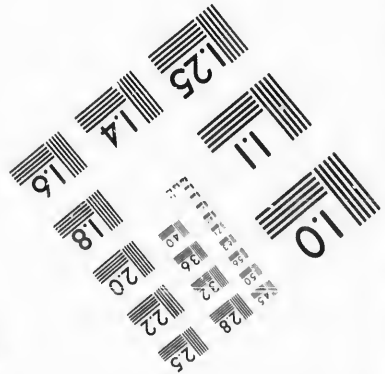
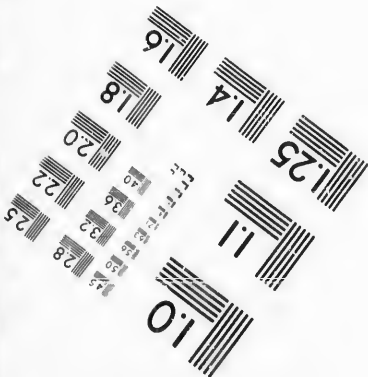
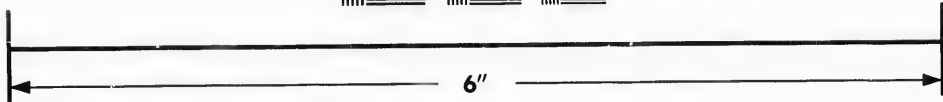
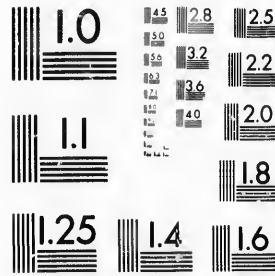


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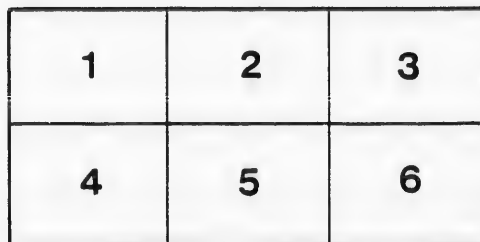
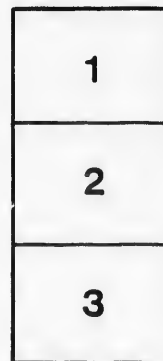
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THE  
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 FOR A  
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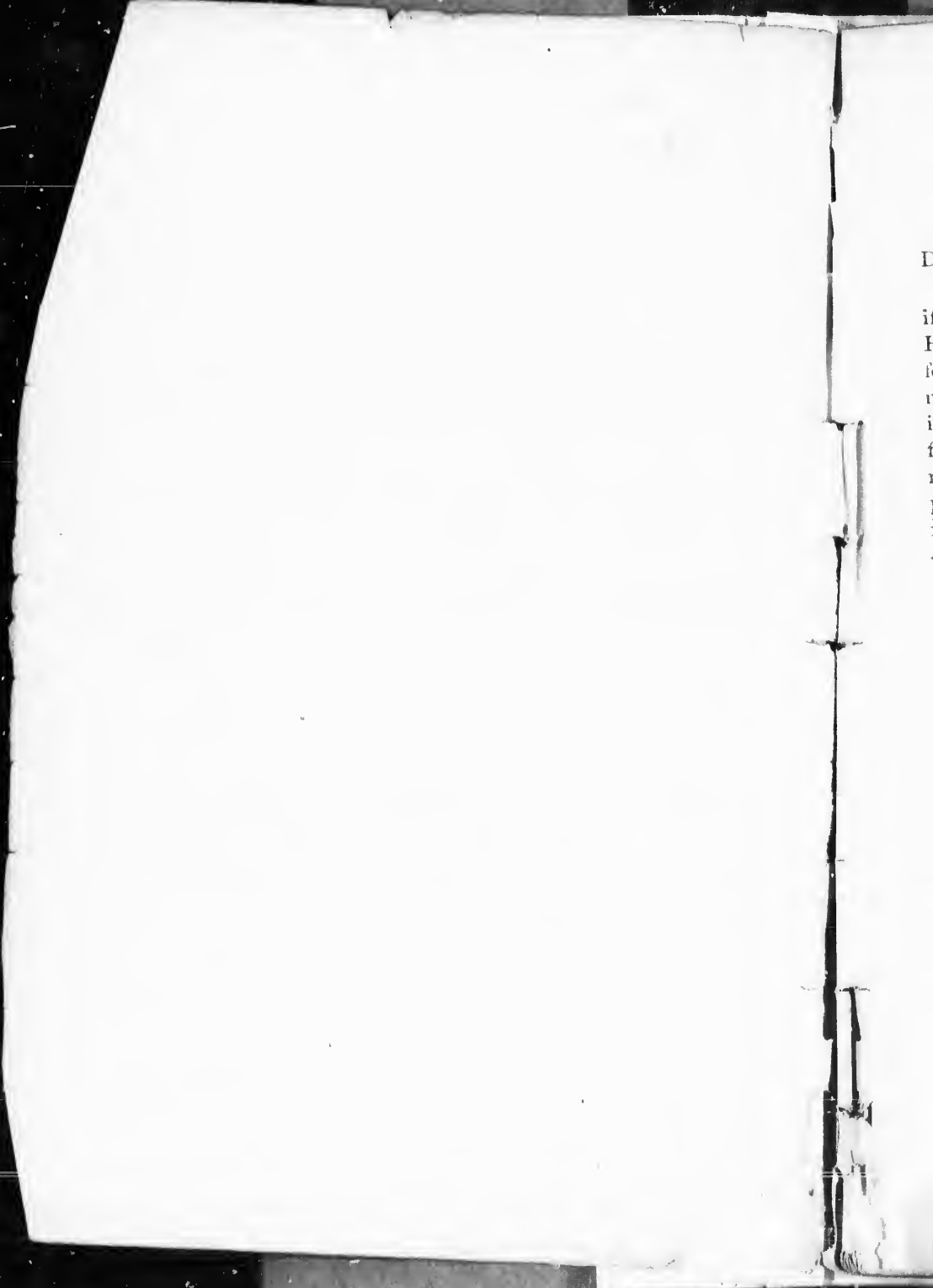
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## A WORD TO CHRISTIAN PARENTS.

