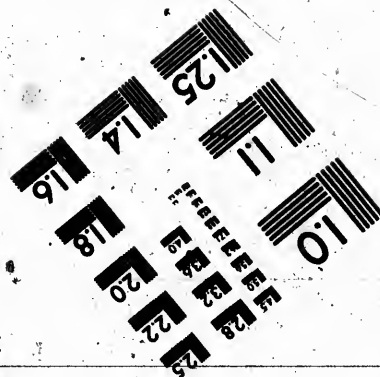
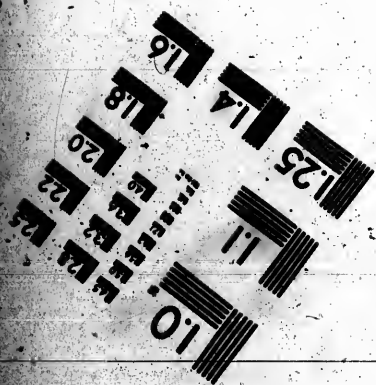
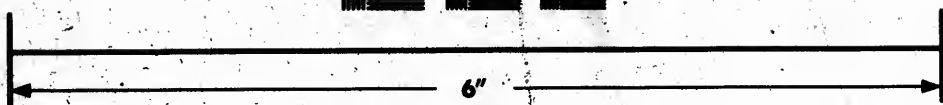
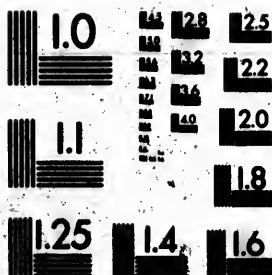




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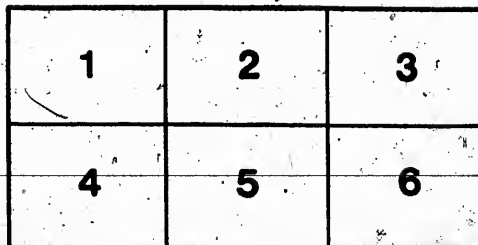
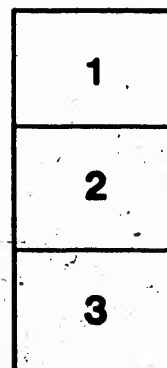
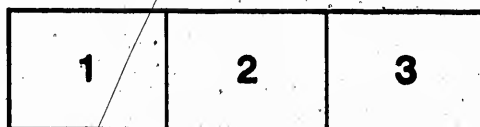
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ERRATA.

- Pago 10, Line 4, for Rom. 4 & 23, rd 6
& 23.
- " 13, Line 10, for Acts 14 & 12, rd 4
& 12.
- " 13, Line 16, for 2 Cor. 3 & 2, rd 3
& 5.
- " 16, Ques. 26, for Math. read Math 6
& 14 & 19.
- " 23, Ques. 4, for adultery, read idoly.
- " 24, Ques. 12, for Luke 11, read 12
12.
- " 25, Ques. 30, for John 16, read Jn
14.
- " 28, Ques. 3, for Psa 19, read Psa
139.
- " 30, Ques. 20, for Psalm 3, read Psa
111.
- " 36, Ques. 18, for Acts 18, read Acts 1
- " 43, Ques. 33, for Luke 22 & 10, read
Luke 22 & 19.
- " 44, Line 2, for 1 Cor. 11 & 23, read
11 & 28.
- " 44, Ques. 37, for Rom. 12 & 21 & 22
read 20 & 21.
- " 45, Ques. 40, for Math. 26 & 39, read
26 & 29.
- " 46, Ques. 6, for Gal. 11 & 3, read
& 3.
- " 47, Ques. 5, for Acts 2 & 32, read 39
- " 59, Ques. 9, for Math. 11 & 21, read
30.
- " 63, Ques. 1, for Gen. 8 & 2, read 20.

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AN
ABRIDGEMENT,
OF
CHRISTIAN DOCTRINE.
PART I.

A BRIEF EXPLANATION OF THE
Church Catechism.

1. The Christian Covenant.
2. The Christian Creed.
3. The Christian Duty.
4. The Christian Prayer.
5. The Christian Sacraments.

PART II,

1. On Infant Baptism.
2. On Confirmation.
3. The Feasts and Fasts of the Church.
4. The Government of the Christian Church.
5. Application of the whole as a daily rule of life.

"The neglect of Catechising, is the frustrating the whole work of the Christian Ministry."
Abp. Usher.

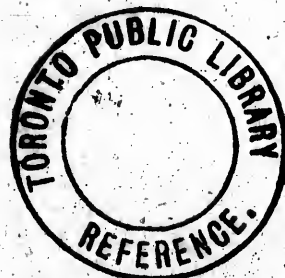
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INTRODUCTION.

As soon as God created our first Parents, Adam and Eve, in his own image, holy and happy, and placed them in the Garden of Eden, to dress it and to keep it. Their happiness depended on their obedience to the moral law of their Creator, which will be explained hereafter, and to which all rational creatures ever have been, and ever must be subjected.

But life is the free gift of God to every living creature; and to convince our first Parents that it was so, God declared to them that they should surely die, if they should presume to eat of the fruit of a certain tree, which he commanded them not to eat. This is commonly called the covenant of works, but the name is improper. No work was required of our first Parents, which has not been required of man under every dispensation of Religion; and their exemption from death appears to have been suspended, on a positive rather than on a moral condition, to keep them constantly in mind that Everlasting life flowed from the free Grace of God, in whom all creatures live and move and have their being. Through the temptation of the Devil, they

ate of the forbidden tree, lost the favor or grace of God, and brought death, the wages of sin, on themselves and all their children. In consequence of this, all mankind are "by nature born in sin, children of wrath," and would perish for ever, but that God so loved the world, that He gave His Eternal Son Jesus Christ our Lord, to become man, to be born at Bethlehem of the Virgin Mary, to fulfil all righteousness, and to die on Mount Calvary upon the Cross to save sinners; on the third day He rose again from the dead, and is now in Heaven interceding for us.

The Gospel is the glad tidings of this Salvation, and freely offers pardon, Divine favor, and Eternal life, in the name of Christ to all who truly repent and believe in Him.

This is the New Covenant, and as it is the foundation of all true Religion, the Catechism begins with it. By means of Christian Baptism we are given up to God, and taken into covenant with Him, and as children, thus dedicated to God, must be instructed in right principles, the Catechism next teaches them *The Christian Creed*, what they are to believe.

But as right practice ought to follow

right principles, it proceeds to set before them, *The Christian Duty*; and as the fallen nature can do nothing without the Grace of God, it instructs them what to ask for in *The Christian Prayer*: and that they may be roused to Holy diligence, by being daily reminded of the solemn vows by which they were consecrated to the Lord—and that they may be taught to look for pardon, grace and consolation, through the Holy Ordinances of Christ their Saviour, the Catechism closes with an explanation of the design and use of *The Christian Sacraments*.

Questions on the Introduction.

1. Who made you?
2. Who were your first Parents?
3. In whose Image did God make them?
4. On what did their happiness depend?
5. What did God declare to them?
6. What is this covenant or agreement commonly called?
7. Is this denomination proper?
8. Why is it not proper?
9. Did Adam and Eve observe the terms of the covenant?
10. What did they lose by sin?

11. What did sin bring upon them and their children?

12. What is the state of all mankind by nature?

13. What has God done for your recovery?

14. Who is the Lord Jesus Christ?

15. Of whom, and where was he born?

16. Where, and how did he die?

17. Did he rise again and ascend to Heaven?

18. What is the Gospel?

19. What doth the Gospel freely offer?

20. In whose name are these blessings freely offered?

21. To whom are these blessings offered?

22. What is the plan of Salvation called?

23. How are we dedicated to God?

24. To whom are we to look for Salvation?

THE CHURCH CATECHISM.

1st SECTION.

The Christian Command.

WHAT is your name?

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Quest. Who gave you this name?
Ans. My Godfathers and Godmothers
were in my Baptism, wherein I was
made a Member of Christ, the Child
of God, and an Inheritor of the
Kingdom of Heaven.

Quest. What did your Godfathers
and Godmothers then for you?

Ans. They did promise and vow
three things in my name. First,
that I should renounce the devil and
all his works, the pomps and vanity
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 Third-
ly, that I should keep God's holy
will and Commandments, and walk
in the same all the days of my life.

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

Ans. 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.

1. What were you made at your Bap-
tism?

2. Who promised and vowed three things
in your name?

3. What did they promise that you would
renounce?

4. What are you engaged to believe?

5. What are you engaged to practice?

6. Do you consider yourself thus en-
gaged?

7. By whose assistance will you thus
repent, believe and obey?

8. Who hath called you to this state of
salvation?

9. What do you render to God for these
benefits?

10. By what power can you continue in
this state?

11. How must you obtain this grace?

12. What do you call this solemn promise
and vow?

Ans. The Baptismal covenant.

