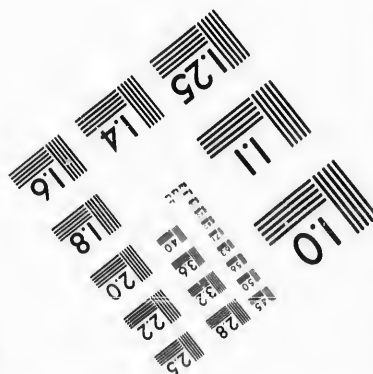
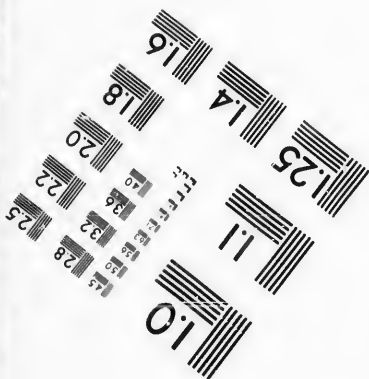
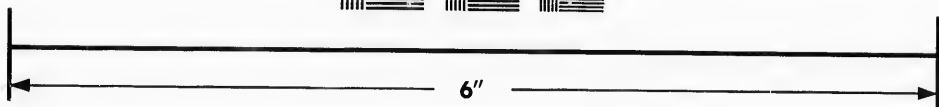
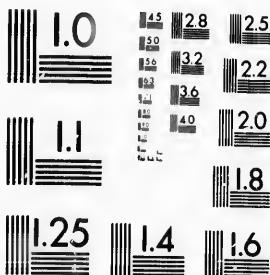


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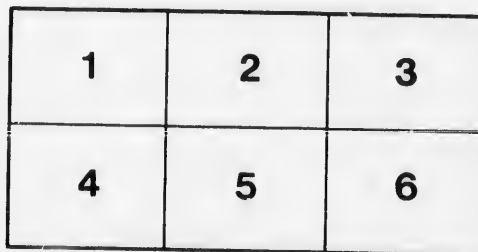
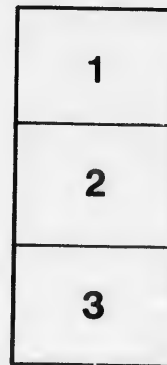
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C A T E C H I S M,

OF THE

Church of England,

WITH PARALLEL PASSAGES

FROM THE

CONFESSION OF FAITH,

THE

LARGER AND SHORTER CATECHISMS

OF THE

Church of Scotland.



HALIFAX.

Printed at the ACADIAN RECORDER Office.

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PREFACE.

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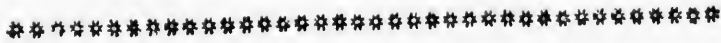
THE following collation of the declarations of their doctrines which have been published by the authority of the respective Churches of England, and Scotland, will enable every one to see that the tenets of the Church of England, as far as they are contained in the Catechism, are precisely the same with those of the Church of Scotland. It follows therefore that the members of that Church may conscientiously assent to the Church Catechism, or send their children to a seminary where it is exclusively taught, without any sacrifice of their own principles.

THIS similarity will not appear extraordinary to those who are acquainted with the History of the English Church, and of the dissenters. It is well known that the Presbyterians, and most of the other sects, objected not the doctrines, but chiefly, if not solely, to the discipline or exterior forms of religion. It is admitted that the doctrines of the Church, agree in the main with those of Calvin.

TO determine precisely what are the tenets of other dissenters, who have not made them known in any authentic manner, may be difficult, but it is apprehended that, in general, they do not differ from those of the Churches of England and Scotland, upon the points contained in this Catechism, and that the same conclusion may therefore be drawn. The methodists profess to be members of the Church of England. The anabaptists may not admit of infant baptism, but it must be recollected that neither the English, or Scotch Churches compel infants to be baptized, but leave it to the choice of their parents. In the English liturgy there is the form of administering that sacrament to persons of riper years, and the prayer book directs that if the person to be baptized may well endure it, he shall be dipped in the water, and that it shall suffice to pour water upon him only in case he is weak. Any coalescence between Protestants and Roman Catholics in religious points is impracticable because they differ in essentials.

