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Samuel Miller, D.D., LL.D.

In Memory of  
Judge Samuel Miller Breckinridge, LL.D. '50.

Presented by  
Samuel Miller Breckinridge Long, '03.

Elizabeth Miller.

Nov. 2<sup>nd</sup>. 1818

A  
**CATECHISM FOR YOUTH.**

CONTAINING

A BRIEF BUT COMPREHENSIVE

SUMMARY

OF THE DOCTRINES AND DUTIES OF

**CHRISTIANITY;**

TRANSLATED CHIEFLY FROM A WORK OF THE LATE  
REVEREND AND LEARNED

*John Frederick*  
PROFESSOR OSTERWALD.

WITH SOME ALTERATIONS AND ADDITIONS

BY SAMUEL BAYARD.

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NEW-YORK :

PUBLISHED BY WHITING AND WATSON,

For the benefit of the New Jersey

Bible Society.

1812.



(RECAP)

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*District of New-York, ss:*

**B**E IT REMEMBERED, that on the twenty-ninth day of April, in the thirty-seventh year of the Independence of the United States of America, Whiting and Watson, of the said district, hath deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, to wit: "A Catechism for Youth, containing a brief but comprehensive summary of the doctrines and duties of Christianity; translated chiefly from a work of the late reverend and learned Professor Oesterwald, with some alterations and additions by Samuel Bayard. Revised and corrected by a Committee of the General Assembly of the Presbyterian Church in the United States." In conformity to the act of the Congress of the United States, entitled, "an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act entitled an "act supplementary to an act entitled an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

CHARLES CLINTON, *Clerk of the District of New-York.*

PRINTED BY D. AND G. BRUCE.

SKETCH OF THE LIFE OF THE AUTHOR.

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THE Reverend JOHN FREDERICK OSTERWALD, the author of the following Catechism, was born at Neufchatel, in the year of our Lord 1663. He received the degree of Master of Arts before he was 16 years of age. He afterwards studied at Orleans and Paris. On his return to Neufchatel he was chosen Pastor of the Church at that place. He became very intimate with the Rev. and learned J. A. Turretin, and Samuel Werenfels of Basle. These three were called the triumvirate of Switzerland. Mr. Osterwald acquired the highest reputation by his virtues, his zeal and learning. He attained great eminence as a Professor of Theology in preparing students of Divinity for the pastoral office, and in restoring ecclesiastical discipline. He wrote many books in French—the principal of which are. 1. A Treatise concerning the sources of corruption. 2. A *Catechism, or instruction in the Christian religion*—which was shortly after its publication translated into three European languages. Prefixed to this is an abridgment of sacred history—which was translated in Arabic, in order to be distributed through the East Indies, at the expense and by direction of the Society in England for propagating the gospel in foreign parts—Mr. Osterwald was admitted into this Society as an honorary member—He also published a treatise on Impurity—An edition of

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the Bible with arguments and reflections—A  
compend of Theology, and a treatise on Chris-  
tian ethics. He lived respected and beloved,  
and died in the year 1747, in the 84th year of  
his age, greatly lamented by all who knew him.

THE following is the copy of a letter from the translator of "the CATECHISM FOR YOUTH" to the General Assembly of the Presbyterian Church, at their sessions in May, 1811.

"To the Rev. Dr. ELIPHALET NOTT, Moderator of the General Assembly of the Presbyterian Church in the U. States.

SIR,

I take the liberty, through you, of informing the General Assembly, that for some time past I have been engaged in translating as a CATECHISM FOR YOUTH, a system of theological instruction from a work in French, by the late learned and celebrated Professor Osterwald of Neufchatel. This work comprises within a short compass a view of the most important doctrines and duties of the Christian religion. The author is well known as an able commentator on the scriptures, and as a sound systematic Divine. The translation is now so far completed that in a short time it might be committed to the press. Should this Assembly deem it worthy of their attention, it will be unreservedly committed to their revision and control, and may be applied to such uses as are best calculated to promote the interests of religion in the churches under their care. When it is considered how all-important religious instruction is at that period of life, for which this work is intended—a period when the principles that are to govern and establish the character for the residue of life, are tak-

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ing their colour and direction—how greatly the cause of piety and the public morals might be promoted by a plain, correct, and comprehensive system of theological truth, adapted to the capacities of youth, and to the general progress of knowledge, and issued with the approbation of the highest judicature of our Church; it is hoped, that under the influence of these impressive considerations, this Assembly will not receive with indifference the humble effort now offered to their acceptance. To diffuse extensively, and more especially to awaken the attention of *young* christians to the great and important truths of that gospel which “*has brought life and immortality to light,*” in their purity and simplicity, without any reference to the peculiar system of any one denomination of Christians; is the aim of the work in question. It is now offered with respectful deference to the General Assembly under a persuasion that, if in any respect it should be found erroneous, it will be corrected—and where it is imperfect, that it will be amended. Earnestly imploring the divine blessing on this humble but sincere endeavour to advance the interests of truth and piety, and ardently hoping that it may be rendered useful in edifying many, but particularly the younger members of the Christian Church,

I remain with the highest respect for the venerable judicature, Sir, your friend and fellow labourer.

S. B.

THE following is an extract from the records of the General Assembly of the Presbyterian Church in the United States of America, made on the receipt and consideration of the foregoing letter, during their sessions in May, 1811.

“ A letter was received from Mr. Samuel Bayard, stating that he had, for some time past, been engaged in translating a system of theological instruction, designed as a Catechism for youth ; which, being now nearly ready for publication, he offers to submit to the revision and control of this Assembly, for the use of the churches under their care.”

Whereupon, resolved, that the said work be referred, for examination, to a Committee, consisting of the Rev. Drs. Samuel S. Smith, Samuel Miller, and John B. Romeyn ; who are hereby authorized to inspect the same carefully ; and if they find nothing therein contrary to the doctrines of our church, and that it promises to be useful as a summary of the principles of the Christian religion, they are at liberty to certify the same.

Certified by  
JACOB J. JANEWAY, Stated Clerk.  
*Philadelphia, Jan. 30, 1812.*

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THE undersigned, a Committee, appointed by the General Assembly of the Presbyterian Church of the United States, to examine an elementary work entitled "a Catechism for Youth," on the subject of *the doctrines and duties of the Christian Religion*, translated from a treatise of the late PROFESSOR OSTERWALD, in French, by SAMUEL BAYARD, having agreeably to the said appointment inspected the same, do certify that they find nothing therein, contrary to the doctrines of our Church, and that it promises to be useful as a summary of the principles of the Christian religion.

SAMUEL S. SMITH,  
SAMUEL MILLER,  
J. B. ROMEYN,

# A CATECHISM FOR YOUTH.

## ABRIDGMENT OF SACRED HISTORY.

### ARTICLE I.

SECT. 1.—*Comprehending the period from the Creation to the Deluge.*

**T**HE world was created about four thousand years before the birth of Jesus Christ. In six days God formed all the creatures. On the sixth day he created the first man Adam. He created him in his own image and gave him dominion over all the creatures. Adam was placed in Paradise—called the garden of Eden, with Eve his wife. In this abode they would have remained happy, had they observed the command of God and retained their innocence. But Adam and Eve transgressed the command of God, through the temptation of the devil, by eating of the fruit of the tree of knowledge of good and evil, and so fell from their state of innocence and happiness, became subject to death, and were driven from Paradise. By this fall of Adam, sin and death entered the world, and no further prospect of happiness would have remained, had they not received the gracious promise from God, that the seed of the Woman should bruise the Serpent's head; by which was meant that man should be delivered from death and the power of the

devil by a Saviour—Jesus Christ ; who was born of a virgin.

Moses in the book of Genesis gives an account of the descendants of Adam. We learn from this history that in the first period of the world the life of man was extended much beyond its present term. He then lived several hundred years. We observe that sin shewed itself in the first descendants of Adam ; that Cain killed his brother, and that he was succeeded by a sinful posterity. Notwithstanding God was known and worshipped by the patriarchs, and particularly in the family of Seth, who was one of the sons of Adam. Among these patriarchs the scriptures mention Enoch, who was translated from the earth, without seeing death ; by which God rewarded his piety, and taught man that there are rewards after this life for the righteous. After some time the posterity of Seth likewise became corrupted and mingled with the wicked. The world came to be filled with sin and the general corruption advanced to such a height that God sent a deluge to destroy the race of man. Noah alone, who feared God, was preserved with his family, God having commanded him to build an ark in which he was saved from the deluge. The memory of this deluge is preserved not only in the holy scriptures, but by many nations in the world, as we find in their ancient histories. The deluge happened 1656 years after the creation.

SECT. 2.—*From the Deluge to the call of Abraham.*

When Noah came out from the ark and was restored to his dwelling on the earth, God made a covenant with him and renewed the injunctions originally given to restrain men from wickedness and impiety. Noah had three sons, Shem, Ham, and Japheth, from whom the earth was repeopled. The descendants of Shem were established principally in Asia. Those of Ham for the most part spread in Africa, and those of Japheth in Europe. This is the origin of all the nations of the earth, as we find narrated in the 10th chapter of Genesis. Some time after the deluge, men undertook to build the tower of Babel. But God confounded their language which put a stop to it, as they could not understand each other, which was the cause of their dispersion into different countries. Idolatry commenced at this time, in consequence of which God selected a people, among whom true religion should be preserved. For this he called Abraham, who dwelt in the city of Ur in Chaldea. He commanded him to quit his native country. He moved him to his fear and service, and directed him to go into the land of Canaan. He promised him a numerous posterity, and this land as their possession, and that the Messiah should spring from him. The call of Abraham was 427 years after the deluge.

SECT. 3.—*From the call of Abraham to the coming out of the people of Israel from Egypt.*

Abraham, after removing to the land of Canaan, dwelt some time with his nephew Lot. This country was then inhabited by an idolatrous and very corrupt people. The inhabitants of Sodom where Lot dwelt, were especially so. Their guilt arose to such a height that God destroyed the city after having warned Lot with his wife and daughters to escape from it. Sodom and Gomorrah with all their inhabitants were consumed by fire from heaven.

Abraham, at the age of an hundred years, had his son Isaac born to him.

Isaac was the father of Jacob, and Jacob had twelve sons, who were the heads of the twelve tribes or families of Israel. The two most considerable tribes were, the tribe of Levy—out of which the priesthood was taken—and the tribe of Judah, who were the most powerful, who for a long time possessed the royal authority, and of which Jesus Christ was born. Joseph one of the sons of Jacob, having been sold and carried into Egypt, in consequence of the jealousy and hatred of his brethren—God raised him to the first dignity of this kingdom, by means of the king of that country. Some years after, Jacob the father of Joseph was constrained by a famine in the land of Canaan, to go with all his family and take up his abode in Egypt. It appears to have been about this time that Job lived—that

man so distinguished for piety, and for patience in afflictions.

After the death of Jacob and Joseph, the people of Israel multiplied and grew to such strength in Egypt, that Pharaoh became apprehensive of their ascendancy, and took means to destroy them. But God sent Moses, who, having performed numerous miracles to establish his authority, and struck Egypt with ten plagues—obliged Pharaoh to permit them to depart.

This departure of the children of Israel was about 430 years after the call of Abraham.

*SECT. 4.—From the departure of the children of Israel from Egypt, to the building of the Temple of Solomon.*

The children of Israel having left Egypt, passed through the Red Sea on dry ground, and Pharaoh who pursued them, in attempting the same, was drowned with all his army. Fifty days after this deliverance, God announced to the Israelites from Mount Sinai—the moral law, contained in the ten commandments. He afterwards gave to Moses political and ceremonial laws for the government of this people. God did not permit the children of Israel to enter the promised land immediately after their deliverance from Egypt, but detained them 40 years in the wilderness under the guidance of Moses.

Moses dying at the end of this 40 years, Joshua was appointed to supply his place, and after conquering the different nations that in-

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habited the land of Canaan, he established the people of Israel in it.

After the death of Joshua this people was governed by judges, whom God raised up successively, till the prophet Samuel, who was the last—who gave place to Saul, the first king of the people of Israel. After Saul, reigned David, a king and a prophet, who was succeeded by Solomon his son, who built the Temple of Jerusalem 480 years after the deliverance of the Israelites from Egypt, and about 600 years before the coming of Jesus Christ.

SECTION 5.—*From the building of Solomon's Temple, to the Babylonish captivity.*

After the death of Solomon, Rehoboam, his son, having ascended the throne, ten Tribes of Israel revolted from him; so that he reigned over only two tribes, which were Judah and Benjamin. Thus was formed two separate kingdoms; the one called the kingdom of Israel, was composed of the ten revolted tribes, the other, called the kingdom of Judah, consisted of the two tribes who adhered to Rehoboam. The kingdom of Israel subsisted about 250 years. Jereboam was the first king: this Prince fearing that his subjects would be drawn into subjection to Rehoboam, king of Judah, if they went to Jerusalem to attend their religious solemnities, to worship God, and sacrifice in the Temple, established a false worship in his kingdom. He caused two golden calves to be made, which they worshipped under the name of the God of Israel; he established so-

lemn festivals, and Priests, so that under Jereboam and his successors, Idolatry was established in the kingdom of Israel. God sent prophets to the ten tribes to reclaim them from their vices, and to preserve his knowledge among them. The most considerable of these prophets was Elias. He prophesied in the time of Ahab, who was one of the most wicked of the kings of Israel. This kingdom was destroyed, and the city of Samaria, its capital, was taken by Salmanezer, king of Assyria, in the reign of Hoshea, the last king of Israel, and the ten tribes were carried captive into Assyria, whence they were dispersed through different countries, and were never again established in their own land.

The kingdom of Judah subsisted 130 years longer than that of Israel. The capital of this kingdom was the city of Jerusalem, where the true God was worshipped in the temple of Solomon. But idolatry was introduced into the kingdom of Judah likewise. God raised up from time to time, Prophets, who remonstrated against these crimes, threatened them with the judgments of God, and foretold the coming of the Messiah. Isaiah was one of the most illustrious of these prophets. They also had pious kings, who strove to destroy idolatry, as Jehosophat, Hezekiah, Josiah, and others. But the people continuing in their sins, God, after having for a long time threatened them, and at different times afflicted them by neighbouring kings, at length destroyed their kingdom. Nebuchadnezer came and besieged Jerusalem,

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under the reign of Zedekiah, their last king. The city was taken, the temple burned, and the king and the people taken prisoners to Babylon, about 420 years after the building of the Temple, and 580 years before the birth of Christ.

SECTION 6.—*From the Babylonish captivity, to the coming of our Lord Jesus Christ.*

The Babylonish captivity was of 70 years duration, as the prophet Jeremiah had predicted. When these 70 years were accomplished, the Jews returned into their own country, by permission of Cyrus, king of Persia, under the conduct of Zerobabel, to rebuild the Temple of Jerusalem. But they were thwarted by neighbouring nations, and this work continued to be retarded till the time of Darius, king of Persia, who ordered the temple to be rebuilt, and the worship of God to be restored. The prophets Haggai, and Zechariah lived at this time, and encouraged the Jews in the prosecution of their labours in rebuilding their temple.

Some years after, Nehemiah went to Jerusalem, by permission of king Artaxerxes. He caused the walls to be rebuilt, and re-established order and government. From the re-establishment of the Jews under Darius, till Christ, was the period of seventy weeks of years; that is, 490 years, according to the prediction of the prophet Daniel.

The Jews after their restoration, were for some time under the dominion of the kings of Persia, and afterwards of the kings of Syria.

They were exposed to various persecutions, of which the last and most cruel was that of Antiochus, who pillaged and profaned the Temple, and used tortures to oblige the Jews to renounce their religion, as is recorded in the book of Maccabees. It was he who obliged Matthias and a number of Jews to unite for the defence of their religion and liberty. They gained many victories by the valour and wisdom of Judas Maccabeus, and Jonathan, both sons of Matthias. Having recovered their liberty, and re-established their religion, they remained for a long time under the government of the priests, who succeeded to Judas and Jonathan, and who took the title of kings.

At last the Jews fell under the power of the Romans, who established Herod as king of Judea; the same who reigned at the time of Christ's coming into the world.

**SECT. 7—***Of the birth of Jesus Christ; his life, death, resurrection, and ascension to heaven.*

The time which God had appointed for sending his Son into the world being come, Jesus Christ was born in Judea. Many things conspired to render this event illustrious. Notwithstanding, he was not at first made known to the Jews, and did not commence his ministry, till the age of 30 years, after being baptized by John the Baptist, his fore-runner.

We have the history of the life of Christ in the gospels. There are three things principally to be considered in this history.

The doctrines of Jesus Christ, his miracles, and his perfect life. He preached doctrines most pure and holy, tending solely to the glory of God, and the good of man. He performed a great number of miracles, in which he displayed infinite power and goodness ; and by these miracles he proved himself to be the Son of God, and that his doctrine was true. We find in his life, examples of every virtue. The most ardent charity and zeal, humility, and detachment from the world. Having thus taught and thus lived among the Jews, for the space of three years—they crucified, and put him to death at the feast of their passover ; but he arose the third day after his death, and forty days after his resurrection, he ascended to heaven, to be seated at the right hand of God, from whence he sent his holy spirit to his apostles on the day of Pentecost.

**SECT. 8.—***Of the Preaching of the Apostles, and the establishment of the Christian Religion.*

The Apostles having received the holy spirit in Jerusalem, began there to preach the gospel, and confirmed their preaching by miracles. At first they only preached in Judea, and to the Jews, but God making known to them that this religion was to be announced to all men, they carried it throughout the known world. The apostles met with Jews in every country to which they went—this nation having for a long time been dispersed in different countries. It was to these dispersed Jews that the apostles first preached, as we learn from

the book of Acts, and it was to them that most of the Epistles are addressed. Notwithstanding they called all descriptions of people without distinction to the profession of Christianity—Pagans as well as Jews, and baptized all who would become Christians.

The doctrines which these apostles and the ministers who succeeded them announced, were, That there is but one God, who created heaven and earth; that this true God of whom the world was so ignorant, now revealed himself by his son Jesus Christ; that this Jesus who had been crucified by the Jews, had risen from the dead, and that he was the Saviour of the world, the judge of all men; and that those who believed in him would be eternally happy. This doctrine was preached with such success that in a few years the Christian religion was established through the principal part of the world.

As for the Jews they were driven from their country and destroyed as a nation, 40 years after the death of Christ. The city of Jerusalem was taken by the Romans and ruined, with the Temple, as Jesus Christ had formerly predicted. The judgments of God fell upon the Jews, who were dispersed throughout the earth and from that time have never again recovered a national establishment.

SECT. 9.—*A Summary of the Christian Religion.*

In preaching the gospel, the apostles required

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of those to whom it was offered, *faith* and *repentance*. The faith they required was in God and Jesus Christ. The Pagans were to renounce their religion and the worship of false Gods, to serve only the true God, the creator of the world; the Jews to acknowledge Jesus Christ as the Messiah, foretold by the Prophets: And both Jews and Pagans to believe that Jesus Christ was come into the world to save men, to expiate their sins, to deliver them from condemnation and death, and to purchase for all those who believe on him, a title to eternal life—that they should receive his doctrine as true, and that they should persevere in the profession of it.

The apostles required all those who had been guilty of the sins of impiety, impurity, intemperance, cruelty, avarice, injustice, pride, malice and the like, to renounce and turn from them on receiving baptism, and engage to live in the practice of virtue and holiness, to obey the commands of Christ, which are comprised in piety to God, charity to men, and temperance in regard to ourselves. To those who gave such evidence of their faith, the apostles declared that the sins which they had committed in their ignorance would be pardoned, and that they would be admitted into God's covenant, which would secure to them salvation and eternal life.

Such were the conditions offered with baptism—but those who rejected these, or who have acknowledged themselves Christians and did not live accordingly—the apostles declared

that they would be excluded from salvation and subjected to condemnation and eternal death.

Such is the sum of the Christian Religion as the apostles preached it. It renders it our duty to attach ourselves firmly and steadily to it, to love it, to perform what it prescribes—living a holy life, and looking for our salvation from the mercy of God—so that when Jesus Christ shall come at the last day to render to each according to their works, we may escape the pains which this religion denounces against the wicked and have part in the glory and eternal blessedness promised to true Christians.

## OF RELIGION IN GENERAL.

## ARTICLE II.

## CHAP. I.

SECT. 1.—*Of the necessity of Religion and its foundations.*

Q. What is the most necessary knowledge?

A. The knowledge of religion.

Q. Why is this the most necessary knowledge?

A. Because it is religion alone that can render us perfectly happy, and without it our nature cannot reach the perfection of which it is capable.

Q. How is this proved?

A. We are all subject to various evils of mind and of body, during the course of this life, and at death, against which we can only find a remedy and consolation in religion.

Q. What are the advantages procured by religion?

A. It consoles in sickness and in affliction—it communicates joy and contentment to the mind, but above all, it delivers us from sin and the fear of death, and it gives us the hope of happiness hereafter, perfect in its nature, and eternal in its duration.

Q. How is it that religion procures us these advantages?

A. By securing to us the favour of God, and *sanctifying* our nature.

Q. What then should be our principal business in this world?

A. To acquire a knowledge of the principles of religion and to perform its duties.

Q. But is the knowledge of religion sufficient to make us happy?

A. To have a knowledge only of religion is not sufficient—our conduct must be regulated by its laws and precepts, and the fear of God must be implanted in our hearts.

Q. In what does religion consist, and what does it teach?

A. In the knowledge of God and our duty to him, our neighbour and ourselves.

Q. What is God?

A. He is an infinite, incomprehensible, and perfect being.

Q. Whence do we know that there is a God?

A. We cannot see God, because he is a spirit, but he has revealed himself to us so clearly in his works that we cannot doubt the existence of an infinite and omnipotent being, the first cause of all things.

Q. Where do we find those effects and proofs which reveal to us the existence of a God ?

A. We find them in ourselves, in the world, and in the holy scriptures.

Q. What do we find in ourselves, which induces the belief of this truth ?

A. The light of reason, and our own conscience, oblige us to acknowledge a divinity, on whom we depend.

Q. How is this confirmed ?

A. The belief of the existence of God is general, and common to all people. It is as old as the world. It is a truth that has been recognized by all men not brutalized by ignorance and vice, though all have not known the true God.

Q. How do we learn the existence of God from the world ?

A. We cannot consider with attention the creatures it contains, or the admirable order that reigns throughout, without acknowledging that the world is the work of infinite wisdom and power. "*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.*" Rom. i. 20.

Q. Can we not imagine that the world as we behold it, might exist independently of the creating and supporting power of a God ?

A. This is as impossible as that a house should build itself, or that it should be formed by chance, without the aid of hands, or that a clock should point out the time, independently of an artificer.

Q. By what other means can we discover that God has created the world ?

A. We can readily discover that the world has not existed from eternity, and that it has had a beginning. It follows that it must have been created, and that the Creator could only be God.

Q. How do you prove that this world is not eternal, and that it has had a beginning ?

A. There are many things that clearly prove it. We learn in histories of the beginning of all things ; the origin of nations, of arts and sciences, the foundations of empires. We know that the world was not originally peopled as at present, that it has become so gradually. We can point out when and whence the different countries have been first inhabited. Beside this, there is no history of more remote date than 6000 years. This would not have been so, if the world had been eternal.

Q. What do we remark particularly in regard to men ?

A. We discover by what has been said of the earth, that men have not existed from eternity ; which proves, that the race have had a beginning ; when we consider how men multiply, that we trace children to their parents, we find there must have been one originally, from whom all the rest have descended.

Q. By what other means has God made himself known ?

A. He is made known more clearly and perfectly by the holy scriptures, which incontestibly prove the existence of God.

Q. Since it is certain that God exists, what is the consequence that follows ?

A. That we should look up to him as our creator and ruler, thank him for all the blessings we enjoy, have recourse to him in all our exigencies, do his will, and perform all the duties which religion prescribes.

SECT. 2.—*Of the truth of the Christian religion.*

Q. Are there not many religions in the world ?

A. There are four principal. The Christian and Jewish, which contain the knowledge of the true God, (the latter does not recognize Jesus Christ as the true Messiah); the religion of the Pagans, which admits many irrational superstitions, the worship of idols, and of false Gods; and the Mahometan religion, established by the false prophet Mahomet, about 606 years after Christ.

Q. Which is the true religion ?

A. The Christian, without doubt, which consists in the belief of the true God, and in Jesus Christ. “*And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*”—John xvii. 3.

Q. What proofs have we of the truth of Christianity ?

A. There are many, of which the principal is, that Jesus Christ, the author of it, is the Son of God.

Q. Is it certain that Jesus Christ has been in the world, and that he dwelt among the Jews as is commonly believed ?

A. This is established beyond doubt, by the

belief of all the world. The Jews themselves, and other enemies of Christianity acknowledge that there was in Judea, a man called Jesus, who was said to be the Son of God.

Q. Is it certain that Jesus Christ is the author of the Christian religion ?

A. Yes, we have it confirmed by Jewish, Pagan, and Christian histories, that this religion was commenced and established at that time, and that he was the author of it.

Q. Who is Jesus Christ ?

A. He is the Son of God, and the Messiah, promised of God.

Q. Can this be clearly proved ?

A. Yes, for we find in the person of Jesus Christ, in his birth, his life, death, and resurrection, and in the establishment of his religion, the marks to which the prophets have pointed in their predictions of the Messiah.

Q. Is there any other evidence that Jesus Christ is the son of God ?

A. If Jesus Christ had not been the Son of God, he would have been a false teacher, and would have deceived men, since he affirmed that he was the Son of God.

Q. Can it be believed that Jesus Christ was a false teacher ?

A. We cannot believe that he was, because we see nothing in his life or doctrine that bears the appearance of sin or falsehood. On the contrary, his life was irreproachable, and his doctrines tend directly to the glory of God, and to rendering men perfectly holy and happy.

Q. Is there nothing else in the life of Christ which proves that he could not have been a false teacher ?

A. He wrought miracles, which the Jews themselves acknowledged ; he uttered predictions, which were fulfilled after his death, particularly respecting the destruction of Jerusalem, and the establishment of his church in the world.

Q. What other proof exists of the truth of his claims.

A. If Jesus Christ had falsely assumed the character of Son of God, and had deceived men, the Jews would have had reason for putting him to death, and God, who is the enemy of imposture and falsehood, would assuredly not have raised him from the dead.

Q. If the Jews had put Jesus to death, and he had been an impostor, what might we have expected after his death ?

A. That his disciples would not have dared to speak of him, that his religion would not have been established in the world, in the manner it was established immediately after his death, nor would it have been received by so many different nations.

Q. Could not a false religion be established in the world ?

A. A false religion may be established, when its teachers use political force or authority for its introduction or support, and when those whom it attempts to proselyte are ignorant or credulous ; when this religion flatters the passions and inclinations of men ; when those who

embrace it find in it their temporal advantage, or at least when they have no fear of suffering for it. It was thus that the Mahometan religion was established.

