation ?

A. A state, in which, if I strive to do my duty, I shall be saved from sin, and from the wages of sin, everlasting misery.

Q. How were you placed in this state ?

A. Through Jesus Christ our Saviour, who purchased it for me by his death^l.

Q. Are all persons in this state ?

A. No : no persons are born in it : all Christians are put into it at baptism.

Q. How came you in it ?

A. I was called to it by our heavenly Father.

Q. How did he call you ?

^k John xv. 5. 2 Cor. iii. 5.

^l Col. i. 12, 13, 14.

A. By letting me be born in a Christian country, and of Christian parents ; and by putting it into their hearts to have me baptized.

Q. What return do you make to God for this blessing ?

A. I heartily thank him.

Q. Do you wish to continue in this state ?

A. Yes ; unto my life's end.

Q. Can you do so of your own will ?

A. No ; I must have the grace of God, that is, his favour and help to enable me.

Q. How are you to obtain God's grace ?

A. By praying for it.

Q. How do you know that you shall gain what you pray for ?

A. Because he has promised, that "he will give all good things to them who ask him^m."

Q. In whose name are you to pray to God ?

A. In Christ's name. If we pray in Christ's name, God will hear usⁿ.

PART II.—THE CREED.

CHAP. I.—GOD THE FATHER.

SECT. I.

Q. You have explained to me the things which your Godfathers and Godmothers promised you should renounce. You have also told me, that there are some things which they promised you should believe.

A. Yes ; they promised I should believe all the articles of the Christian faith.

Q. "Rehearse the articles of your belief."

A. "I believe in God," &c.

Q. In whom do you first say that you believe ?

A. "In God, the Father Almighty."

Q. Of what is God the Father ?

^m Matt. vii. 11. Luke xi. 9. James i. 5.

ⁿ John xiv. 13. xvi. 23.

A. He is the Father of Jesus Christ from all eternity °. He is also the Father of all mankind.

Q. Is he the Father of mankind in more than one sense ?

A. Yes ; he is our Father because he made us ; he is also the Father of us Christians, who became his children at our baptism P.

Q. What do you mean by saying, that God is Almighty ?

A. I mean, that he is able to do whatsoever he pleases †.

Q. Has any other being such power ?

A. Certainly not ; all things whatever are under the power of God †.

Q. Of what is God the Maker ?

A. Of Heaven and Earth.

Q. What do you mean by that ?

A. The whole world, and all things that are therein †.

Q. How did God make the world ?

A. By his word. "He spake the word, and they were made †."

Q. When he had made the world, did he withdraw his care from it ?

A. No ; he continued, and he still continues, to preserve and govern it †.

Q. What does this prove to you ?

A. That God is as good as he is powerful.

Q. Should not this belief in God have a certain effect upon your heart and life ?

A. By all means ; when I think of his power, I ought to fear him † ; when I think of his goodness, I ought to love him †.

Q. How will this act upon your life ?

A. If I fear, I shall take care not to displease him ; if I love, I shall do all I can to please him.

° 1 John v. 20.

† Eph. ii. 11. Job xlii. 2.

‡ Psal. cxlvi. 6.

§ Psal. xxxvi. 6. Job vii. 20.

¶ Josh. iv. 24.

P Rom. viii. 15, 16.

† Isa. xl. 17. Dan. iv. 35.

‡ Psal. cxlviii. 5.

§ Psal. xxii. 28.

¶ 1 John iv. 19.

Q. For these purposes, how must you try to live?

A. I must try to keep his commandments^y.

CHAP. II.—GOD THE SON.

SECT. I.

Q. In whom do you profess in the second place to believe?

A. "In Jesus Christ, his only Son our Lord."

Q. What is the meaning of the word Jesus?

A. The word Jesus means a Saviour: it was given to the Son of God, because "he saveth his people from their sins^z."

Q. What is meant by the word Christ?

A. The word Christ means Anointed.

Q. For what reason is that name given to our Saviour?

A. It was the practice of the Jews to anoint, that is, to pour oil upon the heads of prophets^a, priests^b, and kings^c. And our Saviour, being anointed to each of these offices, is for that reason called Christ^c.

Q. Is he called by any other name, which means the same thing?

A. Yes; Messiah means the same thing as Christ^d; only they are in different languages. Messiah is a Hebrew word: Christ is a Greek word: Anointed, as I said before, is an English word having just the same meaning.

Q. Whose Son is Jesus Christ?

A. The only Son of God, the Father Almighty^e.

Q. Are not all mankind the sons of God?

A. Yes; as I have already said.

Q. Why then do you say, that Jesus Christ is his only Son?

A. Because he is the Son of God in a quite different sense from that in which we are his sons.

Q. Explain to me what you mean.

^y 1 John v. 3.

^z Matt. i. 21.

^a 1 Kings xix. 15, 16.

^b Exod. xxviii. 41.

^c Acts x. 38.

^d John i. 41.

^e Acts viii. 37.

A. I mean, that our nature is earthly and weak ; but he is of the same perfect and divine nature as his Father^f ; we are born but a short time before we die ; but Christ is the Son of God from all eternity^g.

Q. Is there authority in the holy Scriptures for this distinction ?

A. Yes ; he is there several times called the only-begotten Son of God^g.

Q. What is Jesus Christ to us ?

A. He is our Lord^h.

Q. How is that ?

A. " By him all things were madeⁱ," and we among the rest. He is accordingly Lord and Governor of all things, and has a just right to their obedience.

Q. Has he not another claim to the obedience of Christians ?

A. Yes ; all Christians are put in an especial manner under him at baptism, and become his servants, and take him for their Lord.

Q. How should this belief act upon you ?

A. It should make me " honour the Son, even as I honour the Father^k."

SECT. II.

Q. You say that Jesus Christ is the Son of God. Is he not sometimes called by a very different name ?

A. Yes ; he is called the Son of man^l.

Q. Why is he so called ?

A. Because he took the human nature upon him, and became man^m.

Q. Did he then cease to partake of the divine nature ?

A. No ; the two natures, the divine and the human, were joined in him.

Q. How was this wonderful effect produced ?

A. By the immediate power of God.

Q. What is the expression that the Creed uses on this subject ?

A. It says, in the words of Scripture, " that he was conceived by the Holy Ghostⁿ."

^f 1 John v. 20. John i. 1. x. 30. ^g John i. 14. iii. 16. 1 John iv. 9.

^h Acts x. 36.

ⁱ John i. 3.

^k John v. 23.

^l 1 John iii. 3. xiii. 31. Acts vii. 56. Mark viii. 28.

^m Phil. ii. 7, 8. John i. 14. Rom. i. 3.

ⁿ Matt. i. 20.

Q. From whom had he his human nature?

A. From his mother. He was "born of the Virgin Mary^o;" and thereby became perfect man, as he was before perfect God.

Q. Why did Christ take upon him the human nature?

A. That he might suffer therein for mankind; and so recover for them the favour of God the Father; and make atonement and satisfaction for the sins, committed by men in the same nature^p.

Q. What do you mean by making atonement and satisfaction for sins?

A. I mean making amends for sin, by suffering the punishment due to it.

Q. What is that punishment?

A. "The wages of sin is death^q."

SECT. III.

Q. Did Christ actually suffer?

A. Yes? "he suffered under Pontius Pilate."

Q. Who was Pontius Pilate?

A. A Roman Governor of Judea, the country of the Jews, who were at that time subject to the Romans.

Q. How far were Christ's sufferings carried?

A. To his death. He was crucified, or nailed to a cross; in that state he remained, until he was dead.

Q. What proof was given, that he was dead?

A. The strongest proof is noticed in the Creed. He was taken down from the cross, bound in grave clothes, and buried "as the manner of the Jews was to bury" dead persons^r.

Q. What is said of him after his burial?

A. That he descended, or went down, into hell^s.

Q. What do you understand by that?

A. That while his body remained in the grave, his soul went to that place, to which the souls of men go, when they leave their bodies at death.

Q. Is that the common meaning of the word hell?

A. No; the word hell commonly means the place, where the wicked are punished; but here it appears to mean the place of departed souls^t.

^o Matt. i. 23. 25. Gal. iv. 4.

^q Rom. vi. 23.

^r John xix. 40.

^p Rom. iii. 25. 1 John ii. 2.

^s Acts ii. 34. ^t 1 Pet. iii. 19.

SECT. IV.

Q. Did the body of Jesus remain long in the grave?

A. No; it was soon joined again to his soul; for on "the third day he rose again from the dead".

Q. On what day was he buried?

A. On a Friday. It is in memory of his death, that we every year keep the day which is called Good Friday.

Q. On what day did he rise again?

A. On a Sunday. Easter day is kept every year in memory of his resurrection, or rising again.

Q. Is not Sunday called by some particular name in memory of the same event?

A. Yes; it is called the Lord's Day, because the Lord on that day rose from the dead.

Q. Did our Saviour continue upon earth long after he rose from the dead?

A. He continued for the space of forty days*.

Q. Was he seen by many persons?

A. By a great many. Sometimes by one or two persons only at a time; sometimes by his eleven Apostles altogether; and once he was seen by above five hundred witnesses at the same time†.