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Ques. What doth the Catechism begin with?

Ans. To teach me of my Baptism, in

which I was dedicated to Christ, solemnly

given up to God, and taken into covenant

with Him.

Ques. Were you not then born in this

state?

Ans. No. **Eph. 2, 3.**

Ques. Did God create man in this state

by nature?

Ans. No. God created man in his own

image; with the promise of never ending

life, if he should obey the condition of the

covenant.

Ques. How then came man to be a child

of wrath?

Ans. By eating of the Tree, of which

God commanded him that he should not eat,

and thus forfeiting Eternal life.

Ques. Who is the Devil?

Ans. A mighty Angel that had rebelled

against God.

Ques. Are all mankind children of wrath?

Ans. All have sinned and come short of

the glory of God: **Rom. 3.**

Ques. Adam

reget a son in his own likeness: **Gen. 5, iii.**

fallen as himself and mortal: for the cove-

wages of sin? - Rom. 4. xiv. and 1. Peter.
 31. Doth the Gospel of Christ condemn
 and enforce the obedience required by the
 Moral Law? Tit. 2. xi. xii. Rom. 13. xxi.
 32. How doth the Gospel enforce obedience
 to the Law of God? Rom. 13. i. and
 1. Cor. 9. xxi.
 33. How doth the Law teach you the
 nature of God? Rom. 7. xii.
 34. How doth the Law teach you your
 state as a sinner? Rom. 3. ix. and Rom.
 7. vii.
 35. How doth the Law teach you your
 need of a Saviour? Gal. 3. xi.

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 31. Wh
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 3. v. John
 33. Will
 good work
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 1. Peter

"best of water?"

Ans. "Received into Christ's Holy
 Church"—Baptismal Service.

Ques. What is the meaning of being
 born of "the Holy Ghost?"

Ans. It is to be made a lively member
 of Christ's Holy Church, independent of
 vice: 2 Cor. 6. vi.

Ques. What is the use of water in Bap-
 tism, designed to teach?

Ans. That we must be washed from all
 offences, and delivered from the
 Father's wrath, which is effected in
 baptism. Holy Baptism is effected by water, and
 the Spirit, and there is evidence of
 Baptism by the Spirit, and the Word, as in the

What are the true motives of obedience to the Law of God?

Ans. Love, gratitude, and a sense of duty. *2 Cor. 5. xiv. Psal. 118. xii. John 14. xv.*

31. What is the end and design of obedience and good works? *John 15. viii. 1 Peter 2. xii. Coloss. 1. xii.*

32. Have we any power of ourselves to perform obedience and good works? *2 Cor. 3. v. John 15. v.*

33. Will God reward the obedience and good works which thus proceed from the influence of His Grace? *Math. 10. xlii.*

What is the nature of a sign? and especially observe what was promised in Holy Scriptures.—*1 Cor. 7. xiv.*

Ques. What is the nature of Christian baptism?

Ans. "They who receive baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the Sons of God by the Holy Ghost, are visibly signified and sealed."—Article 25. *Act. 22. xiii.*

Ques. To what duty are you engaged by baptism?

Ans. "Baptism is administered to signify the forgiveness of sin, and our adoption to be the Sons of God by the Holy Ghost, are visibly signified and sealed."—Article 25. *Act. 22. xiii.*

sin is forbidden, the contrary duty is enjoined.

39. Which is the other rule?

Ans. When any duty is enjoined or sin forbidden in general, all the particular kinds thereof, and all the means that lead thereto, are likewise enjoined or forbidden.

39. To how many Commandments may all these be reduced?

Ans. To two.

40. Which are they?

Ans. To love God above all things, and our Neighbour as ourselves.

SECTION.

Ans. To reject all temptations to evil thoughts, words and actions. 1 Peter, viii. ix.

Quer. What is the second duty to which Baptism engaged you?

Ans. To believe all the articles of the Christian Faith. 2 Tim. i. xiv.; but, they are concisely summed up in the Apostles Creed, which is received by all Christian Churches.

Quer. What is the third duty to which Baptism engaged you?

Ans. "To keep God's Holy will and Commandments, and so walk in the same all the days of my life." Matt. xxiii.

Quer. Why do you call the same the

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.

Quest. What doest thou of God in this Prayer?

Ans. I desire my Lord God our Heavenly Father, who is the giver of

2nd SECTION.

Christian Creed.

Rehearse the Articles

Apostles

I believe in God the Father Almighty, Maker of Heaven and Earth, In Jesus Christ his only Son, who sanctified me and all the elect people of God.

keep us from all sin and wickedness, and from our ghostly enemy, 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.

1. What is Prayer?

Ans. The desire of the Heart—the raising up our mind to God.

2. Who has taught us to pray?

Ans. Our Lord and Saviour Jesus Christ. *Math. 6, v. xvi. Luke 11, xiv.*

3. Does God see and hear you when you pray. *Psalm 135, i. ix.*

4. How do you address God!

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.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Ans. First, I learn to know 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.

12. What is the sixth petition? **Ans.** For myself as sinner and neighbor.
13. What is the act of praise and thanksgiving? **Ans.** Praise is the Kingdom, Power, and Honor, Glory and Honor, forever and ever.
14. Whom do you pray for? **Ans.** For the Church and the world.
15. Should you pray often? **Ans.** Yes, i. viii.
16. Has Christ encouraged little children to come and pray unto him? **Ans.** Yes—Mark 10, iv.
17. Why does the Catechism teach you to call upon God by diligent prayer? **Ans.** Because I am not able of myself to walk in the Commandments of God.

1. Why is He true God?
 2. Why is He true Man?
 3. How does Christ always God?
 4. What is the nature of His Man?
 5. How many natures are there in Jesus Christ?
 6. What was He made man?
 7. How was He made man?
 8. Where was He born?
 9. Upon what day was He born?
 10. What was His name?
 11. What did He come to do?
 12. How did He die?
 13. How did He rise?
 14. How did He ascend?
 15. How did He come again?
 16. How did He judge?
 17. How did He reign?
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27. What means "thy Kingdom come?"
That God may come and be King
in all our hearts by His Grace, and bring
us all hereunto His Heavenly Kingdom.

28. What means "thy will be done in
Earth as it is in Heaven?"

That all our doings may be so
ordered by His government, that we may
do always that is righteous in His sight, as
the Angels do in Heaven. — *Letting.* —

Prayer 108. as well as 109. I will leave

29. What means "give us this day our

daily bread?"

Ans.
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31. What means "thy Kingdom come?"
Gal. 5. xxi.

32. What means "thy will be done in
Earth as it is in Heaven?"

33. What means "give us this day our
daily bread?"

34. What means "thy Kingdom come?"

35. What means "thy will be done in
Earth as it is in Heaven?"

36. What means "give us this day our
daily bread?"

37. What means "thy Kingdom come?"

38. What means "thy will be done in
Earth as it is in Heaven?"

39. What means "give us this day our
daily bread?"

Ans. That God would free us from all
evil of soul and body. — 2 Cor. 12, vili. 12.

27. What do you learn from the conclu-
sion of the Lord's Prayer, "Thine be the
Kingdom and the Power and the Glory for-
ever and ever?" — Eph. 3, xx. Rom. 11, xxi.

28. What do you learn from the order
of the Petitions, the first three having re-
spect to the glory of God, the three last to
the good of man? — Math. 6, xxi.

29. What do you chiefly learn by the
Credo, the Ten Commandments, and the
Lord's Prayer?

Ans. I learn from the Credo, the rule of
my faith; from the Ten Commandments,

the two Sacraments which Christ hath in-
stituted, the manner of his Church, and the
number of his Elect.

30. What is the Sacrament of Baptism, and
what is the Gospel of Christ?

Ans. Baptism is the outward sign of inward
grace, by which we are regenerated.

31. What is the design and influence of the
Gospel Ministry? — Gen. 1, viii.

32. What is meant by the Conversion of
Souls?

Ans. It is the change of heart, by which
the soul is renewed, and brought into
subjection to God, and his will is done
in all things.

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

Quest. How many parts are there in a Sacrament?

Ans. Two; the outward visible sign, and the inward spiritual grace.

On Baptism.

Quest. What is the outward visible sign or form of Baptism?

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12. To whom is the Sacrament of Baptism given?

Ans. To all who truly repent and sincerely believe His Holy Gospel.

13. On whose account are we baptized?

Ans. On Christ's blood.