Q. Had the establishment of the Christian religion any resemblance to this ?

A. No ; on the contrary it was established by means and under circumstances entirely different.

Q. By whom was it first propagated ?

A. By the Apostles.

Q. What were the means used by them for its introduction ?

A. They used no force, they constrained no one to embrace it ; their state would not admit it. They preached the gospel, and wrought miracles, whilst force was used against them.

Q. Was the gospel preached to credulous people ?

A. No, it was at first preached to the Jews, the Greeks, and Romans, who were the most enlightened nations of the world.

Q. In what time and place was it first announced ?

A. It was announced at a time and in places where its authenticity could be examined and ascertained.

Q. Did the Christian religion offer any inducements for man to embrace it, independently of its intrinsic excellence ?

A. No, it offered no temporal pleasures or advantages ; it flattered no human passions, on the contrary it required that they should be subdued.

Q. Were there not reasons which would infallibly have prevented men from embracing the Christian religion, had it been false ?

A. Yes, for this religion was hated and despised, the consequence of which was that Christians suffered persecution and death.

Q. What may we deduce from all this ?

A. That it was only the force of truth that could constrain so many people to receive the Christian religion, and if this religion had not been true, it would never have been established in the world, but would have soon become extinct.

Q. From what else do we learn the authenticity of the Christian religion ?

A. The very nature of this religion proves its truth ; all that it teaches to man, all that it commands him to believe or do, is perfectly conformable to reason and justice.

Q. What difference is there in the doctrines of the Christian religion, and those of others.

A. In other religions we find absurd doctrines and opinions, evidently false and ridiculous, which men of good sense have always decried. But the Christian religion teaches nothing that is not reasonable, just, and worthy of God to give, and of man to receive, and which the wisest of men have not approved ; hence we observe men to become rational in their sentiments, in proportion as they are enlightened by Christianity.

Q. What effect has the Christian religion produced ?

A. It has in many parts of the world banish-

ed idolatry, and various crimes and disorders which existed among Pagans. It tends to the promotion of order, justice, and peace among men. It consoles and sanctifies them, and it procures for them the greatest happiness, of which their nature is capable.

Q. If the Christian religion be the true religion, whence comes it that there are so many men without piety or morals?

A. Because a large portion of mankind are wholly ignorant of this religion; and many of those who profess to embrace it, are strangers to its practical influence, being alienated from God, and dead in trespasses and sins.

Q. What is the use that we should make of what we have learned of the divinity of the Christian religion?

A. Since nothing is so true, excellent, and necessary, as this holy religion, which the Son of God has introduced into the world, we are to believe what it teaches us, and perform what it commands; if we do so, we will be happy for ever; if we fail to do so, we shall be eternally miserable.

SECT. 3.—*Of the Holy Scriptures, of their truth, their divinity, and their use.*

Q. Where are those things contained which religion teaches us?

A. In the sacred scriptures, otherwise styled the Bible, or the word of God.

Q. How are these scriptures divided?

A. Into two parts ; the Old Testament, which was written before the coming of Jesus Christ, and the New Testament, composed since this event.

Q. In which of these is the Christian religion chiefly and most clearly taught ?

A. In the New Testament, which comprises the Gospels, or a History of the Life and Doctrines of Jesus Christ ; the Acts of the Apostles, epistles written by the apostles to different churches or individuals, and the Revelation of Saint John.

Q. What do you believe of the Sacred Scriptures ?

A. That they are true, written under the guidance of the Holy Spirit ; that they are the infallible rule of faith and practice with Christian believers.

Q. How do you prove the truth of the Scriptures ?

A. By the persons who wrote them, and by the matters they contain.

Q. By whom were the scriptures written ?

A. Moses and the Prophets wrote the Old, and the disciples of Jesus Christ wrote the New Testament.

Q. Were these persons truly the authors of the sacred writings ?

A. Most assuredly—since in every period of the world these books have been cited and admitted to have been written by those, whose names they bear, not merely by Christian, but by Jewish and Pagan authors.

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Q. Ought we to believe what the prophets and apostles have in these writings left on record ?

A. Certainly—for they were evidently persons of integrity and entitled to belief : there is nothing in their writings, which can induce an idea of their wishing to deceive—and we see throughout, the utmost simplicity, candour and piety.

Q. Are there not other circumstances which tend to confirm peculiarly the testimony of the apostles and evangelists ?

A. Yes, the number of witnesses, their qualifications for judging of the truth of the facts they relate, their sincerity, their constancy and perseverance in bearing testimony ; their sufferings and martyrdom on this account, and the improbability of their ever attempting by means like these to establish an imposture.

Q. Are there not other considerations which lead to this conclusion ?

A. The truth of the Christian religion is proved by the limited capacities and humble education of its founders—it was impossible for such men to *contrive* such a religion, unaided from above. They write always with humility and seriousness, but with a tone of authority, which shews their own perfect conviction of the truths they delivered to others—they betray no evil passions, nor do they encourage or flatter the evil passions of others.

Q. How is the truth of their writings further proved ?

A. From their having recorded the transac-

tions of their own times, and received them on evidence which they could not doubt.

Q. Had they any *interest* in deceiving the world ?

A. So far from having an interest in publishing what was false, they would have promoted both their interest and their quiet had they suppressed what they have published.

Q. If the apostles and prophets had wished to deceive the world, could they have accomplished their purpose ?

A. No—because there were great numbers of persons who were well acquainted with the events and facts of which they wrote, who would have exposed them to shame had they related any thing false. In which case their writings would never have been received as divine.

Q. Cannot the truth of scriptures be further proved by *the matters they contain* ?

A. This is done by the events they record—by the doctrines which they teach and by the precepts they enjoin.

Q. What is to be remarked in regard to the events recorded in the scriptures ?

A. That they are true and most certain—there is no ancient history of which there are so many proofs, as of that contained in the scriptures ; so that if we doubt the facts related here, no credit can be given to any history or to any written testimony whatever of past events.

Q. What other proof is there of the truth of the sacred scriptures ?

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A. That they agree in the periods, events, persons and circumstances with all those other histories that have been received as most authentic, written as well by Jews and Heathens both before, as since the coming of our Lord Jesus Christ.

Q. Give an example of this?

A. The history of the Deluge—that of the destruction of Sodom and Gomorrah—that of the Jewish nation, and of those Kings mentioned in the scriptures, are confirmed by the testimony of Pagan authors.

Q. Does not the New Testament particularly contain principles which prove its divine origin?

A. Yes—such as the manner in which the Supreme Being is there represented—the character of Jesus Christ—the motives of action there proposed—the doctrine of redemption by the death of a Mediator—the representation which is given of a future state of existence—by the characters which the gospel is designed to form—the general happiness that would result from the universal establishment of its principles—and from its containing every thing which a revelation from God, might be expected to contain.

Q. What say you of the doctrines which the Bible teaches?

A. They are consistent with the suggestions of reason, and calculated to exalt and perfect the human character—its moral precepts are reasonable and perfect—it imparts more improvement to the mind than any other book—there is neither error nor falsehood in its doc-

trines—it is in direct opposition to the depraved principles of human nature.

Q. Do not the contents of the New Testament more particularly prove its divinity?

A. Yes, for here the vast scheme of the divine sovereign is more fully unfolded—here life and immortality are clearly brought to light—our duty, and the motives to perform it are rendered so obvious—that the highest human genius has never since the promulgation of the gospel, been able to improve the system of morals it prescribes, or to advance one step beyond it.

Q. What other reasons confirm the divine origin of the Christian religion?

A. The striking harmony between the authors of the New Testament, as well in regard to events, as to doctrine—the remarkable adaptation of its principles and forms of worship to every class and condition in every nation—to all states of society, in every region of the globe—its analogy with the works and government of God in the material world, and its influence in ameliorating the condition of mankind.

Q. What is observable in the commandments contained in the Bible?

A. Like its doctrines, they are conformable to what enlightened reason and conscience teach all men. Thus it has been and must ever be the universal and deliberate opinion of the wise and good—that we should reverence God, be just, temperate, and not do to others what we are unwilling they should do to us.

Q. Is it sufficient to believe that the Bible is true?

A. Beside this, we must acknowledge it to be *divine*, and although men have been the instruments used in committing it to writing, yet that they have acted by the command of God, under the inspiration of his spirit. "*All scripture is given by inspiration of God.*"

Q. How do you prove that this book comes from God, and not from man?

A. Because we here find things which human reason, unassisted, could never have discovered, and which therefore *must* have come from God.

Q. What are those things?

A. They are principally four, 1. we find in the scriptures *doctrines* so pure, sublime, and perfect, that they could have come from God only.

Q. What further is there in it remarkable and divine.

A. It is accompanied 2. with an admirable efficacy, and with the influence of the spirit of God, which sanctifies the heart, and fills it with a joy and consolation, that is inexpressible.

Q. Could the gospel have been established, but for this efficacy with which the preaching of it has been accompanied.

A. No, certainly; during the three first centuries it had to encounter the most bitter persecution of the Jews, the power of the Roman sovereignty, the ridicule and sophistry of philosophers, the opposition of interested priests,

and of all the abandoned portion of mankind. Over all these obstacles it has triumphed, and it is daily gaining new victories over the vices and prejudices of corrupt human nature in every part of the world.

Q. What is the third particular which proves the Divinity of Scripture?

A. It is the miracles which the Prophets, our Lord Jesus Christ, and his apostles have performed, which prove that God had sent them, and spoken by them.

Q. But how do you prove the possibility of miracles?

A. That miracles are possible, none will deny who believe the existence and perfections of God; nor is it at all contrary to reason or probability, that he who ordained the laws of nature should suspend them to accomplish the most important *moral* purposes, namely, the redemption and happiness of mankind.

Q. What is most remarkable in the miracles recorded in the New Testament?

A. Their vast *number*, their great *variety*, and the public and authoritative *manner* in which they were performed.

Q. What was their obvious design?

A. In the first instance to establish the mission of our Lord and the truths which he taught; and in the next to relieve the maladies and evils of all those who applied to him for relief.

Q. Have we sufficient evidence to satisfy a candid enquirer of the reality of the miracles of the New Testament?

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A. We have the testimony of the persons who performed the miracles, of those on whom they were performed, of those who were eye witnesses, and of enemies to the gospel, who nevertheless admitted the truth of the facts recorded therein.

Q. What is the fourth proof of the divinity of the scriptures ?

A. It is taken from the prophecies or predictions of future events.

Q. How do prophecies prove the divinity of the scriptures ?

A. From its being altogether impossible that any man should know and foretel future events, long before the actors in the same had any existence. As the prophecies could not then come from human foresight, they must of necessity have been derived from God.

Q. Do not these prophecies clearly prove the existence and prescience of God ?

A. They do with an evidence that is irresistible, for were there not an omniscient spirit to whom all future events were perfectly known, it were impossible that there should be such a thing as prophecy. But as there are prophecies, which from authentic evidence we know have been fulfilled, and are at this time fulfilling in the world, we cannot doubt the existence or agency of the Supreme Being.

Q. Mention some of the prophecies that have been fulfilled, and are now fulfilling in the world.

A. They are those which relate to Antichrist, to the Arabian nations, to the condition of Ba-

Babylon, Tyre, Egypt, Jerusalem, and of other places that are the subjects of minute and special prophecy.

Q. But has it not been alleged that these prophecies were delivered after the events had happened which they are said to predict?

A. This may be said, but contrary to proof, and even to probability. For it is undeniable, that many centuries before Jesus Christ appeared in the world, the Jews had the Old Testament, containing the predictions of the Prophets, precisely as we now have them. And it is certain that the three first Gospels were published long before the destruction of Jerusalem, and the other events there foretold, had happened.

Q. What do you remark in the present state of the Jews?

A. It is a striking argument in favour of the Christian religion: although without a country, and scattered among all the nations of the earth, they are still a separate people, retaining all the institutions of Moses, and acknowledging the writings of those prophets who have predicted the very calamities they now endure, to have been given by inspiration.

Q. What other incidents unite in confirming the truth of prophecy?

A. The predictions of the Prophets are circumstantial, and of such a nature, as to bid defiance to human conjecture; many altogether unlikely at the time of their delivery, and others so remote and extensive, as could not have entered the human mind, without the aid of inspiration.

Q. After having seen that the Scriptures are true and divine, explain why they were given.

A. They were given to instruct us in what we should believe, and what we should do, in relation to our present and eternal happiness.

Q. What is the use we ought to make of the Scriptures?

A. We should read them with reverence, attention, and diligence, and meditate on them frequently and seriously.

Q. But can we not obtain sufficient instruction from the ministers of religion, without studying the word of God?

A. No, for men are fallible; they may teach what is erroneous, and we can only know whether their instructions are true or false, by referring to scripture.

Q. But are there not difficulties in the Bible which unlearned Christians are unable to understand?

A. It is certain that there are many passages in the Scriptures which are difficult, and require elucidation; but those things which are absolutely necessary to salvation, are expressed in a manner so clear and simple, that persons of the most humble capacity can understand them.

Q. What are we taught in reading this divine book?

A. We are there taught to know God, and to serve him; to "*search the scriptures, as in them we have eternal life. John v. 39. It is they that render us wise unto salvation, through faith, which is in Jesus Christ; they are profitable for doctrine,*

*for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."*

2 Tim. iii. 15, 16, 17.

Q. In order to derive this fruit from the holy Scriptures, how should they be read?

A. With devout and teachable minds, with humble and grateful hearts, and with prayer to God, that he would enlighten our understandings, and dispose us sincerely to do his will.

## CHAPTER II.

### *Of Creation and Providence.*

#### SECT. 1.—*Of Creation.*

Q. Having considered the nature and importance of religion, what next claims our attention?

A. The creation of this world by God.

Q. In what way did God create the world?

A. He created it from nothing by his word.

Q. In how many days did God create it?

A. In six days. Moses states the order which God observed, and what he created on each day.

Q. When was man created, and how?

A. On the sixth day, from the ground, as the word "*Adam*" shews, which in the original Hebrew signifies "*red earth*."

Q. Was man formed at first with any extraordinary powers?

A. He was formed "*in the image, and after the likeness of God*."

Q. What do you understand by these words?

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A. That man was created so as to resemble God in *knowledge, righteousness, holiness and immortality.*

Q. When, and how, was woman formed?

A. She was formed subsequently to man, from a rib taken from his side, as a *help-mate*, to have the same nature and interests as her husband.

Q. What is meant by God's resting on the seventh day?

A. Not that the Supreme Being was wearied, or required repose, but that he *ceased* from the work of creation on that day.

Q. Does ancient history or tradition confirm the Mosaic account of the Creation?

A. There is a striking resemblance between the history of the creation, as contained in the book of Genesis, and the traditions handed down among the ancient nations in the East, particularly as to man's primitive state of innocence and happiness. It is probable also, that the division of time by weeks, established by immemorial usage throughout the continent of Asia, arose from the order in which the world was created.

### SECT. 2.—Of Providence.

Q. What do you understand by the *Providence* of God?

A. I understand by it, that by his immediate agency, he preserves the universe with all the creatures it contains, and governs it in such a manner, that nothing can happen without his interposition or consent.

Q. Is the doctrine of a special Providence important ?

A. It is, for if men disbelieve the prescience and agency of God in the world, they would cease to pray to him, to thank him for his mercies, to trust in him ; nor would they fear his judgment, nor hope in his promises ; all religion would at once be extinct.

Q. On what reasons do you found the doctrine of a special providence ?

A. On several. 1. Because God created the world, we naturally infer that he has the power and the will to govern what he has made.

2. The astonishing order we observe in the world, which compels us to acknowledge a providence—for this order cannot arise from creatures, the greater part of whom are without reason and unable to govern themselves: they must therefore of necessity be governed by God.

3. The extraordinary events that have happened at different times, as—the deluge, miracles, and other similar events, which prove that there is an Almighty power that constantly controls and directs the universe.

4. Prophecies prove in the clearest manner, that God knows all things however future, and directs all events.

5. Revelation teaches us expressly that God governs all things, animate and inanimate—that life and death, prosperity and adversity, come from him, that he preserves man and beast, that man is his peculiar care, that *“not a sparrow can fall to the ground without his*

*knowledge, and that the very hairs of our head are numbered.*" Matth. x. 29, 30. Luke xii. 6, 7.

Q. If there is a Providence, why happens it that good men are often afflicted, and the wicked happy in this life?

A. This arises from the present state not being a state of final retribution. Besides which there are many reasons drawn from the glory of God, from his goodness, his justice, his wisdom and the good of men, which render it inexpedient that the just should be perfectly happy, or the wicked uniformly miserable.

Q. Are we not often exposed to mistakes in regard to the happiness and misery of others?

A. The happiness which the wicked appear to enjoy, is often concealed misery; while the righteous under the pressure of apparent afflictions are so comforted and supported, as to enjoy a real and elevated happiness. "*The heart,*" says Solomon, "*knoweth its own bitterness, and a stranger intermeddleth not with its joy?*"

Q. Does Providence govern all things in the same manner?

A. There are two distinct modes of its agency :  
1. The first respects those creatures that are without reason, and are governed by laws, which we call instinct, while man, who is endowed with reason, is governed by motives which apply to his understanding, his affections, and his conscience.

2. There are things of which God is not strictly the author, but which he *permits*.

Q. Is God the author of the evil that men commit?

A. No, for it would be impiety and blasphemy to make God the author of sin, which he hates and punishes.

Q. When men commit sin, how far is Providence concerned in the same?

A. God preserves to men the powers necessary for action, and he permits occasions of sinning to occur, but limits and overrules sin for his glory.

Q. Can God permit this, without violating his justice and holiness?

A. Yes, because temptations to evil do not inevitably lead to the commission of sin. God does not *impel* men to iniquity; on the contrary he dissuades them from it, and presents means and opportunities of escaping from it.

Q. But could not God preserve us from temptation?

A. He could without doubt, and he could deprive men of the power of sinning, and of life itself; but on this plan God could no longer treat them as reasonable beings.

Q. How then does Providence interpose in cases of evil.

A. God so far interposes, as to arrest the designs of the wicked, or makes them contribute to the execution of his own purposes. We find this illustrated in the history of the Patriarch Joseph, and of our Lord Jesus Christ.

Q. What use should we make of the doctrine of Providence?

A. It should lead us to piety ; for if God preserves and governs all things, and in particular his rational creatures, this should teach us that we are indebted to him for all the blessings we enjoy, and that we are always in his presence ; that he is the witness of our conduct, that we must one day render him an account of it, and that we should therefore live uprightly, and fear to offend him.

Q. What are the particular duties which the doctrine of Providence enjoins ?

A. They are three. 1. That we should trust in God, and believe that he will take care of us, and will grant us every thing which he sees truly necessary for us, as well for the body as the soul.

Q. To whom is the care of Providence particularly extended ?

A. He takes care of all mankind, and does them good, but takes a more especial care of those who fear him ; he watches over them, and makes all things contribute to their salvation. "*All things work together for good to those who love God.*"

Q. What is the second duty enjoined by this doctrine ?

A. It is to be humble and grateful in prosperity, not to abuse the mercies we receive, but to improve them to the glory of God, the good of our fellow-creatures, and our own best interests.

Q. What is the third duty ?

A. It is to be patient and resigned under afflictions. By viewing these as the chastise-

ments of paternal affection, they become effectual means of weaning us from an undue attachment to earthly things, and directing our hopes and desires toward Heaven.

## CHAPTER. III.

SECT. 1.—*Of the fall of our first Parents, and our restoration by a Redeemer.*

Q. After man's creation, did he continue long in the state of innocence and happiness in which he had been formed?

A. No, he fell from this state by an act of disobedience to his Creator.

Q. Why is this history of the sin of our first parents related in Scripture?

A. To shew that sin is nearly as ancient as the world, and that God is not the author of sin.

Q. Where was man placed at his creation?

A. In the garden of Eden.

Q. Under what law was he placed?

A. Under the moral law, besides which one positive law was given him, as the test of his obedience and submission to the will of his Creator.

Q. What was this law?

A. It was a prohibition under the penalty of Death, to eat the fruit of a tree called, "the tree of knowledge of good and evil."

Q. Why did God impose a prohibition with so severe a penalty, for an offence so apparently small?

A. This prohibition was of sufficient importance to prove Adam's obedience; it corres-

ponded with the state of innocence in which he was placed, and he was under the same obligation to obey this law, as if no penalty had been annexed to it.

Q. By whom was Adam solicited to transgress the command of his maker?

A. By his wife Eve, who was seduced by Satan, under the form of a serpent.

Q. What were the consequences of the sin of our first parents?

A. That their posterity became sinners, and thus were subjected to the miseries of this life, to death, and to the pains of hell for ever.

Q. How has the sin of our first parents affected their posterity?

A. It has blinded their understandings, rendered their affections corrupt, perverted their wills, and subjected them to death. "*As by one man sin has entered into the world, and death by sin so as that death has passed on all men, for all have sinned.*" Rom. v. 12.

Q. Are all men then sinners and disposed to evil?

A. Yes, from their birth, and this sin which is commonly called original sin, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature.

#### SECT. 2.—*State of the world before the deluge*

Q. In what state was the world shortly after the creation?

A. Sin began to obtain universal power, and the corruption of the world was so great, that

God sent a deluge, which destroyed the whole human race, excepting Noah and his family.

Q. What happened after the deluge?

A. Idolatry became universally established, and God chose and called Abraham, from whom the Jews are descended, who were the only people prior to the coming of our Lord, who knew and served the true God.

Q. What was the state of the other nations?

A. For some time after the deluge the knowledge of the true God was preserved by tradition among the nations of the East; but by degrees this knowledge became extinct, and idolatry, ignorance, and the grossest vices obtained universal influence, and in this state the world continued till the coming of our Lord.

Q. Was it the will of God that the world should continue in this state?

A. No, He had promised to send a Redeemer to rescue it from this condition. This promise had been made to Adam, to the Patriarchs, and to the Jewish nation by his Prophets, and was fulfilled by the coming of our Lord.

SECT. 3.—*Man's restoration by a Redeemer.*

Q. For what purpose did our Lord come into the world?

A. To redeem mankind from sin, from death, and to bring "life and immortality to light through the Gospel." 2 Tim. i. 10. "*As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of*

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one, the free-gift came upon all men, unto justification of life." Rom. v. 18. "Since by man came death, by man came also the resurrection from the dead; for as in Adam all die, so in Christ shall all be made alive." 1 Cor. xv. 21, 22.

Q. How are these blessings secured to believers?

A. By the death of our Lord, and the imputation of his merits to them. "As by one man's disobedience, many were made sinners, so by the obedience of one, shall many be made righteous." Rom. v. 19. and x. 3, 4. "Christ is the end of the law for righteousness to every one that believeth, and we are sanctified by the will of God, through the offering of the body of Jesus Christ." Heb. x. 10, 14.

#### CHAPTER IV.

#### *Of the Christian Religion.*

#### *Of faith, and the truths of the Christian Religion.*

Q. Of how many parts does the Christian religion consist?

A. There are two. The first treats of *faith*, or of the truths which a Christian should *believe*. The second treats of our *duties*, or of those things which we should *practise*.

Q. What is the meaning of the words *belief* and *faith*?

A. Their meaning is the same, namely, the persuasion and conviction of the truth of those facts or doctrines which are their objects.

Q. How do we ascertain the truth and certainty of any thing?

A. In two ways: first, from our conscious-

ness and experience. It is thus we know our own existence, and the existence of the objects of our senses. In the second place, from the testimony of others, either written or oral. Thus we believe many things which we have never seen or experienced, upon the evidence of credible witnesses; and thus we receive the testimony of historians, in relation to events that have long since happened, where there is no reason to doubt their veracity or knowledge.

Q. On which of these two foundations does our faith in the Christian religion rest?

A. Chiefly on the second, for we have not been eye witnesses of the things which are taught in Scripture; nevertheless, we ought to believe them as firmly as if we had actually seen them. "*Faith is the substance of things hoped for, and the evidence of things not seen.*" Heb. xi. 1.

Q. On what then is our faith founded?

A. It is founded on this principle, that God is true in all that he says, that Scripture comes from him, and that the things which we believe are contained in Scripture.

Q. How then is faith defined?

A. It is an enlightened apprehension, and cordial reception of the truths which God has revealed to us in his word.

Q. What is it indispensibly necessary to believe, in order to have a true Christian faith?

A. A Christian should believe all that is contained in the holy Scriptures, especially he must believe that Jesus Christ is the Son of

God, and the Saviour of the world ; that he died for our sins, and has purchased salvation and eternal happiness for all those who believe in him, and who obey him.

Q. What are the principal qualities of a true Christian faith ?

A. That it should be enlightened, sincere, and efficient.

Q. What are the effects of a true faith ?

A. They are three : the first is that it should induce a public profession of the Christian religion. "*If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved ; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*" Rom. x. 9, 10.

Q. What is the second effect of faith ?

A. It produces obedience to the commandments of God, and holiness of life.

Q. How is it that faith produces obedience ?

A. It is because faith worketh by love—purifies the heart and overcomes the world.

Q. Is it possible to have a true faith without obedience ?

A. It is impossible. "He who says that he knows God, and does not keep his commandments, is a liar." 1 John ii. 4. St. James declares the same thing, chap. ii. 14, 17. *What doth it profit, my brethren, though a man say he hath faith, and have not works ; can faith save him ? Even so faith, if it hath not works, is dead, being alone.*

Q. What is the third effect of faith ?

A. It is the consolation that springs from the assurance that believers feel, that God, according to his promise, will pardon their sins for the sake of Jesus Christ, and will bestow on them eternal life. St. Paul points out this effect, in the epistle to the Romans, chap. v. 1. "*Being justified by faith, we have peace with God, through our Lord Jesus Christ.*"

Q. Can every one obtain this assurance?

A. All can believe that God is merciful, and disposed to impart his grace to such as believe in him, and obey him. But it is only those who possess a true faith, and sincere repentance, who can enjoy an assurance that they have an interest in the death of the Redeemer, and are in a state of salvation.

Q. And what are the proofs of such a faith and repentance?

A. The only certain proofs of these graces are holiness of heart and of life.

Q. Have those persons then, who indulge habitually in the practice of sin, any reason to consider themselves as trusting in God, and in the merits of Jesus Christ?

A. No, such a trust would be false and deceitful, as Scripture has no promises for wilful impenitent sinners.

Q. Which, then, is the most certain test of a true faith?

A. It is obedience: for he who obeys the commandments of God, of necessity has a true faith, as it is impossible that faith should be sincere and conformable to the will of God, unless it produces good works and ho-

liness of life. Our Lord instructs us that we should judge of believers by their fruits. “*Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore, by their fruits you shall know them.*” Mat. vii. 16, 17, 18, 20.

Q. You say that obedience to the commands of God, is the surest evidence of a true faith; but is there any such merit in our good works, that we are justly entitled to demand any reward, on their account, from the justice or the mercy of God?