Q. Had they the power of judging that it was Christ himself?

A. Yes; they were persons, many of whom had known him very well before his death.

Q. But how did they know, that what they saw was his real living body?

A. They not only talked with him, but they "ate and drank with him," and even "handled his hands and his feet".

Q. They were convinced then, that he, whom they had seen dead, was alive again?

A. Most certainly. Some of them at first doubted; but after a full enquiry they were convinced‡.

Q. Did they give any proof that they were convinced?

A. They gave all the proof, which men could give, that they believed it. They suffered, of their own accord, the

* Acts ii. 31. Matt. xxviii. Mark xvi. Luke xxiv. John xi.

† Acts i. 3. y 1 Cor. xv. 6. ‡ Luke xxiv. 39. 1 John i. 1.

‡ Matt. xxviii. 17. Mark xvi. 14. Luke xxiv. 37.

greatest trouble and misery ; and many of them laid down their lives in support of it ^b.

SECT. V.

Q. What followed, when Christ had remained upon earth forty days after his resurrection ?

A. "He ascended," that is, he went up, "into heaven."

Q. Did any one see him ascend ?

A. Yes ; his eleven Apostles, among whom he had gone in and out, since he rose from the dead ^c.

Q. To what place in heaven did he go ?

A. He now "sitteth at the right hand of God ^d."

Q. What do you mean by that ?

A. I mean, that he is raised to the place of highest honour and worship in heaven.

Q. You do not mean then to say, that God has hands like a man ?

A. Far from it. "God is a spirit ^e," and has neither hands, nor feet, nor any other parts ^f.

Q. Why then do you say the right hand of God ?

A. As the right hand is the place of honour amongst men ; God's right hand is the plainest language we can use for that place of honour, to which Jesus Christ is raised.

Q. Has Christ any particular office in heaven ?

A. Yes ; he intercedes with his father, God Almighty, for us, for whom he suffered upon earth ^g.

Q. What do you mean by interceding ?

A. He pleads with his Father in our behalf.

Q. Is he called by any particular name, which describes this office ?

A. Yes ; he is called our Intercessor : he is also called our Mediator ^h, and Advocate ⁱ.

SECT. VI.

Q. How long will he remain at God's right hand ?

A. Until the end of the world.

Q. What will he then do ?

^b Acts iv. 8. 20. v. 29. 33. vii. 59. xii. 2, 3.

^c Luke xxiv. 51.

^d Mark xvi. 19.

^e John iv. 24.

^f Luke xxiv. 39.

^g Heb. vii. 25.

Rom. viii. 34.

^h 1 Tim. ii. 5.

ⁱ 1 John ii. 1.

A. "He will come from thence to judge the quick and the dead."

Q. Whom do you mean by the quick and the dead ^k?

A. All men; the quick are they, who shall be found alive at the day of judgment; the dead are they who shall have died before that time, and shall then rise from their graves to "give account of themselves to God^l."

Q. How will Christ judge them?

A. According to their works. Those that have done good shall go into life everlasting, and those that have done evil into everlasting fire ^m.

SECT. VII.

Q. You have mentioned some very surprising particulars about our Saviour; I would ask you, whether any of these were foretold before his birth?

A. Yes; most, if not all of them; especially his birth of a virgin ⁿ, his death upon the cross ^o, his burial ^p, his resurrection ^q, and his ascension ^r.

Q. Does this afford any ground for your belief in the Christian religion?

A. Yes; it is a proof, that the Christian religion came from God; for no being, but he, knows things to come ^s.

Q. You have spoken of Jesus Christ as of a divine person: did he while on earth, shew a divine power?

A. Yes; he did many wonderful acts: especially he cured all kinds of sickness and disease ^t, and raised some dead persons to life ^u. Also he arose from the dead himself.

Q. Does this afford any further ground for your belief in the Christian religion?

A. Certainly; it is another proof, that the religion came from God, for no other being can do such wonderful works ^x.

^k 2 Tim. iv. 1.

^l Rom. xiv. 12.

^m Matt. xvi. 27. Rev. xx. 12, 13. Matt. xxv. 46.

ⁿ Isa. vii. 14. Matt. i. 22.

^o Psal. xxii. 16. 18. John xix. 18, 23, 24.

^p Isa. liii. 9. Matt. xxvii. 38, 57.

^q Psal. xvi. 10. Acts ii. 25, 32. ^r Psal. cx. 1. Acts ii. 33, 36.

^s Isa. xlv. 9, 10. ^t Matt. iv. 23, 24.

^u Matt. ix. 18, 25. Luke vii. 11, 15. John xi. 1, 45.

^x John v. 36. ix. 39, 53.

SECT. VIII.

Q. How should a belief in these things dispose your mind towards Jesus Christ?

A. It should fill me with love and thankfulness towards him^y.

Q. How should a belief in his state of lowliness and suffering make you feel as to yourself?

A. It should make me sincerely sorry for my sins, for which he was graciously pleased to suffer; and it should make me hate them, and forsake them^z.

Q. To what should a belief in this state of glory dispose you?

A. It should dispose me to "seek those things which are above, where Christ sitteth at the right hand of God^a."

Q. How should you feel under the belief, that he will come again to judge the quick and the dead?

A. I ought to feel the most earnest desire to live in such a manner, that I may be prepared for his coming^b.

CHAP. III.—GOD THE HOLY GHOST, &c.

SECT. I.

Q. Is there not a third divine Person, in whom you profess to believe?

A. Yes; "I believe in the Holy Ghost."

Q. What is the meaning of the word Ghost?"

A. The word Ghost means a Spirit. And the Holy Ghost is often called the Holy Spirit, and the Spirit of God.

Q. Why is he called the Spirit of God?

A. Because he proceedeth from God^c.

Q. Is he not God himself?

A. Yes; he is called in Scripture God^d and the Lord^e; and is spoken of as possessing the divine attributes, and having a claim to divine worship.

Q. What do you mean by the divine attributes?

^y Matt. x. 37. Luke ii. 28. ^z 1 Pet. iv. 1, 2. ^a Col. iii. 1.

^b Luke xii. 37. 47.

^c John xv. 26.

^d John iii. 6. and 1 John v. 4. Acts v. 3, 4. 1 Cor. iii. 16. vi. 19.

^e Acts xxxviii. 25. Luke i. 68. 70.

A. I mean those things, which belong to God alone.

Q. Can you give me any instance ?

A. Power, wisdom, and eternity, are attributes of God, and are said to belong to the Holy Ghost ^f.

Q. What other proof did you mention of his being God ?

A. He has a claim to divine worship.

Q. What do you mean by that ?

A. He has a claim to the being worshipped as God ^g.

Q. What particular claim has he to your service ?

A. I was dedicated to him at my baptism, when I was baptised in the name of the Father, and of the Son, and of the Holy Ghost.

Q. Why is this divine Person called holy ?

A. Not only because he is perfectly holy in himself, but because he is the author of holiness in believers ^h.

Q. What effect should your belief on him produce ?

A. It should make me labour in earnest after that holiness, of which he is the author, and "without which no man shall see the Lord ⁱ."

SECT. II.

Q. Is not the body of believers in Christ called by some particular name in the Creed ?

A. Yes ; they are called "the Holy Catholic Church."

Q. Why is the Church called Holy ?

A. Because all the members of it bind themselves to be holy ; and, through the help of the Holy Ghost, have the means of being so ^k.

Q. Why is the Church called Catholic ?

A. The word Catholic means universal. The Church of Christ is called so, because it reaches over all the world, and takes in persons of every nation ^l.

Q. What are these persons called in the Creed ?

A. They are called "Saints."

Q. What is meant by the word Saints ?

^f Rom. xv. 19. 1 Cor. ii. 10, 11. Heb ix. 14.

^g Matt. xxviii. 19.

^h Rom. xv. 16.

ⁱ Heb. xii. 14.

^k Eph. xv. 26, 27.

^l Col. i. 18. Rom. xii. 5. Eph. i. 22, 23. ii. 19, 20, 21.

A. The word Saints means holy persons : and it is used for the members of the Church of Christ, because all of them (as I said before) bind themselves to be holy.

Q. What does the Creed affirm concerning these persons ?

A. There is communion or fellowship among them. "I believe in the Communion of Saints."

Q. What may we understand by this ?

A. That all the faithful members of Christ's Church have a share of the same spiritual blessings^m; and that they ought therefore, as far as may be, to take part in the same religious officesⁿ; and to be kind, and to do good, one to another^o.