14. Who made you?

15. Who redeemed you?

16. What is your duty?

17. On what day did He rise?

22. What are the privileges of the Church?

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

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

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

In the Mosaical Covenant which was typical of the Christian, there were likewise

With some which God spoke in the twentieth Chapter of Exodus saying, Hear the Lord thy God, brought thee out of the land of Egypt, out of the house of bondage, thou shalt have none other gods before me. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth underneath, 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, punishing the

8. What are you and all mankind by
 nature? *Ans.* By nature we are all
 9. What doth Baptism require?
 10. What doth true repentance forsake?
 11. What doth true Faith believe?
 12. Who promised for Infants at their
 baptism that they should perform these re-
 quisite conditions?
 13. Are baptised Infants when they come
 of age bound to fulfil that promise?
 14. Yes, because all men are bound to
 fulfil the will of God as soon as it is dis-
 tinctly known to them, and the promise of
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 only on an assurance to the Church, that

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ly we should say: "We are
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 to do; but the seventh
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 thou shalt observe
 thee, and thy son, and thy
 thy man-servant, and thy
 vassal, thy ox, and thy ass, and
 is within thy gates. For in
 the Lord made seven days
 week, and on that day he
 rested, therefore the Lord
 the Sabbath day, and thou
 and thy son, and thy
 thy man-servant, and thy

they are more than means; they are pledges of God's favor; not only signs, but earnest and assuring signs of it.

16. What do you mean by being born in Sin, and the Children of Wrath?

Ans. We hereby confess that we are by nature in a state of wickedness, and condemnation into which the fall of our first Parents brought mankind. "Original sin" is the fault and corruption of the nature of man, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil." *Article 9.*

17. What is it to be made a Child of Grace?

as our Lord and Saviour. 1 John, 5. x.

21. What are the fruits of true Faith and Repentance?

Ans. Hatred of Sin, love of Holiness, and diligent practice of every known duty to God and man. 2 Cor. 7. xi.

22. What are the Scripture characters of true Faith?

Ans. Faith purifies the heart—overcometh the world—works by love, and maintains good works. 1 John, 5. iv. Gal. 5. vi. Titus 3. i.

23. What blessings are immediately connected with Repentance and Faith?

Ans. All the blessings of the everlasting

To love, honour, and
obey my father and mother
that are put in scripture
To submit myself to all my
superiors, teachers, spiritual
fathers, and to order my life
according to all my duties
nobody by word nor deed
true and just in all my
bear no malice nor hatred in my heart
To keep my words from lying
To keep my tongue from
speaking vain words
To keep my body in chastity

turn to God? *Isaiah 55. vii. 2 Pet. 3. ix.*

27. What is the general nature of Baptism?

Ans. "Baptism is not only a sign of a Christian profession, but also a sign and instrument of regeneration or new birth." — *Art. 27.*

28. What benefits are derived from Baptism?

Ans. They who receive Baptism rightly, "are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the Sons of God by the Holy Ghost are visibly signed and sealed." — *Art. 27.*

[illegible]



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16. How many is the second?
17. How is the Divine Law briefly expressed? *Math. 23. xxviii. et.*
18. What does the Scripture denote by to us? *1. John 3. v. et. no. 7. in gold. 8.*
19. Do you suppose that you have observed the Moral Law of God? *1. John 3. v. et. no. 7. in gold. 8.*
20. How then are you to escape the wages of sin? *Rom. 4. xxv. and 1. Cor. 3. xxv.*
21. Doth the Gospel of Christ confirm and enforce the obedience required by the Moral Law? *Tit. 2. xi. xii. Rom. 8. xxi.*
22. How doth the Gospel urge obedience to the Law of God? *Rom. 12. 1. and 1. Cor. 6. xxi. but remember. 1. in xv. 1. 2.*
23. How doth the Law teach you the nature of God? *Rom. 7. xii.*
24. How doth the Law teach you your state as a sinner? *Rom. 3. xi. and Rom. 7. vii.*
25. How doth the Law teach you your need of a Saviour? *Gal. 3. 1. ii.*

26. Is there no means of escaping this
curse, but through a Savior? Gal.
2. rvi. Heb. 9. xxi. John 3. xxi. 1830 to

27. Does the Moral Law subvert the gracious designs of the Gospel?—*Yes.* *Gen. 2 to 22. St. Matthew, 5th, 6th, 7th, Chapters, and Acts, 17. xxvii.*

26. What purpose did the ritual law serve in the economy of Grace?

Ans. By keeping the Jews separate from their Idolatrous neighbours—it was their Schoolmaster. Gal. 3. xvii. xxi.

20. How does the Moral Law teach the nature of our duty? Mich. 6, viii.

30. What are the true motives of obedience to the Law of God?

Ans. Love, gratitude, and a sense of
2 Cor. 5. xiv. *Psal.* 118. xii. John

What is the end and design of obedience and good works? *John* 15. viii. *1 Peter* 2. xii. *Coloss.* 1. xiii.

32. Have we any power of ourselves to perform obedience and good works? 2 Cor. 3. v. John 15. v.

33. Will God reward the obedience and good works which thus proceed from the influence of His Grace? *Math. 10. xli.*

34. What should be the prayer of a Christian when he meditates upon the law of God?

Ans. Lord have mercy upon us, and incline our hearts to keep this Law.

35. Will God bless us in endeavoring to keep His Commandments?—Yes. Psal. 2. xiii.

36. How many general rules are we to observe for understanding these ten Commandments?—Ans. Two.

37. Which is the first?

Ans. Wherever a duty is enjoined, the contrary sin is forbidden; and where any sin is forbidden, the contrary duty is enjoined.

38. Which is the other rule?

Ans. When any duty is enjoined or sin forbidden in general, all the particular kinds thereof, and all the means that lead thereto, are likewise enjoined or forbidden.

39. To how many Commandments may all these be reduced?

Ans. To two.

40. Which are they?

Ans. To love God above all things, and our Neighbour as ourselves.

SECTION.

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4th SECTION.

The Christian Prayer.

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, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

Answer.

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.

Ques. What desirest thou of God in this Prayer?

Ans. I desire my Lord God our Heavenly Father, who is the giver of

all goodness; to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do. 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 forgive us our sins; and that it will please him to save and defend us in all dangers, ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, 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.

1. What is Prayer?

Ans. The desire of the Heart—the raising up our mind to God.

2. Who has taught us to pray?

Ans. Our Lord and Saviour Jesus Christ. *Math. 6, v. xvi. Luke 11. xiv.*

3. Does God see and hear you when you pray. *Psalms 135. 16.*

4. How do you address God?

5. Which is the best of all prayers? *Ans.* The Lord's Prayer.
6. Who made the Lord's Prayer? *Ans.* Jesus Christ.
7. What is the first petition of the Lord's Prayer? *Ans.* For the Kingdom of God.
8. What is the second petition? *Ans.* For the Church of God.
9. What is the third petition? *Ans.* For the whole world.
10. What is the fourth petition? *Ans.* For myself as a dependant creature.
11. What is the fifth petition? *Ans.* For myself as a sinner.
12. What is the sixth petition? *Ans.* For myself as a saint and a holy person.
13. What is the act of praise and thanksgiving? *Ans.* To give glory to God.
14. What is the Kingdom of God? *Ans.* The reign of God.
15. Whom do you pray for? *Ans.* For the whole world.
16. Should you pray often? *Ans.* Yes.
17. What does the Catechism teach you to call upon God by? *Ans.* By all good prayers.
18. Because I am not able of myself to walk in the Commandments of God, or to
- 3.

serve Him without His special Grace.—

James 2, 14, 17, 20, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

18. What meaning have you to expect that God will hear your prayers? *Mark 7, vii. Luke 11, viii. Romans 10, xiii.*

19. Why do you say "Our Father," and not my Father? *John 17, 21. Romans 8, 27. 1 Corinthians 12, 13. Ephesians 2, 18. Colossians 3, 12. 1 Timothy 2, 8. Hebrews 4, 14. 1 Peter 3, 12. 2 Peter 1, 4. 1 John 1, 3. Revelation 1, 6.*

20. What do we pray for, when we say "hallowed be thy name?" *Matthew 6, 9. Luke 11, 2. John 17, 26. 1 Corinthians 12, 13. Ephesians 2, 18. Colossians 3, 12. 1 Timothy 2, 8. Hebrews 4, 14. 1 Peter 3, 12. 2 Peter 1, 4. 1 John 1, 3. Revelation 1, 6.*

21. What meanest thou "thy Kingdom come?" *Matthew 6, 9. Luke 11, 2. John 17, 26. 1 Corinthians 12, 13. Ephesians 2, 18. Colossians 3, 12. 1 Timothy 2, 8. Hebrews 4, 14. 1 Peter 3, 12. 2 Peter 1, 4. 1 John 1, 3. Revelation 1, 6.*

22. What meanest thou "thy will be done in Earth as it is in Heaven?" *Matthew 6, 9. Luke 11, 2. John 17, 26. 1 Corinthians 12, 13. Ephesians 2, 18. Colossians 3, 12. 1 Timothy 2, 8. Hebrews 4, 14. 1 Peter 3, 12. 2 Peter 1, 4. 1 John 1, 3. Revelation 1, 6.*

23. What meanest thou "give us this day our daily bread?" *Matthew 6, 9. Luke 11, 2. John 17, 26. 1 Corinthians 12, 13. Ephesians 2, 18. Colossians 3, 12. 1 Timothy 2, 8. Hebrews 4, 14. 1 Peter 3, 12. 2 Peter 1, 4. 1 John 1, 3. Revelation 1, 6.*

Ans. We beg by these words all necessities for soul and body. — *Evangel.* 10, with *Meth.* 6, xxvi. xxvii.

