EVANGELICAL LUTHERAN

CATECHISM,

DESIGNED FOR CATECHUMENS,

AND THE

HIGHER CLASSES IN SABBATH SCHOOLS.

BY

S. S. SCHMUCKER, D. D.,

Professor of Christian Theology, in Theological Seminary, Gettysburg, Pa.

FIFTH THOUSAND.

BALTIMORE:

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PREFACE.

It is said of the illustrious Luther, that he delighted more in the catechisation of the young, than in any other ministerial duty; and his writings present numerous testimonies for the great importance of early religious instruction. The Romanists also, whose practice embodies the experience of centuries, pay particular attention to this subject, and in the preface to the Catechism of the Council of Trent, make this memorable confession: "The age is sadly sensible what mischief the Protestants have done the Church of Rome, not only by their tongues, but especially by those writings called Catechisms." It may therefore be hailed as an encouraging sign of the times that the Protestant churches of our land are becoming more alive to the importance of early religious instruction. This important duty devolves alike on parents, pastors and Sabbath-school teachers; and one of the most effective methods of discharging it, is doubtless by catechetical instruction. A good catechism, early committed to memory, and frequently repeated by children, leaves an indelible impression on their minds, which exerts an important influence in shaping their destinies in time and eternity. For this purpose the language of a catechism should be plain, its truths should be discussed in proper connection, and the mode of presentation be concrete rather than abstract.

The catechism of Luther, though originally a private publication, has enjoyed a merited popularity in

the Church, and will doubtless continue to do so. Yet numerous other catechisms have been published in Europe, in order to present to youth not only a larger amount of Scripture truth, but also that truth in more connected and systematic order. In this country the same necessity has been felt. All the editions of Luther's catechism in use, have additional matter larger in amount than the work of the great Reformer; and several original catechisms have been published, chiefly explanatory of his, each possessing some peculiar excellence. Such are the catechisms of Dr. Lochman, Sr., Dr. Morris, Dr. Mann, Rev. Peixoto, &c. Yet the desire of having another work of this kind for the higher classes of Sabbath scholars, and for catechumens, who desire and would appreciate a work of more extended and systematic character, has been extensively felt. Encouraged by numerous brethren, the writer has attempted to supply this desideratum, with what success others must judge.

His aim has been to take the pupil by the hand, and, in familiar language, to conduct him through a popular course of religious truth; teaching him his lost condition by nature and practice, and persuading him to an entire surrender of his heart to the Savior, as his only hope. In short, the object of the writer in composing this catechism, was the same as that at which every faithful minister aims in his course of catechetical instruction, the conversion, edification. and salvation of his pupils.

In Sabbath-schools the *Shorter Course* (see p. 8,) should first be accurately memorized, and be the subject of regular recitation in short portions each Lord's-day. Secondly, the whole series of questions should then be studied, and the scholars answer in their own words, as in Bible recitations, or, if preferred, in those of the book. As a third course for older pupils, the proof texts might be included.

In a course of instruction for *Confirmation*, an excellent method is the following:

1. The pastor assigns a part or the whole of the questions contained in one paragraph, which those who had not done so before, may commit to memory if they can conveniently do so. Those who find difficulty in memorizing the answers, may attentively read and prayerfully reflect on them, and when questioned, they should answer in their own words.

2. The pastor makes the same portion the subject of his lecture for the day. He may explain the subject of each question as it is recited, or may reserve his explanations till the recitation is finished.

3. In either case, he should himself repeat aloud the answer to each question as he comments on it, in doing which he will find additional materials for remark by casting his eyes on the connected Scripture proofs in the margin.

4. The *Introduction* might be taken up last, if sufficient time remains, after the great subjects of doctrine, experience, and duty have been fully discussed, and the pupil been led to the Savior.

Finally, the writer would venture one suggestion more. He feels deeply convinced that the happiest results would be witnessed, if ministers, who preach twice a Sabbath to the same people, would adopt something like the following practice:

(*a*) Once a month the minister should omit the second service of the Sabbath, and spend an hour in the afternoon in public catechisation of the Sabbath scholars and of all other young persons who may attend, beginning and closing with singing and prayer. To attend to catechisation after preaching, is too fatiguing both to the minister and children; and makes the catechetical exercise appear of secondary importance. The older pupils, together with others who may unite, should form *one class*, and the younger scholars be mere listeners.

(*b*) At these meetings, parents and all others should be invited to attend. The young should be encouraged to take part as members of the class, till they are of age, and prepared to take their places among the acting members of the church. Experience proves these exercises to be as profitable to the old as to the young; whilst they are more popular than sermons, and cherish in all a love to the Church.

(*c*) The minister should question the class on such part of the catechism as he had assigned at the previous meeting, and make comments either on each question as it is passed over; or, at the close of the whole exercise, he should deliver his remarks on the entire portion. The former method has the advantage of being easier for the minister, as well as better adapted to keep up the attention of the children, and of the auditors in general. Sometimes he might address the question to an individual pupil by name, and at others permit any pupil to answer.

(*d*) As the catechism, where this system is adopted, has been recited in the Sabbath-school, the pupils have already committed it to memory, and can enter more deeply into the doctrines, experience and duties explained, and take more pleasure in attending these meetings.

(*e*) After the pupil has repeated an answer, especially when timidly done and in a low voice, or not correctly, the minister also should repeat it aloud, so that all can hear. For in order that all may be benefited, all must hear. And even when he reserves his principal remarks to the close of the entire exercise, he ought, as he repeats each answer, to add a few words of confirmation or explanation.