Q. Tell me now in few words what you mean when you say, "I believe in the Holy Catholic Church, the Communion of Saints ?"

A. I mean to profess my belief, that Christ hath formed the whole number of his followers into one holy body, or society; the unity of which should be kept by his followers being in communion, or fellowship, with each other.

SECT. III.

Q. What do you mean by "the Forgiveness of sins ?"

A. I mean, that by reason of the death of Christ, God will be pleased to forgive sins, on certain conditions^p.

Q. What is sin ?

A. Sin is a transgression, or breaking of the law of God^q.

Q. What is the consequence of sin ?

A. The anger of God, shewn by his punishing the sinner.

Q. What is meant by God forgiving sin ?

A. That he will withhold his anger, and release the sinner from punishment.

Q. You say that he will do this on certain conditions ?

A. Yes; upon condition that the sinner do heartily

^m 1 John i. 3.

ⁿ Acts ii. 42. Heb. x. 25.

^o Rom. xii. 10, 13, 16.

^p Rom. vii. 10. Col. i. 20, 21. Eph. i. 7.

^q 1 John iii. 4.

repent of, and forsake, his sin^r, through faith in Christ.

Q. Do you mean, that the future amendment of the sinner can atone for, or make satisfaction for, his former misdeeds?

A. By no means. The death of Christ alone can make atonement or satisfaction to God for sin^s. Future amendment of life is only the condition, on which the sinner may have the benefit of Christ's death.

SECT. IV.

Q. What do you mean by "the Resurrection of the body?"

A. I mean, that the bodies of the dead will be raised at the great day of judgment.

Q. For what will they be raised?

A. Those of the good, which will rise again in a glorified state, will go into life everlasting^t.

Q. What do you mean by that?

A. That they will enjoy heavenly happiness, which shall never end.

Q. And what will become of the wicked?

A. They will also rise: but it will be to a state of everlasting misery.

Q. Should your belief in these last articles of the Creed have any effect on your behaviour?

A. Yes, certainly. The whole of a Christian's faith is intended to show itself by his works^u.

Q. What practice should you learn from your belief in "the Holy Catholic Church, the Communion of Saints?"

A. I should learn to look upon all Christians with a brotherly eye, and to behave to them with brotherly love^x.

Q. What should you learn from your belief in "the Forgiveness of sins?"

A. I should repent of and forsake them, in the hope of God's pardon through Jesus Christ.

Q. What effect on your life should be produced by your belief in "the Resurrection of the body?"

^r Ezek. xviii. 30.

^s Rom. iii. 23, 24, 25.

^t 1 Cor. xv. 43. Phil. iii. 21.

^u James ii. 18. ^x Rom. xii. 10.

A. I should keep my body as free as possible from the defilement of sin, that it may be the more like that heavenly and glorified body, with which I hope to rise again.

Q. And how should you be affected by your belief in the life everlasting?

A. I should be filled with a very earnest desire, and longing, to enter into that happy state; and should follow after those Christian virtues, which, through Christ's merits, will lead me to it.

CHAP. IV.—ABSTRACT OF THE CREED.

SECT. I.

Q. "What dost thou chiefly learn in these articles of thy belief?"

A. "First, I learn to believe in God the Father, who hath made me, and all the world;

"Secondly, In God the Son, who hath redeemed me, and all mankind;

"Thirdly, In God the Holy Ghost, who sanctifieth me, and all the elect people of God."

Q. You say that you believe in God the Father, God the Son, and God the Holy Ghost: are these three Gods?

A. No. The Bible every where says, that there is only one God^y.

Q. What are they then?

A. They are three Persons in one Godhead^z.

Q. What did God the Father do for you?

A. He made me.

Q. Did he make any more than you?

A. Yes; all the world.

Q. Is the creation of the world given in Scripture to God the Father alone?

A. No. All things are said to have been made by the Son^a.

^y Deut. vi. 4. Mark xii. 29. ^z 1 John v. 7. ^a John i. 3.

Q. Is the Holy Ghost also described as engaged in the work of Creation?

A. Yes. In the Old Testament it is said, "The Spirit of God made me^b." And in the New, he is called, "The Lord God which made heaven, and earth, and the sea, and all that therein is^c."

SECT. II.

Q. What did God the Son do for you?

A. He redeemed me.

Q. What do you mean by that?

A. He died, that I might be saved from the punishment due to my sins.

Q. Did he redeem any besides you?

A. Yes; all mankind.

Q. Do you mean any persons besides Christians?

A. We trust, that, through the mercy of God, and the all-sufficiency of our blessed Redeemer's merits, many persons, who have never heard of the name of Christ, may receive benefit from his death^d.

Q. But how can they believe in Christ, and live according to his laws?

A. They can do neither. But they will be expected to make the best use of the advantages, which God has been pleased to give them^e.

Q. Do you mean that any persons, to whom Jesus Christ is preached, may expect any benefit from his death, unless they believe in him, and live a Christian life?

A. I mean that faith in Christ, and obedience to his commandments, are generally necessary to the salvation of all those, to whom Christ is preached^f.

SECT. III.

Q. What does God the Holy Ghost do for you?

^b Job xxxiii. 4.

^c Acts iv. 24, 25. compared with Acts i. 16.

^d See 1 John ii. 2.

^e 1 Cor. xv. 21, 22. Rom. v. 18, 19.

^f Rom. ii. 14, 15.

^f 2 Thess. ii. 12. Mark xvi. 16. John iii. 36.

A. He sanctifieth me.

Q. What do you mean by sanctifying ?

A. To sanctify is to make holy.

Q. Does he sanctify any more than you ?

A. Yes ; all the elect people of God.

Q. What is the meaning of elect ?

A. The word elect means chosen.

Q. Who are the elect people of God ?

A. They are those whom God hath chosen out of the world^s, and made his own people, by admitting them into his church at baptism.

Q. Does the Holy Ghost sanctify all such persons ?

A. The Holy Ghost sanctifies those, who are really holy ; and he gives to all of them the power of becoming holy.

PART III.—THE TEN COMMANDMENTS.

CHAP. I.—DUTY TOWARDS GOD.

SECT. I.

Q. “ You said that your Godfathers and Godmothers promised for you that you should keep God’s commandments ;” and you also said, that your duty in this respect is shortly summed up in certain commandments given by God to Moses. “ Tell me how many there be ?”

A. “ Ten.

Q. “ Which are they ?

A. “ The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.”

Q. To whom were these commandments first given ?

A. To the people of Israel, or the Jews.

Q. On what authority were they given ?

A. They were given by the Lord their God.

Q. Does God lay claim to their obedience, as having done them any kindness ?

A. Yes ; as having brought them out of a state of slavery in the land of Egypt.

Q. Has he any claim, like this, upon our obedience ?

A. Yes ; as having saved us from a worse slavery ; a state of bondage to sin and the Devil ⁱ.

Q. By what authority are these Ten Commandments binding on us ?

A. By the authority of our Saviour : who said particularly of these commandments, that he was " come not to destroy the law, but to fulfil it ^k."

SECT. II.

Q. " What is the first commandment ?

A. " Thou shalt have none other Gods but me."

Q. What does this commandment forbid, or tell you *not* to do ?

A. It tells me to have no other, than the one true God.

Q. Do you understand it, as telling you any thing which you *should* do ?

A. Yes ; I understand, that I am commanded by it, to do my duty to the true God.

Q. What is your duty towards God ?

A. " My duty towards God" in the first place " is to believe in him."

Q. What do you mean by that ?

A. To " believe that he is, and that he is a rewarder of them that diligently seek him ^l."

Q. Are you to believe any thing more of him ?

A. I am to believe, whatever he has been pleased to tell me of himself in the holy Scriptures.

Q. What else is your duty to God ?

A. " To fear him," for his Almighty power ; " and to love him," for his great goodness and mercy.

Q. How are you to believe in, to fear, and to love, God ?

A. " With all my heart, with all my mind, with all my soul, and with all my strength."

Q. How is that ?

A. Most earnestly, and constantly, and by all the ways in my power.

ⁱ John viii. 34. Heb. ii. 14, 15.

^k Matt. v. 17.

^l Heb. xi.

Q. If you believe in God, should you not trust in him?

A. Yes; I ought "to put my whole trust in him."

Q. In what particulars should you trust in him?

A. I should trust to his power and goodness, to supply me with every thing necessary, and to support me in trouble and distress^m.