24. What means "forgive us our trespasses as we forgive them that trespass against us?"

Ans. That God would forgive us our sins, as we forgive others the injuries they do us. — *Meth.* 6, xiv. xv. to *John* 2, 13.

25. What means "lead us not into temptation?"

Ans. That God will give us grace not to yield to temptation. — *1st Cor.* 10, xiii.

26. What means "deliver us from evil?"

Ans. That God would free us from all evil of soul and body. — *2 Cor.* 12, vii. ix.

27. What do you learn from the conclusion of the Lord's Prayer, "thine be the Kingdom and the Power and the Glory for ever and ever?" — *Eph.* 3, ix. *Rom.* 14, xxvi.

28. What do you learn from the order of the Petitions, the first three having respect to the glory of God, the three last to the good of man? — *Meth.* 6, xxvi.

29. What do you chiefly learn by the Creed, the Ten Commandments, and the Lord's Prayer?

Ans. I learn from the Creed, the rule of my faith; from the Ten Commandments,

the rule of my obedience; and from the
Lord's Prayer, the full of my desires.

SECTION.

The Christian Sacraments.

Question.

HOW many Sacraments hath
Christ ordained in his Church?

Answer. Two only, as generally ne-
cessary to salvation, that is to say,
Baptism, and the Supper of the Lord.

Quest. What meanest thou by this
word *Sacrament*?

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

Quest. How many parts are there
in a Sacrament?

Answer. Two; the outward visible
sign, and the inward spiritual grace.

On Baptism.

Quest. What is the outward visible
sign or form of Baptism?

Ans. Water: wherein the person is baptised *In the Name of the Father, and of the Son, and of the Holy Ghost,*

Quest. What is the inward and spiritual grace?

Ans. 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.

Quest. What is required of persons to be baptised?

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

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

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

In the *Mosaical Covenant* which was typical of the Christian, there were likewise

two Sacraments—Circumcision and the Feast of the Passover.

1. Were those superseded by the Christian Sacraments? *Ans. Yes.*

2. What Sacrament succeeded Circumcision?

3. What Sacrament succeeded the Passover?

4. What are they means and pledges of?

5. What doth Water used in Baptism represent?

6. In whose name were you baptised?

7. What is the effect of Inward Spiritual Grace?

8. What are you and all mankind by nature?

9. What doth Baptism require?

10. What doth true repentance forsake?

11. What doth true Faith believe?

12. Who promised for Infants at their baptism that they should perform these requisite conditions?

13. Are baptised Infants when they come of age bound to fulfil that promise?

Ans. Yes, because all men are bound to fulfil the will of God as soon as it is distinctly known to them, and the promise of the Godfathers and Godmothers is given only as an assurance to the Church, that

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the Infant to be baptised shall be properly instructed as soon as he shall be able to learn, in the principles of the Christian Religion.

14. Why doth the Catechism conclude with the seals of the New Covenant, Baptism and the Lord's Supper?

Ans. Because by baptism we are admitted into covenant with God; by the Lord's Supper we renew and confirm our covenant engagement.

15. Why are there two Sacraments said to be generally necessary to Salvation.

Ans. Because it is the duty of all who have it in their power to observe them, for they are more than means; they are pledges of God's favor; not only signs, but earnest and assuring signs of it.

16. What do you mean by being born in Sin, and the Children of Wrath?

Ans. We hereby confess that we are by nature in a state of wickedness, and condemnation into which the fall of our first Parents brought mankind. "Original sin" is the fault and corruption of the nature of man, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil." Article 9.

17. What is it to be made a Child of Grace?

Ans. To be taken into Covenant with God, and to be renewed by the Holy Ghost. *Rom. 8, iv.*

18. How do you prove that the Gospel requires and enjoins Repentance and Faith? *Acts 20, xxi. Acts 2, xxviii. and 18, xxx. Math. 4, xvii. Luke 13, lli.*

19. What is repentance?

Ans. It is a change of heart and life which through Divine Grace is wrought by Godly sorrow for sin. *2 Cor. 7, x.*

20. What is Faith?

Ans. Believing the record which God hath given of His Son, and receiving Him as our Lord and Saviour. *1 John, 5, x.*

21. What are the fruits of true Faith and Repentance?

Ans. Hatred of Sin, love of Holiness, and diligent practice of every known duty to God and man. *2 Cor. 7, xi.*

22. What are the Scripture characters of true Faith?

Ans. Faith purifies the heart—overcometh the world—works by love, and maintains good works. *1 John, 5, iv. Gal. 5, vi. Titus 3, i.*

23. What blessings are immediately connected with Repentance and Faith?

Ans. All the blessings of the everlasting

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Gospel.— God pardoneth and absolveth
 "all them who truly repent, and unfeigned-
 "ly believe His Holy Gospel.—Liturgy.—
 Matt. 9. 13. and Mark 16. 17.

24. How does Baptism confirm and
 signify these truths? Rom. 6. iv.

25. Repeat the eleventh Article on the
 justification of man!

Ans. "We are accounted righteous be-
 "fore God only for the merits of our Lord
 "and Saviour Jesus Christ, by Faith, and
 "not for our own works or deservings."

26. Doth the Gospel of Christ encourage
 every man however wicked to repent, and
 turn to God? Isaiah 55. vii. 2 Pet. 3. ix.

27. What is the general nature of Bap-
 tism?

Ans. "Baptism is not only a sign of a
 "Christian profession, but also a sign and
 "instrument of regeneration or new birth."
 —Art. 27.

28. What benefits are derived from
 Baptism?

Ans. They who receive Baptism rightly,
 "are grafted into the Church; the promises
 "of forgiveness of sin and of our adoption
 "to be the Sons of God by the Holy Ghost
 "are visibly signed and sealed." —Art. 27.



Q. On what ground is the right of Infants to Christian Baptism founded?
A. The Covenant which God made with Abraham. — "I will be a God, to thee and to thy seed, and the promise of the Gospel to you and to your children." — *Gen. 17. vii. Acts 2. xxxix.* — "Suffer little Children to come unto me and forbid them not, for of such is the Kingdom of God." — *Mark 10. xiv.*

On the Lord's Supper

Quest. Why was the Sacrament of the Lord's Supper ordained?

Ans. For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lord's Supper?

Ans. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the outward part or sign signified?

Ans. The body and blood of Christ, which are verily and indeed

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taken and received by the faithful in the Lord's Supper.

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

Ans. The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Quest. What is required of them who come to the Lord's Supper?

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

1. Which is the most solemn part of our Public Worship?

Ans. The Sacrifice of the Holy Eucharist.

2. What means the word Sacrifice?

Ans. An offering to God as an acknowledgement of His dominion and other attributes, and to procure the divine favour to him who offers it.

3. What mean you by the word, Eucharist?

Ans. A Sacrifice of thanksgiving.

4. Is it not also called a Sacrament?

Ans. Yes.

5. What is the meaning of the word Sacrament?

Ans. A sacred thing; and it also sometimes signifies an Oath, because an oath is a solemn act.

6. Which are Sacraments in both these senses of the word?

Ans. Baptism and the Supper of the Lord.

7. What are these Sacraments called besides?

Ans. Mysteries.

8. What signifies the word Mystery?

Ans. Something hidden or concealed.

9. Are Baptism and the Lord's Supper Mysteries?

Ans. Yes, because they are one thing to the sense, but represent and signify another to the understanding.

10. Who instituted these two Sacraments?

Ans. Our Lord Jesus Christ, for the purpose of applying the merits of his death to us.

11. Is it then a great advantage to receive these Sacraments worthily?

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Ans. It is the greatest blessing of this life; because they are the means of conveying grace into our Souls, without which we can do no good thing.

12. What doth the Bread and Wine represent?

13. When did Christ institute the Lord's Supper?

Ans. Immediately after celebrating the last Passover with his Disciples, when He began to offer himself for the Sins of all men.