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Catechisms.

The Catechism of the Church of England.

Extracts from the Confession of Faith, the Larger, and Shorter Catechisms, of Public Authority in the Church of Scotland.

Question. WHAT is your name ?

Answer. N. or M.

Q. Who gave you this name ?

A. My Godfathers and Godmothers in my baptism :

Infants who are baptized have Godfathers and Godmothers in the Church of Scotland as well as in the English Church, which is manifest from the following considerations.

The godfathers and godmothers, or sponsors as they are frequently called, are the persons who bring the infant to be baptized, who give the name, and promise for the infant. Whoever perform these duties are real sponsors.

In the Church of England the persons who perform them are generally others than the parents, but the parents, in fact, frequently perform them.

In the Church of Scotland, the parents, or other friends, perform the office, and consequently are the godfathers and godmothers.

That the office performed by them in the Church of Scotland is precisely the same with that which is performed by the godfathers and godmothers in the English Church is evident.

1. They give the infant its name, in baptism. This though not particularly enjoined is the known practice.

2. They promise and vow certain things in the infant's name, which he is bound to observe.

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The Engagement. The confession of faith says, baptism is a sign and seal of the covenant of grace, and of the parties giving up unto God through Jesus Christ to walk in newness of life. Conf. ch. XXVIII.

The larger Catechism. By baptism the parties enter into an open and professed engagement to be wholly and only the Lord's. L. cat. 165.

The obligation upon the infant. The duty of improving baptism is to be performed by us all our life long by serious and thankful consideration of our solemn vows made therein. L. cat. 167.

We should have our conversation in holiness and righteousness, as those who have therein (in baptism) given up their names to Christ. L. c. 167.

This binding engagement cannot be entered into by the infant himself, because the use of reason is essential to an engagement. If it is entered into at all it must be entered into by some other persons than the infant. These can be no others than they who bring the infant to baptism.

Since then the persons who bring the infant to be baptized, who give the name, and who enter into the engagement on his behalf, are godfathers and godmothers, it is clear that there are Godfathers and Godmothers in the Church of Scotland, as well as in that of England, in substance and reality, and that it is a mere quibble upon words to say that there are not.

Baptism is a sign and seal of engraving into Christ of adoption, and of resurrection into everlasting life. L. c. 165.

By adoption they are receiv-

Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Church of England.

Q. What did your godfathers and godmothers then for you?

A. They did promise and vow three things in my name; first that I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the christian faith. And thirdly, that I should keep God's holy will and commandments and walk in the same all the days of my life.

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

A. Yes, verily and by God's help so I will. And I heartily thank our heavenly father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the articles of thy Belief.

Answer. The child here repeats what is usually called the *Apostle's Creed*.

Church of Scotland.

ed into the number of God's children they are made heirs of the promises, and fellow heirs with Christ in glory. L. c. 74.

These same engagements are more generally expressed.

Baptism is a sign and seal of the infants giving up unto God through Jesus Christ to walk in newness of life. C. XXVIII.

Of entering into an open and professed engagement to be wholly and only the Lords. L. c. 166.

Baptism is to be improved by endeavouring to live by faith, to have our conversation in holiness and righteousness as those who have given up their names to Christ. L. c. 167.

In the explanation of the Lords prayer similar expressions are used—we pray that God would overrule the world, subdue the flesh, and restrain Satan. L. c. 195.

The obligation of the infant to perform the promises made for him at his Baptism have been before stated.

We are to improve baptism by serious and thankful consideration of the nature of it, and the privileges and benefits conferred thereby, and to draw strength from the death and resurrection of Christ for the quickening of grace. L. c. 167.