Q. In what particular way ought you to honour God?

A. By "worshipping him." The Bible says, "Thou shalt worship the Lord thy God, and him only shalt thou serveⁿ."

Q. What do you mean by worshipping?

A. Praying to him; "calling upon him" for what I want, and "giving him thanks" for the blessings I receive^o.

Q. Is there any other way, in which you should worship him?

A. Yes; by praising him for all his mercies^p.

Q. Is there not any other?

A. I ought to "confess my sins unto the Lord; and so he will forgive the wickedness of my sins^q."

Q. Should you pray for any persons besides yourself?

A. Yes; we ought to pray for one another^r.

Q. For any persons besides your friends?

A. Yes; for kings, and all that are in authority^s; for Christians, and Christian ministers^t; for my enemies^u; and for mankind at large^s.

SECT. III.

Q. Is there any particular commandment which speaks of the worship of God?

A. Yes; the second.

Q. Rehearse the second commandment.

A. "Thou shalt not make to thyself any graven image, &c."

Q. What does this commandment forbid?

A. It forbids the worship of any thing, in the likeness of any part of the Creation.

Q. May the true God be worshipped under such a form?

^m 1 Tim. vi. 17. iv. 10.

^p Ps. cxlvii. 12, 13. cl. 6.

^q 1 Tim. ii. 1, 2.

ⁿ Matt. iv. 10.

^r Ps. xxxii. 6.

^t Eph. vi. 18, 19.

^o Phil. iv. 6.

^s Jam. v. 16.

^u Matt. v. 44.

A. No ; such worship is also forbidden by it.

Q. What is this sin called ?

A. It is called idolatry.

Q. What is the meaning of the word idolatry ?

A. It means the worship of an image or an idol.

Q. Are not some other sins called idolatry, besides the worship of images ?

A. Yes ; covetousness is so called^x, because the covetous man is so much given to the love of riches, that he, as it were, worships them, and makes them his God.

Q. Are there any other ?

A. Gluttony and drunkenness are a sort of idolatry ; for with the glutton and the drunkard, “ their god is their belly y.”

Q. May you consider this commandment as directed against any other sin ?

A. Generally speaking, any person, who is too much given up to any pursuit, is, in some sort, offending against the second commandment.

Q. What does God call himself, to prevent men from being guilty of this sin ?

A. He calls himself “ a jealous God :” by which we are to understand, that he is displeased at seeing his honour given to another.

Q. How will he shew his displeasure ?

A. By punishing both the guilty person, and also his children.

Q. What may those expect who honour God aright ?

A. That he will shew mercy unto them.

SECT. IV.

Q. What is there belonging to God, that you are particularly bound to “ honour ?”

A. “ His holy name and his word.”

Q. What do you mean by the word of God ?

A. The word of God is what is contained in the Holy Scriptures.

Q. When do you honour the word of God ?

A. I honour it, when I read or hear it with reverence, and act in such a manner, as it commands.

^x Col. iii. 5. Eph. v. 5.

^y Phil. iii. 19.

Q. What do you mean by honouring the holy name of God?

A. I honour God's holy name, when I take care not to use it lightly, or without that reverence, which is due to it.

Q. Does not one of the commandments speak of the reverence due to God's name?

A. Yes; the third commandment.

Q. What is the third commandment?

A. "Thou shalt not take the name," &c.

Q. What is meant by taking God's name in vain?

A. The worst sort is swearing falsely by it; swearing to the truth of that, which we do not know to be true? or swearing to do a thing, which we do not do.

Q. What other improper practice of taking God's name in vain can you mention?

A. Swearing by it in common discourse, or where I am not lawfully called upon; however true what I swear to, may be.

Q. Can you mention any other instance, in which this commandment is often broken?

A. Yes; it is broken by persons, who idly call upon the name of God, or mention it at all unnecessarily.

Q. What are you particularly speaking of?

A. I speak of the practice of those persons, who cry out Good God! or Good Lord! O God! or O Lord! and of those, who upon every trifling occasion say, God knows, the Lord knows, and the like.

Q. Is there not even a worse way of breaking this commandment, which is very common?

A. There are few things more wicked and shocking, than when people call upon God to damn and curse themselves, or others.

Q. Can you not be guilty of the sin, forbidden in this commandment, although you do not take the very name of God in vain?

A. Yes, certainly: for my Saviour commands me, as the intention of this commandment, to "swear not at all^z."

Q. May you, without any harm, swear by Jesus or by Christ?

^z Matt. v. 34. and following verses.

A. By no means ; for that is to swear by God himself.

Q. May you swear by heaven, or any other of God's creatures ?

A. No ; for they are entirely at his disposal.

Q. May you swear by your life ?

A. No : my life is in God's hands ; and to swear by it is the same thing, as to swear by him, who gave it and preserves it.

Q. May you swear by your soul or your body ?

A. No : to swear by my soul or body is to swear by him, who made them, and " who is able to destroy both soul and body in hell ^a."

Q. You understand then, that all such common oaths are wicked ?

A. I understand that, unless where the law calls upon me to take an oath for the furtherance of the truth, every sort of swearing whatever is forbidden by God, and is sinful ^b.

Q. Has God given us any reason to suppose, that vain swearing is displeasing to him ?

A. Yes ; God has told us, that he will not hold that man guiltless, who taketh his name in vain : and our Saviour puts all sorts of vain swearing upon the same footing.

Q. What is meant by God's not holding a man guiltless ?

A. That he will look on him as guilty, and will accordingly punish him.

SECT. V.

Q. You spoke just now of worshipping God : is there not a particular part of your time, a particular day, which is to be employed more especially in his service ?

A. Yes ; it is so required by the fourth commandment.

Q. Rehearse the fourth commandment.

A. " Remember that thou keep holy the Sabbath day, &c."

Q. What is the day of the week to which this commandment relates ?

^a Matt. x. 28.

^b James v. 12.

A. Sunday.

Q. By what other name is it called by Christians?

A. The Lord's day^c; because the Lord rose on that day from the dead.

Q. By what name is it called in the commandment?

A. The sabbath-day; which means the day of rest.

Q. Why is it so called?

A. Because God, having made the world in six days, rested on the seventh; and because he commands us also to rest on that day from our ordinary works.

Q. Is Sunday the seventh day in the week?

A. No. Saturday is the seventh day, and that is the day kept holy by the Jews.

Q. Why then do we keep Sunday?

A. Christians keep Sunday, because Christ rose from the dead on that day: and the same portion of our time is given to God's service, whether we keep Saturday or Sunday; the seventh day in the week, or the first.

Q. What authority have we for changing the day?

A. The practice of the Apostles and first Christians^d.

Q. You understand then, that you may not follow your ordinary work on Sunday?

A. Certainly I may not; I am to do all, that I have to do, on the six other days of the week.

Q. May you buy or sell things on Sunday?

A. No; that is a business, which ought always to be done on other days.

Q. Can you tell me any other practice, of the same kind, as buying and selling, which ought not to be allowed on this day?

A. Yes; paying and receiving money, and making bargains, are of the same kind, and are contrary to the commandment.

Q. Is travelling proper on the Lord's day?

A. Very far from it; it is highly improper.

Q. How does that appear?

A. Not only because it is not agreeable to the rest, to which the day ought to be given; but because it is an injury both to the servants and to the cattle, of those who travel.

^c Rev. i. 10.

^d John. xx. 19. 26. Acts xx. 7.

Q. How is travelling an injury to the cattle?

A. Because the merciful Creator says in the commandment, that they are not to work on that day.

Q. May not masters make their servants work on that day?

A. It is commanded, that servants rest on that day, as well as their masters.

Q. Is not any sort of work allowed on Sunday?

A. Yes; for although the expression in the commandment is very strict, our Saviour allows works of necessity *.

Q. Are any other works allowed by him?

A. Yes; such as have for their object the glory of God, or the good of our fellow-creatures f.

Q. You have spoken hitherto of Sunday, only as a day of rest. Is it not distinguished for any thing else?

A. Certainly it is. It ought to be kept holy, and may on that account very properly be called the Lord's day.

Q. How ought you to keep it holy?

A. In the first place by going regularly to church, both morning and evening, when I have opportunity.

Q. You do not think then that that is all you have to do?

A. No. I ought to spend at least a part of the time, which is not passed at church, in reading good books, and in the like employments.

Q. Will you tell me of any other employment, which is well suited to the Lord's day?

A. I am promoting the glory of God, and therefore acting suitably to the day, by instructing others in their duty; teaching them to read, and the like.

Q. Can you tell me any other?

A. I am doing good to my fellow-creatures, and therefore acting suitably to the day, by visiting the sick and the afflicted.

Q. Is idle visiting and company-keeping a good way of spending any part of the day?

A. There are few worse ways of spending it.

Q. Is playing a good way of spending Sunday?

* Mark ii. 27. Luke xiii. 15.

f Matt. xii. 7, 8, 12. Luke xiii. 16.

A. By no means : for this is certainly not to keep it holy.

Q. You spoke just now of works of necessity, as allowed on the Lord's day. Making provision for a family is a work of necessity, is it not ?