14. What should we continually remember?

15. Can any man partake of the real body and blood of Christ? *Ans.* No.

16. What then do we verily and indeed partake of in the Lord's Supper?

17. By whom are these benefits received?

18. How long are these Sacraments to continue in the Christian Church? 1 Cor. 11. xxvi.

19. Is frequent Communion a duty?—Acts 20. vii.

20. What disposition does this Sacrament require?

21. What must we feel as to our sins?

22. What must be our aim in future?

23. How must we regard God's mercy?
 24. Through whom is God merciful?
 25. How must we regard the death of Christ?

26. What must be our disposition to all men?

27. Why is this Sacrament called the Lord's Supper?

Ans. Because the Lord Jesus Christ the same night in which he was betrayed, after Supper did institute this Holy Ordinance. 1 Cor. 11. xxiii. &c.

28. What is the special design of this Sacrament?

Ans. To remind us of "the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood shedding he hath obtained for us?"—*Com. Serv.* 1 Cor. 11. xvi.

29. How are the body and blood of Christ verily and indeed taken and received by the faithful in the Lord's Supper?

Ans. "The body of Christ is given, taken and eaten only after an Heavenly and Spiritual manner, and the mean is Faith."—*Art. 28.*

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wine called the body and blood of Christ?

Ans. By the same figure as the Paschal Lamb was called the passover; and Christ is said to be a Rock,—“they drank of that Spiritual Rock that followed them, and that Rock was Christ.” 1 Cor. 10 iv.

31. Are the bread and wine changed after consecration?

Ans. No—for they are called by Saint Paul bread and wine after they are consecrated. 1 Cor. 10. xvi. and 1 Cor. 11. xiv.

32. How are our souls “strengthened and refreshed by the body and blood of Christ?”

Ans. “By the remembrance of His meritorious cross and passion, our faith, hope and charity, are called into exertion and increased.” John 6. xxxv.

33. Is it the duty of a Christian frequently to attend the Lord’s Supper?

Ans. Our Lord’s commandment is “Do this in remembrance of me.” Luke 22. 19. Acts 20. vii.

34. Why should a Christian Communicant examine himself whether he repent truly of his former sins, purposing stedfastly to lead a new life, and whether he has a lively Faith in Christ his Saviour?

Ans. Because the Holy Scripture enjoins it. *1 Cor.* 11. xxiii. *1 Cor.* 5. vii. and viii.

35. How doth the Holy Sacrament teach us to be "in charity with all men?"

Ans. It teaches us to keep the unity of the Spirit in the bond of peace. *1 Cor.* 10. xvii. *Eph.* 4. iii.

36. What will charity with all men inculcate? *Phil.* 4. viii. *Eph.* 4. xxxi. xxxii.

37. What duties will it inculcate towards enemies? *Math.* 5. xlv. *Rom.* 12. xxi. xxii.

38. What is the meaning of that very awful passage of Scripture, *1 Cor.* 11. xxix.?

Ans. St. Paul alludes to such as receive the Holy Sacrament irreverently, disorderly and prophanely—who were then visited with temporal judgments—such as weakness, sickness and death. *1 Cor.* 11. xx. xxiv.

39. What is the general nature of the Holy Communion?

Ans. It is not only a sign of the love that Christians ought to have among themselves one to another, but is rather a Sacrament of our redemption by Christ's death. *Art.* 28.

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40. What doth the Communion of the Church on Earth teach you to expect?

Ans. The Communion and fellowship of the Church triumphant in glory. *Math.* 26. xxix.

41. What particular act of devotion doth the Holy Communion require?

Ans. A solemn dedication of ourselves, our souls and bodies, to be a reasonable holy and lively sacrifice unto the Lord. *1 Cor.* 6. xx.

PART II.

1st SECTION.

On Infant Baptism.

1. On what authority do you build your practice of Infant Baptism?

Ans. In *Acts* 2. xxxviii. xxix. an express precept is implied, besides the grace and goodness of God permits Infants to be members of his Church.

2. What further proof can you produce?

Ans. Infants were admitted members of the Church under the Law—*Gen.* 17. vii. and upon this the Infant as well as the Adult was circumcised and presented to the

Lord, that is, entered into Church/fellowship.

3. But how do you prove that circumcision was a Religious ordinance?

Ans. It had all the properties, which a Religious ordinance now possesses.

1. It was a token of God's Covenant in Christ. *Gen. 17. xi. Gal. 3. xvi. xvii.*

2. A sign of the grace of God in the heart, that is, the circumcision of the heart. *Deut. 10. vi. Rom. 2. xxviii. xxix. Phil. 3. iii.*

3. A Seal of the Righteousness of Faith. *Rom. 4. xi.*

4. A token of Interest in the promise. *Rom. 3. ii. and 15. viii.*

5. It admitted to the Church, and constituted a child of God by adoption. *Rom. 9. iv. Eph. 2. xi. xii.*

6. It obliged to obedience. *Gal. 3. xii. Rom. 2. xiv.*

7. The Lord Jesus was himself a Minister of the circumcision, to confirm the promises made to the Fathers. *Rom. 15. viii.*

8. But some assert that circumcision was only a sign of carnal descent—a mark of national distinction, and a token of interest in the land of Canaan?

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Ans. This is to contradict the Scriptures.

1. It was not always a sign of carnal descent—for he that was born in the house, or bought with money of any stranger, which is not of thy seed, he must needs be circumcised. *Gen. 17. xii. xiii.*

2. It was not always a mark of national distinction, for the descendants of Ishmael and Esau maintain circumcision as well as the Jews.

3. Nor was it always a token of interest in the land of Canaan, for neither Ishmael nor Esau had any such inheritance.

5. How do you apply circumcision as an argument in favor of Infant Baptism?

Ans. Infants were admitted members of the Church under the Law, and it is no where said that God hath revoked the privilege under the Gospel. The covenant was to Abraham and his seed—*Gen. 17. vii.*—“The promise of the Gospel is to you and your Children.” *Acts 2. xxxi.*

Is Baptism the same spiritual sign as that circumcision was formerly?—*Yes.*

1. A Seal of the righteousness of Faith. *Rom. 4. xi. Acts 22. xvi. Gal. 3. xxvii.*

2. A sign of regeneration, and a token of the Grace of God. 1 *Peter* 3. xxi. *Rom.* 4. iii.

3. A token or badge of the fellowship of the Church. 1 *Cor.* 12. xiii.

4. Baptism is acknowledged by St. Paul to have succeeded in the place of circumcision. *Col.* 2. xi. xii.

7. What modern nations practice circumcision besides the Jews?

Ans. All the Mahomedan Nations.

8. Is there any dispute about this rite between them and the Jews?

Ans. Yes—the Mahomedans use the same reasons for postponing circumcision that the Anabaptists do for postponing baptism.

9. Mention some of the reasons?

Ans. The necessity of Faith and Repentance, ignorance of children—Divine authority from the case of Ishmael, who was thirteen years old when circumcised.

10. Are you satisfied with these reasons?

Ans. No.—The wisdom of men in comparison with God, and the Mahomedans are put to silence by the express command of the Almighty to Abraham—“Be thou circumcised, and thou shalt be circumcised, and among you, every man child in your generations.”

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It is not what man may think expedient, but what God commands, which ought to be the rule of our conduct. Gen. 17. xii.

Lev. 2. xxi.

11. But as Infants are incapable of Faith and Repentance, it is said they ought not be baptized?

Ans. Of Adults, Faith and Repentance are properly required, but not of Infants. Because they possess already those qualifications for which Faith and Repentance are necessary. Shew me a grown up person who can say that he comes to baptism as pure and innocent as the new born Babe, who has been made a child of grace through the atonement and mediation of that "Lamb of God that taketh away the sins of the world?"

12. It is said that children can enjoy no spiritual blessings?

Ans. What but a spiritual blessing could our poor and destitute Lord bestow upon the little children when he took them up in his arms and blessed them. Is it not a blessing to dedicate them to God, to secure a religious education, to cause upon the first cup of the holy Communion which they drink to Heaven, their looking to them

on the part of God the infinite treasures of the Gospel—its precious salvation—its enlivening promises—its glorious privileges—its blessed hopes.

13. Can an ordinance so simple confer such benefits?

Ans. Cannot he whose heavenly power rendered the waters of Jordan effectual to heal the Syrian, render them effectual to cleanse the redeemed from the guilt and consequence of sin.

14. But children it is said are incapable of entering into a covenant.

Ans. Is it not the duty of Parents to enter into temporal contracts for their children when evidently for their advantage, how much more spiritual. *Deut.* 29. x, xi, xii.