A. Certainly not: our obedience at best can be but imperfect, and can afford no ground for expecting a reward. If we say we have no sin, we deceive ourselves, and the truth is not in us. 1 John, i. 8. We are to rely for justification only on the atonement and merits of the Redeemer. “*When we shall have done all those things which are commanded us, we are to say we are unprofitable servants, we have done that which it was our duty to do.*” Luke xvii. 10.

#### SECT. 1.—*Of faith in God.*

Q. What is the most essential article of belief in religion?

A. It is the belief in the existence of God, the rewarder of the good, and the punisher of the evil. “*He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him.*” Heb. xi. 6.

Q. Should faith in the existence and perfections of God, and good works, ever be separated ?

A. No, those who do not obey God, cannot truly believe in him. "*They profess to know God, but in works they deny him.*" Tit. i. 16. and in the same epistle, St. Paul says, ch. ii. 8. "*They which have believed in God, ought to be careful to maintain good works.*"

Q. To what does faith in God lead us ?

A. To piety ; for since there is a God, we should acknowledge our dependence on him, and worship him ; since he is our father, we should reverence, love, and obey him ; and since he is almighty, we should derive all our hopes of happiness from conforming to his will, and fear his anger if we offend him.

### SECT. 2.—*Of faith in the Trinity.*

Q. Is there a plurality of Gods ?

A. Reason teaches us that there can be but one only almighty and perfect being, self-existent, the creator and governor of all things, and scripture every where confirms this doctrine. "Hear, O Israel, the Lord our God is one God." Deut. vi. 4.

Q. How is the existence of God proved from reason ?

A. It is proved by the existence of the material universe ; by the order and harmony which here prevails, by the evidence of design and contrivance in all the productions of nature ; by the nature, the faculties and progressive improvement of the human mind, and the *absurdity* of

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supposing the universe to be the offspring of accident, or to have existed from eternity.

Q. What are the principal perfections of God ?

A. He is eternal, independent, spiritual, infinite ; every where present, knows all things, is almighty, perfect in justice, truth, holiness, goodness, wisdom, and happiness.

Q. Is it necessary to believe in these perfections of God ?

A. Certainly, as they are the foundation of all the service and the obedience we owe him.

Q. Since then you believe in one God only, why do you believe in the Father, Son, and Holy Ghost ?

A. Because the holy Scriptures teach us to believe that in the divine essence there are three persons, the Father, Son, and Holy Ghost, who constitute but one God.

Q. Where is mention made of these three ?

A. In St. Matthew, ch. xxviii. 19. where Jesus Christ commands to baptize in the name of the *Father, and of the Son, and of the Holy Ghost*. In the 13th chapter of the 2d epistle to the Corinthians, 14th verse, "*The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all,*" and in the 1st Epistle of St. John, ch. v. 7. "*For there are three that bear record in Heaven, the Father, the Son, and the Holy Ghost, and these three are one.*"

Q. In what way is this doctrine taught in the holy Scriptures ?

A. The Scriptures draw a distinction be-

tween the Son and Spirit, and the Father, and attribute divinity to each; from whence it follows, that since there are not three Gods, the Father, Son, and Spirit, are one and the same God.

Q. How should we receive this doctrine of the Trinity?

A. We should believe it precisely as taught in Scripture, and confine ourselves to what God has revealed on this subject in his word, without vainly endeavouring to comprehend this mysterious doctrine.

Q. Why do we give GOD the title of FATHER?

A. Because he is the Creator and Lord of all things, as St. Paul teaches in 1 Cor. viii. 6. "But to us, there is but one GOD, the Father; of whom are all things." In particular we call him FATHER, because he is the Father of the Lord Jesus Christ.\*

### SECT. 3.—*Of faith in Jesus Christ.*

Q. Is it necessary to believe in Jesus Christ?

A. Assuredly. It is faith in Jesus Christ

\* He is also "the father of our spirits." Heb. xii. 9. As a father, in the order of his providence he provides for our daily wants, he is the father of the intellectual world, "of the whole family in heaven and on earth," Eph. iii. 15. and more especially the disciples of Jesus Christ—who are expressly directed in their daily devotions to pray to him in these words, "OUR FATHER who art in heaven." So our Lord directs us to call no man in a spiritual sense, "Father;" "for, says he, one is your father in heaven," Matth. xxiii. 9. And after his resurrection, but before he ascended to heaven, he sent this message to his disciples, "I ascend to my Father and your Father—to my God and your God." John xx. 17.

which distinguishes Christians from Jews and Pagans.

Q. But is it not sufficient to believe in God, the Father?

A. It is necessary also to believe in Christ, because he is God equal with the Father, because it is he only who has instructed us in the right knowledge of God, but especially because it is Jesus Christ who has reconciled us to God, and because we can be saved only through him. John xiv. 6. "*I am the way, the truth and the life—no one cometh to the Father but by me.*"

Q. What is it rightly to believe in Jesus Christ?

A. It is in the first place, to believe that Jesus Christ is the Son of God—the promised Messiah, and Saviour of the world—and to rest all our hope of salvation on him. In the second place, it is to make an open profession of our belief in him and to obey him.

Q. What is the meaning of the word JESUS?

A. It signifies SAVIOUR; and our Lord was thus named by command of God, because he was to save his people from the guilt and punishment of their sins—it was thus the angel announced him to Joseph. "*Mary shall bring forth a son and thou shalt call his name JESUS for he shall save his people from their sins.*" Matth. i. 21.

Q. How is it that Jesus Christ saves us from our sins?

A. "By his holy life; by his atoning sufferings and death; and by the agency of the holy spirit in regenerating and sanctifying our nature."

Q. What does the name CHRIST signify?

A. It signifies the ANOINTED, the same as the term MESSIAH. This name proves that Jesus Christ is the great Saviour sent from God to man, and whom the Jews expected.

Q. We have seen that Jesus Christ is the Messiah—but explain more particularly the meaning of the name of CHRIST?

A. To understand it correctly, we should know that anciently it was usual to anoint with precious and sacred oil, those persons who were designed to the office of Prophets, Priests, or Kings. The name of CHRIST which was given to JESUS proves therefore that he was designated to discharge those three several offices.

Q. Does the name CHRIST imply nothing further?

A. It further implies that our Lord was filled with the Holy Spirit, and that he received gifts proper and necessary for the discharge of these offices.

Q. What are those gifts.

A. They are a perfect knowledge of the will of God—the power of performing miracles—a perfect holiness—the spirit, which was given unto him without measure, for the benefit of his church, John iii. 34. and infinite power in heaven and on earth.

Q. Was it necessary that the Messiah should be at once a Prophet, a Priest and a King?

A. Certainly, Moses had promised him as a PROPHET, Deut. xviii. 5. *“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.”* He is called a

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Priest in Psalm cx. 4. "Thou art a **PRIEST** for ever after the order of Melchisedec," and the prophets have spoken of him as a **KING**. "*I have set my king on my holy hill of Zion.*" Psalm ii. 6.

Q. Why do we style him a **PROPHET**?

A. Because he has instructed men in the will of God. This he did in person while on earth, and by the ministry of his Apostles, and his inspired word, since his ascension.

Q. Why do we call him a **PRIEST**?

A. Because he has once for all offered himself as an expiation, by dying for our sins, being at once both Priest and victim; and because he hath ascended into Heaven, the true *holy of holies*, in order there to intercede for us.

Q. Why do we give him the title of **KING**?

A. Because he reigns over all things, but more especially over his church.

Q. What is the nature of Christ's kingdom?

A. The Jews believed that the kingdom of Christ would be temporal, but it is a spiritual and celestial kingdom; as Jesus Christ himself says to Pilate. John xviii. 36. "*My kingdom is not of this world.*"

Q. In what consists this kingdom?

A. In Jesus Christ's reigning in our hearts, in governing us by his word and spirit, in subduing the enemies of our salvation, Satan, the world, sin, and death; and in causing us hereafter to reign with him in glory.

Q. Since then he is our *Prophet, Priest, and King*, what is our duty in regard to him?

A. It is that we should put our trust in him, as in a Divine Person, and our only Saviour, to believe the doctrines he has taught, and to serve him faithfully, in the hope that he will grant us a life of eternal happiness.

Q. Whence came the name of Christian, which we bear ?

A. It came from the name of *Christ*, and this name was first given at Antioch, in the time of the Apostles, to those who believed in Jesus Christ, and professed his religion.

Q. What obligation does this name impose on us ?

A. To lead a life of exemplary piety and charity.

Q. Why is JESUS CHRIST called the *only* Son of GOD ?

A. It is not only because God caused him to be born of the Virgin Mary, in a miraculous manner, because he raised him from the dead, and exalted him to the right hand of power on high, but principally because Jesus Christ is of the same nature with *God* his *Father*.

Q. Is Christ then God ?

A. Undoubtedly. Of himself, he says, "*Before Abraham was, I am.*" John viii. 58. "In the beginning was the *word*, and the *word* was with God, and the *word* was *God*." John i. 1. And, Rom. ix. 5, "He is God over all blessed for evermore."

Q. What other proof is there of the divinity of Jesus Christ ?

A. The Scriptures attribute to him the perfections of the Divine Essence : they inform

us that he is omniscient, omnipresent, almighty ; they represent him as the creator and governor of all things : they teach us to adore him, and to pray to him, which would be to no purpose, were he not infinite, and every where present. Matth. xviii. 20. Rev. ii. 23. &c.

Q. What advantage do we derive from faith in Jesus Christ as God ?

A. We learn hence that his death is of infinite value ; that he has all requisite power to reign over us, to hear our prayers, to judge the world, to raise us from the dead, and to confer on us everlasting life. We learn hence also, the extent of the love of God, in giving us his own Son as our Saviour. " God so loved the world, that he gave his only Son, that whoever believeth in him might not perish, but have everlasting life." John iii. 16.

Q. Why do we call him *our* LORD ?

A. Because he has acquired an absolute right over us by redemption, and because God has given him absolute power over all things.

#### CHAPTER V.

SECT. 1.—*Of the birth and life of Jesus Christ.*

Q. We have seen that Jesus Christ is God, is he not also man ?

A. He is truly God, and truly man.

Q. How was he born ?

A. In a miraculous manner, for " he was conceived by the Holy Ghost, and born of a virgin."

Q. Where are we taught this fact ?

A. In the first chapter of St. Luke, 35th

verse. "The Holy Ghost," says the angel Gabriel to the Virgin Mary, "shall come upon thee, and the power of the Highest shall overshadow thee; therefore also the Holy child which shall be born of thee, shall be called the *Son of God.*"

Q. Was the body of our Lord like that of other men?

A. It was made perfectly holy, so that Jesus Christ was without sin.

Q. Had this miraculous birth been foretold?

A. About 700 years before the coming of our Lord, the Prophet Isaiah thus speaks—ch. vii. 14. "Behold a *virgin* shall conceive, and bring forth a son, and they shall call his name IMMANUEL; that is to say, *God with us.*"

Q. In what place was Jesus Christ born?

A. He was born in Bethlehem, according to the prophecy of Micah. "*And thou, Bethlehem, in the land of Judea, art not the least among the Princes of Judah, for out of thee shall come a Governor, that shall rule my people Israel.*" Matth. ii. 6.

Q. At what time was he born?

A. At the precise time when the Messiah, according to prophecy, was to appear in the world. For he was born at the expiration of the seventy weeks, that is, of the four hundred and ninety years which were to elapse from the re-establishment of Jerusalem, after the captivity of Babylon, according to the prophecy of Daniel, ch. ix. and while the Jewish state and the second temple were yet existing, agreeably to other predictions. Gen. xlix. 10. Haggai ii. 9. Malachi iii. 1.

Q. What conclusions are we to draw from these prophecies ?

A. That Jesus Christ is the Messiah promised by the Prophets.

Q. Why should we believe in the nativity and humanity of our Lord ?

A. Because it had been foretold that he should be born of Adam, and of Abraham. Further, it was necessary that Jesus Christ should be man, that he might live among men, and chiefly that he might die for them, and that in his person we might have a pledge of our own resurrection.

Q. At what age did our Lord begin his ministry ?

A. At thirty years of age.

Q. Who was it that God sent before him ?

A. He sent John the Baptist, to prepare the Jews, for receiving and believing in Jesus Christ.

Q. For what purpose was John the Baptist sent, and what did he accomplish ?

A. He was sent as the forerunner of our Lord, to announce the approach of the kingdom of Heaven ; and he preached repentance, and baptized all such as believed in his preaching, and confessed their sins.

Q. Where do we find the history of our Lord ?

A. In the four Evangelists.

Q. What are the particulars which most claim our attention, in the life of Jesus Christ ?

A. They may be arranged under four heads : his doctrine, his miracles, his prophecies, and his perfect example.

SECT. 2.—*Of his Doctrine.*

Q. What does he teach of *God the Father* ?

A. That he is the Most High, and Lord of Heaven and earth. Luke vi. 35. Matth. xi. 25.

That Heaven is his throne, and earth his footstool. Mark v. 34, 35.

That he is Jehovah, the true God. Mark xii. 29. John xv. 3, 44.

A spirit whom no man hath seen at any time. John iv. 24. v. 37.

He knoweth the heart, and with him all things are possible. Luke xvi. 15. Matth. xix. 26.

That he is also righteous, holy, kind to the unthankful and the evil ; perfect in mercy, forgiving the merciful, and inexorable to those who withhold pardon and compassion from others. John xvii. 25. xvii. 11. Luke vi. 35. Matth. v. 48. v. 7. vi. 14, 15. xvii. 35.

That in a particular manner he is our Heavenly father, ever ready to receive and embrace returning sinners, and more anxious to promote our happiness, than our earthly parents. Matth. vi. 14, 26, 32. &c. Luke xv. 20. Matth. vii. 11.

Q. What does our Lord teach of his own nature and office ?

A. That he is the Son of God, and the only begotten Son. John v. 25. ix. 35. x. 36. and iii. 16, 18.

That he is also the Son of Man. Matth. xxv. 31. John v. 27, &c.

That he had a glory with the Father before

the world was. John xvii. 5. iv. 26. iii. 17. xiv. 6. ix. 26. x. 30.

That he is the *Christ*, the Saviour of the world, the way, the truth, the resurrection, and the life; that no man came to the Father but by him, that he and the Father are one, that none knows the Father but himself, that all power in Heaven and earth is committed to him, and that at last, as the Judge of the universe, he will determine the eternal state of all men. Matth. ix. 25. xxv. 31, 32, 34.

Q. What does our Lord teach of the Holy Spirit?

A. That God is ever willing to give the Holy Spirit to those that ask him. Matth xxviii. 18.

That he cast out demons by the Spirit of God. Matth. xii. 28.

That blasphemy against the Holy Ghost is an unpardonable crime. Matth. xii. 31.

That the Holy Ghost is an advocate, a spirit of truth, who proceeds from the father, and testifies of *his* mission. John xiv. 16, 18. xv. 26.

That this Heavenly guide should teach his disciples all things, should lead them into all truth, bring all things to their remembrance whatsoever our Lord had said to them; that he should shew them things to come, that he should receive of his (our Lord's) and shew it unto them, all things being his which the Father had; and that into the name of the Holy Spirit, as well as of the Father and the Son, all his followers should be baptized. John xvi. 13. xiv. 26. xvi. 14, 15. Matth. xxviii. 19.

Q. What does he teach respecting the end of his own incarnation, life, and death?

A. That he came not to destroy the law, but to fulfil it; that he came not to call the righteous, but sinners to repentance. That he came to seek and save that which was lost, that he came not to judge the world, but to save it; that God sent him into the world, that the world through him might be saved, and whosoever believeth in him should have everlasting life; that he is the good shepherd, who gave his life for the sheep, that for the sake of his disciples, he sanctified himself, that they might be sanctified through the truth. Matth. xxviii. 19. v. 17. ix. 13. xviii. 11. Luke xix. 10. John xii. 47. x. 11. xvii. 19.

That he came to give his life a ransom for many, and that his blood was shed for many for the remission of sins. Matth. xx. 28. xxvi. 28.

Q. What does he teach of the life to come, and the general conditions of salvation?

A. That we are to believe in God, and to believe also in him. That this is everlasting life, to know the only true God, and him whom he hath sent, even Jesus Christ; that he who believeth and is baptized shall be saved, but he that believeth not shall be condemned. John xiv. 1. xviii. 3. Mark xvi. 16.

That he is himself the resurrection and the life, and whosoever believeth on him, shall never die (eternally). John xi. 25.

That not every one who saith "Lord, Lord," (or maketh a profession of his religion) shall enter into the kingdom of Heaven, but he who

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*doeth* the will of his Father who is in Heaven. Matth. vii. 21.

That if we would enter into life, we must keep the commandments. Matth. xix. 17.

That if we love God, and our neighbour, we shall live. Luke x. 27, 28.

That if we love him, we will keep his commandments. John xiv. 15.

Q. Does he state any rule by which we shall finally be judged ?

A. He says, that the Son of man shall reward every man according to his works ; Matth. xvi. 27. that by our *words*, (as well as by our thoughts and actions) we shall be justified, and by our words be condemned. Matth. xii. 37. v. 22.

That if we do not forgive others their trespasses, neither will our Father, who is in Heaven, forgive us our trespasses. Matth. vi. 15.

Q. Does he designate any characters as peculiarly happy and favoured ?

A. He declares, that blessed are the poor in spirit, they that mourn (now), the meek, they who hunger and thirst after righteousness, the merciful, the pure in heart, the peace-makers, those who are persecuted for righteousness' sake, and who are reviled and persecuted, and falsely traduced, for a profession of his religion, "*great,*" says he, "*is their reward in Heaven.*" Matth. v. 7—12.

Q. What is to be the closing scene of the present state ?

A. At the conclusion of this state, he informs us, when all nations shall be assembled before him, the righteous, namely, those who have believed in Christ, and are justified by his

righteousness; those who are born of his spirit, and made inherently righteous; those who have fed the hungry, clothed the naked, entertained the stranger, visited the sick and the prisoner, will be separated from the wicked and merciless, who have wilfully neglected these duties; and to the one he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," while the other he will sentence to go away unto everlasting punishment prepared for the devil and his angels, where the worm dieth not, and the fire is not quenched. Matth. xxv.

Q. What does our Lord teach of particular duties.

A. That the first and great command is this, "Love Jehovah thy God, with all thy heart, with all thy soul and with all thy strength—and that the second is like unto it—"Thou shalt love thy neighbour as thyself." Matth. xxii. 33, 39. That there is no other commandment greater than to love God and our neighbour, and that on these two depend all the law and the prophets; and that we are to consider as our neighbour every fellow creature who is capable of receiving from us offices of humanity. Mark xii. 31. Matth. xxii. 40. Luke x. 37.

Q. What deportment does he enjoin in retirement and in our intercourse with each other?

A. He enjoins moderation of desire, purity of heart, meekness, humility, self-denial, temperance, liberality, gratitude, prudence, a fearless discharge of duty, secrecy in alms-giving and in prayer, a studious cultivation of peace,

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the recommending of our pious acts by being reconciled to our brother, the sincere, gentle, docile disposition of children, repeated forgiveness of injuries, and such a love of our enemies as to return blessings, prayers, and acts of goodness for their execrations, hatred and unkindness. Matth. v. 3, 8, 5. xxii. 12. xvi. 24. xxiv. 49. Luke vi. 38, 35. xvii. 7, 18. Matth. vii. 6. x. 16, 28. vi. 3, 6, 18. v. 9, 16, 24. xviii. 4. xix. 14. v. 44.

Q. What does our Lord particularly condemn and forbid ?

A. He condemns and forbids hypocrisy, censoriousness and covetousness. He forbids not only murder, but hatred, reviling and causeless anger—not only adultery, but the unrestrained eye and lawless desire—he condemns profane swearing, but allows of oaths on solemn occasions—he forbids polygamy, and restrains divorce to the case of adultery. Luke xii. 1. Matth. vii. 1, 2. Luke xii. 15. Matth. v. 21, 22. xix. 18. v. 27, 28. Matth. xix. 5. v. 32.

Q. Was the system of duty taught by our Lord in any respect defective ?

A. No—although it has been alleged to be so, by the enemies of Christianity.

Q. In what particulars ?

A. In not having enjoined the love of our country ; but the example of our Lord in the love he showed to his native land, and the Jewish people is itself a sufficient refutation of this charge, beside which his religion inculcates a principle more elevated and important, viz :

universal philanthropy without distinction of sector or nation.

2. His religion has been said to be defective in not recommending private friendship. But in this particular his own example in the friendship he showed to the beloved apostle John is a sufficient answer, and his wisdom is evident in not recommending a virtue to which our feelings are by nature sufficiently inclined.

3. In not forbidding self-murder, but this is clearly comprehended under the prohibition in the law ; “Thou shalt not kill” and,

4. In not enjoining active courage, which also is comprised under the injunction not to “fear them that kill the body” &c.

Q. Was there any thing peculiar in our Lord's *manner* of teaching ?

A. Yes—we are informed by the evangelists “that he taught as one having authority and not as the scribes.” Matth. vii. 28, 29. When he visited Nazareth the second time during his ministry, the inhabitants of that city asked “Whence hath this man this wisdom ;” Matth. xiii. 54. And when certain Jewish officers were sent to apprehend him they returned with the following excuse for not having obeyed their instruction, “Never man spake like this man.” John vii. 46.

Q. In what respects did our Lord's manner of teaching, differ from that of other teachers before him ?

A. The instruction of the Jewish Rabbies and of Greek philosophers were always confined to a few select pupils—Our Lord addressed his instructions to the people at large. His

style is therefore simple, sublime and pathetic, according to the subject of his discourse—his parables are numerous and beautiful beyond any thing recorded in history, and the moral with which they severally conclude, impressive in the highest degree.

Q. Did our Lord ever in his replies address himself to the *thoughts* of his hearers ?

A. Yes—he is said to have “*known all men, and needed not that any should testify of man, for he knew what was in man,*” and the disciples in one place and the apostle Peter in another declare, “*That he knew all things.*” In a very great number of instances we therefore find our Lord addressing himself to the thoughts and not to the words of his hearers. John ii. 23, 25. xvi. 30. xxi. 17. Luke vi. 7. vii. 39. Matth. xii. 22. ix. 20. John vi. 64. Luke ix. 47.

Q. Is there any thing else remarkable in our Lord's manner of teaching ?

A. Above all other instructors, before or since, he is pre-eminent for turning every event however slight, and even questions proposed from motives of curiosity, to a moral and divine use. On all occasions the improvement and happiness of his hearers appear to be his desire and aim.

Q. Did not our Lord on some occasions instruct by actions as well as by words ?

A. On many occasions he made use of sensible emblems or actions, more deeply to impress his instructions on the hearts of his hearers. Thus on one occasion he taught humility by calling to him a little child, and declaring

that he who should humble himself like a little child would be greatest in the kingdom of heaven. On another occasion he blasted the barren Fig Tree, to guard his followers against making a profession of religion without producing the fruits of holiness. On another occasion, the night preceding his crucifixion, he washed his disciples' feet, to instruct his disciples in that humble and kind demeanor they should exercise to each other; and by the emblems of *broken bread*, and of *wine poured out*—he instructed his followers to commemorate the great sacrifice he made of himself, when his body was broken and his blood shed on the cross for the remission of sin."

SECT. 2.—*Of our Lord's Miracles.*

Q. What was remarkable in the miracles of our Lord?

A. In the history of the Jewish nation many miracles are on record. But from the return of the Jews from the Babylonish captivity, to the coming of Christ, a period of more than 500 years, miracles had entirely ceased. Those of our Lord, must therefore by their *novelty* have excited the greatest attention.

Q. Were they not very numerous?

A. Their number exceeds the sum of all which are mentioned in the Old Testament as performed by the prophets of God. In his first circuit about Galilee, he healed "*all manner of sickness and all manner of disease*" among the people. During his second circuit round Galilee, he is said to have healed every sick-

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ness and every disease among the people. In the gospels there are not less than fifty places in which we have a distinct account of different miracles, and by one of the Evangelists we are informed that "whosoever he entered into villages or cities or country, they laid the sick in the streets and besought him that they might touch, if it were but the hem of his garment, and as many as touched it, were made whole." Matth. iv. 23, 24. ix. 35. Mark vi. 54—5—6.

Q. In what other respects were our Lord's miracles remarkable?

A. They were of various kinds—He converted water into wine—he made the blind to see—the lame to walk—the deaf to hear, and the dumb to speak—he healed madness—expelled demons—fed thousands on a few fishes and loaves of bread—walked on the sea and raised the dead. The effects of his power was also *immediate* and *permanent*, and the selection of his objects was always *wise, great* and *benevolent*.

Q. Were these miracles performed secretly?

A. No—on the contrary the greater part of them in the most public manner, before enemies as well as friends.

Q. What else is observable in our Lord's miracles?

A. They were performed with *dignity* and *authority*. The winds and the sea were rebuked by him. He said to the sea "Peace, be still." Luke iv. 39. To the three persons whom he raised from the dead, his words were,

“Young man I say unto thee rise—damsel arise—Lazarus, come forth.”

Q. Was there any ostentation in his miracles?

A. No—nor in any was there the least unnecessary exertion of power.

Q. Did he in any case consult his own ease or advantage in his miracles?

A. No—although he had not “where to lay his head,” yet he wrought no miracle to promote his own comfort—He did not command “stones to be made bread” for his own use, and though by supernatural means he relieved the hunger of others, yet for the supply of his own wants he condescended to receive food from his disciples.

Q. What was the great end of our Lord’s miracles?

A. They were no doubt intended in the first instance as proofs of his divine mission, but they were further intended to establish reasonable, important and useful doctrines respecting God, our duty, and a future state—to counteract error and sin—and to erect a kingdom of truth, of holiness and happiness.

Q. Was not our Lord, the subject as well as the author of many miracles?

A. He was—at his birth angels appeared individually and in great numbers: a temporary star appeared to the wise men of the east. At his baptism the spirit of God descended on him in a bodily shape, and a voice from heaven attested his divinity—he was transfigured in presence of three of his apostles, “his face shone

as the sun, and his garments were white as the light." At his crucifixion there was darkness over all the land for three hours, the veil of the temple was rent in twain, the earth was shaken, the rocks were rent, the graves were opened, and many saints that slept arose and went into the holy city and appeared to many. Finally our Lord himself was raised from the grave, and having continued on earth forty days after the resurrection, went to heaven *in the presence of his apostles.*

SECT. 3.—*Of our Lord's Prophecies.*

Q. Was our Lord distinguished as a prophet?

A. He was eminently so—he foretold many things that were to happen during his life, and others after his death, all of which were exactly accomplished, although highly improbable at the time of delivering the prophecy.