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### DEARLY BELOVED IN CHRIST.

Consider you have the charge of souls as well as ministers, and if you do your part, the work of ministers will be easy to them. How pleasant will it be to preach to those that are prepared before by their parents' teaching! O parents! the laws of God and nature, and your engagements at baptism, bind you to be faithful in the education of your young ones. Are you careful to provide for the maintenance of their dying bodies, and will you provide nothing for their souls that must live eternally? O parents! pray for, and with them, and let them see how earnest you are for their souls' well-being. When they come to years, tell them of the vows you took on you at baptism in their name. Warn them against restricting themselves to their forms of prayer, and tell them to be adding and using new words and expressions of their own framing. O parents! as you would not have them meeting you at God's tribunal with curses against you, be careful now to instruct them in the knowledge of God, and their duty towards Him, their misery by nature, and their need of Jesus Christ. But, O mothers! it is for you mainly that this little book is directed. Children are mostly about your hand in their tender years. The impressions they receive from you do ordinarily abide with them afterwards. You travailed in pain at their first birth; O let your souls travail in pain for their second birth, that as they are your children by nature, so they may be God's children by grace, instruments of His praise, heirs of grace, and vessels of glory.

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## A WORD TO CHILDREN.

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### MY DEAR CHILDREN.

I beseech you, in God's name, to remember your Creator and Redeemer in the days of your youth. Believe it there is no sweeter music in the ears of God than the prayers of young ones.



Listen how kindly the Saviour calls upon you, as if by name: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "O taste and see that the Lord is good;" "My son give me thine heart;" "O, daughter, hearken and consider." Call upon the Lord then while He waiteth to be gracious; go to God, through Christ, with cheerfulness, both morning and evening; pour out your hearts at the footstool of His throne; confess your sins, and pray for the pardon of your transgressions.

Dear children, the time of youth is a choice season; improve it well; you are the hope and comfort of your parents; O hearken to their counsels, and not to the devil's temptations. Shun the company of all wicked children, and delight in the company of those that are piously inclined. I entreat you to remember the Sabbath-day, to keep it holy. Take heed to your thoughts, words and actions; attend to sermons carefully, and be ready to give some account of them to your parents.

Never tell a lie, for "lying lips are an abomination to the Lord; but they that deal truly are his delight." If you do anything wrong, be sure to confess it. Remember that God sees all your actions, hears all your words, and searches all your thoughts. Above all—"Children obey your parents in the Lord, for this is right," that you may have long life and prosperity here, and be prepared for obedience to the will of your heavenly Father hereafter. Now that ye know these things, happy are ye if you do them.

## THE MOTHER'S CATECHISM.

- Q Who made you?  
A God.
- Q Who is it that redeems you?  
A. Christ.
- Q Who is it that sanctifies you?  
A. The Holy Ghost.
- Q Of what are you made?  
A Of dust.
- Q What doth that teach you?  
A To be humble and mindful of death.
- Q For what end were you made?  
A. To serve God.
- Q What way should you serve God?  
A. By obeying his commands, trusting in him; by reading, hearing, praying, praising, &c.
- Q What is the chief thing you should remember in the days of your youth?  
A. My Creator and Redeemer.
- Q Where lies your chief happiness?  
A In the enjoyment of God.
- Q What doth God chiefly require of you?  
A To believe and obey him.
- Q What is the rule of your faith and obedience?  
A The Holy Scriptures.
- Q Where are they contained?  
A In the Old and New Testaments.
- Q How does the Old Testament begin and end?  
A It begins with the book of Genesis, and ends with Malachi.
- Q How doth the New Testament begin and end?  
A It begins with Matthew, and ends with Revelation.
- Q Is not the Bible the best book in the world?  
A. Yes.
- Q Why so?  
A. Because God is the Author of it, and its words are indited by him.
- Q Should you not be busy learning to read and understand them?  
A. Yes.
- Q What is God?  
A He is a Spirit.
- Q What is a Spirit?  
A An invisible being, that is not made up of flesh and blood as we are.
- Q Are there any Spirits besides God?  
A. Yes.
- Q What are they?  
A Angels and souls of men.
- Q How do they differ from God?  
A. Angels and souls of men are but finite and created spirits, but God is an infinite and uncreated spirit.
- Q Had God any beginning?  
A No.
- Q Will he have any end?  
A No.
- Q Is he from everlasting to everlasting?  
A. Yes.
- Q Had angels and souls of men a beginning?  
A. Yes.
- Q Who gave them that?  
A God.
- Q Will they have an end?  
A No.
- Q Is not God far more glorious than we can conceive?  
A Yes.
- Q How many Gods are there?  
A There is but one only.
- Q How many persons are there in the Godhead?  
A Three.
- Q What are they?  
A The Father, the Son, and the Holy Ghost.

Q Are not these three the same in substance? A. Yes.

Q Had the world a beginning? A. Yes.

Q Who made it? A. God.

Q Of what did he make it?

A Of nothing.

Q By what did he make it?

A By the word of his power.

Q In what time did he make it?

A In the space of six days.

Q In what condition made he all things? A. He made all things very good.

Q On which of the days was man made?

A On the sixth.

Q What did God on the seventh day? A He rested from all his work, and sanctified the Sabbath to himself.

Q Who were the first man and first woman in the world?

A Adam and Eve.

Q What state were they created in?

A In a holy and happy state.

Q Were they free from all sin and misery? A. Yes.

Q Did they abide in this state? A. No.

Q How fell they from it?

A By breaking covenant with God.

Q How many covenants hath God made with man?

A Two.

Q What are these?

A The covenant of works and the covenant of grace.