15. What was the practice of the Apostles?

Ans. They baptised whole households, which includes children. *Acts* 16. xxxiii.

Next.

The Child of a believing Parent is relatively holy. *1 Cor.* 7. xiv.

Our Saviour speaking of Children asserts, so much is the Kingdom of God—that it is the Kingdom of God. *Mark* 10. iv.

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The practice is traced from the primitive Church to the present times—it was no innovation, but natural that children should be admitted into the new covenant, as they had been into the old.

16. Does our Lord leave it optional with us to be baptised or not?

Ans. No.—*Math.* 28. xix. *Mark* 16. xvi. *John* 3. v.

17. What are those to be considered who come to be baptised?

Ans. Recipients of favors.—They do nothing, and can do nothing to merit the benefits conferred.

18. What must they believe who exclude Children from baptism?

Ans. That the blessed Gospel of the Lord is less indulgent than the rigorous dispensation of the Law.

1. That the sweet innocence of the new born babe is less acceptable to God, than the penitence of the old and wicked offender.

2. That although we are required to become as little children, before we can enter the Kingdom of God, that little children are excluded from being introduced into that Kingdom, because they are such.

Q. That Parents attending by the graves of their infant offspring have no covenant-secured assurance of their salvation and immortality.

A. 19. What alone could justify the exclusion of children from Christian Baptism?

Ans. A positive law from God—nothing less can warrant such a proceeding.

On the mode of Baptism.

Q. 1. Is dipping, sprinkling, pouring, or immersion, essential to the Sacrament of Baptism?

Ans. All these methods have been practised in every age of the Church.

Q. 2. Upon what does the blessing conveyed by Baptism depend?

Ans. Upon the Grace of God and the disposition of the recipient, and not on the quantity of water or the mode of its application. John 13. viii. x.

Q. 3. Does not the very term baptised, intimate the necessity of immersion?

Ans. No.—Baptise, signifies water coming upon or poured upon the body, as well as being dipped or immersed in water, nor can it be proved that the word Baptise, ever signifies immersion in the New Testament.

4. How many instances of Baptism are recorded in the New Testament, which seem to bear upon the manner of applying the water?

Ans. Seven;—1. The Baptism of Jesus at Jordan—2. The Baptising at Enon—3. the Baptism of the Eunuch—4. of St. Paul—5. of Cornelius—6. of the Jailor—7. of the three thousand at Jerusalem.

5. What proof of Immersion do these instances afford?

Ans. None;—The three first instances were in the open air, persons and water are mentioned, but nothing about immersion; in the private house, and the Jail in the City, the presumption is much against immersion. The three thousand are said to have been baptised in one day. It is well known that water was scarce at Jerusalem; the Pool of Siloam which was nearest to the Temple where St. Peter preached, was too small for such numbers, and from its virtues the Apostles durst not have made use of it, hated as they were by the Jews. The Brook Cedron in the Valley below Jerusalem, was dry at that season of the year, and even during the rains, exhibited a very small stream of muddy water.

6. Can it be proved that any person baptised was in the water at all?

Ans. Philip and the Eunuch are said to have gone down and to have come up out of the water, but the Greek words may with equal propriety be translated—"went down to the water, and came up from the water."

7. But is it said our Lord came up out of Jordan?

Ans. It does not appear that John Baptised by Immersion. He came, we are told baptising with water, not in water, and it is difficult to conceive, that unless he dwelt continually in the water, he could have immersed the great multitudes that daily went forth to his Baptism.

8. Was then Immersion never practised?

Ans. Yes,—it was used in the Primitive Church as well as other modes, but it has never been considered exclusively essential, except by one denomination of Christians which arose 1500 years after the birth of Christ.

The Hebrews were baptised to Moses in the cloud and in the sea, 1 Cor. 10, i. ii.—

Matth. 3, xi. speaks of being baptised by the Holy Ghost, which in the promise referred to *Ezek.* 36, xii. &c. is called sprinkling. When whole households were baptised

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in the night, as *Acts 16, xxxiii, xxxv*, it is most probable that it was done by sprinkling.

Q. Is there any argument in favor of immersion to be inferred from the expression, "buried with Christ in baptism" *Col. 2, xii*?

Ans. Just as much as can be inferred from the expression "Crucified with Christ, or in baptism also ye are circumcised." *Col. 2, xi*.

Q. What particular objections can you offer against baptism by immersion?

Ans. In cold Countries it is impracticable the greater part of the year; to the feeble, the sick, and new born, it might often cause instant death; and shall baptism be refused to those whose infirmities exclude immersion! Because immersion is sometime indecorous, agitates the spirits, and disqualifies the recipient for those religious exercises that are suitable to the occasion.

Q. What further objections can you offer to immersion as essential?

Ans. Because it unchurches the greater part of the Christian world, and therefore renders uncharitableness. Had not a difference of applying water in the Sacrament been admitted without prejudice to its due

dispensation, it would have been inconsistent with the intended universality of the Christian Religion, and would have fettered it in one of its most essential points, in a manner nearly as prejudicial to its general propagation as the going up to Jerusalem among the Jews, and the pilgrimage to Mecca among the Mahomedans.

12. What are the essential constituents of Baptism as laid down in Scripture?

Ans. Water, and the form of words appointed by our Saviour. *Mat. 28. xix.*

13. What are the unessential circumstances of Baptism?

Ans. The time of its administration—by day or night—the place—in a house, Church, or open air—at a font, fountain or river—the manner by sprinkling, pouring, washing or immersion,—for Christ has not legislated as to the mode of Baptism, or the quantity of water, but leaves them to the discretion of the Church.

14. Do you reject those who are baptised by immersion.

Ans. No—we admit immersion where it is preferred as one of the modes of applying water in Baptism; but we contend that the exclusive doctrine of immersion has no support either from reason or revelation;

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and that Baptism by washing, sprinkling or pouring, is as valid, acceptable and scriptural as Baptism by immersion.

15. What is your conclusion on this point?

Ans. That the manner of applying the water of Baptism is not essential to the efficacy of the Sacrament, provided it be always so applied as to express the spiritual sanctification of which it is the symbol or pledge; and when we consider that the benefits which this ordinance represents and conveys are more frequently expressed in the types and language of Scripture, by sprinkling, than by any other way, we shall be well satisfied with the mode used by the Church in which we have received this Holy ordinance.

2nd SECTION.

On Confirmation.

1. What hath the Church ordained respecting Confirmation?

Ans. "That none shall be admitted to the Holy Communion until such time as they are Confirmed, or be ready and desirous to be Confirmed."—*Rubric.*

2. What is the design of Confirmation?

Ans. It is so called, because I do hereby solemnly renew, ratify and confirm, the engagements of my baptism.

3. Does Confirmation teach any thing besides?

Ans. Yes—by imposition of hands, and the prayers of the Church, I am taught to look up to God for the Grace of His Holy Spirit.

4. What doth the imposition of the hands of the Bishop particularly teach?

Ans. It certifieth me, as by a sign, of the favor and goodness of God towards me.

5. What authority doth the Scripture afford for this institution?

Ans. *Hebrews 6. 1. & Acts 8. xvii.*

6. Why doth the Church appropriate the administration of this sacred rite to the Bishop, and not allow it to the inferior Clergy?

Ans. From the example of the Apostles. *Acts 8. xiv. xviii.*

7. What authority does the Church furnish for the use of this rite.

Ans. The uniform practise of the Church from the earliest times. St. Jerome declares, that the custom of the whole Christian Church has adopted it as a law, and the primitive Christians deemed it necessary to the completion of Baptism.

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8. In what manner ought you to prepare for this solemnity?

Ans. In a spirit of true repentance, humble Faith, and steadfast purpose of obedience. *Deut. 30. xvii. Eccl. 12. 1. Rom. 12. 1.*

9. What considerations are calculated to render this Service pleasant and endearing?

Ans. "His service is perfect freedom."
—Liturgy. The great love of the Lord Jesus. *Titus 2. xiv. Math. 11. xxi.*

10. What hope have you that this dedication of yourself, will be accepted?

Ans. *Prov. 8. xvii.*

11. What motive should influence you to this?

Ans. *1 Cor. 6. xix. xx.*

12. What benefit may you hope by the Divine blessing may result from this solemnity?

Ans. That Divine truth may be more deeply impressed upon me: that I may feel a more sensible alliance to the Church of Christ, and be more resolved and determined, like Joshua, to serve the Lord.

13. What encouragement do you derive from the promises of God, and the prayers of the Church?

Ans. God hath promised his Holy Spirit to them who ask it—*Luke 11. xiii.* and the

Grace of God always accompanies the use of those means which he hath appointed for the obtaining it. *Acts 18. ii. vii.*

14. What benefits would the Church derive if this solemnity were duly and piously observed?

Ans. She would see "her sons growing up as young plants, and her daughters as the polished corners of the Temple."—*Psalms 144. xii.*

3rd SECTION.

