

v abrogated?

e sacraments
ent?

the Lord's

d them.

ne only Head

l did he ap-
nts?

he covenant
ing his peo-

ey continue?

ond coming.

ward ele-

r use of in
r sprinkled

ed by that?

rist, which
n and guilt

e were you

the Father,

engaged to

ss, believe,

inity; and

the world,

ward ele-

upper?

gnify to us?

blood of

t institute

u the same

betrayed.

e remem-

nd suffer-

e, to the

erence be-

ne Lord's

Q. Do they not both represent,
seal, and apply the same thing?

A. Yes.

Q. Wherein then lies the dif-
ference?

A. The one is for initiation, the
other is for nutrition; Baptism
is the door at which God's
children must enter, the Lord's
Supper is the table at which
they must feed.

Q. Is Baptism to be repeated
again?

A. No.

Q. Is the Lord's Supper to be
frequently received?

A. Yes.

Q. How will you be able to
perform your baptismal engage-
ments?

A. I must pray daily to God
for strength to enable me, for I
have it not of myself.

Q. How many parts doth
Prayer consist of?

A. Three.

Q. What are these three?

A. Confession, petition, and
thanksgiving.

Q. To whom only should you
pray?

A. To God.

Q. In whose name are you to
make your requests?

A. In the name of Christ.

Q. In what manner are you to
make them?

A. With humility,
faith, and fervency.

Q. For what things are you to
pray?

A. Only for things
agreeable to the will of God.

Q. Hath God given you any
directory for prayer?

A. Yes.

Q. What is that?

A. The Holy Scriptures in
general, and the Lord's Prayer
in particular.

Q. Can you repeat the Lord's
Prayer?

A. Yes.

Q. How many parts are there
in the Lord's Prayer?

A. Three.

Q. What are these?

A. A preface, six petitions,
and a conclusion.

Q. How many of these peti-
tions are for temporal things?

A. There is but one.

Q. Which of them is it?

A. The fourth; to wit, "Give
us this day our daily bread."

Q. Why is there but one peti-
tion for temporal mercies?

A. To teach us to be much more
earnest for spiritual blessings
than for temporal good things.

Q. What are those things that
you should be most earnest in
prayer for?

A. For mercy to pardon my
sins, and grace to help me in
time of need, and particularly
for through-bearing at the hour
of my death.

Q. Is there no way to escape
death?

A. No.

Q. Why so?

A. Because it is appointed for
all men once to die.

Q. Were never any accepted
nor freed from death.

A. None
but Enoch and Elias.

Q. What became of them?

A. They were translated to
heaven without tasting of death.

Q. What brought death into
the world?

A. Sin.

Q. What is the means to take
sin out of the world?

A. Death.

Q. Are believers never perfectly
free from sin till death?

A. No.

Q. What is the sting of death?

A. Sin.

Q. Who hath taken out the
sting of death for believers?

A. Christ.

Q. Is death then a punishment
to them?

A. No.

Q. Is not death an advantage
to a believer?

A. Yes.

Q. Why so?

A. Because it ends his sorrows
and begins his joy, being a bles-
sed outlet to all misery, and an
inlet to all happiness.