Q With whom did he make the covenant of works?

A With our first parents, Adam and Eve.

Q Was it made in their own name only? A. No, not in

their own, but in the name of all their posterity.

Q With whom did God make the covenant of grace?

A With the elect in Christ or with Christ in the elect's name.

Q Who are the elect?

A Those that God did choose from all eternity, and gave to Christ, to be redeemed from wrath.

Q What was the tenor or condition of the covenant of works?

A Do this and live.

Q What is the condition or tenor of the covenant of grace?

A Believe in the Lord Jesus Christ, and thou shalt be saved.

Q Why is the first covenant called the covenant of works?

A Because works or obedience was the condition of it.

Q What sort of obedience did it require? A. Perfect obedience

Q Why is it called the covenant of life?

A Because life was the reward promised for keeping of it.

Q What sort of life did it promise? A. Life temporal, spiritual, and eternal.

Q What was the penalty threatened for breaking this covenant?

A Death; for God said, In the day thou eatest thereof thou shalt surely die.

Q What sort of death was it?

A Death temporal, spiritual, and eternal.

Q What is death temporal?

A The separation of the soul from the body.

Q What is death spiritual?

A The separation of the soul from God. X

Q What is death eternal?

A The separation of both soul and body from God forever.

Q Did our first parents keep the covenant of works?

A No.

Q How did they break it?

A By eating the forbidden fruit.

Q Who forbade them to eat it?

A. God.

Q Who bade them eat it?

A The devil.

Q Was their eating it a great sin?

A. Yes.

Q What made it so?

A Because in doing it, they disobeyed God, sinned against the clearest light, were unthankful to God, discontented with their condition, and believed the devil rather than God.

Q Did our first parents and all their posterity hereby incur the penalty of the first covenant?

A Yes.

Q Did they die that very day they ate the forbidden fruit?

A They died spiritually that day and also became liable to temporal and eternal death.

Q Did they not lose great happiness by their fall?

A Yes.

Q What lost they?

A They lost the image of God, and communion with God.

Q What mean you by the image of God which they lost?

A That holiness and purity implanted in their natures by creation, which is also called original righteousness.

Q What mean you by the communion with God which they lost? A. The sweet converse and fellowship which our

first parents had with God before the fall.

Q Is there not a way to recover these choice blessings?

A Yes, by Jesus Christ.

Q Are you liable to all these losses and miseries which Adam brought on himself by the fall?

A Yes.

Q Are you guilty of Adam's first sin?

A. Yes.

Q How can that be, seeing you was not then born?

A Because Adam in the first covenant represented me, and stood bound for me and all his posterity.

Q What estate is man born in now? A. In an estate of sin and misery.

Q Brought you any sin into the world with you? A. Yes.

Q How do you call it?

A Original sin.

Q What is that sin?

A The sin that is conveyed to me by my parents from Adam.

Q Are you both guilty and filthy by this sin? A. Yes.

Q Is your nature both corrupted and defiled by it? A. Yes.

Q How know you that?

A Because I feel my heart naturally backward to that which is good, and prone to that which is evil.

Q Is original sin enough to damn you, though you had no more? A. Yes.

Q What more sin have you than original sin?

A I have actual sin also.

Q What is actual sin?

A The sin I daily commit in thought, word and deed.

Q Is not original sin the spring of all actual sin? A. Yes.

Q Are you not become miserable as well as sinful by the fall?

A Yes.

Q What are the miseries which the fall brought upon us?

A They are three-fold,—temporal, spiritual, and eternal.

Q What are the temporal miseries?

A They are the troubles and afflictions of the body.

Q What are these?

A Such as famine, war, pestilence, poverty, reproach, sickness, and the pains of death at last.

Q What are the spiritual miseries we are liable to by the fall?

A They are the plagues and diseases of the soul.

Q What are these?

A Such as the loss of God's image and communion with him, blindness of mind, hardness of heart, searedness of conscience, weakness of memory, and the like.

Q What are the eternal miseries we are liable unto?

A The pains of hell hereafter, which never have an end.

Q Is there not a remedy for lost man under the breach of the first covenant? A Yes.

Q Did God enter into another covenant with us?

A Yes.

Q How is it called?

A The covenant of grace.

Q Why is it so called?

A Because all things promised in it are of God's free gift, and so even is faith itself, which is the condition required of us, for interesting us in Christ, and the benefits of his covenant.

Q Is not this covenant far more excellent than the first?

A Yes.

Q Did the first covenant allow a Mediator? A No.

Q Did it admit of repentance, or promise forgiveness of sin?

A No.

Q Did it admit of sincere, though imperfect endeavours after obedience? A No.

Q Doth the covenant of grace admit of all these? A Yes.

Q Can the covenant of grace be broken or dissolved by our sins, as the covenant of works was? A No.

Q Is this any encouragement to us in sinning?

A No, but rather to holiness; for we must not sin because grace doth abound.

Q Why is the covenant of grace so sure and steadfast?

A Because it hath a Mediator and surety to answer for us.

Q Who provided this noble remedy for us? A God.

Q Who moved him to do it? A His own free will.

Q Did man merit nothing at God's hand in his fallen state?

A Nothing but wrath for our sins.

Q How think you to get your sins pardoned?

A By Jesus Christ the surety of lost sinners.

Q Will God pardon your sin without satisfaction to his justice? A No.

Q Are you able to satisfy God's justice for your own sin?

A No.

Q Is God content to take satisfaction from another in your stead? A Yes.

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Q But who is able and will-  
ing to give that satisfaction for  
us?

A Jesus Christ is both able  
and willing.

Q Was none able to do it but  
he?

A. None.

Q Why so?

A Because none but he could  
bear infinite wrath.

Q Who is this Jesus Christ?

A He is the eternal Son of  
God, and the second Person of  
the glorious Trinity.

Q Hath God any other who  
are called his sons besides our  
Lord Jesus Christ?