The Feasts and Fasts of the Church.

1. How many sorts of Holy-days are observed in the Church?

Ans. Feasts and Fasts.

2. What is the design of Festivals?

Ans. To praise and thank God for some signal mercies received.

3. What is the design of Fasts?

Ans. To afflict and punish ourselves for our sins, and to fortify our hearts against temptations.

4. What is Advent?

Ans. A time appointed by the Church to prepare for the festival of Christ's Nativity.

5. What is Christmas?

Ans. A Festival celebrated on twenty-

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25th of December, in commemoration of the Birth of Christ.

6. What means the Circumcision of Christ?

Ans. A Feast celebrated on the first of January, in commemoration of our Lord's submitting to the Law.

7. What is Epiphany?

Ans. The twelfth day after the Nativity, when Christ was manifested to the Gentiles.

8. What is Septuagesima Sunday?

Ans. The third Sunday before Lent, or seventy days before Easter.

9. What is Sexagesima Sunday?

Ans. The second Sunday before Lent, or sixty days before Easter.

10. What is Quinquagesima?

Ans. The next Sunday before Lent, or fifty days before Easter.

11. What means Ash Wednesday?

Ans. The first day of Lent, so called from a custom of the ancient Church of fasting in sackcloth with Ashes on their heads, in token of humiliation.

12. What is Lent?

Ans. A time of abstinence and mortification for forty days before Easter, in memory of our Saviour's fast in the wilderness.

13. What means Good Friday?

Ans. The day of our Lord's suffering on the Cross.

14. What is Easter?

Ans. The day of the Resurrection.

15. What means Ascension Day?

Ans. The Festival of our Lord's Ascension.

16. What means Whit Sunday?

Ans. The Festival of the descent of the Holy Ghost, and the time for admitting Catechumens clothed in white robes to the Sacrament of Baptism, and answers to the Pentecost of the Jews.

17. What is Trinity Sunday?

Ans. A Festival sacred to the ever blessed Trinity, Father, Son and Holy Ghost.

18. What is the design of the Feasts and Fasts of the Church, from Advent to Trinity?

Ans. To commemorate Christ's living among us, to celebrate all the remarkable events of his life, by which he accomplished our redemption.

19. What is the design of the Church in the portion of the year from Trinity to Advent?

Ans. To instruct us to live after the example of Christ, Having in the first

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part of the year, learned the mysteries of our Religion, we are taught in the second what we are to practise; that we may build upon our faith a holy and virtuous life.

4th SECTION.

The Government of the Christian Church.

1. What order of Government did the Church assume before the Law given by Moses?

Answer. It appears from Scripture, that every Patriarch was both Priest and King in his own house. Gen. 3. 11. and 18. 18. Job 42. 15.

2. What was the order of the Church under the Law?

Answer. It consisted of the three fold order of the High Priest, the Priests and the Levites.

3. What was the order of the Church when our Blessed Saviour was upon Earth?

Answer. It preserved this three fold distinction; our Lord Jesus Christ himself as the great Shepherd and Bishop of our Souls, constituted the two inferior orders of the twelve Apostles and the seventy Disciples. Matt. 28. 19. Luke 10. 1.

4. What was the order of the Church after our blessed Lord's ascension into Heaven?

Ans. The Apostles succeeded as Bishops of the Christian Church, and ordained subordinate to them the Priests and Deacons. *Titus* 1. v. *1 Tim.* 3. i. & *1 Tim.* 5. xii.

5. Was this order generally received in the primitive Church?

Ans. The three fold distinction of Bishops, Priests and Deacons, was then universally acknowledged; nor was it ever called in question for one thousand five hundred years after the time of Christ.

6. How do you prove that this order should be now observed in the Church?

Ans. It may be inferred from the general aspect of the new Testament, and it is most plainly asserted by the earliest writers. The Angels presiding over the seven Churches addressed in the Revelations were all exercising the Episcopal Office—*Rev.* 2 and 3. Chapts.—St. James presided as Bishop over the Church of Jerusalem when it consisted of more than ten thousand persons, who could not therefore all meet for public worship under one roof.—Timothy and Titus had Episcopal authority over

the Elders of Crete, St. Paul and Silvanus.

7. What was the situation of the Church?

Ans. St. Paul of Antioch, Tertullian, St. Jerome, and others, all testify that the Church was in a state of corruption.

8. What was the state of the Church?

Ans. The Church was in a state of corruption, and the bishops were exercising the Episcopal Office.

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10. What was the state of the Church?

Ans. The Church was in a state of corruption, and the bishops were exercising the Episcopal Office.

the Elders and Presbyters of Ephesus and Crete, as appears from the whole tenor of St. Paul's Epistles—Rom. 12. xvii. and 21. xviii. xviii. 1 Tim. 5. 1. 2 Tim. 4. ii. Titus passim.

7. What early writers advance this position?

Ans. St. Clement, who is mentioned by St. Paul—St. Ignatius, who was Bishop of Antioch in the life time of the Apostle Testallian, Cyprian and all the Fathers—St. Jerome observes—“what Aaron, his Sons and the Levites were in the Temple, that the Bishops, the Priests and the Deacons claim to be in the Church.”

8. What is the appropriate office of a Christian Bishop?

Ans. The Ordaining of Christian Ministers—Confirming baptised persons, and the jurisdiction or government of the Church, and consecrating places for public worship.

9. What is the Priest's Office?

Ans. To govern the people committed to his charge—to administer Baptism and the Holy Communion, and to perform other Holy Offices.

10. What is the office of a Deacon?

Ans. To assist the Priest in Divine Service—to Catechise—to preach, and bap-

ture Infants, and administer to the necessities of the poor.

11. Has any private christian a right to take upon himself the Ministerial Office?

Ans. No man taketh this honor to himself, but he that is called of God, as was Aaron. *Heb. 5. iv.*

12. But if a man conceives himself inwardly called, does not that supersede the necessity of other authority?

Ans. By no means, for even Christ himself, in whom the spirit dwelt without measure, glorified not himself to be made a High Priest. *Heb. 5. v.*—Timothy, the first Bishop of Ephesus, was ordained by the imposition of hands of St. Paul and the Presbytery, and is himself charged to lay hands suddenly on no man. *1 Tim. 4. xiv. 1 Tim. 5. xxii. and 2 Tim. 1. vi.*

13. What respect and obedience are due to the governors of the Christian Church?

Ans. Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account. *Heb. 13. xvii.*

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5th SECTION.

Application of the whole as a daily rule of life.

1. Who was the founder of the Christian Religion?

Ans. Jesus Christ the Son of God, who came down from Heaven to teach us the way to Heaven.

2. What rule of life then must the Christian follow if he hopes to be saved?

Ans. He must follow the rule of life taught by Jesus Christ—love God, and hate sin.

3. How is he to learn to love God?

Ans. He must pray earnestly to God to teach him, to love him above all things, and with his whole heart.

4. Does not Jesus Christ teach us to love one another?

Ans. Yes, He commands us to love all persons without exception for his sake, to wish well to all, to pray for all, and never to allow ourselves any thought, word or deed, to the prejudice of any one, not even our enemies, whom we are also to forgive in all sincerity of heart.

5. What other rules does Jesus Christ give to all who desire to be his Disciples?

Ans. To renounce our own will, our humours, inclinations and passions, because they are naturally prone to evil, and must be corrected by self denial and brought into obedience to Christ. *Math. 16. xxiv.*

6. What is meant by taking up our cross?

Ans. Patiently submitting to, and willingly embracing the labors and sufferings of this short life, walking in the footsteps of Christ and imitating his virtues.

7. What are the virtues we are to learn of Christ?

Ans. To be meek and humble of heart—to be obedient unto death, and to seek to do in all things the will of our Father who is in Heaven; and for this purpose we must watch and pray, and fight against all evil suggestions of our spiritual enemies, and our own corrupt hearts, not depending upon ourselves, but depending upon God alone.

8. How should you spend the day?

Ans. After rising from our beds we must kneel in humble prayer and supplication to God, thank him for his goodness and mercy to us and all men, entreat pardon for our sins, pray for grace and his blessed assistance, that all our thoughts, words and

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actions during the day may be acceptable in his sight; we must also pray for our friends and our enemies, and that God for Christ's sake, would grant mercy, grace and salvation to all.

9. What are you to do as to your eating, drinking, sleeping, and amusements?

Ans. All these things I must use with moderation, agreeable to the will of God, and with a good intention to please him.