Q. Give some examples of the former?

A. Although at a great distance from Lazarus at the time of his death, he knew the circumstance and foretold a few days before the event, that he would raise him from the dead. John xi. At the time when Judas Iscariot was still one of his associates and companions, our Lord knowing his most secret designs, foretold in the presence of the apostles, Judas himself being present, that he would betray his master. Nay he told the other apostles, that they also *that night* should all *desert* him; and to Peter, so distinguished for his zeal and fidelity, he expressly foretold that before the cock crew

twice, he should deny his Lord thrice. Early in his ministry he prophesied that the Jews would destroy the temple of his body which he would raise again in three days, and on his last journey to Jerusalem he pointed out many of the most minute circumstances that would attend his trial and condemnation. On his ascension, ten days before the feast of Pentecost, he foretold the effusion of the Holy Spirit on his disciples, and that it should take place "not many days hence," which was literally fulfilled. Matth. xxvi. 31. John xvi. 32. Matth. xxvi. 69, &c. John ii. 20, 1. Matth. xx. 18, 19, &c. Acts i. 5.

Q. Can you give a few instances of his prophecies having been accomplished long after his death.

A. On a number of occasions he foretold the conversion of the Gentiles, and the propagation of his religion throughout the world, Matth. viii. 11. Luke xiii. 29. Matth. xxvi. 13, &c. also the *hatred* and *persecutions* which his disciples would have to encounter in preaching the gospel; as well as the *divisions* which would take place in families and in society in consequence of the preaching of his religion.— He foretold that his apostle John should survive the destruction of Jerusalem, and that his religion should exist until the "end of the world." When Mary, the sister of Lazarus, anointed our Lord with precious ointment, three days before his crucifixion he foretold—that, "*Wherever his gospel should be preached*

*in the whole world, this action should be spoken of as a memorial of her."* John xvi. 2. Acts v. 40. vii. 58. Luke xxi. 12. Matth. x. 34—5—6. Luke xii. 51—2—3. Matth. xvi. 28, &c. xxvi. 52, 13.

Q. But is there not one prophecy of our Lord remarkable beyond any on record?

A. There is—it is that which respects the destruction of Jerusalem.

Q. When was this prophecy delivered?

A. At least 40 years before the event happened, at a time when the city was flourishing, and the Jewish nation at peace with all the world.

Q. Where do you find an account of this prophecy and of the fulfilment?

A. The prophecy is to be found in St. Matthew's gospel, Ch. xxiv. and St. Luke xxi. An account of the fulfilment is preserved in the history of the wars of the Jews, written by Josephus, a learned and upright Jew, an eye witness of the facts he relates, and by no means friendly to the religion of Christ.

Q. Was this prediction of our Lord particularly minute and circumstantial.

A. There were no less than twenty-two distinct circumstances stated in the prediction; all of which have been literally fulfilled, as appears by the testimony of the Jewish historian.

#### SECT. 4.—*Of our Lord's example.*

Q. What is observable in our Lord's example?

A. That it was perfect and faultless. He is said to have "*left us an example that we should follow his steps, who did no sin, neither was guile found in his mouth.*" 1 Pet. ii. 21, 22. And he says himself, "I have given you an example, that ye should do as I have done." John xiii.

Q. Do we any where find in the Evangelists a professed eulogium on our Lord's character?

A. Nowhere; they have simply recorded facts and discourses, and it is from combining and comparing these together, that we are to collect our knowledge of the character of our Lord.

Q. What are the qualities for which he was most distinguished?

A. The first and most remarkable virtue was his *piety*. He spent much time by night and by day in prayer; he constantly expressed a deep and awful sense of God's perfections. John viii. 29. "*He did always those things which were pleasing to the Father, and obeyed his will, even to the death of the Cross.*" John xiv. 31. Phil. ii. 8.

He was also distinguished for *benevolence*. The whole period of his ministry was employed "*in going about doing good.*" All his miracles and all his discourses were calculated to heal the natural diseases of men, or to remove the evils which sin had brought into the world.

Q. What other qualities distinguished our Lord's character?

A. He was remarkably *compassionate* toward

the poor and miserable. It is thrice recorded of him that he *wept*. When he saw the multitudes who followed him into the desert, he "*had compassion on them,*" miraculously fed them, and began to "*teach them many things.*"

He was also remarkable for his *justice*, for his universal *temperance*, for his *meekness*, his *humility*, his *fortitude*, his *veracity*, his *prudence*, his *natural affection*, his *friendships*, his *patience*, his *resignation*, his *love of his own country*, consistently with his *love of all mankind*.

Q. What most demands our attention in a review of our Lord's character?

A. As an instructor we find him delivering the most sublime truths, respecting the divine nature, the duties of mankind, and a future state of existence; overpowering our minds with the grandest ideas of his own nature, as our legislator, our judge, and redeemer. These instructions he communicates with the most graceful dignity, and the most impressive simplicity. He removes the false glosses and constructions which had been put by the Jews upon the moral law, and enforces it by new and most powerful motives.

All his precepts are reasonable, when rightly explained, and useful in their tendency.

His *manner of teaching* is simple, sublime, and pathetic; he instructs by precept, by parable, and by actions.

In his *example*, he exhibits a perfect model of piety to God, and of benevolence to man; of temperance without austerity, of meekness without apathy, of fortitude without insensibil-

ity. He is humble, though all nature is subject to his control ; he is patient and resigned, under the most excruciating tortures. All his virtues are regulated by the most consummate prudence, and all his benevolent actions are performed without the least ostentation.

Q. Till the coming of our Lord, did a character like his ever exist ?

A. Never, nor has any such character ever appeared since. In him dignity and modesty, the most awful greatness, and the most conciliating tenderness, remarkably unite. Now he converses with Prophets and Angels, the next instant we see him patiently instructing his disciples, and embracing young children in his arms.

Q. What conclusion are we to draw from this view of our Lord's character ?

A. That it was a *real one and divine*—that it was impossible for the highest human genius to portray such a character, had it not existed, much less could this have been done by such plain and illiterate men as are admitted to be the authors of the Gospel history. Finally, from the facts recorded in the New Testament, we must conclude with the unprejudiced "*centurion*, and those who were with him" at our Lord's crucifixion, "*Truly this was the Son of God.*" Matth. xxvii. 54.

#### CHAPTER VI.

*Of the sufferings and death of Jesus Christ.*

Q. What most claims our attention in the sufferings of our Lord ?

A. The pains and the shame to which he was exposed; the dread and agony of soul which made him exclaim in the garden of Gethsemane, "My soul is exceeding sorrowful, even unto death;" Matth. xxvi. 38. and upon the Cross, "My God, my God, why hast thou forsaken me?" Matth. xxvii. 46.

Q. Why did he endure all these sufferings?

A. As an expiation for the sins of his people.

Q. In what manner did Christ suffer?

A. He suffered innocently, voluntarily, and patiently, with perfect resignation to the will of God, and with perfect charity towards his enemies and murderers.

Q. What do we learn from hence?

A. That the sufferings of our Lord were in conformity with the righteous will of his Father, and with the covenant of grace; that sin, which made these sufferings necessary, is a great and deadly evil: that after Christ's example, we should with patience and resignation endure the afflictions which God may judge it necessary to inflict on us, and that even when persecuted by enemies, we should cherish compassion and good will towards them, and pray for them.

Q. At what time did our Lord undergo these sufferings?

A. It was when Tiberius Cæsar was Emperor of Rome, and Pontius Pilate the Governor of Judea; at which time the Jews were a conquered people, and their supreme civil authority taken from them, as had been predicted by the patriarch Jacob. Gen. xlix. 10.

Q. Under what circumstances was our Lord condemned ?

A. Although his death was demanded by the chief Priests and rulers, and a multitude of the Jewish people, yet his innocence was publicly attested by the false apostle that betrayed him, and the judge who condemned him ; his death was therefore not for any offence of his own.

Q. What kind of death did our Lord suffer ?

A. The death of the Cross.

Q. What is observable in this mode of punishment ?

A. That it was extremely cruel and painful, and at that time was considered as infamous and accursed. It was therefore inflicted only on the worst criminals, as we see in the case of the thieves who were executed with our Lord.

Q. What is further observable in the kind of death which our Lord endured ?

A. That in this instance he fulfilled an ancient prophecy, which declared that he should be "*numbered among the transgressors,*" Isaiah liii. 12. and that it should appear from the manner of his death, that our Lord died "*to redeem us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree.*" Mark xv. 28. Gal. iii. 13. Deut. xxi. 23.

Q. Was it not sufficient that Christ suffered ?

A. No, it was necessary that he should *die*.

Q. For what reason ?

A. That he might thus agreeably to ancient prophecy, and various types and symbols in the Mosaic economy, offer himself as an all-

sufficient sacrifice, to satisfy the offended justice of God, and give his life a ransom for many; as also by rising again from the dead, that he might establish the certainty of the resurrection of the body. 1 Cor. xv.

Q. What conclusive evidence have we of our Lord's death?

A. His enemies, the Jews, and the Roman guard admitted the fact, gave up his body to one of his disciples, Joseph of Animithea, who laid it in a new sepulchre, cut from a rock, in which no one had ever before been buried. It was closed by a great stone, sealed with seals, and guarded by Roman soldiers, for the express purpose of defeating our Lord's prediction, that he would rise again on the third day.

Q. What effect then should the death of our Lord produce?

A. It should lead us to renounce every sin, and to aim at greater holiness of heart and life. *"Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."* Rom. vi. 6.

Q. What do we see in the death of our Lord which obliges us to renounce sin?

A. We there behold the infinite mercy of God, his hatred of sin, and the severe punishment he will inflict on the wilfully impenitent.

Q. What happened at the death of our Lord?

A. The sun was darkened, the veil of the temple was rent, the earth quaked, the graves were opened, and many saints arose from the dead.

## CHAPTER VII.

SECT. 1.—*Of the Resurrection of Jesus Christ, and his ascension to Heaven.*

Q. Is it necessary to believe in the resurrection of Jesus Christ?

A. This doctrine lies at the very foundation of Christianity. “*If Jesus Christ be not risen, then is your faith vain, and ye are yet in your sins.*” 1 Cor. xv. 17.

Q. Whence do we learn the fact of his resurrection?

A. From the apostles, who saw him frequently after he had risen from the dead, as well as by more than five hundred persons at one time, of whom “many,” says the Apostle Paul, writing to the Corinthians, “are still alive.” 1 Cor. xv. 6.

Q. What reason have we to believe the Apostles on this subject?

A. They could derive no temporal advantage from saying that their master had arisen. On the contrary, they by this means induced persecution, and a keener hatred from the Jews; so that had not their Lord been raised from the dead, they would have cautiously invented such a tale.

Q. What adds to the credit of the Apostles?

A. It should be observed that it was in the city of Jerusalem that they first preached the resurrection of Christ, an event they would not have dared to proclaim within a few days after it had happened, had it not been true.

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Q. Had the Apostles undertaken falsely to affirm this fact, what must have happened ?

A. No one would have believed them, or have received the doctrine of Christ crucified ; particularly as all who embraced Christianity exposed themselves to persecution. Yet we find that many thousands of persons in Jerusalem and elsewhere believed in the preaching of the Apostles.

Q. What answer do you make to the charge of the Jews, that the disciples came by night, and removed their Lord's body ?

A. The disciples had neither the power nor the will to effect this, and had they even accomplished it, the fraud would have produced no present or future advantage.

Q. What circumstances attended the resurrection of Jesus Christ ?

A. He arose early on the first day of the week, after having been in the sepulchre from Friday evening, agreeably to his own prediction, that he would rise on the *third day*. Matt. xvi. 21. John ii. 19.

At this time "*there was a great earthquake, for the Angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it.*" Matth. xxviii. ii.

Q. Why did not our Lord rise sooner ?

A. That no doubt might exist as to his death.

A. Why did he not remain longer in the grave ?

A. Because this would have been useless ; and that he might not "*see corruption,*" Psalm

xvi. 8. "*Thou wilt not leave my soul in Hades, (or the place of departed spirits) neither wilt thou suffer thine holy one, to see corruption.*"  
Acts ii. 27.

Q. Did Jesus Christ ascend immediately to Heaven after his resurrection?

A. He did not ascend immediately, but remained forty days on earth after his resurrection, to instruct his disciples, and to shew them that he was truly risen.

Q. What do we learn from the resurrection of Jesus Christ?

A. It proves satisfactorily that he was the Son of God. "*He has been declared the Son of God with power, by his resurrection from the dead.*" Rom. i. 4.

Q. What benefit do believers derive from their faith in the resurrection?

A. It assures them that Jesus Christ has made an atonement for their sins. He was "*delivered for our offences, and raised again for our justification.*" Rom. iv. 25. It is also a pledge that they also shall rise again at the last day. "*But now is Christ risen from the dead, and become the first fruits of them that slept; for since by man came death, by man also came the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive.*" 1 Cor. xv. 20, 21, 22.

Q. What effect ought this doctrine to produce in believers?

A. It should render them more holy, more solicitous to act as becomes Christians on earth,

that they may rise at last, and reign with Christ for ever ; and “ *as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.*” Rom. vi. 4.

Q. How does the doctrine of our Lord’s resurrection produce this effect ?

A. If Jesus Christ is risen, he is the Son of God ; we ought therefore to believe on him, to obey him, to trust in his promises, and to fear his displeasure.

Q. What do the Scriptures teach respecting the *ascension* of our Lord.

A. That he conducted his Apostles to Bethany, and went with them on the mount of Olives, and while in the act of blessing them, he was taken to Heaven in their presence, and that a cloud received him, and hid him from their sight. That two angels in human form then appeared, who assured the Apostles that “ *this same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.*”

Q. Why did our Lord ascend to Heaven ?

A. That he might reign over all things, and resume the glory which he had with the Father before the foundation of the world.

Q. What is the meaning of the expression, “ *being seated at the right hand of God.*”

A. It is thus explained by St. Paul—“ *He raised him from the dead, and set him at his own right hand in heavenly places, far above all principalities, and power, and might, and do-*

*minion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and given him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all."* Eph. i. 20, 21, 22, 23.

Q. How does it appear that Jesus Christ has ascended to Heaven, and reigns over all things?

A. By the descent of the Holy Spirit on the Apostles, by the destruction of Jerusalem, and by the establishment of the Christian religion.

Q. For what further end has our Lord ascended to Heaven?

A. To appear before God as the intercessor of his people.

Q. What is meant by interceding for his people?

A. It signifies praying for them. Thus it was that the High Priest interceded for the Jewish People, when he entered the *Holy of Holies* with the blood of victims, to make an atonement for the sins of the nation. Rom. viii. 34. Heb. ix. 24.

Q. Does Jesus Christ then continually offer prayers to God the Father for his people?

A. Properly speaking, he does not *pray* for them, but the scripture says, he "*intercedes,*" thus signifying that he has entered into Heaven by his blood and his death, that he is ever in the presence of God his Father, who is reconciled to them in consequence of the sacrifice of his Son. So that the entrance of our Saviour into Heaven assures believers that their

peace is made with God, in the same manner as the entrance of the High Priest into the Holy of Holies assured the Jews that God was reconciled to them.

Q. What other advantage do his people derive from the ascension of our Lord ?

A. It assures them that their admission into Heaven is secured, and that one day they shall be received there, "*whither our forerunner is for us entered, even Jesus made a High Priest for ever, after the order of Melchisedec.*" Heb. vi. 20.

Q. What is the tendency of this doctrine ?

A. To raise our desires to Heaven, to submit ourselves to Jesus Christ, and to trust and love him. "*If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth.*" Col. iii. 1, 2.

Q. On what does the doctrine of the resurrection of the human body rest ?

A. On the same proofs that demonstrate the truth of Christianity ; but besides these, we have the express declarations of the word of God, that the dead will be raised.

Q. Repeat some of these declarations ?

A. Our Lord says, "*Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear his voice, and they shall come forth, they that have done good unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.*" John v. 28, 29. St. Paul teaches the same thing in

different places, but particularly in 1 Cor. ch. xv.

Q. In what way does St. Paul prove that the dead in Christ will rise?

A. He says, that *if the dead rise not, Jesus Christ is not risen, the gospel is false, our faith vain, and the apostles false witnesses.* He further says, that *if there is no resurrection, those believers who have died in the Lord have perished for ever ; that Christians are of all men the most miserable, and that the evil of Death, to which the sin of Adam has subjected his posterity, has not been repaired."*

Q. Have we nothing but promises on which to found our belief of a resurrection?

A. We have the evidence of our Lord's resurrection, and that of several others, whose resurrection is recorded in Scripture.

Q. What persons will be raised from the dead?

A. The whole human race, the evil as well as the good. St. Paul says, "*he has hope toward God, that there will be a resurrection of the dead, both of the just and the unjust.*" John v. 20. Acts xxiv. 15.

Q. Will our bodies after the resurrection resemble those we now have?

A. No ; they will be incorruptible and immortal. St. Paul says of believers, "*This corruptible must put on incorruption, and this mortal, immortality. Jesus Christ will change our vile body, that it may be fashioned like unto his glorious body.*" 1 Cor. xv. 53. Philip. iii. 21.

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Q. What will be the state of those who shall be alive at the period of the general resurrection ?

A. *They will be changed in a moment, in the twinkling of an eye, at the sound of the last trumpet, and they will become incorruptible.* 1 Cor. xv. 55.

Q. What benefits do believers derive from this doctrine ?

A. The doctrine of the resurrection is of the utmost importance to them, as a consolation under the afflictions of life, as an antidote against the fear of death, and as a source of unspeakable joy, in the prospect which it affords of eternal life and happiness.

Q. What influence should this doctrine have on our conduct ?

A. It should dispose us to lead lives of exemplary piety and usefulness, "*And having a hope,*" says St. Paul, "*toward God, that there shall be a resurrection both of the just and the unjust, herein do I exercise myself to have always a conscience void of offence toward God, and toward men.*" Acts xxiv. 15, 16.

Q. What will become of the human race after the resurrection ?

A. They will be judged, and conformably to their respective sentences, will inherit life eternal, or be consigned to everlasting punishment.

Q. What is the meaning of *life eternal* ?

A. It is the life of perfect blessedness which the righteous will enjoy after the resurrection.

Q. On what does the hope of eternal life est ?

A. On the atoning sacrifice of our Lord Jesus Christ : on his work of grace in the heart of Christian believers, and on the exceeding great and precious promises of his word. Our Saviour assures us that "*it is the will of his Father who sent him, that whoever believes in the Son, should have everlasting life.*" John vi. 40.

Q. What will be the condition of the redeemed in Heaven ?

A. They will be perfectly holy and happy.

Q. How is it that their holiness will be perfect ?

A. They will no longer be exposed to temptation, or to sin ; they will be exempt from the errors, the corruptions, and frailties which attend the best of mankind, and will only be employed in exercises calculated to increase their purity.

Q. In what will their happiness consist ?

A. It will consist in their freedom from the evils of life, their exemption from the dread, and the pains of death ; in the enjoyment of the presence of God ; in loving him, and executing his commands ; in a constant increase of knowledge ; in the exercise of the benevolent affections, and in the certainty of this state of blessedness being subject to no change or diminution.

Q. With whom may we expect to dwell in Heaven ?

A. With God the Judge of all ; with Jesus the Mediator of the new covenant ; with an in-

numerable company of angels, and with the spirits of the just made perfect.

Q. May we not indulge the hope of meeting and recognizing those pious friends whom we have known and loved on earth ?

A. Although an express promise to this effect is no where given in the Scriptures, yet the expectation of enjoying this happiness is no where forbidden ; but on the contrary, is authorized by many passages of Scripture.

Q. Mention a few ?

A. At the transfiguration of our Lord, the Apostles appeared to recognize, without previous information, both Moses and Elias. In the parable of the rich man and Lazarus, our Lord represents the former as seeing the latter afar off, and knowing him. Just before his death, our Lord comforts his disciples by the assurance of coming again and receiving them to himself : and to the thief on the Cross, he says, " this day shalt *thou* be with *me* in Paradise."

Q. Do not the Apostles appear to have cherished this hope ?

A. They do. St. Paul says, in writing to the Thessalonians, " For what is our hope or joy, or crown of rejoicing, are not even ye in *the presence of our Lord Jesus Christ, at his coming.*" 1 Thess. ii. 19. To the Colossians he says, " Whom we preach, warning every man, and teaching every man in all wisdom, *that we may present every man perfect in Christ Jesus.*" Col. i. 29. And to the Corinthians he says, " Know- ing that he which raised up the Lord Jesus

shall raise up us also by Jesus, and *shall present us with you.*" 2 Cor. iv. 14.

Q. What will be the lot of the wicked?

A. They will rise to condemnation, and everlasting misery. John v. Matth. xxv.

Q. What will render the wicked miserable?

A. The everlasting remorse of an accusing conscience; exclusion from the presence of God, and from the society of good angels, and blessed spirits; self-reproach; unmingled despair; the society of devils; and of wicked spirits, together with torment of body in the lake of fire, which burneth for ever and ever.

#### CHAPTER VIII.

##### *Of the Holy Spirit.*

Q. Having treated of faith in God, the Father and Son, it remains to enquire What does the Scripture teach of the HOLY SPIRIT, the third person in the blessed Trinity?

A. It teaches us that he is possessed of almighty power, and that his essence is infinite and divine. He is distinguished from the Father and the Son, as we perceive in the institution of baptism, and in many other places. Matth. xxvii.

Q. Why do we call him the HOLY SPIRIT?

A. Because he is infinitely holy in himself, and sanctifies the human heart.

Q. Is it necessary that we should believe in the Holy Spirit?

A. Yes. It is therefore that our Lord di

rects that we should be baptized in *his* name, as well as in those of the Father and the Son.

Q. What is the agency of the Holy Spirit in the work of Redemption ?

A. He has inspired the Prophets and Apostles ; it is by his agency that the Christian religion has been established in the world, and it is he who enlightens, consoles, guides, and sanctifies believers.

Q. To whom did Jesus Christ first send the Holy Spirit ?

A. He sent him to the Apostles on the day of Pentecost, ten days after his ascension to Heaven. Acts ii.

Q. What were the gifts which the Holy Ghost communicated to the Apostles ?

A. They received the gift of performing miracles, and particularly that of speaking in every language then used in the world.

Q. Why did they receive these gifts ?

A. That they might every where preach the gospel, and confirm it by the miracles they performed.

Q. Had no one beside the Apostles a share of these miraculous gifts ?

A. Many of those who were baptized, and upon whom the Apostles laid their hands, received also the gifts of the Spirit.

Q. Whence is it that those miraculous gifts have ceased ?

A. Because, since the gospel is now established, they are no longer necessary.

Q. Are the operations of the Holy Spirit then no longer necessary for our salvation ?

A. Besides those miraculous and extraordinary gifts, there are *ordinary* ones, such as faith, wisdom, joy, holiness, and consolation; and these last gifts, which the spirit of God produces in believers, are of the greatest importance in every part of their progress on earth.

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### ARTICLE III.

#### CHAP. I.

#### ON THE DUTIES OF RELIGION IN GENERAL.

##### SECT. 1.—*Of Repentance.*

Q. Is it enough for Christians to know and believe the truths of religion?

A. No; they should also know the duties which religion prescribes, and should practise them.

Q. What is the first and principal duty which religion prescribes?

A. Repentance and amendment. Acts xvii. 30. "*And the times of this ignorance God winked at, but now commandeth all men every where to repent.*"

Q. What is the nature of this repentance?

A. It is experimentally to know our sins, to cherish a godly sorrow for them, as well on account of their offence against God, as of their dreadful consequences; to confess them, to

trust to the mercy of God, through a Redeemer for pardon, and to amend our lives.

Q. How is it that we are to know our sins ?

A. We must reflect upon the purity and extent of the law of God, the nature and number of our offences, the manner and circumstances in which they were committed.

Q. What are the circumstances which aggravate sin ?

A. They are, sinning against light, and the admonitions of conscience, doing evil deliberately, after having had time for reflexion, and falling repeatedly into the same sin ; in giving occasion of scandal, as well as furnishing an evil example to others.

Q. Must we ask pardon of God only for those sins of which we are conscious ?

A. We should also ask pardon for sins of ignorance ; and such as may have escaped our memory, which are numerous. Psalm xix. 12. *“ Who can understand his errors ? cleanse thou me from secret faults.”*

Q. Why are we to grieve for sin ?

A. Because sin is evil in its own nature, displeasing to God, and contrary to our moral obligations, and because, in committing sin, we draw upon us the anger and judgments of God.

Q. Is grief an infallible sign of true repentance ?

A. No, that grief which arises from worldly considerations, such as loss of fame, fortune, or friendship, or that which proceeds solely

from the fear of suffering, and is not accompanied with the love of God, and thorough amendments, is not a saving repentance.

Q. Is confession of sin necessary ?

A. Yes; without confession we cannot obtain pardon. 1 John i. 9. *“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity.”*

Q. In what manner are we to make confession ?

A. It is not sufficient to acknowledge in general that we are sinners; we ought to confess in the presence of God the particular sin of which we are guilty.

Q. Are we to confess our sins to any but God ?

A. It is our duty to confess them to our neighbour when they have been committed against him; to the church when they come under its cognizance; and to our pastor when we may have need of his counsel.

Q. What ought to accompany our confession of sin ?

A. Supplication for mercy of God, through our Lord Jesus Christ.

Q. Can all who sincerely repent confide in this mercy ?

A. Yes; and this confidence is founded on the infinite goodness of God, upon the promises, and the sacrifice of Christ. 1 John ii. 1, 2. *“If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is*

*the propitiation for our sins, and not for ours only, but for the sins of the whole world."*

Q. What are we to do, besides making confession of our sins, and imploring the pardon of them?

A. We must reform our lives wherever we are conscious of their irregularity.

Q. What is the nature of this reformation?

A. It is not merely forming the resolution to change our lives, but putting this resolution into execution. Isaiah i. "*Cease to do evil, learn to do well.*" Titus ii. 12. "*Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godlily in this present world.*"

Q. What is it that he who desires to reform, should most attend to?

A. To obtain grace; to guard against favorite sins, or such as most easily beset him.

Q. What more is incumbent on one who repents of sin?

A. He should feel himself bound, as far as in his power, to repair any evils which he may have caused: those who do not this, do not give signs of true repentance.

Q. What are the signs of true repentance?

A. Its being an indwelling sentiment, and being universal and uniform in its operations on the life.

Q. Is it safe to defer repentance to the close of life?

A. No; for we may at all times be surprised by death; and moreover the longer it is defer-

red, the more difficult it becomes, as evil habits gain strength, and the heart becomes hardened.

Q. Is there any hope remaining for those who have lived in sin and impenitence to the close of life?

A. They are in extreme danger, and at such a moment, their repentance must be deep and overwhelming; but it is rarely known to be genuine, after such a life.

Q. What is the use we should make of this conclusion?

A. We should earnestly seek for salvation, by turning to God, and devoting ourselves to his service, while we have health and capacity, not knowing how long such an opportunity will be afforded.