A. Yes.

Q Who are these?

A Angels and believers.

Q Is there not a great differ-  
ence betwixt these and Christ?

A. Yes.

Q How are angels the sons  
of God? A. By immediate  
creation. In this sense, Adam  
is called the son of God.

Q How are believers the sons  
of God? A. By regeneration  
and adoption.

Q How is Christ the son of  
God?

A By eternal generation, and  
therefore is called his only Son.

Q What hath Christ done for  
lost sinners? A. He hath  
undertaken to be a Mediator  
betwixt God and them in the  
covenant of redemption.

Q Whom doth he redeem?

A The elect.

Q From what doth he re-  
deem them?

A From sin and hell.

Q What way did Christ per-  
form his undertakings?

A He took our nature upon

him, and shed his precious  
blood for us.

Q How many natures hath  
Christ?

A. Two.

Q What are these?

A The nature of God, and  
the nature of man.

Q Why behoved our Re-  
deemer to be both God and man?

A He was man to die for us,  
and God to overcome death.

Q Had he always these two  
natures?

A. No.

Q Was he not God from all  
eternity?

A. Yes.

Q Was he man from all eter-  
nity?

A. No.

Q When became he man?

A In the fulness of time,  
when the sceptre was depart-  
ing from Judah.

Q Will he continue to be  
both God and man forever?

A. Yes.

Q How became he man?

A By taking to himself a  
true body and soul.

Q Of whom was he born?

A Of the Virgin Mary.

Q Had he any father on  
earth?

A. No.

Q How was he conceived  
then?

A By the power of the Holy  
Ghost.

Q Why was he conceived in  
this manner?

A That he might be free  
from original sin.

Q Had he no sin or pollu-  
tion whatsoever?

A. No.

Q Where was he born?

A In Bethlehem.

Q Of what tribe came he?

A Of the tribe of Judah.

Q Of what family?

A Of the family of David.

Q In what condition was Christ born?

A In a low condition. x

Q What was that?

A He was born of a mean woman, in a stable, and laid in a manger.

Q Did he live a mean life in this world? A. Yes.

Q Why did he all this? x

A For our sakes.

Q Did he take upon him any of the infirmities of our nature?

A Yes, such as were sinless and common. x

Q What be these?

A Such as grief, weariness, hunger, thirst, sleep, sweating, bleeding, and the like. ✓

Q Wherefore took he these upon him?

A That he might be the more capable to sympathize with us in trouble.

Q Why is our Redeemer called Jesus?

A Because he saves his people from their sins.

Q Why is he called Christ?

A Because he was appointed and consecrated to his mediatory offices. ✓

Q How many offices was he appointed to?

A Three.

Q What are these?

A The offices of a prophet, of a priest, and of a king. x

Q Have you need of a Mediator with all these offices?

A Yes.

Q Why behove Christ's mediatory office to be threefold?

A To answer our threefold misery. x

Q What is that? A. Ignorance, guilt, and servitude.

Q What need have you of Christ as a prophet?

A To teach and cure my ignorance.

Q What need have you of Christ as a priest?

A To atone for my guilt, and intercede with God for me.

Q What need have you of Christ as a king?

A To deliver me from bondage and govern me by his laws.

Q How did Christ cure our ignorance? A. By his word and Spirit teaching us. ✓

Q How doth he atone for our guilt?

A By his dying and offering a sacrifice for us upon the cross.

Q How doth he deliver us from bondage? A. By his power, carrying on a work of conversion and sanctification in us.

Q What death did Christ die for us?

A The death of the cross.

Q What kind of death was that? A. A cursed, shameful, and painful death.

Q For what end did he die?

A To be a blessed sacrifice, to satisfy justice for sin, and to reconcile us to God.

Q What was the sacrifice that Christ offered up for us?

A It was himself.

Q Whether did he offer his soul or his body?

A He offered both for us?

Q Did he only suffer the pains of death for us?

A He suffered the pains of hell also. ✓

Q Did he suffer only the wrath of men and devils for us?

A He suffered the wrath of God also.

Q Did he suffer only in his body for us?

A He suffered in his soul also

Q Where did he that especially? A. In the garden and on the cross.

Q How know you that he suffered in his soul there?

A By the bloody sweat, and the words he spoke at those times.

Q Was God's justice fully satisfied with what Christ suffered for his people? A. Yes.

Q Will God seek no more satisfaction for them? A. No.

Q How know you that?

A Because Christ said on the cross, "It is finished," and then gave up the Ghost, and afterwards was raised from the grave.

Q What became of Christ after he died? A. His body was buried in the grave, and his soul went to paradise.

Q Did the union betwixt Christ's two natures still continue, notwithstanding of his death? A. Yes.

Q Did he continue long in the state of the dead?

A No.

Q When did he rise from the grave? A. On the third day after his death.

Q What day of the week was that? A. It was the first day of the week, and hence called the Lord's day.

Q Was the Sabbath at that time changed from the seventh to the first day in the week?

A Yes.

Q Wherefore was this change then made? A. In honour of our Redeemer, and

that we might constantly keep up the memory of his glorious resurrection, and victory over all his and our enemies.

Q Who are these enemies?

A The devil, the world, sin, death, and hell.

Q Did Christ see corruption in the grave? A. No.

Q How came that? A. Because he was without sin.

Q By whose power rose he?

A By the power of his Godhead.

Q Why did he rise?

A To show that justice was fully satisfied, and his enemies wholly conquered.

Q How long staid Christ on earth after he rose?

A Forty days.

Q Why was he employed during that time? A. Confirming his disciples, and instructing them in things concerning the kingdom of God.

Q What did he afterwards?

A He ascended up into heaven.

Q Where sits he there?

A At the right hand of God.

Q What is he now doing?

A Making intercession for us.

Q Will he ever come again to the world? A. Yes.

Q When? A. At the last day.

Q Does any man know when that day may be? A. No.