10. By what rules ought you to guide the employments and actions of the day?

Ans. By observing the two precepts given by our Saviour, loving God and my Neighbour—

1. Raising my heart often to God, and praying that I may love him in time and eternity.

2. Embracing every opportunity of doing good to my fellow creatures, by administering as far as I am able to their temporal and spiritual necessities.

3. Diligently attending to the duties of my station, and with all singleness of heart, proving myself as a member of Society, and of my family, a sincere follower of the Lord Jesus Christ.

11. How ought you to finish the day?

Ans. When I retire to rest I ought never to neglect the duty of self-examination—

1. By placing myself in the presence of God, as it is incumbent on me to do at all times when I pray; and begging his light and help to enable me to discover my sins and to repent of them.
2. By considering how I have spent the day from morning till night, in what manner I have performed my religious and relative duties; what blessings I have received of God, and what offences I have been guilty of against him or my fellow creatures, by commission or omission.
3. By giving thanks to God for all his blessings, entreating pardon for all my sins, endeavouring sincerely to repent and be sorry for them, with hearty resolutions of amendment.
4. By concluding this examination with prayer to God, commending my soul into his hands, earnestly entreating the assistance of His Holy Spirit, that I may possess the best dispositions of love and conformity to his blessed will, as if I were to die that night.

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12. What ought to be the great study and business of a Christian, throughout the course of his life?

Ans. To work out his Eternal Salvation, by believing the doctrines of the Lord Jesus Christ, and obeying his precepts—and this he does:—

1. By cherishing that Faith, which receives with humble confidence, all that God has revealed to his Church, and produces good works.

2. And that hope which enables him to expect with a steadfast reliance on God's veracity, all the good things which he has promised; Grace in this life, and Glory hereafter.

3. And that Charity which crowns the whole, by enabling him to love God, and his Neighbour.

APPENDIX

Lecture 1st.—*Gen. 32. v.—*Context—Brother Jacob's anxiety of Jacob turned into joy—The patriarchs of the Patriarchs to his Brother Jacob—*"They are the Children which God hath given me."*—A mother's love her children is one of the most beautiful and lovely sights in the creation of God—Children being an heritage and gift that parents of the Lord should be devoted to—Baptism to Christ, and carefully instructed in the words of his Gospel—This knowledge best conveyed by way of conversation; that is by question and answer—a mode of instruction, when it can be used, far superior to preaching—Respect for Creeds and Sacraments and abridgements of Religion—Catechising used in all ages before the Lord—under the Law—under the Gospel—in the primitive Church—among all Christians anxious to preserve the Faith as it was once delivered to the Saints—Our object in the present course is—1st During the next eight Sundays after Evening Prayer to give a short Lecture on the evidences of Christianity—adapted to all classes of the Congregation—2nd After the Lecture, to teach the Children who are not Confirmed the truths contained in the Church Catechism, sub-joining such information as may elucidate the questions and make them more easy of apprehension.

Lecture 2nd.—*Of Religion in general.*—*Rom. 1. xx.*—The distinction of Religion into natural and revealed apt to produce confusion of ideas—God speaks in his world and by his word—The voice of the same glorious Being speaks in both—The material world and the human constitution sufficient to convince men of the Being of a God and the principles which constitute their

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well being here—But it requires a distinct revelation to establish a future state and our connexion with it:—Our origin—our destination—our errors, and their cause—The principle which renders these sources of information useful, is Faith, or that sentiment of trust which one intelligent Being reposes in another—a principle inherent in the human mind, but cherished by knowledge and experience and strengthened by reason—Hence it is no mark of wisdom to despise the sources of human knowledge and human reason; still less to slight the light of Revelation, which alone conducts to just and profitable conclusions—Reason is the compass by which we steer our course—Revelation our Polar Star—Faith the living principle that supports us by the way, and guides us to immortality—The visible things of God lead human reason to a conviction of his infinite power and goodness—This conviction includes Religion—Through goodness and mercy God creates man—hence veneration, submission, love, gratitude, or Religion, the golden chain which keeps Earth suspended from Heaven—Where men are found without Religion, reason appears almost extinct—But true Religion soon corrupted without express revelation—Proved by the History of all ages—Hence the necessity of revelation—God will not refuse to his noblest work, a light necessary to make it happy.

Lecture 3d—On Divine Revelation. 2 Tim. 3 xvi. The Scriptures—plenary Inspiration, infinite importance of—Inspiration of two kinds—Direction and suggestion—Value of the Scriptures as Historical documents—Moses the Historian of the Creation—Heathen accounts derived from Genesis—Date of the Creation—Original condition of our first Parents—The fall—its consequences—extent of human depravity—The Patriarchs—The Law—The Prophets—Jewish Religion full of shadows—Sad change—without Temple, Priests or sacrifices—almost extinct, unless what refers to the Christian religion—The Mosaic dispensation evidently of a preparatory nature.

Lecture 4th.—On the Christian Religion. St. John, 8, 12.—The general expectation in the world of the appearance of some extraordinary person—Birth of Jesus Christ—Circumstances of his birth which evidenced—His Divinity proved from Scripture—Testimony of the Apostles—Both God and man—Certainty of the Gospel History—The principal facts few in number—Their truth proved by friends and enemies.

Lecture 5th.—On the External evidences of Christianity. Acts 1. 1. R.—Prophecy—Harmony of its application to the person and salvation of Christ—Respecting his Birth, his Life, his sufferings and death—His Miracles and Death—His two fold character of God and man—His spiritual offices—Universality of his Kingdom—Prophecies respecting the Jews and the destruction of Jerusalem—Peculiar force of the argument derived from Prophecy—Evidence from Miracles—Necessity of Miracles for the establishment of Christianity—Not necessary that they should be continued—May be satisfactorily proved by human testimony—Nature and number of Christ's Miracles afford ample security against deception—No paradox in finding them—Miracle of the Raising Lazarus—Witnesses of this miracle had no motive to deceive, and could not be deceived themselves—The impression which a view of Christian Miracles is calculated to produce—Rapid propagation of Christianity—Obstacles surmounted—Moral and spiritual change wrought on the Converts—Its preservation and continuance in the world.

Lecture 6th.—On the Character of Christ. Mark 16, 7, 8.—The severity and sublimity of our Saviour's character—His evident superiority over every other character in moral and intellectual powers, as an example of Righteousness, as a Religious Instructor, as a Public Teacher—His piety and devotion to his Heavenly Father—His meekness and lowliness of spirit—His superiority to the world—His life a moral demonstration of the truth of his Religion.

Lecture 7th.—St. Paul's Doctrine—His evidence of the condemnation of the Jews of Greece—Judgement of the Jews of the Jews—The power of his morals—His knowledge of his life—beginning of his life—unites with and sanctifies of the Gospel of mind—its ultimate

Lecture 8th.—1 John 1, 1—simplicity received the vain, frivolous—its late corrupt lives their Saviour the gift of the Holy Spirit is different—Doctrine of nature—always reform by its effects always the actual condition

Lecture 9th.—The effects of Christ in which we banished man

Lecture 7th. On the Doctrines and Principles of the Gospel.—St. John 7, xvi. Sublimity and excellency of the Doctrines of Christianity.—Being, pardon and Providence of the one living and true God.—The guilt and condemnation of men.—Redemption through the Sacrifice of the Son of God.—Sacraments and other means of Grace.—The Resurrection of the dead.—The day of Judgment.—The idea of an atonement natural necessity of the Gospel Sacrifice.—Repentance, divine mercy.—The power of Christ to forgive Sin.—Purity of Christian morals.—Chiefly mild and reviving—humility.—Forgiveness of injuries.—Connects the present with the future life—begins with the heart—refers always to God—unites with the doctrines in producing sincere obedience and sanctity of character—the promises and privileges of the Gospel, attached to certain dispositions and states of mind—the sanctions by which this purity of morals is ultimately enforced.

Lecture 8th.—On Christian Faith and Divine Influence.—1 John 5, xii.—We must receive Christianity in the simplicity of heart and Faith of our Saviour—thus received the objections of its enemies will be found vain, frivolous and inadmissible—reasonable difficulties—its late introduction—its want of universality—the corrupt lives of Christians—Faith unites Christians to their Saviour, in spirit, principles and hopes—It is the gift of God wrought in the mind by the influence of the Holy Spirit—the conviction which it operates, is different from that which arises only from reasoning—Doctrine of Divine influence—honorable to human nature—effects produced by the Spirit—change not always reformation—Influence of the spirit discernable by its effects—manner of operation different—the effects always the same—importance of ascertaining our spiritual condition—sources of deception.

Lecture 9th.—Conclusion. St. John 8, 12. Beneficial effects of Christianity on Nations—its principles in which welfare of states and individuals consist—has banished many frightful evils—truly benedictio mere.

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