#### SECT. 2.—*Of good Works.*

Q. What are we to understand of the nature of good works?

A. That they are obligatory, not only as actions that are just and reasonable, but are necessary as evidences of our faith, without which we cannot obtain salvation.

Q. Where is this obligation enforced?

A. In the commandments of God, which are sanctioned both by promises and threatenings. "*Know ye not that the unrighteous shall not inherit the kingdom of God?*" 1 Cor. vi. 9. "*For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he*

*hath done, whether it be good or bad."* 2 Cor. v. 10. "*Who will render every man according to his deeds.*" Rom. ii. 6.

Q. What further obligation have we for the performance of good works ?

A. Gratitude to God for his benefits, and the consideration that these duties are just and right in themselves ; they agree with the dictates of conscience, and in the practice of them we become like to God.

Q. What is the effect of these works ?

A. They not only tend to promote our present and future happiness, but serve to advance the glory of God, and the salvation of our fellow men. "*Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.*" Matth. v.

Q. What then are our incitements to a holy and useful life ?

A. Our duty ; the promotion of our happiness ; gratitude which we owe to God ; the perfect rectitude of his commands ; zeal for his glory, and the desire of contributing to the welfare and edification of our fellow men.

Q. But is not faith alone sufficient to save us ?

A. Faith is sufficient to salvation, but it is thus sufficient, because uniting us to Christ, it begets holiness of heart, and is fruitful of good works. "*What doth it profit, my brethren, if a man say he hath faith, and hath not works ? can faith save him ? Faith, if it hath not works is dead, being alone.*" James ii. 14, 17.

Q. Are we not saved through the mercy of God, by the blood of Christ?

A. We are; but God shews mercy to those only who repent, and the design of Jesus Christ in dying for us, was "*To redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*" Titus ii. 14.

SECT. 3.—*On the nature of good Works.*

Q. Are not our thoughts and desires to be regulated by the same principles as our actions?

A. Yes, for the laws of God extend to our thoughts as well as to our actions. We are required to be *pure in heart.*

Q. How are we to ascertain the nature of our actions, whether they are good or bad?

A. We may judge by the dictates of conscience, by the law of God, and the motive that actuates us.

Q. What is conscience?

A. It is that faculty which God has implanted in our breast, which condemns us when we do evil, and which renders our mind tranquil and happy when we do right.

Q. Ought we to be uniformly governed by the dictates of conscience?

A. We should listen to them as to the voice of God; but we must beware that our conscience be enlightened, or we may be deceived by it, and led into error.

Q. Are we always culpable, when we act contrary to the dictates of conscience?

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A. Yes, for we are never justified in doing what we believe to be wrong, even if we are deceived in this belief; hence St. Paul says, that those who thought they were not permitted to eat certain meats, sinned if they ate them, because they acted against their conscience.

Q. When conscience is doubtful as to what is allowed or forbidden, what are we to do?

A. The most safe plan is to avoid an action that is doubtful, but to seek all the light that we can obtain on the subject.

Q. What is the end that we must principally propose in our actions?

A. To advance the glory of God, and to advance our eternal interests, and that of others.

Q. Are there any actions good in their nature, which we may so perform as not to please God?

A. Yes, we may perform actions good in themselves, from improper motives; as, when we perform certain duties, or abstain from certain sins from *fear*, from *force*, or from a *regard to the opinions of men*.

Q. What are those duties which we may perform from wrong motives?

A. They are external duties, such as almsgiving, and attending religious worship; hence they cannot be considered as unquestionable marks of piety.

Q. What are those duties which we cannot perform from wrong motives?

A. They are those which consist in cherish-

ing pious or charitable affections of the soul; such as the love of God, and of our fellow-beings.

SECT. 4.—*Of the law of God.*

Q. What is the law of God?

A. It is a rule of action prescribed to man by his Creator, commanding what is right, and forbidding what is wrong, under the sanction of punishment in case of disobedience, and of reward, on condition of obedience to the will of the Supreme lawgiver.

Q. What do we understand when we say the "law of God?"

A. In a general sense, we mean all that God has commanded to man in different ways and at different times, but the term as it is generally used, means the *law* given in the ten commandments to the children of Israel.

Q. What was God's design in giving this law to that people?

A. It was to teach them the nature of the worship of the true God, and the duties of justice and holiness.

Q. What was the situation of the Israelites when they received it?

A. They had just come from the midst of the Egyptians, who were corrupt and idolatrous, and thus were themselves an ignorant people.

Q. What different kinds of laws did God give to the Israelites?

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A. He gave them *moral laws*, which were to regulate their general conduct; *political laws* for the regulation of their government, and *ceremonial laws*, which prescribed the external forms of their religious service, such as sacrifices, &c.

Q. What part of these laws is binding on Christians and all men?

A. The moral law, which prescribes what is just and right in its own nature, and which has been confirmed and sanctioned by Jesus Christ.

Q. Where is this moral law contained?

A. In the ten commands; otherwise called the Decalogue.

Q. In what manner was it made known?

A. God gave this command upon Mount Sinai, fifty days after the people of Israel came out of Egypt. They were promulgated with marks of his power and majesty, in the midst of flames, thunder, and tempest.

Q. Wherefore was the law thus delivered?

A. To impress on the minds of the people its importance and sanctity, that they might be convinced that it came from God, and of their obligation to obey it.

Q. How was this law divided?

A. Into two tables, the first table comprehending the four first commandments, which teach the duties to God. The second table containing the six last commandments, which teach the duties that we owe to our neighbour.

Q. How are we to interpret the Decalogue?

A. We are not to be bound by the letter of the law alone, and avoid only those sins expressly forbidden there, but to attend to the spirit of the precept, and full intent of the law.

Q. Where do we learn the full extent of the law of God?

A. We learn it from various laws given to Moses, explanatory of the Decalogue, and others, found in the Old Testament, but more particularly from Christ, who clearly and perfectly develops the true sense of the law.

Q. Where has Jesus Christ done this?

A. Through all the gospel, particularly in his discourse on the Mount, given in the fifth, sixth, and seventh chapters of St. Matthew.

Q. Are Christians then bound to observe the ten commandments?

A. Yes; since they relate to all men, and as Jesus Christ came not to destroy the law or to free men from its obligations. He says, "*think not that I am come to destroy the law or the Prophets, I am not come to destroy but to fulfil.*" Matth. v. 17.

Q. Can we perfectly keep the commandments of God?

A. We cannot do it of ourselves; we need the constant aid of God's grace, and if he were to withhold this entirely, we should do only evil.

Q. After we have received the grace of God, do we perfectly perform all that he commands?

A. No; the most holy are still imperfect, and sanctified but in part.

Q. Are all men then sinners ?

A. Yes; and on this account all need the mercy of God, and the atonement and intercession of Christ.

Q. What distinction is there among sinners ?

A. Regenerated persons, though they commit sin, are to be distinguished from others in the following particulars: They do not sin *habitually* or *allowedly*. They do not sin with malice and deliberation, but from ignorance or by surprise. When they have committed sin, they quickly repent of it, and turn from it; whilst impenitent sinners neither feel sorrow, nor endeavour to reform their ways.

Q. Can regenerate persons allow themselves in the commission of what are called *lesser* sins ?

A. No, they should avoid all sins, even the smallest, otherwise it is voluntary sin. The most sure method of avoiding great sins, is to abstain with care from smaller ones.

Q. What is the manner in which we should perform the will of God, and what are the marks of true obedience ?

A. There are four. The first is that our obedience be *sincere*, proceeding from love to God, and this sincerity is proved when we fulfil his commands readily and cheerfully.

The second is our obedience being general and universal, avoiding all sins, and aiming at all that is good. "*For whosoever shall keep the whole law, and yet offend in one point, he is*

guilty of all." James ii. 10. "*And besides this giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.*" 2 Pet. i. 5, 6, 7.

The third is perseverance. "*To them who by patient continuance in well doing, seek for glory and honour, and immortality, eternal life.*" Rom. ii. 7.

The fourth is to seek after perfection; to grow in holiness, and in the separation of our affections from the world. The Scriptures exhort us to seek after perfection. "*Be ye perfect, as your Father in Heaven is perfect.*" Mat. v. 48. "*Finally brethren be perfect.*" 2 Cor. xiii. 11.

## CHAPTER II.

### *Of the duties of religion in Particular.*

Q. We have noticed the duties of religion generally; What are those that are particularly designated?

A. They are of three classes. The first are those that relate to God; the second those that relate to men; and the third those that relate to ourselves. St. Paul notices these separately, when he says, "*For the grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously*

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(or justly), and godly, in this present world.<sup>33</sup>  
Titus ii. 11, 12.

SECT. 1.—*Of our duties to God.*

Q. What is the first duty we owe to God ?

A. To know, acknowledge, serve and adore him alone as the true God : this is what the two first commandments teach us.

Q. What is the object of these two commandments ?

A. To preserve mankind from idolatry.

Q. What is idolatry ?

A. The term properly signifies the worship paid to idols, or images, by which the Pagans represented their divinities ; but we may be said to be guilty of idolatry, when we give to any thing but to God that honor or adoration which is due to him alone.

Q. Which is the first commandment ?

A. "*I am the Lord thy God, which have brought thee out of the Land of Egypt, and out of the house of bondage. Thou shalt have no other gods before me.*"

Q. What is forbidden by this command ?

A. God forbids us to acknowledge or adore any other than the true God, who created the world.

Q. What is meant by these words prefixed to the command, "*I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage?*"

A. That we are bound to keep all the commandments of God, because he is the Lord, and our God and Redeemer.

Q. What is intended by adding, "*before me.*"?

A. It is intended to guard against idolatry from this consideration, that God is ever present with us, and that we cannot adore other gods without committing this sin in his presence, and exposing ourselves to his judgments.

Q. Does not this interdiction convey a command?

A. We may consider it as a command to acknowledge, love, and worship God, and to discharge every other duty due to God.

Q. Which is the second commandment?

A. "*Thou shalt not make unto thee any graven images, or any likeness of any thing in Heaven above, or earth beneath, or in the waters under the earth. Thou shalt not bow down thyself to serve them, for I am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.*"

Q. What does God here forbid?

A. He forbids the worship of images, either such as represented false Gods, or any material representations of the true God, and any other worship not appointed in his word.

Q. Wherefore is it said "*of things in heaven, upon earth, and in the waters?*"

A. It was to teach us that we are to have no images of any thing whatsoever. But God speaks thus in particular, because idolatrous nations always worship images of things in heaven, as the sun and stars; those on earth, as different plants and animals; and those in the water, as fish.

Q. What is the honour that Pagans pay to their divinities ?

A. They worship them in different ways ; generally in prostrating themselves before their idols. It is this which God forbids, when he says, "*Thou shalt not bow thyself down to them, nor worship them.*"

Q. What is meant by this threatening— "*For I the Lord am a jealous God, visiting the iniquities of the fathers upon the children,*" &c. ?

A. That God would not suffer us at any time to render to idols the honor due to him, and that he would rigorously punish this offence to a remote posterity.

Q. How can it appear consistent with the justice of God, that children should be punished for the sins of their parents ?

A. In the regular course of Providence, children must necessarily be involved in the temporal sufferings which the sins of their parents induce, and these may even prove salutary to them ; but we have reason to believe that children will not suffer *eternal* punishments on account of any sins but their own, and that it is only temporal punishment that is here denounced.

#### SECT. 2.—*Of the love of God.*

Q. What is the sum of our duties to God ?

A. It is comprised in this commandment, "*Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength.*"

Q. How has Christ noticed the excellence of this command ?

A. In saying "*This is the first and great*

*commandment.*" Our Lord spoke thus, because this is our most important duty, and comprehends all others.

Q. What is it to love God ?

A. The love of God is a cordial attachment to the nature and service of the true God, in opposition to idolatry ; but in a more general sense, to love God is to esteem him in the highest degree, to desire his favor supremely, and to seek to please him in all things.

Q. Why must we love God ?

A. Because he is the greatest and most perfect Being ; because of the love he has displayed to us, the blessings he bestows upon us, both for this life, and in prospect of the life to come.

Q. How are we to love God ?

A. With all our heart, and above all other objects.

Q. Are we allowed to place our affections on any other object ?

A. There are things which we are forbidden to love, and there are others that we are allowed to love, provided our affections be in a lower degree than that which is due to God ; all our affections are to be subservient to the love of God.

Q. What is the rule that we must follow on this subject, in all our conduct ?

A. We must avoid an excessive attachment to the world, its interests, honors, and pleasures, as contrary to the love of God, even when the objects are innocent and allowed.

Q. What are the evidences of our truly loving God ?

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A. The principal *evidences* of it are—regarding God as our Supreme Good, seeking all our happiness in him—wishing ardently for his love and a communion with him; believing on the name of his Son, Jesus Christ; serving him faithfully and gladly; taking delight in prayer, meditation, and in reading his word by faith in him; an ardent zeal for his glory; submission to his will; and by loving our neighbour, and in not loving the world immoderately. “*If a man say I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen,*” 1 John iv. 20. *Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him.*

Q. What follows from these rules?

A. That the love of God is the basis of every duty of religion—and that for the discharge of every duty, it is necessary that our heart be filled with this love.

Q. What are then our *particular* duties to God?

A. Honor, fear, trust, zeal, confession of his name, submission to his will, swearing by his name, and worship.

SECT. 3.—*Of the honor due to God, the Fear, Trust, Zeal, Confession of his name, and Submission to his will.*

Q. What is it to honor God?

A. It is to cherish for him in our hearts that supreme reverence which is his due, on account of his greatness, his excellence, and

the authority he has over us, and that we shew these sentiments in all our outward conduct, in word and action.

Q. In what further way do we shew this honor?

A. It obliges us to show respect to all that has relation to God—to his word, to his ministers, and to whatever appertains to his service.

Q. How is it that men dishonor God?

A. By impious sentiments; profane language and blasphemy—by all those actions opposed to his law, which tend to promote error and sin, and to obstruct the reign of righteousness.

Q. What is meant by the fear of God?

A. It is often put for piety in general—but more particularly means that awe which is inspired by a true sense of his nature, and the solicitude and watchfulness which this sense occasions, lest we should offend a being of such infinite perfection.

Q. Why are we required to be thus affected?

A. It is not only from a consideration of the punishment due to sin, but chiefly from a sense of God's love—of his benefits—of his power, and all his other perfections.

Q. What is it that should most incite us to this fear of God?

A. It is the thought that we are always in his presence; that he is the witness of all our thoughts and actions; that our hearts are deceitful above all things, and desperately wicked; and that we must hereafter render unto him an account for all that we have done.

Q. What is it that is most in opposition to this fear?

A. It is in general an attachment to sin, hardness of heart, carnal security and the fear of man.

Q. What is meant by carnal security?

A. It is that tranquillity and false assurance of sinners, which fears not the anger of God, though they offend him.

Q. How is the fear of man opposed to the fear of God?

A. It is when in the discharge of duty we fear to displease men, whom we see, lest they might injure our temporal welfare—and forgetting the invisible God at whose disposal are all things. Christ thus condemns this fear—*“Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forwarn you whom ye shall fear—fear him which after he hath killed the body hath power to cast into hell—yea, I say unto you, fear him.”*

Q. What is trust in God?

A. It is a firm assurance by which through faith in Christ we repose on God alone—persuaded that he will grant us all things necessary for our present state, and will hereafter admit us to the joys of Heaven.

Q. Upon what is this trust founded?

A. Upon this, that God is all powerful, most merciful; that he loves us as a father; and upon the promises he has made us in his word.

Q. Who are those that thus trust in him?

A. Only those who rightly fear him, can trust in him.

Q. What effect does this trust produce?

A. It delivers us from inquietudes and disappointments, and renders us tranquil and happy in all events and all situations.

Q. What is opposed to this trust?

A. Distrust, and false confidence, or presumption—but the most common and most dangerous is, false confidence.

Q. What is this false confidence or presumption?

A. It is the confidence of those who imagine themselves better than they are, and who hope for things which God has not promised, or that they are not in a state to obtain—such is the vain confidence of sinners who hope for salvation without repentance.

Q. Is there not another kind of false confidence?

A. Yes; it is that by which we trust in ourselves or any other creature.

Q. What is zeal?

A. It is an ardent desire that God should be known, served, and glorified by us and all men.

Q. Is this zeal necessary?

A. It ought to be the governing principle of our actions—for it is required by God, and it is by this that we testify a supreme love to God.

Q. What is the evidence of true zeal?

A. It is when our life and conversation exhibits an ardent wish that God should be glorified—of sorrow when he is not—that we labour as far as we can to promote the glory of God and the edification of our fellow beings, and for this end employ our time, our property, and our talents and influence.

Q. What is opposed to true zeal?

A. Coldness and indifference, and having no heart but for the things of the world—lukewarmness and false zeal.

Q. What is false zeal?

A. Zeal is false when we make the glory of God to consist in what he does not approve, and when we would promote this glory by any bad means.

Q. What is meant by *Confession of the name of God*.

A. It means the profession which Christians make before men of their faith in the Lord Jesus Christ, God manifest in the flesh, as revealed in the sacred scriptures.

Q. Where is this duty recommended to us.

A. In Romans x. 9. "*If thou confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.*"

Q. Why are we obliged to this duty?

A. Because it is enjoined by our Lord for the benefit of others, and for our own salvation. "*Whoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.*"

Q. What is opposed to this duty?

A. Abandoning the cause of truth and piety, either by openly renouncing the profession of Christianity, or by dissembling our sentiments from false shame and the fear of man.

Q. What is *submission to the will of God*?

A. It comprises *Patience, Obedience and Resignation*.

Q. How does it appear in *Patience*?

A. When we suffer without murmuring, and willingly, the afflictions which God is pleased to send us.

Q. How does it appear in *Obedience*?

A. When we fulfil with pleasure all the duties appointed of God, even such as are contrary to our inclinations, and when we abstain from what he has forbidden, though it be agreeable to us.

Q. In what consists *resignation*?

A. It is to renounce our own will, and to wish only for that which it pleases God to ordain—to submit to all events with the assurance that God loves us, and that he knows infinitely better than we do, what is good for us.

Q. What are the sins opposed to this?

A. Impatience, murmuring in affliction, inordinate attachment to our own will and desires.

#### SECT. 4.—*Of Swearing or taking of Oaths.*

Q. Why is swearing or taking of oaths placed among duties to God?

A. It is one of the most solemn acts of Religion—it is a particular testimony of reverence to God—as such Moses enjoins it. “*Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.*” Deut. vi. 13. And the 3d Commandment has reference to this. *Thou shalt not take the name of the Lord thy God in vain.*

Q. In what manner is God’s name taken in vain?

A. In profane swearing, and in giving that holy name to idols.

Q. Are all oaths forbidden ?

A. No ; the Scriptures not only allow, but enjoin them.

Q. For what purposes were oaths established ?

A. To bring men under a solemn obligation to speak the truth, and to adhere to their engagements.

Q. What is it that we do when we take an oath ?

A. We take God as witness of what we affirm, and we incur his vengeance if we adhere not to the truth.

Q. Ought we to swear by any other than God ?

A. No ; for none but God can perfectly know if we speak truth, or if we adhere to the obligation to which the oath binds us ?

Q. What oaths are forbidden ?

A. False oaths, rash oaths, and vain oaths.

Q. What is a false oath ?

A. It is a false oath when we swear to what is not true, as is likewise one which is not fulfilled.

Q. What are the different circumstances of false swearing ?

A. When we affirm things we know to be false ; when we deny or withhold any part of the truth that we are obliged to declare ; when we add to the truth, or mix falsehood with it ; when we give any false colour to the truth, either to weaken or aggravate it.

Q. When we are summoned to give evi-

dence against any one, are we bound to declare what we know, when it will produce their punishment or condemnation ?

A. Yes ; we must obey the magistrate, and must conclude, that it is the will of God that truth shall be given in evidence, and justice exercised ; and we are called upon to be impartial, whether we testify respecting friends or enemies.

Q. When can we be dispensed from the obligation of an oath ?

A. When we have engaged to do a wicked action ; but we should not consider ourselves dispensed from it, without being assured that the thing would be sinful.

Q. Is there any other case in which an oath can be dispensed with ?

A. We are not obliged to the fulfilment of an engagement, when he with whom it is made sets us free from it, if he do it without constraint.

Q. Is it allowed to equivocate, or make any mental reservation in swearing ?

A. This is highly criminal ; it is an abuse of an oath, and a breach of that reverence due to God.

Q. How then are we to understand and explain oaths ?

A. We must explain them according to the sense in which they are understood by those who require us to swear.

Q. How are we to consider perjury ?

A. It is a crime of the most awful kind ; for in swearing we invoke the vengeance of

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God and renounce his mercy, if we swear falsely.

Q. When is an oath rash ?

A. We swear rashly, when we swear to that of which we are ignorant ; when we engage to do any thing displeasing to God ; any thing impracticable, or which we are doubtful of performing ; if we swear without due deliberation, without a conviction of what we affirm, without a belief that what we promise is just, or without a sincere intention of fulfilling our oath.

Q. How can we be released from a rash oath ?

A. We should not attempt this lightly ; without reflexion, prayer, and the counsels of those qualified to aid us ; and it should be done with the knowledge of those who were witness to the oath, the better to prove our repentance.

Q. What is meant by vain oaths ?

A. Those that are made without necessity, and on frivolous occasions, and such as are mingled in familiar discourse.

Q. When are oaths allowable ?

A. On serious and important occasions, and particularly when called upon by the civil authority.

Q. In what manner has Christ forbidden perjury and vain oaths ?

A. He says, "*Ye have heard that it hath been said by them of oldtime, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all, neither by heaven, for it is God's throne, nor*

*by the earth, for it is his footstool, neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea yea, nay nay, for whatsoever is more than these cometh of evil."*  
 Matth. v. 34, 35, 36, 37.

Q. What are we to think of those imprecations which a person makes on himself or others?

A. They are things which a Christian should hold in abhorrence, as they are utterly inconsistent with piety and Christian charity.

Q. What is meant by "*Let your communications be yea yea, nay nay.*"?

A. That to affirm or deny should be considered as good testimony of our veracity as if we swore.

Q. What is the sin of vain oaths?

A. It violates the command of Christ, and evinces a want of reverence for God.

Q. How then should we regard the too common practice of profane swearing?

A. We should abhor, discountenance, and avoid it.

Q. Is it a sin difficult to be eradicated?

A. Before it is a confirmed habit it cannot be difficult to refrain from this practice, since it offers no temptation of pleasure or advantage, which greatly aggravates this sin.

Q. What means should be used to destroy this sinful practice?

A. To seek God's grace—to cherish a sense

of his presence, and of our accountableness to him—to watch against the temptations which lead to it, such as all excessive passions, or intemperance; and to impose some punishment upon ourselves, for every transgression.

Q. What is a vow?

A. A vow is a kind of oath, by which we bind ourselves to perform or to abstain from some act; the same rules should be observed as have been given in relation to other oaths.

Q. Is the use of vows authorized?

A. It is sanctioned by Scripture, and vows are a proper means of testifying our piety or gratitude to God; or as methods of binding ourselves to the discharge of duties, or as precautions against sins to which we find ourselves liable.

### CHAPTER III.

#### SECT. 1.—*Of different parts of Worship.*

Q. What are the different acts or parts of worship paid to God?

A. They are adoration, praise, confession of sin, consecration of ourselves to God, and prayer.

Q. What is it to adore God?

A. It is to acknowledge his infinite Majesty, and to be truly humble before him.

Q. In what manner are we to adore God?

A. By sentiments of admiration, of respect, and of fear, with which our hearts should be penetrated, and by external homage which we should pay, by prostrating ourselves before him, as well in public as in private.

Q. Whence arises our obligation thus to adore and humble ourselves before God ?

A. It springs from the consideration of his infinite perfections ; of our comparative nothingness ; of our dependance on him, and a conviction of our sins.

Q. For what are we to *praise* God ?

A. We are to praise him for his goodness, his power, his holiness, justice and wisdom, and all the perfections which we see displayed in his works.

Q. What are the works of God for which we should praise him ?

A. The works of Creation and Providence—but Christians should above all praise him for the work of Redemption.

Q. What further cause have we to praise God ?

A. We should praise him for his benefits to us individually, and to mankind generally, for blessings temporal and spiritual—this we call *thanksgiving*.

Q. In what manner should we praise God ?

A. By our thoughts and affections—by our words—and by a holy life.

Q. How are we to consider the duty of *Confession*.

A. We should consider it as a necessary part of the worship of God, for we cannot appear before him without a sense of our unworthiness, nor could our worship be accepted without repentance and having recourse to the mercy of Christ, both of which are expressed in true worship.

Q. What is meant by *consecrating ourselves to God*?

A. It is to devote to his service and glory our bodies and spirits, our life, our fortunes, and vow unto him a sincere obedience—hence we entirely give ourselves up to his will, and submit ourselves to all his dispensations.

Q. Where is this duty particularly enjoined?

A. St. Paul exhorts us to it. Rom. xii. 1. "*I beseech you therefore, Brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*"

Q. What is *Prayer*?

A. Prayer distinguished from other parts of worship, means our asking of God, through faith in the name of Christ, those things we desire, agreeably to his will, which are necessary for us.

Q. Is prayer necessary.

A. Yes; because God commands us to ask, and he grants his grace and favor in a peculiar manner to those who thus seek it aright.

Q. Where are we instructed in the duty and efficacy of Prayer?

A. In Matthew vii. 7. Where our Lord says, "*Ask and it shall be given you, seek and ye shall find, knock and it shall be opened to you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.*" James v. 16. "*The effectual fervent prayer of a righteous man availeth much.*"

Q. How must the duty of prayer be performed?

A. With an awful apprehension of God's

majesty ; a deep sense of our unworthiness and wants ; unfeigned penitence for our sins, and lively faith in our Lord Jesus Christ.

Q. What excites us to the holy exercise of prayer.

A. The agency of the Holy Spirit on the heart—the delight and advantage of holding converse with God.

Q. What is the utility of prayer ?

A. It is an appointed mean through which God grants us the blessings which we need, it promotes our sanctification and consolation.

Q. In what manner does it operate to our sanctification ?

A. It elevates our heart and affections to God ; it detaches us from the world ; it leads us to seek for spiritual blessings ; it increases our love of God, and inflames our devotion ; it is the means of forming in us the tempers of humility and charity, and every virtue. We obtain by prayer the aids of the divine spirit, and victory over temptation.

Q. In what manner can prayer afford consolation ?

A. It tranquillizes the soul, and fills it with peace and joy.

Q. To whom are we to address our prayers ?

A. To God the Father, Son, and Holy Ghost.

Q. Is it allowed to invoke any creature ?

A. No ; we are expressly forbidden to invoke or adore any Being but God. "*Thou shalt worship the Lord thy God, and him only shalt thou serve.*" Matth. iv. 10. We need no other

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intercession with God beside Jesus Christ. 1 John ii. 2. *“If any man sin, we have an advocate with the Father, even Jesus Christ the righteous.”*

Q. What are we to ask of God when we pray unto him?

A. All things which he sees necessary for our present and eternal good.

Q. What should be the order of our petitions.

A. We should ask first, what is necessary to our salvation and the glory of God; then, for whatever is necessary for the present life. Jesus Christ has thus taught us in the Lord's Prayer.