A. Certainly it is.

Q. But are not persons so employed, to keep the Lord's day holy ?

A. By all means they are.

Q. How is this to be contrived ?

A. Poor people should take care of themselves not to be kept from church by any such cause ; and rich people should take the same care for their servants.

Q. By what has just passed, I understand you to say, that you are to give one day in every week to the service of God ?

A. Yes ? I am commanded to employ Sunday in his service.

Q. Do you mean then, that you are not to serve him on other days ?

A. Far from it. It is my duty to "serve him truly all the days of my life."

Q. What do you mean by serving him truly ?

A. Acting towards him the part of a faithful servant ; in other words, keeping his commandments.

Q. And this you are to do at all times ?

A. Certainly as I said before : all the days of my life.

CHAP. II.—DUTY TOWARDS OUR NEIGHBOUR.

SECT. I.

Q. We have now gone over those of the Ten Commandments, which teach you your duty towards God. Which are they ?

A. The four first.

Q. What do the six last teach you ?

A. "My duty towards my neighbour."

Q. Who is your neighbour ?

A. Every person ; all my fellow-creatures.

Q. By your neighbour, then, you do not mean only those persons who live near you ?

A. No ; I mean all persons with whom I have any thing to do, or who have any occasion for my good services.

Q. What is the sum of your duty towards your neighbour ?

A. " My duty towards my neighbour is to love him as myself, and to do unto all men, as I would they should do unto me."

Q. How ought this to affect you, as to doing harm to any person ?

A. It ought to hinder me from doing harm to any one, because I should not wish any one to harm me.

Q. And how ought it to affect you, as to doing good ?

A. It ought to make me do good to any one, who wants it ; because if I was in his condition, I should wish him to do good unto me.

SECT. I.

Q. Which is the commandment, that first treats of your duty to your neighbour ?

A. The fifth commandment.

Q. Rehearse it.

A. " Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee."

Q. How are you here taught to behave to your parents ?

A. " To love, honour, and succour (or assist) them."

Q. Are there any other persons to whom you are hereby taught how to behave ?

A. Yes ; I am hereby taught to " honour and obey the King, and all that are put in authority under him^g ; to submit myself to all my governors, teachers, spiritual pastors^h, and mastersⁱ, and to order myself lowly and reverently to all my betters."

Q. Who are your spiritual pastors ?

A. The Ministers of the Church.

Q. Is there not on the other hand a duty from parents to children ?

^g Rom. xiii. 1. 7.

^h Heb. xiii. 17.

ⁱ Eph. vi. 5. 8.

A. Yes ; it is the duty of parents to provide, as well as they can, both for the bodies and souls of their children^k.

Q. And have not superiors in general a duty to perform towards their inferiors ?

A. Yes ; they ought, as well as they can, to protect those below them, and always to behave towards them with kindness^l.

SECT. III.

Q. What is the sixth commandment ?

A. "Thou shalt do no murder."

Q. What is meant by murder ?

A. Murder is killing a person unlawfully.

Q. Does this commandment forbid any thing, besides the act of killing another ?

A. Yes ; it commands me "to hurt no body by word or deed."

Q. Why do you explain it as reaching to your words ?

A. Because our Saviour reckons abusive and railing language to another person as a sort of murder^m.

Q. Can you break this commandment by any thing short of deeds or words ?

A. Yes ; it bids me "bear no malice nor hatred in my heart."

Q. How does that appear ?

A. St. John says, "Whosoever hateth his brother is a murdererⁿ."

Q. How then ought you to behave.

A. I ought to do no harm to any person ; and if any person harms me, I ought not to bear any ill will to him, but must from my heart forgive him^o.

SECT. IV.

Q. What is the seventh commandment ?

A. "Thou shalt not commit adultery."

Q. What does this commandment forbid ?

A. Not only adultery, but every sort of impure living.

^k Eph. vi. 4.

ⁿ John iii. 15.

^l Eph. vi. 9.

^o Matt. xviii. 35.

^m Matt. v. 21, 22.

Q. Is it confined to actions ?

A. No : “ he who looketh on a woman to lust after her, hath committed adultery with her already in his heart ^p.”

Q. Can you offend against this commandment by your words ?

A. Yes ; all lewd and filthy words are an offence against it.

Q. Is such language expressly forbidden in Scripture ?

A. Yes ; St. Paul says, “ Fornication and all uncleanness, let it not be once named amongst you, as becometh saints ; neither filthiness, nor foolish talking, nor jesting, which are not convenient ^q.”

Q. What does he mean by saying, that such things are not convenient ?

A. He means, that they are very wicked.

Q. Is there any uncleanness, which you should avoid, besides lewd actions and words ?

A. Yes ; all impure and lascivious thoughts, which “ come from the heart and defile a man ^r.” For none shall “ see God, but the pure in heart ^s.”

Q. May you not consider this commandment as directed against other sins besides those of uncleanness ?

A. Yes ; against sins of intemperance, as “ drunkenness, revellings and such like,” which are reckoned by the Apostle among “ the works of the flesh ^t,” and often lead to adultery and fornication.

Q. What should you do in order to keep this commandment ?

A. I should avoid the things which I have just mentioned, and flee youthful lusts ^u ; and thereby “ keep my body in temperance, soberness, and chastity.”

SECT. V.

Q. What is the eighth commandment ?

A. “ Thou shalt not steal.”

Q. What do you mean by stealing ?

A. Taking that, which belongs to another person, without the leave of the owner.

^p Matt. v. 28. ^q Eph. v. 3, 4. ^r Mark vii. 21, 22.

^s Matt. v. 8. ^t Gal. v. 21. ^u 2 Tim. ii. 22.

Q. But suppose the owner has no use for it?

A. That does not make it mine. That gives me no right to it.

Q. But suppose it is a little thing, the taking of which may do you good, and can do him no harm?

A. I am not to judge of that. However small it may be, if it is not mine, I cannot take it without breaking the commandment, and being guilty of stealing.

Q. You have told me the plain, and first meaning of this commandment?

A. Yes; upon every occasion it requires me "to keep my hands from picking and stealing."

Q. Do you suppose, that it forbids any thing, besides downright stealing?

A. Certainly; it forbids my taking advantage of another man's ignorance or good-nature, to over-reach him in a bargain*: This is fraud.

Q. Any thing besides this?

A. It forbids my taking advantage of another, who is poor or weak: This is oppression and extortion^y.

Q. Any thing else?

A. It forbids the use of false weights and measures^z.
"A false balance is abomination to the Lord^a."

Q. Does it forbid any thing more?

A. In one word, it forbids all kinds of cheating; all attempts at bettering myself by any means, which are not strictly honest.

Q. What does it command?

A. It commands me "to be true and just in all my dealings," and to "labour, working with my hands the thing which is good^b."

SECT. VI.

Q. What is the ninth commandment?

A. "Thou shalt not bear false witness against thy neighbour."

Q. Were you not commanded by the third commandment not to bear false witness?

* 1 Thess. iv. 6. y Luke iii. 14. 1 Cor. vi. 10. Isa. iii. 15.

z Dent. xxv. 13, 14, 15, 16.

a Prov. xi. 1. Mic. vi. 10, 11.

b Eph. iv. 28.

A. Yes ; by taking an oath falsely, I am dishonouring God, and therefore it was forbidden before. It is here forbidden, as an offence against my neighbour.

Q. Can you not break this commandment without taking a false oath ?

A. Yes ; I break the commandment by “ raising false reports ^c” of another, whether I do it upon my oath or not.

Q. Do you think, that the spreading of idle tales against another is not right, if you do not make them ?

A. It is certainly very wrong. And that, even though they should have more truth in them, than they commonly have. For I am to “ speak evil of no man ^d.”

Q. May you speak falsely, where your neighbour’s character is not called in question ?

A. Certainly not : all lying is wicked ; and “ lying lips are abomination to the Lord ^e.”

Q. What then do you understand to be the full meaning of this commandment ?

A. To be tender of the character of another, and always to “ speak the truth with my neighbour ^g ;” “ to keep my tongue from evil speaking, lying, and slandering.”

SECT. VII.

Q. What is the tenth commandment ?

A. “ Thou shalt not covet thy neighbour’s house, &c.”

Q. What do you mean by coveting ?

A. Wishing for that which belongs to another.

Q. What does this commandment teach you ?

A. It teaches me “ not to covet nor desire other men’s goods.”

Q. What is the harm of coveting them ?

A. If I covet what belongs to another, I shall perhaps be tempted to take dishonest means to procure it ^h ; and it is most likely, I shall become dissatisfied with what I have myself.

Q. What then ought you to do ?

^c Exod. xxiii. 1.

^d Tit. iii. 2.

^e Prov. xii. 22. Rev. xxi. 8.

^g Eph. iv. 25.

^h See Micah ii. 2.