The Creed, called the Apostle's Creed is annexed to the shorter catechism, with a note that, albeit the substance of the doctrine comprized in that acknowledgement, commonly called the Apostle's Creed; be fully set forth in each of the catechisms, so as there is no necessity of inserting the creed itself, yet it is here annexed; because it is a *summa* of the christian faith,

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

A. First I learn to believe in God the father, who hath made me and all the world :

Secondly, in God the Son, who hath redeemed me and all mankind :

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

Q. You said that your god-fathers and godmothers did promise for you, that you should keep God's commandments ; tell me how many there be ?

A. Ten.

Q. Which be they ?

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

(The child then repeats the ten commandments.)

Q. What dost thou chiefly learn by these commandments ?

A. I learn two things : My duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God ?

agreeable to the word of God, and anciently received in the Churches of Christ. S. cat. end.

In the unity of the godhead there be three persons, God the father, God the son, and God the Holy Ghost. Conf. 11. 3.

God the father Almighty, fountain of all being, in the beginning created the world, and all things therein. Con. 1. 1.

Christ by his mediation has procured *redemption*, with all the other benefits of the covenant of grace. L. c. 57.

Sanctification is the work of God's grace, whereby they whom God hath chosen are in time through the powerful operation of his *spirit* renewed after the image of God. L. c. 57.

We are made partakers of the benefits which Christ has procured by the application of them to us, which is the work especially of God the Holy Ghost. L. c. 58.

The moral law is summarily comprehended in the ten commandments which were delivered by the voice of God upon mount Sinai, and are recorded in the twentieth chapter of Exodus. L. c. 98.

(The child repeats the ten commandments in both the catechisms.)

Concerning the moral duties there can be no difference.

Church of England.

A. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honor his holy name and his word, and to serve him truly all the days of my life.

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honor, and succour, my father and mother: To honor and obey the King, and all that are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, nor to serve him without

Church of Scotland.

The sum of the commandments containing our duty to God, is to love the Lord our God with all our heart, and with all our strength, and with all our mind. L. c. 102.

The duties required are the knowing & acknowledging him, to worship and glorify him, honouring him, adoring him, loving, fearing, believing, trusting, calling upon him, giving all praise and thanks, yielding obedience to him with the whole man, and being careful in all things to please him. L. c. 101. 102.

The sum of the commandments which contain our duty to man is, to love our neighbour as ourselves and to do to others what we would have them to do to us. To honor not only natural parents, but all superiors in age, and gifts, and especially such as by God's ordinance are over us in place of authority, whether in family, church, or commonwealth, to shew to their superiors all due reverence in heart, word, and behaviour. It is required to use truth and justice in commerce between man and man. Theft and robbery Lying slandering, backbiting and detracting are forbidden.

The duties required are chastity in body, and mind, temperance, a full contentment with our own condition, and a charitable frame towards our neighbour; not envying or grieving at his good. L. c. from 122. to 148.

Man by his fall, hath wholly lost all ability of will to any spiritual good. Con. IX. 3.

Their ability to do good works is not at all of themselves but

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his special grace ; which thou
must learn at all times to call
for by diligent prayer : Let me
therefore if thou can'st say the
Lord's Prayer :

(The Lord's Prayer.)

Q. What desirest thou of
God in this prayer ?

A. I desire my Lord God
our heavenly father, who is the
giver of all goodness, to send
his grace unto me and to all peo-
ple; that we may worship him,
serve him, and obey him as we
ought to do. And I pray unto
God, that he will send us all
things that be needful both for
our souls, and bodies ; and that
he will be merciful unto us, and
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keep us from all sin and wicked-
ness, and from everlasting death.
And this I trust he will do of his
mercy and goodness, through
our Lord Jesus Christ : And
therefore I say Amen ; So be it.

Q. How many Sacraments
hath Christ ordained in his
Church ?

A. Two only as generally
necessary to salvation : That is
to say, baptism, and the supper
of the Lord.

Church of Scotland.

wholly from the spirit of Christ,
and besides the graces already
received, there is required an
actual influence of the holy spi-
rit to work in them to will and
to do of his good pleasure. They
ought to be diligent in stirring
up the grace of God which is in
them. C. XVI. 3.

We pray that God would by
his grace, make us able, and wil-
ling to know, do and submit to
his will in all things. L. c. 192.