Q. What are the spiritual graces that we should ask of God?

A. Such as we need in common with all men, and such particular graces as are necessary to the peculiar condition and state of the petitioner.

Q. What should we attend to in the discharge of this duty?

A. That it is not sufficient to use any general forms, which may be suitable to all men, but that each one should ask what his particular case requires.

Q. Are we to pray only for ourselves?

A. Christians should pray for all men—for Kings, for Magistrates, for the public tranquillity, for the Church, and for Pastors. We should also pray for the afflicted, for the conversion of sinners, for good men, for our friends and relations, and for our enemies. 1 Timothy ii. 1. Eph. vi. 19. Matth. v. 44.

SECT. 2.—*Of the dispositions with which we should serve God.*

Q. What should be the disposition and character in order to serve God acceptably?

A. We should have holiness towards God, and charity towards man.

Q. Why is this necessary?

A. Because God accepts not the service of the wicked, nor hears their prayers. *Now ye know that God heareth not sinners, but if any man be a worshipper of God, and doeth his will, him he heareth.* John ix. 31. *“And when ye spread forth your hands, I will hide mine eyes from you, yea when ye make many prayers, I will not hear; your hands are full of blood.”* Isaiah i. 15.

Q. Does God absolutely reject the prayers of all sinners?

A. God receives the prayers only of repenting and converted sinners—but the prayers of such as remain impenitent and unconverted he hears not, for they do not pray.

Q. How are we to be disposed towards our neighbour, when we serve God aright?

A. We must be animated by a sincere charity to all men; in which case we will be at peace with them, and pray for them. Jesus Christ has taught us the necessity of this duty. *“If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.”* Matth. v. 23.

Q. What are the dispositions that should accompany divine service ?

A. Attention, Ardour, Humility, and Trust.

Q. What is *attention* ?

A. It is to have the mind wholly engrossed with that which we are engaged in when we invoke and worship God, and our thoughts abstracted from all other objects. This is required of us in every act of worship, whether public or private ; without this our service is but an act of hypocrisy, and displeasing to God. We are to remember that forms and words are of no avail, without the spirit accompanying them.

Q. Whence is it that men are guilty of this inattention ?

A. From the love of the world, and indifference to God, and heavenly things.

Q. How are we to avoid this fault ?

A. We must withdraw our hearts from the love of the world, and cherish in them a profound reverence for the Majesty of God, and an ardent desire for his grace.

Q. What shall we find the most useful aid to attain this attention ?

A. To keep our minds in a state of tranquillity ; not to presume to bring them before God filled with the things of the world ; to reflect seriously what we are about to do in retirement, previous to commencing the exercise. Brevity in prayer is an aid to attention, particularly for those whose piety is yet feeble.

Q. How are we to excite in our minds that *ardour* which is necessary to pray aright ?

A. We should reflect seriously on our obli-

gations to God; we must endeavour to attain a lively sense of the need we have of his grace, and cherish these impressions when attained.

Q. What more is included in this *ardour*?

A. Delight in the service of God, and perseverance therein.

Q. Is it necessary to persevere in prayer?

A. Yes; for God oftentimes does not at first answer our prayers, and as we have continual need of his grace, so we should always continue to ask it, always submitting to his will. "*Continue in prayer, and watch in the same with thanksgiving.*" Col. iv. 2.

Q. How are we to humble ourselves before God in the service we render him?

A. We are to humble and abase ourselves before him, not only with our bodies, but more especially in our hearts.

Q. Why are we thus to humble ourselves?

A. Because of the greatness of God, and our littleness and unworthiness.

Q. What is that trust which should accompany our service to God?

A. It is a firm persuasion by which we are assured that God will accept the service which we render to him, and that he will hear our prayers.

Q. Can we attain this assurance?

A. Yes, if we truly fear God, and serve him with sincerity.

Q. How can we feel assured that God will accept and answer our prayers?

A. When we ask of him in faith things which promote his glory and our salvation, we may be

assured that we will receive them. “*If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.*” James i. 5, 6. But let him ask in faith. For temporal things and such as are not absolutely necessary for our salvation, we cannot have the same confidence.

Q. Would we not be more happy if we were assured of receiving all we asked ?

A. Far from it, we should be very unhappy, for we often wish for things which would, if granted, prove injurious to us ; but we are assured that God will grant us all the blessings which we ask of him, if they are necessary for us—this should satisfy us.

*Of the different ways of serving God.*

*Of inward and external, of public and private worship.*

Q. What is the nature of the worship that God requires of us ?

A. It is inward, or that of the heart and mind, and external, or that by which we honor him in our words and actions.

Q. What is the worship that he principally requires ?

A. It is the homage of our hearts. John iv. 24. *God is a Spirit, and they that worship him, must worship him in spirit and in truth.*

Q. Does divine service consist in outward acts—in offering prayers, in meeting together in public assemblies and hearing sermons ?

A. These external acts are useful and neces-

sary, but if unaccompanied with the devotion of the heart, they cannot be agreeable to God, but render us guilty of hypocrisy.

Q. What are the external acts of divine service ?

A. The principal are prostrating before God, and adoring him ; the singing of psalms and hymns to his honor, offering up prayers to him, and uniting in religious assemblies, the celebration of the sacraments, fasting, and almsgiving.

Q. How does it appear that these external acts are necessary ?

A. Because God has enjoined them, the saints from the beginning have practised them, as we find in the scriptures. Because they are the fruits of internal devotion and zeal for the glory of God, and because they are the aids and means of exciting pious affections.

Q. Is *fasting* a duty which Christians should practise ?

A. Yes ; it is often spoken of in the New Testament. Jesus Christ has given rules for the manner of observing it, as well as for prayer. He fasted himself, and it was a practice among the apostles and the primitive Christians.

Q. What different kinds of fasts are there ?

A. There are public fasts, such as all the church should celebrate in times of extraordinary devotion, and in times of calamity ; and there are private fasts which individuals observe according to their state and necessity.

Q. How are we to consider fasting ?

A. As an effect and mark of grief or devotion with which the heart is penetrated, as a means of mortifying ourselves, and subduing sensual nature, and of disposing the mind to humiliation, and to the service of God.

Q. Why is *almsgiving* mentioned as a religious duty?

A. Because it is pleasing and acceptable to God that we join the exercise of charity to the service which we render him. It was observed in the days of the apostles, and the first Christians.

Q. When are we to serve God?

A. At all times, as St. Paul says, "*Pray without ceasing.*" Thess. v. 17.

Q. How are we to practise this precept?

A. By frequently elevating our hearts to God, in adoration and thanksgiving, consecrating ourselves to him, imploring his mercy and assistance, both in public and in private, in all our necessities.

Q. How do you prove the object and necessity of public worship?

A. It is necessary to preserve order and unity in the churches. It is an indispensable duty to pay our homage to God in a solemn manner, to unite together to ask those blessings which we need in common, and return thanks for mercies received in common. God has expressly ordained public worship and religious assemblies, as we learn from the Old and New Testament. One of the first cares of the apostles was to form assemblies, and it has always since been observed among Christians, and this

communion of saints increases their devotion.

Q. Should the reading of God's word form a part of divine service ?

A. Undoubtedly, as it is the foundation of our religious knowledge and hopes, and one of the most efficacious means of grace.

Q. Since then this service in religious assemblies is required, should there not be an established order in the church for it ?

A. This order is absolutely necessary. It is necessary that there be times and places appropriated for divine service, and persons qualified and authorized to administer it, and the general form and manner established.

Q. What are the general rules that should be observed in regard to the forms and regulations of divine service ?

A. They should be pure and conformed to the gospel ; they should be administered in a language understood by the people ; all things should be done in the church with gravity and order, and in a manner which will tend to edification, according to the direction of St. Paul, "*Let all things be done decently and in order.*" 1 Cor. xiv. 40.

Q. Which is the day consecrated by God to his worship ?

A. It was from the creation the seventh day of the week, which we call Saturday. And God blessed the seventh day, and sanctified it ; because in it he had rested from all his work. Gen ii. 3.

Q. Where has God prescribed the observation of this day ?

A. In the fourth commandment, "*Remember the Sabbath day to keep it holy.*"

Q. What did God require on this day ?

A. Rest from labour, and that it should be kept as a religious festival in honor of God.

Q. Why did God require the sanctification of this day ?

A. In order to preserve among men the memory of the creation of the world, and secure them by this means from idolatry.

Q. Why did God direct that slaves and beasts should rest on the sabbath ?

A. In mercy to them, to lighten their servitude.

Q. Has the day been altered ?

A. It has, to the first day of the week, which is called Sunday, or the Lord's day, which was the day of Christ's resurrection.

Q. At what time did the observation of this day commence ?

A. It commenced with the apostles, as we find in the New Testament, and from that time Sunday has always been observed as a day of rest in the Christian church.

Q. Does the sanctification of the sabbath consist only in rest ?

A. No ; but we rest from ordinary labour, in order to employ the time in the service of God.

Q. Is the sabbath to be sanctified only in public assemblies ?

A. It should also be sanctified by private devotion, by reading the Holy Scriptures, by devout meditations, by praising God, by promoting pious conversation, and by acts of charity and mercy.

SECT. 3.—*Of the Lord's Prayer.*

Q. How has Jesus Christ taught us to worship and invoke God ?

A. He has taught us by his doctrine, by his example, and by a form of prayer which he gave to his disciples.

Q. What is this form ?

A. It is called the Lord's prayer, as follows, *Our Father, &c.*

Q. What was our Lord's design in prescribing this form of prayer to his disciples ?

A. It was to teach them to pray, and to give them a model of prayer, at once clear, simple, and short, and which should embrace all that it is necessary for us to ask of God.

Q. How many parts are there in this prayer ?

A. Three; the preface, petitions, and conclusion.

Q. What does this preface, "*Our Father, who art in Heaven,*" teach us ?

A. It teaches us two things; *whom* it is that we pray to, *God*, and the character in which we are to consider him, *Our Father*.

Q. Why do we call him our Father ?

A. Because he is our creator and preserver, and because he offers to adopt us into his redeemed family, by Jesus Christ.

Q. What is implied in this name of Father ?

A. The authority which God has over us, and the love he bears us; this title obliges us to address him with reverence, from the consideration of his authority, and with confidence under the sense of his love.

Q. What are we to understand in saying, "*who art in heaven?*"

A. It is that God is every where present, for he fills the heavens and the earth; but the scriptures often speak of him as in *heaven*, because there are the brightest displays of his presence and glory.

Q. Why did J. C. add those words to "*our father?*"?

A. To augment our respect and confidence, from the consideration of the infinite majesty and power of God.

Q. How do you divide the six petitions of the Lord's prayer?

A. The three first have relation to the glory of God; the three last to our temporal good and necessities.

Q. Why are they thus arranged?

A. To teach us to seek the glory of God before all other things.

Q. What is the first petition?

A. *Hallowed be thy name.*

Q. What is it to hallow the name of God?

A. It is acknowledging its sanctity, and proclaiming the holiness and glory of God.

Q. By whom should we wish that God should be known and glorified?

A. By all men.

Q. What is meant by being *adopted*?

A. That God by the effect of his goodness, and for the love of Christ has chosen us to be his children. "*According as he hath chosen us in him before the foundation of the world; ha-*

*ving predestinated us unto the adoption of children by Jesus Christ to himself."* Eph. i. 4, 5.

Q. Who are those whom God thus receives to the number of his children ?

A. They are those who truly believe in Christ. *But to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."* John i. 12.

Q. What benefits do we derive from this adoption ?

A. Innumerable and precious benefits ; whom God adopts, he loves, guides, chastens, and protects, and makes them heirs of eternal life. *" Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God."* 1 John iii. 1. *" And if children, then heirs, heirs of God, and joint heirs with Jesus Christ."* Rom. viii. 17.

Q. What is the duty of those whom God adopted ?

A. Holiness of life, and obedience to the commands of God. *Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God."* 1 John iii. 9.

Q. Who has taught to man the true manner of knowing and glorifying God ?

A. Our Lord Jesus Christ.

Q. What is necessary in order that God's name be hallowed ?

A. It is necessary that men should know God and Christ, and render that homage and obedience that is due.

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Q. What is the second petition ?

A. *Thy kingdom come.*

Q. What is the nature of this kingdom ?

A. The reign of Christ.

Q. How may this be divided ?

A. Into the reign which Christ exercises on earth, and that which exists in heaven.

Q. What is the nature of this reign on earth ?

A. Christ reigns generally over men by his power, but he reigns more particularly by his word and spirit over the hearts of the elect, who obey and submit to him.

Q. When did this reign commence ?

A. It commenced with the first promise in Paradise, and has been ever since continued, in various forms, through the patriarchal, Mosaic, and Christian dispensations.

Q. Is this reign now every where established ?

A. No ; there are yet many nations who know not Christ, and there are many errors, disorders, and corruptions among Christians, of whom it cannot be said that the kingdom of God is established among them as it should be.

Q. When shall we see the reign of Christ established on earth ?

A. When the gospel shall be preached and received every where, and when truth, piety, order, and peace shall reign among Christians.

Q. When will this kingdom be perfected ?

A. At the end of the world, when Jesus Christ shall come to receive the faithful to his glory, and to punish his enemies.

Q. What is it then that we ask, when we say, *Thy kingdom come* ?

A. That God would call to the knowledge of himself the nations who are now destitute of it ; that he would sanctify us, and reign over our hearts in granting us grace to submit to him, and that he would receive us at last into his glory.

Q. What is meant by the third petition, *Thy will be done on earth as in heaven* ?

A. We ask that God's will and our own may be fulfilled, and that he would grant us grace to obey his commandments.

Q. What are we to remark on these words, *On earth as in heaven* ?

A. That there should be the same prompt and universal submission to the Divine will on earth, as among the angels in heaven.

Q. How can we imitate the angels ?

A. In doing the will of God according to our state and ability as they do in theirs.

Q. What is meant by the *daily bread* which we ask of God ?

A. All things are included in this which are necessary to our subsistence.

Q. Why has Christ enjoined this petition ?

A. To teach us that we are to limit our desires and requests to things that were *necessary* for us, and not to seek for those that are superfluous and useless. *And having food and raiment, let us, therewith be content.* 2 Tim. vi. 8.

Q. Is it then not allowable to desire riches and ask God for them ?

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A. No ; but we are allowed to possess them when God bestows them, and we obtain them lawfully.

Q. Of whom do we ask our daily bread ?

A. Of the God of Providence from whom all things come.

Q. Must we not also labor for our daily bread ?

A. Yes ; for God has said, "*In the sweat of thy face shalt thou eat bread.*" Gen. iii. 19.

Q. Should all men, the rich as well as poor, make this prayer ?

A. Yes ; for all are equally dependent on the providence of God, who alone gives or withholds our daily blessings, from whom we receive life and health and all things.

Q. Why do we ask for bread only for the present day ?

A. We pray only for our present necessities, as we know not how long we shall live. This is imposed on us also to enforce the duty of daily prayer. It is the means also of banishing all care for the future from our minds, as we thus cast our care and dependence on God.

Q. Are all cares forbidden ?

A. No ; there are cares which are allowed, and even necessary, such as arise from a wise foresight and lawful industry, which are accompanied with contentment of mind, piety and resignation to the will of God.

Q. What cares are criminal ?

A. All such as proceed from an *inordinate*

love of the world ; those which tempt us to use bad means for the attainment of our object, such as are accompanied with undue inquietude, and distrust of God. Our Lord condemns this in Matth. vi.

Q. What is the fifth petition ?

A. *Forgive us our trespasses, as we forgive those that trespass against us.*

Q. Need all men to ask pardon for their offences ?

A. Yes ; because all are sinners ; the regenerate have always some remains of corruption. We daily commit sin in thought, word, or deed, for which we should daily implore forgiveness.

Q. What is the temper required of us, that we may obtain pardon ?

A. We must seek the mercy of God with true faith and serious repentance ; but particularly our Lord has taught us that we must exercise a forgiving temper to those who have offended us.

Q. How are we to forgive our enemies ?

A. We are to forgive all men, in all cases, with all our hearts, even as we would that God should forgive us ; that is, retaining no vengeance or hatred, but on the contrary feel charity towards them and a willingness to do them good.

Q. Why are we thus to forgive our enemies ?

A. Because it is our Lord's command ; he has given us an example, and has said unless we do it, we cannot hope for pardon from

him. "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matthew vi. 15.

Q. What is the sixth Petition ?

A. *Lead us not into temptation,\* but deliver us from evil.*

Q. What are the different kinds of temptation ?

A. There are two ; such things as try our virtue, and such as seduce us into vice.

Q. Whence come temptations ?

A. Those of the first class (trials of our virtue) come from God ; but those of seduction, from the devil, from men, from the world, and from our corrupt hearts.

Q. What are we to believe of the power of the Devil ?

A. That he can tempt us, but cannot draw us into sin if we resist him.

Q. How are we tempted by men and by the world ?

A. Men tempt us by their discourse, and their actions, and the world tempts us by its emoluments, honors, its pleasures and amusements, and generally by all things in it, that excites our desires and aversion and dread.

Q. What is the principal source of our temptations ?

A. It is from our unrestrained affections and our perverted wills.

\* By many this is translated, "*Abandon us not in temptation.*" See Dr. Campbell's translation of the gospels, p. 292, 412, with the notes on this petition.

Q. Why do we then pray of God, lead us not into or abandon us when in temptation ?

A. God cannot lead men to do sin, but permits them to be assailed by temptation ; at the same time he invites and solicits them to good by his word, his providence, and the operations of his grace. "*Let no man when he is tempted say he is tempted of God,*" but let him pray for strength to resist temptation, and that grace may subdue his own corrupt inclination.

Q. Why is it that God permits these temptations ?

A. He permits them as they are necessary trials of faith and virtue, and in general as means of producing a greater good.

Q. How is it that God allows men to fall in temptation ?

A. He at times, for wise reasons, withholds and withdraws that grace which he has afforded, and in some cases even abandons sinners to their corruptions.

Q. With whom does God thus deal ?

A. With the presumptuous, with the negligent and careless, and those who have abused the grace he has afforded.

Q. What do we then ask of God in this petition ?

A. That he would not suffer us to be overcome by the temptations to which we are liable, or if they are permitted, to strengthen us to resist them, and deliver us from them.

Q. Can we be assured that God will grant us this grace ?

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A. Yes ; it is this assurance that we have received by St. Paul, "*There hath no temptation taken you, but such as is common to man ; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it.*" 1 Cor. x. 13.

Q. To what does this petition bind us ?

A. To avoid temptations, and resist them. Christ says, "*Watch and pray, that ye enter not into temptation.*" Matth. xxvi.

Q. What do we mean when we say—*for thine is the kingdom, the power, and glory ?*

A. That God is the sovereign of the world, that he governs all things by his power ; that his glory is infinite, and that it will be eternally so.

Q. What then is the use that we must make of this conclusion ?

A. It should remind us of the reasons we have to pray to God, and to hope that our prayers will be accepted ; and it teaches us that the end we are to propose in our prayers, is to promote the advancement of the kingdom and the glory of God.

Q. What is meant by the word *Amen* ?

A. This word when we close our prayers and praises with it, marks the sincerity of our desires, and our assurance of acceptance.

#### CHAPTER V.

##### *Of duties towards Men.*

Q. What is the sum of our duties to men ?

A. They are contained in this command—*Thou shalt love thy neighbour as thyself.*

Q. How is this term neighbour explained ?

A. The Jews intended by this only those of their own nation, but Christians are to regard as their neighbours all men, even their enemies.

Q. Why are we thus to regard all men ?

A. Because we all partake of one common nature ; God originally has created us alike in his image, and salvation is offered unto all men alike through Jesus Christ.

Q. What is the rule for our love of our neighbour ?

A. We are to love him as ourselves. So Jesus Christ has explained it in this precept—  
*“ Whatsoever ye would that men should do unto you, do ye even so unto them.”*

Q. Are all our duties to men comprised in this precept ?

A. They are ; for which reason St. Paul thus speaks : *“ For he that loveth another hath fulfilled the law. Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.”* Rom. xiii. 8, 9, 10.

Q. What different classes of duty are there to our neighbour ?

A. There are two : our *general duties*, which relate to all men, and *particular duties*, which we are bound to perform only to some individuals.

Q. What are those general duties which we owe to all men ?

A. They are those of justice and charity.

SECT. 1.—*Of Justice.*

Q. What is meant by Justice ?

A. That virtue which leads us to render unto all their due, and which prevents us from injuring any one.

Q. In what respects are we forbidden to do an injury to any one.

A. We may not endanger the life of any one, nor trespass on their property, on their quiet, their reputation, or any thing they value.

Q. Where have we the principal duties of justice prescribed to us ?

A. In the second table of the law of God.

Q. What is there commanded in regard to the life of our neighbour ?

A. It forbids the taking of life, as we see in the sixth commandment, "*Thou shalt not kill.*"

Q. Why has God forbidden murder ?

A. Because life is the first of temporal blessings.

Q. Is it those only who take their own lives or the lives of others by violent means, that are guilty of this crime ?

A. Those who are the cause of another's death, though by other hands than their own, are also murderers ; likewise those who take from another the necessary means of subsistence ; those who fail to succour another, whose life is in danger, when they can, and those who join in an unjust war, or where duty does not call them.

Q. Is taking of life in all cases murder ?

A. No ; there are three cases in which it is

not murder. In lawful war, in defence of ourselves and families, or in punishing criminals condemned by the laws. For the magistrate *is the minister of God to thee for good; but if thou do that which is evil, be afraid, for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil.* Rom. xiii. 4. To these may likewise be added the case where death is occasioned accidentally, and without any intention of whatever that might lead to it.

Q. Is the sense of this commandment limited to the act of murder?

A. No; all such dispositions, words, or actions, as may lead to it, are forbidden; revenge, anger, and cruelty; wounding or injuring the person; or exasperating and irritating the temper of our neighbour, by insulting and offensive language. All quarrels and disputes, and all imprecations by which we express evil wishes to our neighbour, lead to this crime, and are forbidden. Christ has explained the sixth commandment in its extent thus: "*Ye have heard that it was said by them of old time, Thou shalt not kill. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment, and whosoever shall say to his brother Raca shall be in danger of the council; but whosoever shall say, Thou fool, (or miscreant) shall be in danger of hell fire.*"

Q. Does this law, which forbids murder, likewise oblige us to endeavour to preserve the life of our neighbour?

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A. It binds us to do all in our power for the preservation of his safety and life.

Q. Are not our obligations the same in regard to our own life ?

A. Yes ; and we commit a great sin when we expose it to danger, either by the hands of others, or shorten our days by any other means.

Q. What does God command in his law, in regard to the property of our neighbour ?

A. We are forbidden by the seventh and eighth commandments to infringe on the property of our neighbour in any manner.

Q. What is forbidden by this command—*Thou shalt not steal* ?

A. It particularly forbids the taking away property in a private or violent manner, which is called larceny, or theft ; but it forbids getting the property of another by any fraudulent or unjust means whatsoever.

Q. What do the Scriptures teach us on this subject ?

A. That God is the proprietor of all things in the world ; that he gives them to whom he pleases, and that we are to acquiesce in his will, and be content with what he allots us. Moreover Jesus Christ has forbidden us to love the things of the world immoderately. He commands us rather to give to others that need. All these considerations prove the sinfulness of taking that which belongs to another.

Q. Is it allowable in those who are in need to steal ?

A. No ; it is their duty to seek a supply of their wants by skill or labour, and if they can-

not thus acquire a support, they must have recourse to the charity of others, and patiently endure their poverty and want.

Q. Is it allowable to retain what we have found, which another has lost?

A. After we have made every possible inquiry to discover the owner we may retain it; but so that it may be in our power to restore it if an opportunity offers, or an equivalent, if it be an article of a perishable nature.

Q. Do we violate the command of God only by taking from our neighbour what he possesses?

A. We violate it likewise in withholding that which is due, and in wrongfully retaining in any manner that which is not our own.

Q. May not even the decisions of justice and the civil laws be abused, to the injury of our neighbour?

A. Yes; these decisions may be obtained by unjust means, by fraud, falsehood, bribery, and various illicit means.

Q. Can a man honestly retain what has been adjudged to him by the laws, when he is conscious that it is not his right?

A. No; the sentence of a Judge cannot give us a right in conscience to hold that which does not belong to us.

Q. What general rule have we that will extend to all cases, to teach us the obligations of Justice, to our neighbour?

A. The rule which Jesus Christ has given us, "*Whatsoever ye would that men should do unto you, do ye even so unto them.*"

Q. How should we apply this rule ?

A. We should on all occasions examine ourselves when we are about to commit an action in which our neighbour is concerned ; to know how we would wish him to act towards us in a similar case, and do so unto him.

Q. Does Christian charity require of us more than this ?

A. It requires of us to imitate our heavenly father, who is kind to the evil and unthankful, to be ready to give or to lend, and not to exact from others to the extent and rigor of the law.

Q. What is the duty of those who have defrauded their neighbour ?

A. They are called upon to repent, and to make restitution as far as they are able.

Q. What are those to do who cannot discover the person whom they have injured, and are thus prevented from making restitution ?

A. They should not retain what they have acquired unjustly, since it is property to which they have no right : but should consecrate it to pious uses.

Q. What is the ninth commandment ?

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

Q. What is it to bear *false witness* ?

A. It is either giving false evidence on oath, or in any way saying what is false of our neighbour.

Q. When is a person guilty of calumniating another ?

A. It is not only by affirming something totally false, but one may commit this crime also by misrepresenting and mixing falsehood with truth ; or withholding evidence which is in their power.

Q. Is it not always allowable to declare the truth, though it be injurious to another ?

A. No ; when we are not necessarily called to do it, *it is evil speaking*, and contrary to that charity which religion requires.

Q. What is the injury which we do our neighbour, by calumny and evil speaking ?

A. We may injure him in his property, in his reputation, and happiness, and even endanger his life. We may occasion divisions and discord, and occasion evils which will be irreparable.

Q. Are calumny and evil speaking condemned in the Scriptures ?

A. Yes ; St. Paul enumerates them among crimes which are unworthy of a Christian, and which exclude us from heaven. Christ says, *Judge not, that ye be not judged.* St. James says, *Speak not evil one of another, brethren.*

Q. What are the judgments that Jesus Christ forbids ?

A. They are rash and injurious judgments which we form of our neighbour, either by sentiments we entertain of them, or opinions that we express.

Q. What is the nature of these judgments ?

A. They are such as are contrary to truth and charity, that lead us to condemn an innocent person, or if they are not innocent, to

judge them with too much rigor, believing them to be more guilty than they are.