A. "Having food and raiment, I ought to be therewith content i;" "to learn and labour truly to get my own living, and to do my duty in that state of life, unto which it shall please God to call me."

PART. IV.—THE LORD'S PRAYER.

CHAP. I.—FOR THE PROMOTION OF GOD'S GLORY.

SECT. I.

Q. "My good child know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer?"

A. "Our Father which art in heaven, &c."

Q. To whom do you address yourself in this prayer?

A. To Almighty God, our Heavenly Father.

Q. Why do you call God our Father?

A. Because he made and preserves the world.

Q. Have you any more particular reason?

A. Yes; he is in a particular manner the Father of mankind, whom he created in his own image, and likeness^k.

Q. Have you any more particular reason, as a Christian?

A. Yes; because he received us for his children at our baptism.

Q. Why do you say *our* Father, and not *my* Father?

A. In order to put me in mind, that he is the Father of others, as well as of myself; and that I ought therefore to treat them as brethren^l.

Q. You say, our Father which art in heaven: do you suppose that God is confined to heaven?

A. By no means; God is present every where^m, and "the heaven of heavens cannot contain himⁿ."

i 1 Tim. vi. 8. Heb. xiii. 5.

l Psal. cxxxix. 7.

k Gen. i. 26.

m 1 Kings viii. 27.

n Mal. ii. 10.

Q. Why then do you speak of him as being in heaven?

A. Because heaven is spoken of in Scripture, as his throne and peculiar dwelling-place.

Q. Why is that?

A. To fill me with a proper sense of his greatness; and of my own lowliness, when compared with him, "whose seat is in heaven, and whose kingdom ruleth over all."

SECT. II.

Q. What is the first petition?

A. "Hallowed be thy name."

Q. What is the meaning of being hallowed?

A. Being hallowed is being made holy.

Q. When is God's name hallowed?

A. It is hallowed in the first place, when God is worshipped in a pure and holy manner.

Q. Is it hallowed by any other means?

A. Yes; when the worshippers of God behave with such holiness, that other persons "may see their good works and glorify their heavenly Father."

Q. Can you mention any particular instance in which the name of God is hallowed?

A. Yes; when we take care never to swear by it falsely, or to mention it on trifling occasions.

SECT. III.

Q. What is the second petition?

A. "Thy kingdom come."

Q. What do you mean by God's kingdom?

A. There is sometimes meant by it the church of God established by Christ in this world: and sometimes that blessed state, wherein God will reward his faithful servants in another world.

Q. Which do you understand in this petition?

A. I may very properly understand both senses to be here intended.

Q. What may you understand it to mean about the church of God established by Christ in this world?

A. I may understand it as a prayer that the Gospel of Christ may be preached, and believed, in all the world; and that all persons, who profess to believe it, may lead suitable lives.

Q. What may you understand it to mean about God's kingdom in another world?

A. I may understand it as a prayer, that God will be pleased to "hasten his heavenly kingdom," hoping that we may be admitted into that everlasting kingdom, and have perfect happiness both in body and soul.

Q. In order to your being admitted to this happy state, what is necessary?

A. That I should study to do my duty; and for this purpose I am taught the third petition.

SECT. IV.

Q. What is the third petition?

A. "Thy will be done in earth, as it is in heaven."

Q. Do you only pray, that the will of God may be done by you?

A. No: I pray, not only that I may do it, but that it may be done by all people.

Q. You think then, that in order for people to be happy hereafter, they must do the will of God on earth?

A. Certainly I do: not every one that pretends merely to worship God, but they who do God's will, shall enter into the kingdom of heaven.

Q. How do you wish to do God's will?

A. As the angels, the blessed inhabitants of heaven, perform it.

Q. How is that?

A. Perfectly; they are God's "ministers to do his pleasure."

Q. Is there any particular propriety in your praying to be enabled to do it, like them?

A. Yes; for our Saviour tells us that they, who shall be thought worthy of being admitted into his kingdom hereafter, shall be as the angels of God in heaven.

Q. Tell me now, how the sense of these three petitions in the Lord's Prayer is summed up in the Catechism?

^q See the Burial Service.

^r Matt. vii. 21.

^s Psal. ciii. 21.

^t Matt. xxii. 30.

A. "I desire my Lord God, our heavenly Father, who is the-giver of all goodness, to send his grace unto me and to all people; that we may worship him, serve him and obey him, as we ought to do."

CHAP. II.—FOR THE SUPPLY OF OUR WANTS.

SECT. I.

Q. To what do these first three petitions relate?

A. To the worship and service of God.

Q. And to what does the rest of the prayer relate?

A. To the supply of our wants.

Q. What wants do you pray may be supplied?

A. "I pray unto God, that he will send us all things that be needful both for our souls and bodies."

Q. What is that petition, wherein you pray for the supply of your bodily wants?

A. It is the fourth petition—"Give us this day our daily bread."

Q. What do you mean by bread in this place?

A. I mean by it the food necessary for me; and not only that, but clothing and such other things, as are wanted for my existence and comfort.

Q. What do you mean by your "daily bread?"

A. As much as is enough for my daily wants.

Q. Why are you taught to ask for no more?

A. In order that I may keep in mind my daily dependence upon God, and may not fail to offer him my daily prayers.

Q. This petition is intended for the supply of your bodily wants: In which do you pray for what is needful for your soul?

A. In the fifth and sixth petitions.

SECT. II.

Q. Which is the fifth petition?

A. "And forgive us our trespasses, as we forgive them that trespass against us."

Q. What is the meaning of this petition ?

A. I pray that " God will be merciful unto us, and forgive us our sins."

Q. Does the word trespasses mean sins ?

A. Yes ; it means whatever we do contrary to the laws of God^u.

Q. Do you not mention some condition, on which you pray to be forgiven ?

A. Yes ; I pray that God will forgive me as I forgive those who offend me.

Q. I understand then, that unless you forgive others, you do not expect forgiveness from God ?

A. Certainly I do not. " If I forgive not men their trespasses," I am assured that " my heavenly Father will not forgive my trespasses^x."

Q. Is this the only condition on which you hope to be forgiven ?

A. By no means. I must be sorry for, and repent of, and forsake my sins, and live a better life ; and I must have a lively faith in God's mercy through Christ ; or I must not expect God to forgive me.

Q. This petition relates to past actions. Have you not need of God's help for the future ?

A. Yes, certainly ; and I pray for that in the next petition.

SECT. III.

Q. What is the sixth petition ?

A. " And lead us not into temptation ; but deliver us from evil."

Q. What do you mean by temptation ?

A. The word temptation sometimes means trial^z.

Q. Do you mean that you pray not to be put to any trial ?

A. No ; my whole life is a state of trial.

Q. What else does the word mean ?

A. It means dangerous trials and enticements to sin.

Q. Do you suppose that God entices men to sin ?

A. Far from it. In this sense " God cannot tempt any man^a."

^u Ezek. xiv. 13.

^x Matt. vi. 15.

^y Luke xiii. 5.

^z Gen. xxii. 1. Heb. xi. 17.

^a James i. 13

Q. By what are men tempted to sin?

A. By the Devil, who is called "the tempter^b;" by wicked people; and by their own bad passions^c.

Q. What then do you mean, by praying God not to lead you into temptation?

A. I pray him not to suffer me to be tempted above my power; but that he will make me "able to bear the temptation^d."

Q. Is his help necessary?

A. Yes; it is he alone, that can preserve me from evil; and therefore I pray, "that it will please him to save and defend me in all dangers ghostly and bodily."

Q. What do you mean by ghostly dangers?

A. The word ghostly means spiritual. By ghostly or spiritual dangers I understand any thing dangerous to my soul.

Q. From what particular dangers do you pray him to defend you?

A. "That he will keep me from all sin and wickedness."

Q. From what else?

A. "From our ghostly or spiritual enemy."

Q. Who is your spiritual enemy?

A. The Devil. He is the great enemy of my soul.

Q. Is there any other evil, from which you pray to God to deliver you?

A. Yes; "from everlasting death."

Q. What is meant by that?

A. That punishment of sin, which will never end.

CHAP. III.—THE DOXOLOGY.

SECT. I.

Q. Have you explained to me the whole of the Lord's Prayer?

A. I have explained all the petitions. But there is another sentence, which gives the reason of my offering these petitions to God.

^b Matt. iv. 3.

^c Jam. i. 14.

^d 1 Cor. x. 13.

Q. What is that sentence?

A. "For thine is the kingdom and the power and the glory, for ever and ever."

Q. Is this sentence called by any particular name?

A. Yes; it is called the doxology, which signifies a form of giving glory to God.

Q. Is it always added at the end of the Lord's Prayer?

A. No: it is added in the Gospel according to St. Matthew^e, but not in that according to St. Luke^f: and therefore the Church uses the prayer, sometimes with the doxology, and sometimes without it.