Q Why doth God keep that day hid from us?

A That we may watch every day, and be still upon our guard.

Q In what manner will Christ come again?

A In a most glorious manner, attended with his holy angels,



Q For what end will he come?

A To judge the world.

Q Whom will he judge at the last day? A. Both the quick and the dead; all that ever were, are, or shall be in the world.

Q Will all that are then dead be raised from their graves?

A Yes.

Q With what bodies will they rise?

A With the self-same bodies they had as to substance, though different in qualities.

Q How will the dead be raised? A. By the powerful voice of the archangel, and the sound of the last trumpet.

Q Will there not be a great difference betwixt the resurrection of the righteous and the wicked? A. Yes.

Q What will that be?

A The righteous will rise with glory and triumph; but the wicked with trembling and horror.

Q Must they all come to the judgment seat of Christ?

A Yes.

Q Who will bring them?

A The angels.

Q Whom will he sit on his right hand? A. The righteous.

Q What will their sentence be? A. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Q Whom will he sit on his left hand? A. The wicked.

Q What will their sentence be? A. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Q Who are those that will be counted righteous at that day?

A Only those who are clothed with the righteousness of Christ

Q Can no man stand in his own righteousness at that day?

A No.

Q Why so?

A Because all our righteousness is as filthy rags before God.

Q What mean you by the righteousness of Christ?

A His obedience both active and passive.

Q What is his active obedience? A. His holy life,

whereby he fulfilled the whole law, performing the duties it commandeth in our stead.

Q What is his passive obedience? A. His suffering all the penalties and punishment due to us for breaking the law.

Q What way doth the righteousness of Christ become ours?

A By imputation on God's part, and believing on our part.

Q When doth God impute this righteousness to us?

A When we lay hold thereon by faith for justification.

Q Is any man justified before God by faith without works?

A No.

Q Whether, then, are we justified by faith or by works?

A By faith only.

Q Is there any worth in faith, as it is a grace in us, to obtain our justification before God?

A No.

Q How then doth faith justify us, or make us righteous before God?

A Only as it is an instrument or hand for laying hold on the righteousness of Christ.

Q Is Christ's righteousness the only meritorious cause of our justification? A. Yes.

Q Is faith the instrumental cause of it? A. Yes.

Q Why can no other righteousness but Christ's justify us before God?

A Because his only is infinitely perfect, and fully satisfies the demands of justice.

Q Can any man expect to be saved by the righteousness of Christ, that liveth still in his sins? A. No.

Q Are justification and sanctification inseparable? A. Yes.

Q Can we be justified by Christ without a change being made upon us? A. No.

Q What is the change that must be made? A. A very great change; the old nature must be taken away, and a new heart must be given us.

Q What is the office of the Holy Ghost in the business of man's salvation?

A To apply Christ's redemption and purchase to the elect.

Q What way doth he that?

A By working faith in the heart, and carrying on a work of conversion and sanctification in the whole man.

Q What are the outward means he commonly makes use of to begin the work?

A God's word and rod.

Q What is the first step of the Spirit's work upon a man?

A Conviction.

Q What doth he convince a man of?

A Both of his sin and misery.

Q What is the next step of the Spirit's work in conversion?

A He makes discoveries of Christ in the soul.

Q What does he next?

A He draweth out the heart to embrace Christ and the way of holiness.

Q What way doth a renewed man evidence the reality of his change?

A By a true love to God, and obedience to his commands.

Q How should you love God?

A With all my heart and soul, and above all things in the world.

Q How should you obey God's commands?

A Sincerely, constantly, and universally.

Q How many commands are there? A. Ten.

Q How are they divided?

A Into two tables.

Q How many are there in the first table?

A Four.

Q How many are there in the second?

A Six.

Q What doth the first table contain?

A Our duty to God.

Q What doth the second table contain?

A Our duty to man.

Q How were the ten commandments at first written?

A They were written by the finger of God upon two tables of stone.

Q To whom did God at first deliver them?

A To Moses.

Q Where did he that?

A Upon Mount Sinai.

Q Can you repeat them?

A Yes.

Q Should you not study to understand them? A. Yes.

Q What command forbids idolatry, or the worshipping of false gods? A. The first.

Q What command forbids superstition, or the worshipping of God in a wrong way?

A The second.

Q What command forbids swearing, or profaning of God's name?

A. The third.

Q What command enjoins you to keep the Sabbath-day?

A The fourth.

Q How ought you to keep the Sabbath? A. By worshipping of God both in public and private upon it, not thinking my own thoughts nor speaking my own words, nor doing my own work upon that day.

Q What command enjoins you to obey your parents?

A The fifth.

Q What command forbids you to fight with, and hurt your neighbor?

A The sixth.

Q What command forbids uncleanness?

A The seventh.

Q What command forbids stealing? A The eighth.

Q What command forbids lying? A. The ninth.

Q What command forbids coveting? A. The tenth.

Q What is the sum of the Ten Commandments?

A To love God and my neighbor.

Q Should you keep all the commands perfectly?

A Yes.

Q Are you able to do it?

A No.

Q Do you break them daily?

A Yes.

Q What way do you that?

A In thought, word and deed.

Q Was ever any man able to keep the commandments perfectly?

A. Yes.

Q Who was that?

A Adam before the fall.

Q Was there never a man since the fall able to keep them perfectly?

A None but Jesus Christ.

Q Was he a mere man?

A No.

Q What was he then?

A He was both God and man in one person.

Q What do we deserve for breaking every one of these commandments?

A The wrath of God, both here and hereafter.

Q By whom think you to escape his wrath?

A By Jesus Christ, who fulfilled the law and satisfied justice for me.

Q May every man assert his interest in what Christ hath done and suffered?

A No.

Q Who are they that may do it warrantably?

A All true believers and sincere penitents.

Q Who are true believers?

A Those who have fled to Jesus Christ, and closed with him by true faith.

Q What is this faith?