(The Lord's Prayer,) is in
both catechisms.

The Lord's Prayer teacheth
us to draw near to God with
confidence of his fatherly good-
ness, that he would by his grace
make us able and willing to
know, do and submit to his will
in all things, that waiting upon
the providence of God we may
enjoy a competent portion of
the outward blessings of this life,
that he would acquit us both
from the guilt and punishment
of sin, that he would restrain
Satan, and keep us from being
tempted by sin, that we may be
powerfully supported & enabled
to stand in the hour of tempta-
tion, and to be fully freed from
sin, temptation and all evil for
ever. As he is able and willing
to help us, so we by faith are
emboldened to plead with him
that he would, and quietly to re-
ly on him that he will fulfil our
requests. And to testify there
our desires, and assurances we
say, Amen. L. c. from 188 to
196.

There be only two sacraments
ordained by Christ our Lord in
the Gospel, that is to say baptism
and the supper of the Lord.
Con. XXVII. 4.

The sacraments because effec-
tual means of salvation. L. c. 161

Q. What meanest thou by this word Sacrament?

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

Q. How many parts are there in a Sacrament?

A. Two, the outward visible sign, and the inward spiritual grace.

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

A. Water; wherein the person is baptized, in the name of the father, and of the son, and of the Holy Ghost.

Q. What is the inward and spiritual grace?

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

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and faith whereby they stedfastly believe the promises of God made to them in that sacrament.

Sacraments are holy signs and seals of the covenant of grace immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him. Con. XXVII. i.

Grace is inhibited in or by the sacraments, and the word of institution contains a promise of benefit to worthy receivers. Con. XXVII. 3.

The parts of a sacrament are two; the one an outward and sensible sign; the other an inward and spiritual grace thereby signified. L. c. 165.

The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the father, and of the son, and of the holy ghost. Con. XXVII. 2.

The guilt of the sin of our first parents was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. Con. VI. 3.

We are by nature children of wrath. L. c. 27.

Baptism is a sign and seal of the covenant of grace, of ingrafting into Christ, of regeneration, remission of sin, and his giving up unto God through Jesus Christ to walk in newness of life. Con. XXVIII. 1.

Baptism is a sign of giving up unto God, to walk in newness of life. Con. XXVIII. 1.

Baptism is not to be administered to any that are out of the visible church, and no strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him. L. c. 166.

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Church of England.

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

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

Q. Why was the sacrament of the Lord's supper ordained?

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

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

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

Q. What is the inward part, or thing signified?

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

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

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

Q. What is required of them who come to the Lord's supper?

A. To examine themselves whether they repent them truly of their former sins, see

Church of Scotland.

That infants make these promises by their sureties, and that they are bound to perform them when they come to age, see before.

Our Lord Jesus instituted the sacrament of the Lord's supper for the perpetual remembrance of his sacrifice of himself in his death, the sealing all benefits thereof unto true believers.—C. XXIX. I.

The outward elements in this sacrament are bread and wine. The Lord Jesus hath appointed his Ministers to pray and bless the elements of bread and wine. Com. XXIX. 5 and 3.

They that worthily communicate in the sacrament of the Lord's supper do therein feed upon the body and blood of Christ, not after a corporal, or carnal, but in a spiritual manner, yet truly and really. The body and blood of Christ are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses. L. c. 170.

The Lord's supper was instituted for the spiritual nourishment and growth of true believers in Christ. C. XXIX. 1.

They that worthily communicate feed upon Christ's body and blood to their spiritual nourishment and growth in grace. L. c. 168.

They that receive the sacrament of the Lord's supper are, before they come, to prepare themselves thereunto, by examining themselves, of their being

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fastly proposing to lead a new life to have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and to be in charity with all men.

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in Christ, of their sins and wants, of their new obedience of the truth and measure of their knowledge, faith, repentance, love to God and the brethren, and charity to all men. L. c. 171.

BELIEF.

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 arose 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.

TEN COMMANDMENTS.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my Commandments.

III. Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

V. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God gave thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery. VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

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 trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

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