Q. What do you say is the meaning of this sentence?

A. It means that God is the king of all the world; that He alone is able to grant our petitions; and that to him alone belongs that honour, which his creatures are able to give by offering him their prayers.

Q. And you hope, that God will listen to your prayers?

A. Yes; if I pray in earnest, and try to live a good life, "I trust he will do so of his mercy and goodness, through our Lord Jesus Christ, and therefore I say, Amen, so be it."

Q. What is the meaning of the word Amen?

A. The word Amen means verily or truly: "so be it."

Q. Why do you use it at the end of this prayer?

A. To show, that I heartily wish whatever I have here prayed for.

Q. Has the word the same meaning at the end of other prayers?

A. Yes; and it ought always to be said by the people, to show, that they join in praying for those things, for which the Minister has been praying in their name.

Q. You said, that you trusted God would listen to your prayers, if you endeavour to live a good life. Do you think then, that your life ought to have an agreement with your prayers?

A. By all means. If it has not, to pray to God is only to mock him.

^e Matt. vi. 13.

^f See Luke xi. 4.

CHAP. IV.—PRACTICAL USE OF THE LORD'S PRAYER.

SECT. I.

Q. Do any particular duties arise from the Lord's prayer?

A. Yes; every petition carries a particular duty along with it.

Q. What are you taught to do by the first petition?

A. As I pray that God's name may be hallowed, I ought to take care not to bring any dishonour upon it by my misconduct^c, and not to treat it profanely or lightly.

Q. What are you taught by your petition, that God's kingdom may come?

A. I am taught to live myself and to encourage others to live, a godly life; that we may be worthy subjects of his kingdom on earth, and may be more fit through Christ's merits to enter into his heavenly kingdom.

Q. What may you learn from the petition, that God's will may be done?

A. I should be diligent in doing his will; both by doing what he commands, and by not doing what he forbids; and, as far as I can, by procuring it to be done by others.

Q. As you pray God to give you your daily bread, what should be your practice?

A. I should use those means, which God hath appointed, for procuring it, industriously and contentedly; and should upon no account accept it from the Devil; which I do, if I employ any dishonest means to better my condition.

Q. What duty follows from your praying God to forgive you your trespasses?

A. The duty of repenting of and forsaking them; and of forgiving those, who trespass against me.

Q. And what are you taught by the petition that God

will not lead you into temptation, but will deliver you from evil ?

A. I am thereby taught to struggle against every temptation I may meet with ; to resist the first motion or inclination to commit sin ; and above all not to live in the practice of any thing, which I know to be evil.

Q. And lastly, what should you be taught by the conclusion of this prayer ?

A. To have a due reverence for that Being, to whom belong the kingdom, the power, and the glory ; who " heareth not sinners^f ;" but who heareth those who " worship him in spirit and in truth^g."

Q. Who are they ?

A. I mean those, who worship him with their hearts, and with the offering of a holy life.

PART V.—THE SACRAMENTS.

CHAP. I.—THEIR NATURE AND DESIGN.

SECT. I.

Q. In what has already passed, you have mentioned the chief heads of your duty ; but are there not some particular ordinances or ceremonies, which God requires to be observed ?

A. Yes ; there are some ordinances, which Christ hath commanded to be observed in his church.

Q. What are those ordinances called ?

A. They are called sacraments.

Q. " How many sacraments hath Christ ordained in his Church ?

A. " Two only ; as generally necessary to salvation ; that is to say, baptism, and the supper of the Lord.

Q. " What meanest thou by this word sacrament ?

A. " I mean an outward and visible sign of an inward and spiritual grace, given unto us ; ordained by Christ himself, as a means, whereby we receive the same, and a pledge, to assure us thereof."

^f John ix. 31.

^g John iv. 23.

Q. Who have authority to administer the sacraments ?

A. The lawful ministers of the church.

Q. Who are they ?

A. Those who derive their authority from Christ himself, by regular succession from the Apostles.

Q. What ministers have such authority in this country ?

A. The clergy of the established church.

Q. Has Christ given a special promise of his blessing on the ministry of those, who are thus duly authorized ?

A. Yes : he has promised to be “ with them always even unto the end of the world ^h. ”

Q. For the use of what persons are the sacraments ordained ?

A. For the use of all persons, who desire to be saved through the merits of Jesus Christ ⁱ.

Q. How are they to be used by such persons ?

A. All, who wish to become members of Christ, are admitted into his church by baptism.

Q. And how is the Lord’s supper to be used ?

A. All, who have been admitted into Christ’s church, are to declare their continuance in it, by the sacrament of the Lord’s supper.

Q. So that one sacrament is intended to be used oftener than the other ?

A. Certainly. No person can be baptized more than once ; but all Christians should receive the sacrament of the Lord’s supper as often as they can ^k.

SECT. II.

Q. Do you think that these sacraments are necessary to those, who wish to be saved ?

A. Yes ; they are generally necessary to salvation.

Q. What do you mean by saying that they are *generally* necessary ?

A. I mean, that no persons, who are rightly instructed, and have an opportunity of partaking in them, may refuse to partake.

Q. Why may not persons refuse to partake in the sacraments ?

^h Matt. xxviii. 20.

ⁱ Matt. xxviii. 19. 1 Cor. x. 16, 17.

^k 1 Cor. xi. 26.

A. That they may not lose that inward and spiritual grace, given unto us by God ; of which the sacraments are outward and visible signs.

Q. May they not hope to obtain that inward and spiritual grace by other means ?

A. Not if they neglect the sacraments.

Q. Why may they not ?

A. Because Christ himself has ordained the sacraments, as means whereby we may receive the same grace : and it is the duty of all persons to use those means, which he himself hath appointed¹.

Q. What reason have you for supposing, that that inward and spiritual grace will be given to persons, who use the means, which he has appointed ?

A. The promise of Christ ; and the sacrament itself is also a pledge or token, to assure us that he will do so.

SECT. III.

Q. " How many parts are there in a sacrament ?

A. " Two : the outward visible sign ; and the inward spiritual grace."

Q. What do you mean by the word " visible ?"

A. By the word " visible," I mean something which may be seen.

Q. What do you mean by an outward and visible sign ?

A. I mean some bodily thing, which may be seen, applied to a purpose and in a meaning, which in its own nature it has not.

Q. Can you give me some example of this ?

A. Water, by which the body is washed, is used in baptism, as a sign of the purity of the soul.

Q. What do you mean by an inward and spiritual grace ?

A. The word grace means favour. By an inward and spiritual grace, I mean some favour given to us, by which our inward and spiritual condition is made better.

Q. What do you mean by our inward and spiritual condition ?

A. I mean the state of our souls.

¹ John iii. 5, 6. vi. 53, 54, 55.

CHAP. II.—BAPTISM.

SECT. I.

Q. "What is the outward visible sign, or form, in baptism?"

A. "Water; wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost."

Q. What is meant by the words baptism, and to baptize?

A. Baptism means washing; to baptize, means to wash.

Q. With what are persons baptized?

A. With water.

Q. How are they baptized with water?

A. They are either dipped in water? or it is poured, or sprinkled, upon them.

Q. Is the particular manner of their being baptized essential?

A. No; for Christ, who ordained the sacrament, did not say, how the water should be used.

Q. With what words are persons baptized?

A. In the name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the reason of this?

A. Christ commanded it^m.

Q. Does this engage persons to perform any duty?

A. Yes; it engages them in the service of the Father, and of the Son, and of the Holy Ghost.

SECT. II.

Q. You have told me the outward and visible sign of baptism: is there not another part?

A. Yes; the inward and spiritual grace.

Q. "What is the inward and spiritual grace?"

A. "A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

Q. In what do you say that we are by nature born?

A. In sinⁿ.

Q. What do you understand by that?

A. That our nature is corrupt and sinful, and that we are prone to all manner of wickedness.

Q. What is the consequence of our being born in sin?

A. That we are the children of wrath; or exposed to the anger and displeasure of God^m.

Q. And what do we become by baptism?

A. We are thereby made the children of graceⁿ; or are admitted into favour with God.

Q. What is that called in the Catechism?

A. A death unto sin, and a new birth unto righteousness.

Q. Do you mean by this, that persons, who have been baptized, are dead to all sinful passions?

A. No: I mean that they are dead to the dominion of sin^o, so as to have it in their power, "not to follow or be led by it^p;" and that they receive a promise of forgiveness from God.

Q. And what do you mean by their being born again unto righteousness?

A. I mean, that they are put into a condition of living a life, not altogether righteous, but more agreeable to the will of God, than in their natural state they would be able to do. And this difference is so great, that it is called regeneration, or a new birth.

Q. Where is the change, of which you speak, called a new birth, or regeneration?

A. In the holy Scriptures, which say, "Except a man be born again," that is, "of water and of the Spirit, he cannot enter into the kingdom of God^q."