Q. How are we to avoid this offence ?

A. We must not judge our neighbour under the influence of passion, upon slight suspicions, or reports ; nor by mere appearances : "*Charity thinketh no evil ; hopeth all things.*" 1 Cor. xiii. 7.

Q. Is it always wrong to speak openly of the faults of our neighbour ?

A. No ; there are occasions in which it is necessary for the glory of God, for the good of others, and in our own defence, to expose the malice or injustice of men. But we should at all times do it with moderation and charity.

Q. Does this command extend farther than forbidding us falsely to speak evil of our neighbour ?

A. If we attend to the spirit of it, it will also induce us to avoid listening to evil reports, or encouraging them in any way ; instead of which we should defend the character of our neighbour whenever we believe it to be unjustly attacked.

Q. What other sins come within this command ?

A. All falsehood, dissimulation and deception in our discourse.

Q. Are there not virtues opposed to this vice, which are recommended in the scriptures ?

A. St. Paul says to the Ephesians, *Wherefore putting away lying, speak every man truth with his neighbour.* And David says, *Lord, who shall abide in thy tabernacle? He that*

*walketh uprightly*, and speaketh the truth in his heart. And has declared that he has in abomination all liars and deceivers.

Q. Has the tenth commandment any relation to the duties of Justice?

A. Yes; for God therein forbids us to covet our neighbour's goods or any thing belonging to him, to destroy the first source of injustice.

Q. What does this commandment teach us?

A. That the law of God regulates our thoughts and desires, as well as our actions, and that to avoid sin we must restrain the first movements in our minds to it.

#### SECT. 2.—*Of Charity.*

Q. What is charity?

A. It is that love or kindness which we owe to our neighbour.

Q. What is the nature of this love?

A. It is a sincere affection, which exists in the heart, and shews itself in the actions; and not merely a form of civility, which is often mere hypocrisy. 1 John iii. 18. *Let us not love in word, neither in tongue, but in truth and in deed.* Rom. xii. 9. *Let love be without dissimulation.*

Q. To whom do we owe this charity?

A. To all men.

Q. Are not our enemies excepted?

A. No; Christ has directed us to *love our enemies.* *Bless them, says he, that curse you, and do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your father*

*which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*

Q. What sentiments should we cherish toward vicious persons ?

A. We are not obliged to love or esteem them as our friends, or as we do the virtuous ; we are not to be familiar with them, but we are not permitted to hate them, on the contrary, we should wish them well, and do them good, and pray that God would convert and pardon them.

Q. What are those dispositions which are opposed to this charity ?

A. Inordinate self-love, envy and jealousy, hardness of heart, and cruelty.

Q. What are the effects of excessive self-love ?

A. To make us care only for our own concerns, to be indifferent to those of others, and unwilling to make any exertions for their benefit.

Q. What are the effects of envy and jealousy ?

A. They dispose us, instead of rejoicing in the prosperity of others, to be displeased, or to repine at it ; to take a malignant pleasure in the misfortunes or disgrace of persons more wealthy or respected than ourselves.

Q. What are the reasons which should restrain us from envy and jealousy ?

A. The consideration that they are opposed to that submission which we should cultivate

to the decrees of providence, and to that charity which we should feel to our neighbour. It is an useless torment to the possessor, and is often followed by injurious or fatal consequences, as we see in the example of Cain, and of the brethren of Joseph.

Q. What is meant by hardness of heart, and cruelty?

A. Hardness of heart is that disposition which makes us insensible to compassion for the misfortunes and sufferings of others, and cruelty, that which leads us to take pleasure in occasioning their sufferings.

Q. What other dispositions are contrary] to that charity which we should feel for our neighbour?

A. Anger and resentment.

Q. What is our duty in this respect?

A. To restrain the first emotions of anger, to avoid whatever may excite it in others, and to receive injuries with a gentle and patient temper, according to the perfect example of gentleness and patience in Jesus Christ, "*who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.*" 1 Pet. ii. 23.

Q. What other dispositions does Charity inculcate?

A. It should incline us to seek the friendship of our neighbour, and to live in peace with him.

Q. When do we fail in this?

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A. When we look upon our neighbour with indifference or contempt.

Q. What are the effects which flow from this Charity?

A. It leads us in all the actions of life to seek to promote the welfare of our fellow men, both temporal and spiritual.

Q. In what manner can we promote the temporal welfare of others.

A. We can afford our aid in the preservation of their lives, their repose, their property, and their honour; we can console them in affliction, and give them our counsel and aid in necessity or danger. Christ recommends the proper discharge of these duties in representing the manner in which they will be rewarded at the day of judgment. *For I was an hungred, and ye gave me meat, I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick, and in prison, and ye visited me. Verily, I say unto you, in as much as ye have done it unto one of the least of these, ye have done it unto me.* Matth. xxv. 42, 45. And Paul says to the Hebrews, “*But to do good and communicate forget not, for with such sacrifices God is well pleased.*” 1 John iii. 17. “*But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*”

Q. Are all bound to the duty of almsgiving?

A. Yes, according to their ability, but it is an obligation particularly on the rich. “*Charge them that are rich in this world, that they do*

good, that they be rich in good works, ready to distribute, willing to communicate." 1 Timothy vi. 18.

Q. In what manner must we discharge this duty, to be acceptable to God ?

A. With promptitude, with liberality, with cheerfulness, and for the love of God ; not reluctantly, from vanity, or any selfish motive. 2 Cor. ix. *God loveth a cheerful giver.* And our enemies even are not to be excepted.—Rom. xii. 20. "*If thine enemy hunger, feed him ; if he thirst, give him drink ; be not overcome of evil, but overcome evil with good.*"

Q. In what manner must we promote the spiritual welfare of our neighbour ?

A. We should use all possible means to incite him to piety, especially we should afford our example. Hebrews x. 14. "*Let us consider one another, to provoke unto love and to good works.*" And we should reprove those whom we see in the paths of error and vice. 1 Thess. v. 14. "*Now we beseech you, brethren, warn them that are unruly.*" Gal. vi. 1. "*Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness.*"

Q. In what manner should we reprove another ?

A. With zeal and sincerity, with prudence and discretion, with love and gentleness.

Q. Wherein do we fail in this branch of duty ?

A. When we have not courage to reprove an offender, or when we give our countenance and

approbation to evil persons, or flatter their vices.

Q. What precept have we for giving our example to others?

A. Christ has said, "*Let your light so shine before men, that they seeing your good works, may glorify your father which is in heaven.*"  
Matth. v. 16.

Q. What other fruit of Charity has been named?

A. Seeking to be at peace with our neighbour.

Q. Is the practice of this a necessary duty?

A. It is necessary, for the glory of God, for the edification of the church, and for our own happiness. Christ has given it as one of the characteristics of the children of God. "*Blessed are the peace-makers, for they shall be called the children of God.*" Matth. v. 9.

Q. With whom are we to be at peace?

A. With all men. "*If it be possible, as much as lieth in you live peaceably with all men.*"  
Rom. xii. 18. But we should especially be at peace with believers. "*Endeavouring to keep the unity of the spirit in the bond of peace.*"  
Ephes. iv. 3.

Q. What is the sum of all we have said concerning Charity.

A. That it comprehends every social duty and virtue, and that it controls every passion and disposition opposed to them, according to the character which St. Paul gives it. *Charity suffereth long, and is kind; Charity envieth not: Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not*

*her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."* 1 Cor. xiii. 4, 5, 6, 7, 8.

## CHAPTER VI.

*Of Particular duties to Men.*

Q. What other duties do we owe to our fellow men, beside the general obligations of justice and charity, of which we have spoken?

A. There are various duties which we owe to others individually, according to the relations in which we are placed with them. St. Paul exhorts "*to render to every man his due.*"

Q. What are the first of social duties?

A. They are filial duties, or such as we owe to our father and mother. These are prescribed in the fifth commandment. "*Honor thy father and mother.*"

Q. To whom is this command addressed?

A. To all persons, adults as well as children.

Q. What duties are comprised in this command?

A. The duties of respect, love, obedience and assistance.

Q. In what manner is this respect shewn?

A. By acknowledging the authority of parents; by humility and gentleness in words and actions; by submission to their remonstrances or chastisements, and bearing with their infirmities and defects.

Q. What is the nature of the love due to parents?

A. The love which is due to parents is a warm and sincere affection, such alone is a proper return for all their pains, cares, and affection for their offspring.

Q. What are the obligations of this love ?

A. Children are bound by it to use their endeavours by every means, to promote the comfort and happiness of their parents, adding their prayers to all other means.

Q. What is the nature of obedience to parents ?

A. It is prompt and cheerful submission to their will. "*Children obey your parents in the Lord, for this is right.*" Eph. vi. 1. This duty is always binding except when the commands of parents are contrary to religion and justice.

Q. In what case is it the duty of children to assist their parents ?

A. When they are in distress, poverty, or sickness ; in old age, or in any other state that requires aid.

Q. How are these duties to parents enforced ?

A. God has implanted a sense of them in nature ; religion requires the performance of them, and God has moreover sanctioned them, by promising a blessing to those who honor their father and mother. *Honor thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee.*

Q. What is the meaning of this promise ?

A. To the Jews it conveyed literally and merely the promise of temporal blessings in the land of Canaan.

Q. Has this promise any relation to Christians?

A. Although it especially pledged temporal blessings to the Jews, we have reason to think that God continues to bless and reward those who are obedient to this command, by temporal as well as spiritual blessings. "*Godliness is profitable unto all things, having promise of the life that now is, and that which is to come.*" 1 Tim. iv. 8.

Q. What does the promise annexed to this command, teach us?

A. That the duty it prescribes is most pleasing to God, since he has attached a peculiar blessing to it, as St. Paul remarks, "*Honor thy father and mother, which is the first commandment with promise.*" Eph. vi. 2.

Q. Is this command connected with a threatening against the disobedient?

A. Yes; God threatens such with his wrath and curse, and even commanded the Jews to take the life of sinful and disobedient children. Deut. xxi. 21.

Q. What is the duty of Parents?

A. It is to love their children, to pray for them, to furnish what is necessary for their comfort and support, to educate and instruct them in such a manner as to render them useful and happy in this life, and happy in that which is to come.

Q. In what manner are they to educate their children?

A. The first object in education is to in-

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struct them carefully in religion, second to give them good examples, encourage them when they fulfil their duty, and reprove and chastise them when they fail in it. E. h. vi. 4. *And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.*

Q. To whom do we owe honor and respect beside our parents?

A. To all our superiors, in church and state, in our families, and to all who have authority over us. Superiors are equally bound to discharge their duties to inferiors.

Q. What duty is due to governors and magistrates?

A. To be faithful to them, supporting and honoring them as the law requires, whilst the laws impose nothing inconsistent with the laws of God, and to pray for them. These duties are to be fulfilled not by constraint alone, but for conscience sake. Rom. xiii. 1, 2, 5. *Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be, are ordained of God; Whosoever therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation; for rulers are not a terror to good, but to evil. Wherefore ye must be subject, not only for wrath, but also for conscience sake.*

Q. What are the duties of Christian rulers and magistrates?

A. To promote the cause of true religion, to govern with justice and lenity those who are

under them, to establish just laws, and to see that they are executed ; to punish the wicked, and protect the good.

Q. What are the particular duties of Judges ?

A. They should be perfectly instructed in those branches of knowledge which relate to jurisprudence ; they should possess perfect integrity, and a pure conscience, rendering to each one their due ; they should be disinterested and unbiased by any bribe, personal considerations, or partiality.

Q. What precept has God given on this subject ?

A. *Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift, for a gift doth blind the eyes of the wise and pervert the words of the righteous.* Deut. xvi. 19.

Q. What are the duties of Christians to their pastors ?

A. They are bound to pay them respect, to love and obey them, and provide for their comfortable sustenance. *And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly, in love for their works sake.* Thess. v. 12. *Obey them that have the rule over you, and submit yourselves : for they watch for your souls, as they that must give account.* Heb. xiii. 17. *Let the elders that rule well, be counted worthy of double honor, especially they who labour in the word and doctrines.* 1 Tim. v. 17.

Q. What are the duties of Pastors ?

A. To conduct divine service, to administer

the sacraments, to preach the word of God in purity; to exhort, to reprove, to console. To observe the discipline of the church, and watch over those committed to their care; to be an example to their flock, and to pray for them.

Q. What are the duties of husbands and wives?

A. To love each other, to be faithful to the vows which they have pledged to each other, to care for their family, and mutually to aid each other in all things, both temporal and spiritual.

Q. What is the particular duty of the husband to his wife?

A. To love and cherish her, and not to treat her with rigor. *Husbands, love your wives, and be not bitter against them. Coloss. iii. 19. Likewise husbands dwell with them according to knowledge, giving honor unto the wife, as the weaker vessel. 1 Pet. iii. 7.*

Q. What are the particular duties of a wife to her husband?

A. Respect and obedience. *Wives submit yourselves unto your own husbands, as unto the Lord. Ephes. v. 22. Likewise ye wives be in subjection to your own husbands. 1 Pet. iii. 1.*

Q. What is the duty which servants owe to their masters?

A. Respect, fidelity, and obedience.

Q. In what manner is this respect shewn?

A. In rendering to masters that honor which is due to them, in receiving their commands and reproofs with submission. *Let as many servants as are under the yoke, count their own masters worthy of all honor. 1 Tim. vi. 1.*

Q. What is the fidelity which servants owe to masters?

A. They should perform their service as faithfully in their absence, as in their presence; and have a care for their concerns, that they in no wise suffer. *Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again, not purloining, but shewing all good fidelity.* Titus ii. 9, 10.

Q. What is the obedience which servants owe to their masters?

A. They are bound to obey all the just and reasonable commands of their masters, and this willingly and without constraint. *Servants obey in all things your masters according to the flesh, not with eye service, as men pleasers, but in singleness of heart, fearing God.* Coloss. iii. 22.

Q. Are servants bound to discharge these duties only to good masters?

A. St. Peter says, *Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward.* 1 Pet. ii. 18.

Q. What is the duty of masters to servants?

A. To shew them justice, in making a suitable compensation for their labour; to treat them with humanity and gentleness, both in commanding and reproofing, and it is the duty of Christian masters to care for the souls of their servants.

Q. What precept have we in Scripture for masters?

A. *And ye masters do the same things to your*

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*servants, forbearing threatening, knowing that your master also is in heaven, neither is there respect of persons with him. Ephes. vi. 9.*

Q. Are not these social duties of which we have spoken, of high importance ?

A. They are, for we must consider them as the foundation of the happiness and tranquillity of civil society, and of the church. Hence they are so carefully and constantly urged by the apostles, in their epistles.

#### CHAPTER VII.

##### SECT. 1.—*Of duties to Ourselves.*

Q. What is our first duty to ourselves ?

A. To seek our own present and eternal happiness.

Q. Where is our chief happiness to be found ?

A. In the favor of God, and that salvation which Christ has purchased.

Q. What then should be our principal care ?

A. To use all appointed means for obtaining the salvation, and to avoid all that is opposed to it.

Q. What are the means of obtaining salvation ?

A. The knowledge and belief of God, and Jesus Christ, and the practice of all the duties of the Christian religion.

Q. Wherein do we find the chief obstacles to our happiness, and our salvation ?

A. In ourselves, that is, in the depravity of our natures ?

Q. In what does this depravity shew itself ?

A. In selfishness and the love of the world.

Q. How are these opposed to our salvation.

A. They lead us to prefer our own will (which is blind and ignorant) to the will of God, and to prefer present and temporal things to those which are spiritual and eternal. When this is the case, we do not love God with all our heart, and above all things.

Q. What precept have we in scripture which teaches us this?

A. We have the following in St. John's epistle: "*Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him; for all that is in the world, the lust of the flesh, and lust of the eyes, and the pride of life, is not of the father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever.*" 1 John ii. 15, 16, 17.

Q. In what manner are we to understand these words of St. John?

A. That the inordinate love of worldly pleasures, riches, and honour, is opposed to the love of God. That the love of the world prevents us from serving God, and that those who thus love the world will perish, but those who love God, and do his will, shall be eternally happy.

Q. Where are we taught the duty of renouncing the world and our own will?

A. By our Lord, when he says, "*If any man will come after me, let him deny himself, and take up his cross and follow me.*" Matth. xvi. 24.

And again, "*No man can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.*" Matth. vi. 24.

Q. What is meant by taking up the cross?

A. To be ready to suffer all things for the love of God, even the loss of life if it is necessary.

Q. Are not those who thus deny themselves made unhappy?

A. No; on the contrary they are the most happy, being freed from the tyranny of the passions, they possess peace of mind, and they pursue the path which leads to glory and immortality. Christ has promised eternal life to those who deny themselves and suffer for his cause.

Q. How then do you class those duties which particularly relate to ourselves?

A. Under the heads of Temperance and Patience; the first teaches us to subdue our passions and love of the world, the second to suffer patiently the afflictions incident to our fallen state.

Q. What are the rules of Temperance.

A. The Gospel gives us two; to renounce all things forbidden and criminal, and to seek with moderation things permitted, and in the same manner to use them.

Q. What are those things which require this restraint?

A. The pleasures, riches and honors of this world. Hence arise three duties of temper-

ance : to renounce sensuality, or the love of pleasures ; to renounce avarice, or the love of riches ; and to renounce pride and ambition, or the love of the honor and glory of this world.

SECT. 2—*Of Pleasures.*

Q. What is the first duty of temperance in regard to pleasures ?

A. Sobriety, Chastity and Moderation in all our bodily appetites.

Q. In what does Sobriety consist ?

A. In being temperate in eating and drinking ; not approaching to gluttony or drunkenness, or indulging in such things as lead to them.

Q. Why are gluttony and drunkenness to be avoided ?

A. Not only because these excesses injure the health, and consume time and property, but still more as they unfit us for seeking salvation, and lead to eternal misery. “ *Know ye not that the unrighteous shall not inherit the kingdom of God ? nor drunkards, &c.* 1 Cor. vi. 9, 10.

Q. Is not sobriety then a virtue which Christians are bound to practise ?

A. Assuredly. The Scriptures exhort us to be sober, and enjoin fasting ; they teach us that sobriety is absolutely necessary, and most useful to aid us to watch and pray at all times ; to give us the conquest over our desires, and preserve us from the seductions of a sinful nature. “ *Be sober and watch.*” 1 Peter iv.

Q. What instruction has Christ given on this subject ?

A. The following. “ *Take heed to yourselves,*

lest at any time your hearts be overcharged, with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man. Luke XXI. 34, 35, 36.

SECT. 3.—*Of CHASTITY and offences against it.*

Q. What is the seventh commandment?

A. “*Thou shalt not commit adultery.*”

Q. What is the spirit and design of this commandment?

A. To prevent all impurity in the life and conduct, and whatever may lead thereto?

Q. Is the virtue of chastity no where enjoined but in the 7th commandment?

A. It is in many other parts of scripture. In particular St. Paul says, 1 Thess. iv. 3, 4. “*For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his own vessel in sanctification and honor.*”

Q. Does not reason and nature, as well as religion, forbid a criminal intercourse between the sexes?

A. They do; for it is contrary to decency, to justice, to public morals, and private happiness.

Q. Is not the crime of impurity highly injurious in its effects?

A. It is; for it leads to falsehood, to deceit, to false oaths, and to infidelity. It also very

often destroys the happiness of individuals and families by the loss of confidence, of honor, and of property which it occasions; it foment private disputes, and public litigation.

Q. What punishments usually follow the violations of chastity?

A. God often punishes the impure in this world by remorse of conscience, shame, disease, and loss of character, and hereafter they will be exposed to eternal misery. St. Paul assures us that "*neither fornicators nor adulterers shall inherit the kingdom of heaven.*" (1 Cor. vi. 9.) and St. Peter declares that the Lord "*reserves chiefly for punishment at the day of judgment, those that walk after the flesh in the lust of uncleanness.*" 2 Peter ii. 9, 10.

Q. What other kinds of impurity are forbidden in the scriptures?

A. Those of the actions, words and thoughts.

Q. By what rule do you determine the impurity of an action?

A. When its tendency is to excite illicit desires, or to procure criminal pleasures. We should therefore neither read impure books, nor indulge the eye with indecent pictures, or other representations that violate the rules of modesty.

Q. What should be observed in regard to words?

A. Never to utter, and not to listen to any unchaste conversation, or impure songs, nor even to say any thing that is indelicate.

Q. Is it highly criminal to use unchaste language?

A. It is a certain proof of an impure mind,

and is a great snare to others. "*Let no corrupt conversation (says an apostle) proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers.*" Eph. iv. 29.

Q. Are thoughts and desires criminal of themselves?

A. There can be no doubt but that impure thoughts and desires are criminal when cherished and indulged, inasmuch as they defile the soul and lead immediately to crimes. It is therefore that our Lord declares him guilty of violating the command of God, who wilfully cherishes in his heart unchaste desires. Matth. v. 28.

Q. What means should be used to preserve our bodies and hearts pure?

A. It is necessary to pray often, to realize the presence of God, to avoid the occasions and objects that might seduce us from duty; always to be actively employed in some useful or innocent pursuit, and never to frequent company, nor read books that tend to lessen our regard for religion, or to corrupt our morals.

Q. What precautions should we take in regard to ourselves?

A. We should obtain the command of ourselves by temperance, by industry, and by sometimes abstaining even from lawful pleasures. We should suppress the first risings of unchaste desires; we should exclude every impure thought, by turning the attention of the mind to reflections of a pure and holy nature.

Q. What are the thoughts that are best calculated to preserve us pure and chaste.

A. To remember that the eye of God is continually upon us, and that hereafter he will bring us into judgment for every evil thought and word we here indulge or utter. That as Christians we are bound to set a good example; that by a pure and exemplary life, we do honor to ourselves and our connexions, and by an impure life, we bring disgrace on ourselves, our friends, and our religion; and lay the foundation for the keenest sufferings here and hereafter.

SECT. 4.—*Of temperance in regard to Riches.*

Q. What is the duty of temperance in regard to the goods of this life?

A. It is to pursue and enjoy them with moderation, and to maintain a contented mind in regard to them. “*Let your moderation be known to all men, be careful for nothing.*” Philip. v. 6.

Q. What is contentment of mind?

A. It is that disposition which makes a man pleased and satisfied with what he has, not desiring what he has not. The apostles exhort Christians to this duty. “*Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee or forsake thee.*” Heb. xiii. 5.

Q. What will produce this temper in us?

A. Submission to the will of God, and confidence in his providence.

Q. Why are Christians forbidden to place their affections on temporal things?

A. Because they are vain and transient, and

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God has reserved for his people enduring treasures in heaven. "*Lay not up for yourselves treasures upon earth, says our Lord, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Where your treasure is, there will your heart be also.*" Matth. vi. 19, 20.

Q. What are the dangers attending an inordinate desire of riches?

A. It is not only inconsistent with a supreme love to God, but it is the cause of many sins against Justice and Charity. "*But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*" 1 Tim. vi. 9.

Q. Should not Christian contentment extend to every state?

A. Yes; a Christian should be content not only when he has all that is necessary, but in poverty likewise. The apostle is an example of this. He says, "*For I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; every where and in all things, I am instructed both to be full and to be hungry, both to abound and suffer need.*" Phillip. iv. 11, 12.

Q. What is the duty of the poor?

A. To be humble, patient, laborious, and resigned to the will of God, without murmuring or envying, nor taking from others by any unlawful means their property; but after they have by all lawful means sought to supply their needs, remain content with that portion which God permits them to possess.

Q. Is not a state of mediocrity the most eligible?

A. It is so represented in the Scriptures. For this Agur made a wise prayer. "*Give me neither poverty nor riches, but feed me with food convenient for me.*" Prov. xxx. 8.

Q. In what manner is the duty of the rich enforced in Scripture?

A. St. Paul says, "*Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.*" 1 Tim. vi. 18, 19.

Q. What are the vices opposed to contentment?

A. Avarice, covetousness, envy, extreme anxiety, and a repining disposition.

Q. What are the particular evils attending discontent?

A. Insatiable desires, accompanied with disquietude, distrust, and chagrin, which not only prevents the possessor from enjoying what he has, or communicating any part to others; but

likewise tempt him to use dishonest means for the gratification of his desires.

SECT. 5.—*Of temperance in regard to Pride and Ambition.*

Q. What virtue are we to cultivate as a guard against pride and ambition?

A. Humility.

Q. What is comprehended in this virtue?

A. A modest opinion of ourselves, not laying claim to advantages which we do not possess, or valuing ourselves on those we do possess.

Q. What considerations will lead us to this temper.

A. The considerations of our original and actual sinfulness; of our frailty, and entire dependence on God; of our many remaining corruptions, even after entering upon, and making considerable progress in, the spiritual life; and of every thing good in us, and comfortably enjoyed by us, being of God.

Q. What further effects proceeds from humility?

A. Not to contemn others, or set ourselves above them by vain ostentation; not to court flattery, but to suffer reproof patiently, and to conduct ourselves in all the relations of life with meekness and sobriety.

Q. What motives should prompt us to humility?

A. The commands of God; the precepts and example of our Lord Jesus Christ, who lived in the most humble state among men, together with the blessings promised to those who prac-

tice this virtue. "*Whoso humbleth himself shall be exalted, and God giveth grace to the humble.*"

Q. What sin is opposed to humility ?

A. Pride.

Q. Is this a great sin ?

A. Yes ; for God is said to *resist the proud*. It is a vice which corrupts whatever good there may be in us.

Q. What are the characters of pride ?

A. They are, having too high an opinion of ourselves, and assuming merit for those advantages which are the free gift of God ; exalting ourselves above others, seeking and loving the praise of men more than the praise of God, not enduring reproof, neglect, and not submitting cheerfully to the will of God, under afflictive or mortifying occurrences.

Q. Does not the Scripture admonish us on these subjects ?

A. It commands us *not to think more highly of ourselves, than we ought to think, but to think sobriety*. Rom. xii. 3. *Not to be proud, not to mind high things, not to be wise in our own conceits, but to condescend to men of low estate*. Rom. xii. 16.

Q. Are we not instructed in Scripture respecting our apparel ?

A. We are there directed to regulate our apparel by our circumstances and station in life ; not even going to the extent of what these will permit, not making a vain shew and ostentation, nor any such exposure of the person as can wound delicacy.

Q. What is the nature of sinful excess in regard to habits of living ?

A. Luxury and pride in these objects are sinful, as they indicate too much love of the world, and so are opposed to the love of God, they absorb too much of the time, attention, and property, which should be used to a better purpose. They cherish selfishness and insensibility to the necessities of others, and lead to idleness, voluptuousness, injustice, ambition, and various other disorders.