A It is the hand of the soul that accepts and relies on Christ as the great Saviour and remedy offered to us by God.

Q For what end is he offered?

A For life and salvation.

Q Where is he offered to us?

A In the gospel.

Q Upon what terms is he offered? A. Freely, fully, and in all his offices of a prophet, priest, and king.

Q Who are those that are sincere penitents?

A Those who have turned to God in Christ, by a true and unfeigned repentance.

Q What is this repentance?

A It is a hearty grief for our sins, and turning from them all to Jesus Christ and the way of holiness.

Q Is there no way to escape hell but by faith and repentance? A No.

Q Can you repent and believe of yourself? A No.

Q How know you that?

A God's word tells me so; and besides, I find my heart naturally dead and hard as a stone.

Q What is it that can quicken the dead soul, and break the hard heart?

A Nothing but God's almighty power and free grace.

Q Should you not be always looking to that power and praying for it? A. Yes.

Q Are you not a stranger to God, and far off from him by nature. A. Yes.

Q How are you brought near to him?

A By the blood of Christ.

Q What are the ordinary means of our acquaintance and communion with Christ?

A The word, sacraments, and prayer.

Q How ought you to read and hear the word? ✓

A With faith, love, and attention.

Q What is a sacrament?

A It is a visible sign for showing forth and applying Christ and his benefits to us.

Q How many sacraments are there? A. Two.

Q What were the sacraments of the Old Testament?

A Circumcision and the Passover.

Q Are those now abrogated?

A Yes.

Q What are the sacraments of the New Testament?

A Baptism and the Lord's supper.

Q Who appointed them?

A Jesus Christ, the only head of the Church.

Q For what end did he appoint these sacraments?

A To be seals of the covenant of grace for confirming his people's faith.

Q How long will they continue? A. Till Christ's second coming.

Q What is the outward element or sign made use of in baptism?

A. Water sprinkled on the body.

Q What is signified by it?

A The blood of Christ, which washeth away the sin and guilt of the soul.

Q In whose name were you baptized?

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

Q What are you engaged to thereby?

A To profess, believe and obey the Holy Trinity; and to renounce the devil, the world and the flesh.

Q What are the outward elements of the Lord's supper?

A Bread and wine.

Q What do these signify to us? A. The body and blood of Christ.

Q When did Christ institute this sacrament?

A In the same night wherein he was betrayed.

Q For what end?

A To keep up the remembrance of his death and sufferings among his people to the end of the world.

Q Is there any difference betwixt baptism and the Lord's supper?

A. Yes.

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

A. Yes.

Q Wherein then lies the difference?

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 engagements?

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 scripture 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 petitions 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 Wherefore is there but one petition 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 Wherefore that?

A Because "It is appointed for all men once to die."

Q Were never any excepted 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 And what is the means to take sin out of the world?

A Death.

Q Are believers never perfectly free of 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 sorrow, and begins his joy, being a blessed outlet to all misery, and an inlet to all happiness.

Q What is the believer's death compared to in Scripture?

A To a sleep.

Q What are their graves compared to?

A To beds of rest.

Q What do they rest from?

A From Satan's temptations, the world's persecution, and sin's suggestions.

Q What is death to a wicked

man? A. It is the punishment of sin, and an inlet to eternal misery.

Q What is the grave to him?

A It is a prison, to reserve his body to the judgment of the great day.

Q What becomes of the soul at death?

A It returns to God who gave it, to get its sentence.

Q Where doth God send the wicked to?

A. To hell.

Q Who dwells there?

A The devil and his angels.

Q What sort of a place is hell?

A It is a place of torment, being a lake that burns with fire and brimstone for evermore.

Q Where do the godly go at death?

A To heaven.

Q Who dwells there?

A God and Christ, and the holy angels.

Q What sort of a place is heaven?

A It is a most glorious place, where there is fulness of joy and pleasures for evermore.

Q What do the wicked in hell? A. They roar, curse, and blaspheme for ever.

Q What do the saints in heaven?

A They admire Christ, sing praises, and rejoice for evermore.

Q What way shall we win to that blessed place?

A We must look to Jesus our forerunner, follow the pattern of his life, and rely upon the merits of his death.

HISTORICAL QUESTIONS FOR CHILDREN, OUT OF  
THE BIBLE.

- >
- Q Who was the first man in the world? A. Adam.
- Q Who was the first woman? A. Eve.
- Q Whereof was Adam formed? A. Of the dust of the ground.
- Q Whereof was Eve made? A. Of a rib from Adam's side.
- Q Where did God put them when they were made? A. In the garden of Eden.
- Q For what end? A. To keep and dress it.
- Q Who was the first murderer in the world? A. Cain.
- Q Who was the first martyr in the world? A. Abel.
- Q Which of Adam's sons was the root of the faithful? A. Seth.
- Q Who was the oldest man in the world? A. Methuselah.
- Q How was the old world destroyed? A. By the flood.
- Q When was that? A. About 1656 years after the creation.
- Q Wherefore was the old world destroyed? A. For their grievous sins against God.
- Q Who was saved from that great destruction? A. None but Noah and his family.
- Q How was he saved? A. By the ark which he built.
- Q How long was he in building the ark? A. A hundred and twenty years.
- Q Why was he so long in doing of it? A. To give warning to the world, and space to repent of their sins.
- Q Was he therefore called a preacher of righteousness? A. Yes.
- Q How many sons had Noah? A. Three: Shem, Ham and Japheth.
- Q Which of them was the best? A. Shem.
- Q Which of them was the wickedest? A. Ham.
- Q Of which of them are we descended? A. Of Japheth.
- Q What was the first language in the world? A. Hebrew.
- Q When began the difference of languages? A. At the building of Babel.
- Q How was Sodom destroyed? A. By fire and brimstone from heaven.
- Q Was none of that city saved from it? A. None but Lot and his wife and two daughters.
- Q What became of his wife? A. She was turned into a pillar of salt.
- Q What was the cause of this sore punishment? A. Her looking back to Sodom and love to the world.
- Q Who is he that is called the father of the faithful? A. Abraham.
- Q What was the greatest trial of his faith? A. The offering up of his son Isaac at God's command.
- Q How many sons had Isaac? A. Two: Jacob and Esau.