Q. Do the Scriptures speak of any other regeneration?

A. No: they speak of Christians being continually and daily renewed^r; but persons are said to be regenerate, or born again, only once.

Q. And when do you say that is?

A. When they are made Christians, at their baptism.

Q. Does the church notice this distinction, that you speak of?

A. Yes; she notices it in the plainest possible manner, by the prayers which she appoints to be used by her congregations.

^m Eph. ii. 3.

^o See Rom. vi. 11, 12, 13.

^q John iii. 3. 5.

ⁿ Eph. ii. 4, 5. Tit. iii. 4, 5, 6, 7.

^p Ministration of Baptism.

^r 2 Cor. iv. 16

Q. Does she direct any prayers to be offered for regeneration?

A. Yes: she directs the congregation to pray, in behalf of every person about to be baptized, that he may be “regenerate and born anew of water and of the Holy Ghost;” and repeatedly, both in her offices of baptism and in her order of confirmation, she speaks of every person after baptism, as being so regenerate.

Q. Does she teach her members to pray for the grace of regeneration at any other time?

A. By no means: but she directs us all to pray to God, in the collect for Christmas Day, “that we, being regenerate and made his children by adoption and grace, may daily be renewed by his Holy Spirit.”

Q. The “being regenerate” then you understand to be here spoken of, as a blessing already bestowed?

A. Certainly; as being bestowed at the same time that we were “made the children of God by adoption and grace;” that is, as I said before, at our baptism.

Q. Do you not think this grace, which is given to persons at their baptism, a great blessing?

A. Certainly I do; and I heartily thank God, through Jesus Christ, that he has let me partake of that sacrament.

SECT. III.

Q. This blessing being so great, are all persons suffered to partake of it, indifferently?

A. No: all persons, who come to be baptized, are required to be properly prepared.

Q. “What is required of persons, to be baptized?”

A. “Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God, made to them in that sacrament.”

Q. What do you say is the first thing required?

A. Repentance.

Q. What do you mean by that?

A. Repentance is hearty sorrow for past sins, attended with resolutions and endeavours to forsake them, and to live a godly, righteous, and sober life.

Q. Persons then, who are baptized, are required to repent of, and forsake, their past sins?

§ Mark i. 14, 15.

A. Yes ; and not only so, but, if they commit any sins afterwards, they are bound to repent of, and forsake, them also.

Q. What else is required of them ?

A. Faith.

Q. What is that ?

A. Faith is belief.

Q. In what are they required to believe ?

A. In the promises of God ; and especially those, which are made to them in the sacrament of baptism.

Q. Have you told me what those promises are ?

A. Yes ; they are, that God will help us by his Holy Spirit to live a good life, and will forgive us our sins for the sake of Jesus Christ, his Son, our Lord.

SECT. IV.

Q. Are these things required of all persons at their baptism ?

A. Yes ; all persons must repent and believe.

Q. Does the Church actually require of them a profession of these things ?

A. Yes ; though not exactly in those words, yet in language to the same effect.

Q. How does that appear ?

A. Persons make profession of “ repentance whereby they forsake sin,” by renouncing the devil, the world, and the flesh, and by engaging obediently to keep God’s holy will and commandments ; and they make profession of “ faith in the promises of God,” by declaring that they steadfastly believe all the articles of the Apostles’ Creed.

Q. Why then are infants baptized, when, by reason of their tender age, they cannot perform them ?

A. “ Because they promise them both by their sureties ; which promise, when they come to age, themselves are bound to perform.”

Q. By whom, do you say, that this promise is made at the baptism of infants ?

A. By their Godfathers and Godmothers ; the Catechism calls them their Sureties.

Q. What is a Surety ?

A. A Surety is one, who pledges himself to the perform-

ance of any thing by another ; that is, engages that he shall perform it.

Q. I understand you then to say, that Godfathers and Godmothers pledge themselves to the performance of something by the infants, whom they represent ?

A. Yes ; they pledge themselves, to the best of their power, that the infants shall perform the promises, made in their name at their baptism.

Q. Have not Godfathers and Godmothers then some duty to perform to their god-children ?

A. Yes ; “ it is their parts and duties : ” to see that their god-children be taught, and to assist in teaching them, what a solemn promise they have made by them.

Q. What is the duty of the infants ?

A. When they come of age, they are themselves bound to perform the promises, made for them by their Sureties ?

Q. Is there not a particular time, when children take these promises upon themselves ?

A. Yes ; when they are confirmed by the Bishop.

Q. But are they not to perform them before that time ?

A. Yes ; when they come to an age, at which they are able to understand them, they are bound to perform them.

CHAP. III.—THE LORD'S SUPPER.

SECT. I.

Q. Tell me now, why was the sacrament of Baptism ordained ?

A. For the admission of those, who wish to become Christians, into the Church of Christ.

Q. And “ why was the sacrament of the Lord's Supper ordained ?

A. “ For the continual remembrance of the sacrifice of the death of Christ ; and of the benefits which we receive thereby.”

Q. What is the first thing to be remembered in the Lord's Supper ?

A. The sacrifice of the death of Christ.

Q. What is meant by that ?

† See the conclusion of the Office of Baptism.

A. The death of Christ, whose blood was shed, that he might make atonement or satisfaction for our sins, and reconcile us to his Father.

Q. What is the second thing to be remembered in the Lord's Supper?

A. The benefits which we receive by the sacrifice of Christ's death.

Q. How long are these things to be remembered?

A. Continually; that is, until the end of the world.

Q. And is the Lord's Supper to be observed until that time?

A. By all means; for it is in that way, that Christians are to keep up a memory of his death; and of their blessings, which his death purchased.

SECT. II.

Q. "What is the outward part, or sign of the Lord's Supper?"

A. "Bread and wine, which the Lord hath commanded to be received."

Q. Who, do you say, commanded bread and wine to be received at the Lord's Supper?

A. The Lord, Jesus Christ.

Q. Did he command, that both should be received?

A. Yes; both bread and wine.

Q. By whom are they to be received?

A. By all Christians; by all persons, who profess themselves followers of Christ, and have any interest in his death.

Q. Do not some persons, who call themselves Christians, refuse to receive the Lord's Supper?

A. Unhappily, in this case as in many others, there are great numbers of professed Christians, who are so ignorant, as not to know their duty, or so perverse, as not to practise it.

SECT. III.

Q. "What is the inward part, or thing signified" in this sacrament?

A. "The body and blood of Christ, which are verily and indeed taken and received by the faithful, in the Lord's Supper."

Q. When you say, that the body and blood of Christ are received at the Lord's Supper, do you mean that the bread and wine are changed into Christ's body and blood ?

A. Certainly not. I mean that they are *spiritually* taken and received. The soul, which is the part, that is benefited by the Lord's Supper, is spiritual ; and the benefits, which it receives, are also spiritual.

Q. " What are the benefits, whereof we are partakers thereby ?

A. " The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine."

Q. Are the souls of all persons, who receive this sacrament, strengthened and refreshed by it ?

A. No : very unworthy persons may partake of the bread and wine ; but they are the faithful alone, who partake of the benefits of the sacrament.

Q. Whom do you mean by the faithful ?

A. Those who come properly prepared to receive it.

Q. You think then that some preparation is necessary ?

A. Yes ; all persons are required to prepare themselves *.

SECT. IV.

Q. " What is required of them, who come to the Lord's Supper ?

A. " To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life ; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death ; and be in charity with all men."

Q. What is the sort of preparation necessary for the Lord's Supper ?

A. Self-examination.

Q. On how many points are persons to examine themselves ?

A. On three points.

Q. What is the first ?

A. " Whether they repent them truly of their former sins, steadfastly purposing to lead a new life."

Q. What is the second ?

A. "Whether they have a lively faith in God's mercy through Christ, with a thankful remembrance of his death."

Q. What do you mean by a lively faith?

A. Such a faith, as shews itself by works pleasing to God.

Q. What is the third point on which persons are to examine themselves?

A. "Whether they are in charity with all men."

Q. What should follow upon this examination?

A. If persons sincerely repent of their sins, and steadfastly resolve to live a Christian life; if they have a lively faith in God, and a thankful remembrance of Christ's death: and if they are in charity with all men; they ought to partake of the Lord's Supper.

Q. If they have not such repentance, faith, and charity, what are they to do?

A. They are to pray God, that they may have grace to procure them.

Q. Is the not having these things, which are required, a good excuse for persons not coming to this sacrament?

A. By no means. Every one, who calls himself a Christian, ought to have them; and if, because a man has them not, he is not fit to come to the Lord's Supper, for the same reason he is not fit for the kingdom of heaven.

Y Jam. ii. 17, 18.

THE END.

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By the Author, J. M. Smith.

First published in 1850, and revised in 1855.

Published by J. M. Smith, 1855.

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