**SECT. 6.—***Of patience and the use of affliction.*

Q. What is the nature of the afflictions to which we are liable in this life ?

A. There are two kinds, such as are common to all men, and such as are peculiar to Christian believers.

Q. What are those common to all men ?

A. They are sickness, pain, poverty, neglect, loss of friends, &c. Some appear immediately from the hand of God, others are received from men, and others we draw upon ourselves.

Q. What afflictions are peculiar to believers ?

A. They are indwelling corruption, the hidings of God's face ; the prevalence of wickedness in the world ; the temptations of Satan, and the dread of departing from the consistency of his Christian profession ; the hatred, contempt, or malice of the world, which may be incurred in the defence of the truth, or maintaining an upright course of life.

Q. What is the duty of afflicted persons ?

A. Patience, prayer, and a disposition to improve afflictions.

Q. Wherein does patience consist?

A. In being tranquil and resigned under afflictions; not sinking under them or desponding; not murmuring or repining, nor irritated against those who may be the instruments in the hand of God of our sufferings, and not seeking by any unjustifiable method to free ourselves from the burden.

Q. What is the duty of Christians who suffer in the cause of truth?

A. They should not rashly expose themselves to suffering; but when sufferings cannot be avoided, without failing in duty, they should be endured with firmness, and even with joy; nay, it should be considered an honor to endure them. "*Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven.*" Matth. v. 10.

Q. What motives should influence us to bear afflictions patiently?

A. Because they are dispensed by God's providence; and we are bound to submit to his will, because they are sent for our present and eternal benefit. Added to which we may reflect on the shortness of life and the blessings laid up for the righteous in heaven. Christ has also furnished us with a perfect example, and we are assured that God will not afflict us beyond what we are able to bear, for he knoweth our frame, and remembers that we are dust.

Q. What is the use that we are to make of afflictions?

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A. Receiving them as chastisements or trials ; they should humble us, and stimulate us in the discharge of our duty.

Q. Are afflictions necessary ?

A. In the state in which we are in this world they are absolutely necessary to our sanctification. We should consider them also as the most efficacious means which God uses for our salvation, and as evidences of his love and care for us. "*Whom the Lord loveth, he chasteneth, and scourgeth every son that he receiveth.*"

Q. How do afflictions operate to our benefit ?

A. When sanctified they detach us from inordinate love of the world ; they subdue our pride ; they dispose us to prayer and to the pursuit of spiritual blessings, and thus they tend to increase the love of God in us, and to strengthen our faith, and hope of salvation. "*Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given to us.*" Rom. v. 5.

Q. Of what further use are afflictions ?

A. They serve to promote the glory of God and the edification of our fellow men.

Q. What are the duties of the sick ?

A. To receive sickness as other afflictions from the hand of God ; to repent of their past transgressions ; to resolve, if restored, through the grace of God enabling them, to live devoted to his glory, and to prepare for death, in case God please to take them out of life.

Q. What can sick persons do to prepare for death?

A. They should carefully examine their past life, and listen to all the accusations and remonstrances of conscience; they should confess their sins, and have recourse to the mercy of God in Christ; exercising living faith in him; become reconciled to all men; repair whatever injury they may have done; dispose of their temporal affairs; and finally, offer thanksgivings to God for all his benefits, and commend their soul and body unto him.

Q. Do these duties belong only to the sick?

A. They are the duties of all men at all times, but particularly of the dying, and of the aged, from whom death cannot be far off.

Q. Are we only to cultivate piety, in affliction, in sickness, or old age?

A. We are to cultivate it at all times, in prosperity, in health, and in youth, as the mean which certainly conducts to a happy death, and to a blessed immortality.

#### CHAPTER VIII.

##### *Of the Sacraments.*

Q. What is a sacrament?

A. It is a holy ordinance, instituted by God, in which by sensible signs, Christ and the blessings of the gospel are represented, confirmed, and made effectual to believers.

Q. What things particularly claim attention in the sacraments?

A. Two: 1. the ceremony itself, and 2. its

signification, or the design for which it was instituted.

Q. What is observable in the ceremony, considered in itself?

A. That it is not holy and necessary in its *nature*, as the other duties of religion; but only so, in consequence of having been prescribed by God.

Q. For what purpose were the sacraments appointed?

A. To confirm God's covenant with his people.

Q. How many parties are there to this covenant?

A. There are two, God and his people. Thus the sacraments assure us of the grace and assistance of God, and they pledge us to the discharge of our duty toward him.

Q. How do they produce this effect?

A. 1. Because those things which the sacraments represent, are admirably calculated to nurture our faith and piety: and 2. because the use of the sacraments is always accompanied by the influences of the Holy Spirit, when received with a proper frame of heart.

Q. Are the sacraments absolutely necessary to our salvation?

A. We may be saved without the sacraments, when we have neither the means nor the opportunities of receiving them, provided we have those dispositions and qualities which God requires. But when a person has the means and opportunities of receiving them,

and yet neglects this duty, his state is very doubtful, if not awfully hazardous.

Q. How many sacraments are there in the church of Christ ?

A. The Roman Catholic church maintains that there are seven, but all the reformed churches, according to the Scriptures, hold that there are but two, namely : *Baptism*, and the *Lord's Supper*.

### SECT. 1.—*Of Baptism.*

Q. What is baptism ?

A. It is a holy rite, by which we are recognized as members of the church, and in covenant with God.

Q. What is the ceremony of baptism ?

A. It is washing with water, and pronouncing at the same time the following words :  
*"I baptize thee in the name of the Father, of the Son, and of the Holy Ghost."*

Q. What is the origin of this institution ?

A. It had long been in use among the Jews before it was adopted by our Lord. They used it as a rite for introducing into their religious community, those proselytes from Paganism, who were willing to renounce idolatry, for the service of the true God.

But this baptism was neither a sacrament, nor an institution appointed by God.

Q. Has Jesus Christ sanctified this institution ?

A. He has ; for his disciples during his abode on earth, baptized converts to his religion, and when he ascended to Heaven, he commanded.

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the apostles to baptize all who professed their faith in him. "Go," said he, "*and preach the gospel to all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost.*"  
Matth. xxviii. 19.

Q. What other proof is there that baptism is a rite which all Christians are bound to observe ?

A. We read in the Acts of the Apostles, that after our Lord's ascension, the Apostles and other disciples of Christ baptized those who embraced the Christian religion. The apostles in their epistles, suppose that all Christians were baptized. Indeed, such was the practice of the church from the commencement of Christianity. Acts ii. 38. and ix. 18. and x. 47. Rom. iv. 3. Eph. iv. 3. 1 Pet. iii. 22.

Q. What did our Lord direct his apostles to do when he instituted baptism ?

A. He commanded them to preach the gospel throughout the world, to every people, and to baptize all such as should be converted by their preaching.

Q. Why is it necessary that believers should be baptized ?

A. That by this solemn act they may declare publicly their belief in Jesus Christ as the Messiah, and that they embrace the terms of grace through the Redeemer, and devote themselves to his cause and service. On the other hand, by baptism they were assured that God received them into his covenant, and would confer on them its blessings.

Q. Why is this ordinance administered in the

name of the *Father, of the Son, and of the Holy Spirit?*

A. It signifies two things: 1. That baptism is administered by the authority of God, the Father, Son, and Holy Ghost. 2. That those who are baptized, thereby receive the gracious assurances of the covenant of grace, proposed to them in the name, and accomplished by the agency in different respects, of that one God, Father, Son and Holy Ghost, as the foundation of their hope of eternal life.

Q. What are the favours which God has promised to those who believe the Gospel and are baptized?

A. He grants them the pardon of sin; the gift of the Holy Spirit, and assurance of future happiness. This appears from what our Lord says in Mark xvi. 16. "*He who believes and is baptized, shall be saved, but he who believes not shall be condemned.*" And the Apostle Peter says, (Acts ii. 38.) "*Repent, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.*"

Q. What does the ordinance of Baptism represent?

A. It represents principally two things—the remission of sins, and the sanctification of the heart, and these two graces are represented by water, which washes and purifies.

Q. Do you suppose that the water used in baptism has any influence in purifying the soul?

A. No; there is nothing but the blood of

Jesus Christ and his spirit that can produce this effect.

Q. Under what engagements did the primitive Christians come, when they were baptized?

A. Before they were baptized, they were required to profess their faith in God, and in Jesus Christ, and to promise that they would renounce idolatry, and the sins of the world, and lead holy lives.

Q. Who are subjects of baptism?

A. Not adults only, but also the *children* of professing Christians.

Q. On what is this practice founded?

A. On the circumstance of their being born in the church, and under the covenant of grace; and on our Lord's having blessed those little children who were presented to him, and having declared that of such was the kingdom of Heaven.

Q. Can you mention any other circumstance that shews the propriety of infant baptism?

A. The children of the Jews were circumcised, to shew that they were members of God's visible church; and there can be no doubt but that the apostles must have baptized little children when they baptized whole families, and it was the practice of the Jews to baptize the children of proselytes, as well as the proselytes themselves.

Q. As children have no knowledge of what is done when they are baptized, when ought they to discharge those duties which baptism imposes.

A. This they should do whenever they reach the age of discretion.

Q. Are children who die unbaptized, excluded from the benefits of Christ's atonement ?

A. The rite of baptism, as it does not regenerate an infant, so the want of that rite cannot affect the salvation of an infant.

Q. What is the effect which the doctrine of baptism should produce ?

A. It should lead us gratefully to acknowledge the goodness of God, in giving us an ordinance by which we can be recognized as members of his visible church, and we should hence be induced to lead exemplary and holy lives.

SECT. 2.—*Of the Lord's Supper.*

Q. What is the Lord's Supper ?

A. It is a holy institution, in which Christians eat bread and drink wine, in remembrance of Jesus Christ, and of his death.

Q. Where do you find an account of this institution ?

A. St. Paul in his first epistle to the Corinthians, ch. xi. 23. gives it in these words :  
*“The Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks, he brake it and said, take, eat, this is my body, which is broken for you, this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying this cup is the new testament in my blood ; this do ye as oft as ye drink it in remembrance of me, for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death, until he come.”*

Q. What then did our Lord do, when he established the ordinance of the last supper?

A. He did what the Jews were in the practice of doing, at the supper of the passover. He took bread, he gave thanks to God; he broke the bread, he distributed it to his apostles; he gave them the cup, and required them all to drink of it.

Q. What is the design of the Lord's supper?

A. Our Lord established this ordinance as a memorial of his death, and as a pledge of his return. "*For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death until he come.*" 1 Cor. xi. 26.

### SECT. 3.—*Of the use of the Lord's Supper.*

Q. Having seen what is the meaning of this ordinance, let us attend to its use. Can persons of every description partake of it?

A. Those only should be admitted who are professing Christians, and members of some church; neither children who are too ignorant, and who are otherwise incapable of discharging the duties of religion, nor persons whose lives are immoral, should be allowed to partake of it.

Q. Is it necessary to exclude from the table of the Lord, known offenders?

A. Without doubt, for it would be a profanation of the sacrament to admit such characters. It would be improper to commune with persons, whom the Scriptures forbid us to acknowledge as brethren, and with whom we cannot maintain a friendly intercourse. With the Jews, those who were impure were not allowed to eat the passover; and in the primitive

church those who lived in an immoral manner were excluded from the sacrament, and even excommunicated.

Q. Are there not however hypocrites and false professors, who are admitted to this sacrament ?

A. There are, without doubt ; either from the neglect of Pastors, and other church officers, who admit persons who are not properly qualified, or from their principles and lives not being known.

Q. What opinion are we to form of those unqualified persons, who partake unworthily of this ordinance, whom the church cannot exclude, because it does not know them.

A. They are referred to the judgment of God, and of their own conscience.

Q. In what manner should we attend on this ordinance ?

A. In the sincere faith of the doctrines, and in the practice of all the duties of Christianity.

Q. What should we do previous to communing ?

A. We should examine ourselves to know whether we are really Christians, agreeably to the directions of St. Paul. "*Let every one examine himself, and so eat of this bread, and drink of this cup.*"

Q. How can we ascertain whether we have a true faith ?

A. By examining our lives, and the obedience we render to the commandments of God ; but particularly by examining our thoughts, words, and conversation.

Q. Why do we commemorate the death of Jesus Christ ?

A. It is because the sufferings and death of Christ are the foundation of our salvation.

Q. How ought we to celebrate this ordinance ?

A. With unfeigned thankfulness to God for having redeemed us by the death of his son, from the bondage of sin.

Q. Was it the design of our Lord that this should be a *perpetual ordinance* in his church ?

A. Most certainly; this is evident from his injunction, "*Do this in remembrance of me,*" and from the manner in which St. Paul speaks of this institution in his first epistle to the Corinthians, ch. xi. 1. We perceive further in the book of the Acts, that the apostles and the first Christians constantly celebrated this sacrament, and that it has been continued in the church of Christ ever since.

Q. When we thus examine ourselves, what should be our conduct ?

A. If our conscience testifies that we are real Christians, we should return thanks to God, implore his pardon for our sins and imperfections, and pursue with more ardour the practice of our duty.

Q. But what should they do who have lived in sin ?

A. They should repent, believe the gospel, and submit to its power in heart and in life.

Q. What is the sentiment with which we should be most deeply penetrated when we approach the communion table ?

A. With a profound and sincere gratitude to God for redemption through the atonement of our Lord Jesus Christ.

Q. Ought we to present ourselves at the communion table with dread?

A. No. On the contrary we should partake of it with joy.

Q. Is frequent communion advisable?

A. The example of the apostles and of the first christians, teaches us the expediency of communing often. And as this sacrament is a confirming mean of grace we should celebrate it frequently; yet not so frequently as to render it a mere form, without the solemnity it requires.

Q. Is not this holy sacrament often profaned, and in what manner?

A. It is—either at the time of receiving it or afterwards.

Q. How at the time of receiving it?

A. By a want of devotion and respect—by resigning the heart to worldly cares, interests or resentments.

Q. How is this sacrament profaned after receiving it?

A. By living an irreligious and immoral life, and thus bringing disgrace on the profession of religion, and giving infidels cause of triumph.

Q. Is it not a great sin to profane this ordinance?

A. It is; as appears from what St. Paul says to the Corinthians. 1 Cor. xi. 29, 30. "*He who eats and drinks of this unworthily, eats and drinks judgment to himself, not discerning the*

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*Lord's body. It is for this cause that many are weak and sickly among you, and many sleep."*

Q. What is the *judgment*, of which St. Paul speaks in this passage?

A. It is that God, at that time punished by temporal chastisements, by sickness and by death, many of those who profaned the sacrament.

Q. From what consideration does the enormity and danger of this sin most strongly appear?

A. From its being committed against the express command of our Lord, who instituted this in memory of his death and sufferings.

Q. Is this an unpardonable sin?

A. No; it may and will be pardoned on repentance, and a believing application to the blood of Christ.

Q. What are the advantages we derive from this ordinance?

A. They are principally two—It tends to inspire us with joy and consolation, because it assures us of our partaking in the benefits of the death of our Saviour, and the covenant of grace; and it affords a certain pledge of the return of the Lord Jesus Christ—of our own resurrection, and eternal life.

Q. What other benefit does it confer?

A. A second benefit derived from this ordinance is, that it tends to *sanctify our affections*—it encourages us in the discharge of duty, and is a mean of grace which our ascended Lord owns and blesses with the influences of the Holy Spirit.

Q. By what evidence can believers know that they have communed *worthily*?

A. The surest evidence of a worthy communion, is an increased fear of offending God—greater love to our neighbour, and greater zeal for the promotion of the Redeemer's interest in the world—an increased desire to live and die in the faith and practice of all the truths and duties of the christian religion, united with constant prayer and watchfulness.

Q. Do all true communicants enjoy this evidence.

A. No; many are without it—others are anxious, timid, and alarmed; but such persons should dismiss their fears, if they are sincerely desirous of pleasing God, and of discharging their duty to the utmost of their power.

Q. Ought none but persons of established piety, come to the table of the Lord?

A. Every one who truly believes in Christ, and repents of sin, and sincerely wishes to advance in holiness, should partake of this ordinance as one of the principal means of advancing in the christian life.

Q. Under what obligations do professing christians come when they celebrate this holy ordinance?

A. They solemnly declare themselves to be the disciples of Jesus Christ—they engage to live and die in the profession of his religion—to be governed in all their principles and conduct by the rules of the gospel, and “*denying ungodliness and worldly lusts—to live soberly, righteously, and godly in this present world.*”  
Tit. ii. 12.

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Q. What engagements did the primitive christians make on their admission into the church ?

A. They renounced the "*Devil and his works, the world and its pomp, the flesh and its lusts.*"

Q. What did they understand by renouncing the *Devil and his works* ?

A. It signified the renouncing of pagan idolatry, the worship of demons and hero-gods, and all the vice, folly, and impurity connected with this worship, together with all the suggestions, the influence, and the interests of the kingdom of Satan, in whatever form they might solicit their hearts.

Q. What is to be understood by *renouncing the world and its pomp* ?

A. It means the riches, honors, and pleasures of the present state, as well as the corrupt maxims, customs, and example of worldly and depraved men.

Q. What is meant by "*renouncing the flesh and its lusts* ?"

A. It means those sensual desires which when indulged in moderation, and consistently with the laws of the gospel and of society, are innocent and permitted ; but which, when they exceed these limits, become irregular and criminal.

Q. What are those duties which communicants are peculiarly bound to discharge ?

A. All which the gospel prescribes, and which St. Paul briefly classes under the heads of *Piety, Justice, and Temperance.*

Q. Are these obligations duly regarded by Christians in the present day ?

A. No ; many neglect them in a highly criminal manner, and all are imperfect.

Q. Whence arises this neglect ?

A. It arises in a great degree from the want of order and discipline in the church, and from the want of proper instruction and example in childhood and youth.

Q. What is the duty of those young persons who have been early instructed in the principles of true religion, and who have had good examples set before them ?

A. They are under the most solemn obligations to believe in the Lord Jesus Christ, to repent of all sin, to lead a holy and useful life, and constantly to bless God for his goodness in placing them in circumstances favorable to their progress in knowledge and holiness.

Q. Is this the whole of their duty ?

A. They should also consecrate themselves with all their possessions, habitually to God. and resolve during life to love, fear, and serve him.

## CHAPTER IX.

### SECT. 1.—*Of motives to Piety.*

Q. Is it then necessary that professing Christians should sincerely endeavour to discharge these duties ?

A. Certainly ; because God has given them the light of divine revelation, and has a right to expect a proper improvement of the means of grace.

Q. What are the leading motives that should urge to the performance of these duties ?

A. The honors and privileges which we enjoy as Christians ; the gratitude we owe to our Redeemer, for the atonement he has made for us by his sufferings and death ; the many temporal favours he grants, and the promise of eternal happiness hereafter.

Q. What advantages are to be derived from the discharge of these duties ?

A. Many and great ; both in the present and in the future state.

Q. Does piety confer any advantage here ?

A. It does ; none are so happy as the truly pious ; *“ For godliness is profitable unto all things, having the promise of the life that now is, and that which is to come.”* 1 Tim. iv. 8.

Q. What is the greatest blessing we can possess in this world ?

A. The favor of God, which is life, and his loving kindness, which is better than life, imparting joy and peace in believing in God.

Q. What then is the condition of the righteous man ?

A. He is in general the happiest man. There is no enjoyment in life so solid or lasting, as a pure conscience ; no pleasure to be compared with that of living in peace with God, and in the discharge of duty.

Q. But are not good men equally exposed to afflictions and death with other men ?

A. They are ; but neither afflictions nor death can deprive them of their happiness.

Q. What is the state of the pious man under affliction ?

A. He is tranquil, resigned, and often happy. He considers afflictions as the chastisements of a father, intended for his good, and he therefore receives them with submission.

Q. And how does he regard Death ?

A. He is ever prepared for it. He does not dread it ; often he welcomes its approach ; he trusts in the mercy of God, through his Redeemer. He commits his soul to his Saviour, and feels assured that at the last day he will adjudge him to life everlasting.

Q. Since we are certain that we shall die, and that the time of our departure is uncertain, ought we not to be continually prepared to die in this manner ?

A. Most certainly ; this should be our constant aim.

Q. Such being the life and death of the truly good, what is the condition of the wicked ?

A. It is miserable as well in life as at death. The wicked enjoy no permanent and substantial happiness. Their conscience torments them, temptations seduce them ; prosperity corrupts them ; adversity crushes them ; death appals them ; they cannot look into the grave without dread, nor to an existence beyond it, without horror.

Q. And what will be the condition hereafter of the good and evil ?

A. They will both be raised again, the wicked to undergo the severest punishments for ever—the righteous to life and happiness eternal.

Z

Q. What then should we most frequently reflect on, as motives to piety and virtue?

A. On the dignity of our nature in a state of grace, on the honor of the Redeemer; on the close of life, a future judgment, on Heaven, Hell, and Eternity.

SECT. 2.—*Of obstacles to a life of Piety.*

Q. But are there not serious difficulties in a life of piety, especially to young persons?

A. There are some; such as the corruptions of our own hearts, the ridicule of the profane, the evil example of the world, its seductive pleasures and amusements.

Q. Are these insurmountable?

A. They are not, for we daily see instances of young persons, by the grace of God, overcoming these difficulties.

Q. But does not a life of piety and virtue expose to the sneers and hatred of the world?

A. In some instances this is the case, but this affords no substantial reason for quitting the path of religion. We should on these occasions reflect, that the approbation of God and of our own conscience, is infinitely to be preferred before that of inconsiderate, erring, or wicked men, and that Jesus Christ has declared that "*he who shall confess him before men, him also will our Lord confess before his father, who is in Heaven. But he who denies the Saviour before men, him also will Jesus Christ deny before his father who is in Heaven.*" Matth. x. 32, 33.

Q. But is not a life of piety a continual war-

fare with the world, and our own corrupt inclinations ?

A. There is no doubt but that the commencement of a religious life is attended often with difficulties, but by growth in grace it becomes more easy and delightful. Our Lord assures us that “ *his yoke is easy, and his burden is light. The commandments of the Lord are not grievous.*”

Q. To whom is the practice of piety most painful ?

A. It is to those who have been *accustomed* to do evil, whose habits of vice are established, but when pious and virtuous habits are early cultivated, they become pleasant and easy.

Q. But may we not defer being religious until old age ?

A. No ; for life is always uncertain, the young die as well as the aged, and those who neglect religion in youth, seldom are converted in more advanced life.

Q. What then is the most suitable period of life, in which to lay the foundation of piety ?

A. It is in youth ; because then the mind is most docile and ingenuous ; the heart most susceptible of impressions, evil habits of life not fixed, and the affections most ardent. When the heart is early devoted to God, the character in mature life becomes dignified, useful, and happy ; every duty of life is discharged with pleasure : their experience proves, what the Scriptures declare, that the ways of *piety* or “ *wisdom,*” “ *are ways of pleasantness, and all her paths are peace.*” Prov. iii. 17. “ *Length*

*of days are in her right hand, and in her left riches and honor."*

SECT. 3.—*Of the means of making progress in a life of piety and virtue.*

Q. What are the most effectual means to be used for making progress in the divine life?

A. We should pursue the injunctions of our Lord on this subject, to *watch* and *pray* continually. "*Watch and pray, that ye fall not into temptation, for the spirit indeed is willing, but the flesh is weak.*" Matth. xxvi. 41.

Q. Why is prayer a very effectual mean for promoting holiness?

A. Because every approach toward God tends to elevate the mind, and to purify the affections; and because by the practice of this duty, the heart is prepared for the reception of every grace, and for the cultivation of every virtue.

Q. Why is *watchfulness* necessary?

A. Because God requires of us as moral agents that we should ourselves, with the co-operation of his Holy Spirit, "*work out our own salvation;*" and because we cannot relax our vigilance, without falling into temptation and sin.

Q. In what does christian watchfulness consist?

A. It consists in availing ourselves of every opportunity of doing good, which Providence throws in our way, and in carefully guarding against every temptation, but chiefly the sins to which we are most exposed.

Q. What are those opportunities which we should improve with the greatest care ?

A. They are those occasions, when the heart is softened or impressed by reading the scriptures—by attending the worship of God, in public or in private—by scenes of affliction or misfortune, or when a train of useful and devout sentiments are awakened in the soul by the secret operations of the Holy Spirit.

Q. In what manner should these seasons of grace be improved ?

A. By prayer—by a diligent inquiry after divine truth—by reading, meditation—by frequenting the company of the pious, and avoiding the society of the immoral, and those who despise and make a jest of religion.

Q. What is the second quality of *watchfulness* ?

A. It is to avoid temptations when we can ; and when they occur without our consent, to overcome them.

Q. Whence do temptations arise ?

A. They arise within us, and without.

Q. How should we act in regard to those that are without ?

A. We should endeavour to foresee and avoid them ; and where we are conscious of our inability to resist them, we should escape from them into solitude, as far as we can, consistently with the duties we owe to society, to our families, and to our profession or employment in life.

Q. What is the principal source of our temptations ?

Z 2

A. It is within ourselves.

Q. What then should be the rule of our conduct?

A. To subdue and mortify the passions and appetites.

Q. Where is this duty expressly enjoined?

A. Our Lord has enjoined it expressly on all his followers, "to take no thought,"—that is, not to be over anxious "*for the body—what they shall eat, or what they shall drink, or wherewithall they shall be clothed.*" Matt. vi. 25, 31. and Luke xii. 22. And the apostles, under the influence of the Holy Spirit, direct us "to make no provision for the flesh to fulfil the lusts thereof." Rom. xiii. 14. "To abstain from fleshly lusts, which war against the spirit." 1 Peter ii. 11. "*For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would:*" and St. Paul adds respecting himself, "*But I keep my body under, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.*"

Q. How are we so to mortify the passions and appetites as to prevent their injuring the soul?

A. By proper attention to the duties of our lawful calling—by temperance, sobriety, and fasting on special occasions.

Q. Ought we also to subdue and regulate the temper and will?

A. Most certainly; we should endeavour to

become masters of our thoughts and desires ; so that if necessary, we may cheerfully relinquish permitted pleasures, and make our inclinations yield to our true interest and happiness.

Q. By what means shall we guard against those temptations that arise from *within* ourselves ?

A. By suppressing the first risings of evil thoughts and passions, for when they are cherished and encouraged, they can no longer be resisted.

Q. But how are these evil thoughts and passions to be regulated or subdued ?

A. By frequent prayer ; by resigning our affections to God ; by humble and affectionate application to the cleansing blood of Christ ; by avoiding too great an intercourse with the world, and by weaning our hearts from too strong an attachment to sensible objects.

Q. Against what sins should the young particularly be on their guard ?

A. Against idleness, the love of pleasure, pride, vanity, disrespect to parents and instructors, and neglect of the appointed means of religious instruction.

Q. What are the duties to which they should be most attentive ?

A. To the love and service of God, and of their neighbour, and a submission of their will to the precepts of the gospel. In a word, "*Let them fear God, and keep his commandments, for this is the whole duty of man.*"

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