Q How many sons had Jacob?

A Twelve.

Q Which of them was the eldest?

A. Reuben.

Q Which of them was the youngest?

A Benjamin.

Q Which of them was sold into Egypt?

A. Joseph.

Q Who sold him?

A His brethren.

Q How many tribes were there of the children of Israel?

A Twelve.

Q Of which of the tribes did God choose his priests and ministers?

A Of the tribe of Levi.

Q Of which of them did Christ come?

A Of the tribe of Judah.

Q How were the Israelites oppressed in Egypt?

A Their bodies were enslaved and their males were destroyed in the River Nilus.

Q Who oppressed them?

A Pharaoh, king of Egypt.

Q How many plagues did the Lord send upon Egypt for that?

A. Ten.

Q How were the Egyptians destroyed at last?

A. They were drowned in the Red Sea.

Q How were the children of Israel preserved there?

A The Lord divided the Red Sea, so that they went through on dry land.

Q Who was the man that brought them out of Egypt?

A Moses.

Q How were they guided through the wilderness?

A By a pillar of cloud by day, and a pillar of fire by night.

Q How were they fed there?

A By manna from heaven.

Q How got they drink in that dry desert?

A The Lord brought water out of a rock, that followed them all the way.

Q Who were they that the earth opened upon and swallowed up alive?

A. Korah, Dathan, and Abiram.

Q Wherefore were they so punished?

A. For rebelling against Moses and Aaron.

Q How many were of the children of Israel when they came out of Egypt?

A. About six hundred thousand.

Q How many of these went into Canaan?

A None but Caleb and Joshua.

Q What became of the rest?

A They all died in the wilderness.

Q What was the greatest sin they committed in the wilderness?

A The making and worshipping the golden calf.

Q Who was the meekest man?

A. Moses.

Q Who was the strongest man?

A. Samson.

Q Who was the most patient man?

A. Job.

Q Who was the man according to God's own heart?

A David.

Q Who was the most beautiful man?

A. Absalom.

Q Who was the wisest man?

A Solomon.

Q What was Solomon?

A The son of David, and king of Jerusalem.

Q Who built the temple of Jerusalem?

A. Solomon,

that wise and mighty king.



- Q When was it built?  
A About a thousand years before Christ.
- Q Who were they that were cast into the fiery furnace?  
A The three children, Shadrach, Meshach, and Abdenego.
- Q Wherefore was it?  
A Because they would not worship Nebuchadnezzar's golden image.
- Q Who was it that was cast into the den of lions?  
A Daniel.
- Q Wherefore was it?  
A Because he would not forbear praying to God.
- Q Who was it that was cast into the sea, and swallowed up by the whale?  
A. Jonah.
- Q Were all these holy men preserved and delivered?  
A Yes; by the power and mercy of God.
- Q About what time was it that our Saviour was born?  
A About four thousand years after the creation of the world.
- Q Who was king in Judea then?  
A Herod.
- Q Who was emperor of Rome then?  
A Augustus.
- Q Who was Christ's forerunner?  
A John the Baptist.
- Q What became of him?  
A He was beheaded in the prison by Herod.
- Q Wherefore was it?  
A Because he reproved Herod for having Herodias to wife.
- Q Who first published Christ's birth?  
A. The angels.
- Q To whom did they publish it?  
A. To the Shepherds.
- Q Who first worshipped Christ after he was born?  
A The three wise men of the east.
- Q How were they led to him?  
A. By a star.
- Q Who slew the young children of Bethlehem?  
A Herod.
- Q Wherefore slew he them?  
A Because he thought to slay Christ among them.
- Q How did Christ escape?  
A He was carried into Egypt by Joseph and Mary.
- Q How many apostles did Christ choose?  
A. Twelve.
- Q Which of them did he love best?  
A. John.
- Q Which of them was most zealous?  
A. Peter.
- Q Which of them took he to be a witness to his transfiguration and agony?  
A Peter, James, and John.
- Q Which of them denied him?  
A. Peter.
- Q Which of them betrayed him?  
A. Judas.
- Q For how much did he sell him?  
A For thirty pieces of silver.
- Q What became of Judas afterwards?  
A. He despaired, and hanged himself.
- Q Who was it that condemned Christ to be crucified?  
A Pontius Pilate, the Roman governor.
- Q Who stirred up Pilate to do it?  
A. The Jews.
- Q Which of the apostles was first killed?  
A. James.
- Q Which of them lived longest?  
A. John.
- Q Who was the first martyr for Christ?  
A. Stephen.
- Q What death did he die?  
A He was stoned to death.

Q Who was it that was eaten up by worms?

A Herod, who killed James with the sword.

Q Who was it that thought to purchase the Holy Ghost with money?

A. Simon Magus.

Q Who was it that of a persecutor turned a preacher?

A Paul.

Q Who was it that trembled at Paul's preaching?

A Felix, the Roman governor

Q What king was it that was almost persuaded to be a Christian by Paul?

A King Agrippa.

Q When was Jerusalem destroyed, both city and temple?

A About forty years after Christ's death.

Q By whom was this done?

A By Titus the Roman governor.

Q What became of the prophets and apostles?

A They generally suffered martyrdom for the doctrines they taught; Isais was sawn asunder, Jeremiah was stoned, Peter and Andrew was crucified, Paul beheaded, &c.

THE TEN COMMANDMENTS.

*Rendered in Metre.*

- 1 Have thou no other God but me
- 2 Unto no image bow thy knee
- 3 Take not the name of God in vain
- 4 Do not the Sabbath-day profane
- 5 Honor thy father and mother too
- 6 And see that thou no murder do
- 7 Abstain from ev'ry deed unclean
- 8 And steal not though thy state be mean.
- 9 Of false report bear not the blot
- 10 What is thy neighbor's covet not

THE LORD'S PRAYER.

OUR Father which art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven; give us this day our daily bread; And forgive us our debts as we forgive our debtors; And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever.—AMEN.

GRACE BEFORE MEAT.

O LORD, Thou bestowest the bounties of thy providence upon me with a liberal hand; give me a grateful heart, pardon my sins, and bless the offered mercies, for Christ's sake.—AMEN.

GRACE AFTER MEAT.

O FATHER of mercies, as I am the child of thy bounty, teach me to live to thy glory. Forgive my sins, and accept of my thanks, for this and all the goodness to me, for Christ's sake.—AMEN.

## THE CREEED.

I BELIEVE in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell;\* the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.—AMEN.

\* *i. e.* Continued in the state of the dead, and under the power of death till the third day.

## PRAYERS.

*For the Morning of a Week-day.*

Most holy and blessed God, Thou createst all things in heaven and earth, and also man for Thy glory and service. O enable me to remember my Creator in the days of my youth. I confess my sins are great, and my heart is backward to all that is good, and wholly inclined to evil; God be merciful to me a sinner.

I confess, O Lord, that I justly deserve hell and wrath, and hadst Thou not sent a Saviour I had been lost forever. O for the Redeemer's sake deliver me from the wrath to come.

O God, give me a clean heart and a right spirit; and take away my hard and stony heart. Forgive and wash away all my sins in the blood of Christ. O Lord, preserve me continually from the snares of sin and the temptations of Satan. Keep me from cursing, swearing, or lying, and from all pride and vanity, or profaning the Lord's day.

O God, give me this day my daily bread; and make me content with my lot, and thankful in every condition Thou seest meet for me.

Lord, bless all my relations, especially my parents; make me a dutiful child and thankful to Thee for my preservation during the last night; Lord, watch over me through this day, and all the days of my life, and bring me to heaven at last, for Christ's sake.—AMEN.

*For the Evening of a Week-day.*

I APPROACH Thee, O Lord, in the name of Jesus, who suffered little children to come unto him, and forbade them not. While my body is growing in stature, may my mind be increasing in wisdom and in true holiness. May I always be ready to learn of those who are endeavoring to improve my infant mind, by making me remember my Creator in the days of my youth, and by training me up in the way I should go. May I obey my parents and teachers—attend to all their instructions, and submit to their admonitions. Guide me in all my ways—protect me from danger—keep me from every temptation, and deliver me from evil. At every period of my existence, be my God, my guardian, and guide. Pardon, O my God, the sins which I may have this day committed in thought, word, or deed; and prepare me, through the aids of thy grace, for a more perfect obedience hereafter. Hear me, O Lord, in behalf of all my relations, friends, and companions. Accept of my thanks for all thy mercies towards me, and especially for thine unspeakable gift, Jesus Christ, for whose sake I offer up all my prayers.—AMEN.

## PRAYERS.

*For the Morning of a Sabbath-day.*

HEAVENLY FATHER.—I thank Thee for my preservation through the night, and that I have seen the light of another day of the Son of Man. On this holy day Thy blessed Son, the friend of little children, after suffering for our iniquities, ascended to heaven for our justification. Through his righteousness and sufferings, O God, I would now present myself before Thee to beseech Thee to have pity upon me and send the Holy Spirit to guide me through life and to preserve me from all the snares to which youth are exposed in this world. Thou knowest, O Lord, all my wants; supply them out of Thine abundant fulness. Enable me to spend this day, and every day of my life, as would become one who has been born an heir of immortality. Enable me to fulfil all my duties with fidelity and tenderness. May I be kind, loving, and obedient to my parents and instructors, affectionate to my relations and companions, and have charity to all mankind. Bless, O Lord, all that are near and dear to me; preserve me through this day, and enable me to spend it as a day set apart for Thy worship ought to be spent. Keep me ever in Thy fear, and hear my petitions, for the sake of Thy blessed Son, Christ Jesus.—AMEN.

*For the Evening of a Sabbath-day.*

I THANK Thee, O Lord, for bringing me in safety to the close of this holy day. Thou art ever present, and knowest all my ways, even the most hidden thoughts of my heart. With gratitude, O Lord, for Thy many mercies, I look back with sorrow to the return I have made Thee. I can offer no excuse for my trespasses, but fly to Jesus the Mediator, and my Redeemer, and pray that for his sake Thou wouldst pardon my innumerable sins, and send Thy good Spirit into my heart. O Lord, be pleased to root out every evil propensity from my nature, and enable me to do only what is pleasing in Thy sight. Bless my parents and friends, and enable me always to be dutiful and affectionate towards them. I commit myself, O Lord, to Thy keeping during this night, and may I wake in the morning with a grateful sense of Thy goodness. Hear in heaven these my humble supplications, for Jesus Christ's sake.—AMEN.

*For an Orphan.*

To whom, O Lord, can I come but unto Thee, who art the Father of the fatherless, the friend of the friendless, the fountain of mercy, and the foundation of hope. Since Thou hast been pleased, O Lord, to deprive me of my parents, O visit me in my affliction. Permit not my mind to remain unimproved nor my heart to be betrayed by deceit into any of the vices of the world. May the loss of my parents be in some measure supplied by the fostering hand of benevolence and kindness. May I be thankful to them and to Thee, O God, for all the favors they confer upon me. Guide me in Thy fear, enable me to suppress every evil thought, and to abandon every secret fault. In the midst of trouble may I, being patient, trust in Thy goodness, and look with hope towards Thy sanctuary in the heavens. Instil into my mind reverence towards Thee, my Creator, love for and obedience to the commands of Jesus, my Redeemer. Pardon my sins, and hear my prayers, through Jesus Christ, to whom be glory for ever and ever.—AMEN.