(*f*) The utmost simplicity of matter and manner should be aimed at, that the timid may not be embarrassed, and that all may feel at ease. Ministers should also seek to gain the affection and confidence

of their children, should notice them when they meet them elsewhere, cultivate a personal acquaintance with them in the week, and take delight in teaching them.

If the minister prefers it, he may call on the Superintendent of the Sabbath-school to open the meeting in the usual way, and then he should occupy all the time himself in the catechetical exercise above described.

(*g*) In the elucidation of the answers, the minister should study variety; and for this purpose cast his eye on the proof-texts before him in the margin, which were selected with the utmost care, and will furnish new and abundant materials for his remarks. By this course the congregation will become well *indoctrinated*, be proof against the extravagances and errors of the age, and be an active, devoted Church of Christ. Such an early religious training will, moreover, by the Divine blessing, save the rising generation from the corruptions of the world, make them affectionate, obedient and faithful children, and prepare them for being zealous and active disciples of the Lord.

With these remarks we commend this little volume to the blessing of God and the favor of the Church; and close with the earnest prayer, that it may prove instrumental in the salvation of many souls.

S. S. SCHMUCKER.

Gettysburg, March 22, 1859.

N. B. The hymns annexed to this Catechism are all selected; those for Sabbath-schools being taken from the American Sunday-School Union's collections, and those for Catechumens from the General Synod's Hymn Book.

FIRST OR SHORTER COURSE,

AMOUNTING TO FIFTEEN PAGES.

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EVANGELICAL LUTHERAN CATECHISM.

§ I. Introduction.

Q. 1. *What is a Catechism?*

A. The word signifies a book of elementary instruction in question and answer; and a religious Catechism is such an abstract of Christian doctrine, experience, and duty. Of this kind is the Catechism of Luther, as well as many others, which have been used in the church in Europe and America.

Q. 2. *For what purposes are Catechisms employed?*

A. Some, of a more simple character, are used to teach children the first principles of our holy religion, and others to prepare those of riper years, for the solemn duty of Confirmation, that is, for a public profession of religion.

Q. 3. *What do you understand by the term Religion?*

A. The word religion is sometimes used to designate any particular system of doctrines and mode of worship; and at others, to signify the belief of some such system, and the practice of the duties enjoined by it.

Q. 4. *How many principal religions, in the former sense of the word, are supposed to exist in the world?*

A. Four: the Heathen, the Mohammedan, the Jewish, and the Christian.

Q. 5. *What is the nature of the Heathen religion?*

A. Heathenism is the religion of that portion of our fallen race, who have not enjoyed the light of revelation; but being left to the uncertain guidance of reason and their depraved appetites, have degen-

erated into the practice of gross superstition, vice and idolatry.

Q. 6. *Is the number of professed Heathens large?*

A. Two thirds of the human family are yet enveloped in Heathenism, especially the inhabitants of Asia and Africa. Their number is estimated at about *five hundred and sixty-two millions.*

Q. 7. *What are the principles of* MOHAMMEDANISM?

A. Mohammedanism is that system of religion first taught by Mohammed the false prophet, about the year A. D. 609, and is found in the Koran. It embraces some truths derived from the Old and New Testaments, mingled with much Pagan error.

Q. 8. *What are its principal tenets?*

A. It denies the Trinity, receives Moses and Jesus Christ as prophets sent by God, though inferior to Mohammed, and teaches fatalism; whilst it enjoins prayer, fasting, washings, alms, circumcision, polygamy, and a pilgrimage to Mecca, as the certain means of attaining heaven, which is supposed to consist in sensual enjoyments.

Q. 9. *How extensively does this erroneous system prevail?*

A. Its adherents are estimated at one hundred and twenty millions, who are found chiefly in Arabia, Turkey, Tartary, Syria, Persia, and some other parts of Asia, and in Africa.

Q. 10. *What is the* JEWISH *religion?*

A. Judaism is the religion of the descendants of Abraham, who receive the Old Testament with more or less fidelity, and observe its rites and worship as far as their scattered condition allows; but they reject the New Testament, and with it, Jesus of Nazareth, as the promised Messiah.

Q. 11. *In what countries are the Jews at present found?*

A. On account of their rejection of the Savior,

they are scattered over Europe, Asia, Africa and America; and, as ancient prophets foretold, have become a proverb and a byword among all nations. They have no civil government on the face of the earth, and number about three millions, nine hundred thousand.

Q. 12. *What is the* CHRISTIAN *religion?*

A. Christianity is that system of religion taught by our blessed Lord and Savior, Jesus Christ, and recorded in the New Testament. Christians receive both the Old and New Testament as the inspired word of God, and Jesus of Nazareth, as the incarnate Son of God, and only Savior of men.

Q. 13. *How extensively has the divine religion of the Savior been disseminated amongst men?*

A. The number of Christians is estimated at about two hundred and fifty-three millions, who occupy the whole of Europe, the greater part of America, and large portions of Asia and Africa.

Q. 14. *What has been the progressive increase of Christians, since the Savior first published his Gospel?*

A. After the first few centuries, the progress of Christianity was greatly retarded by the corruptions of Popery, but since the Reformation it has extended much more rapidly; so that, especially in view of the extraordinary outpourings of the Holy Spirit in the latter days, foretold by the prophets, we may confidently anticipate the glorious and universal triumph of our holy religion. The approximate numbers in different centuries have been rated as follows:

First century, there were five hundred thousand Christians.

Fifth century, there were fifteen millions.

Tenth century, there were fifty millions.

Fifteenth century, there were one hundred millions.

Eighteenth century, there were two hundred millions.

Nineteenth century, there were two hundred and fifty-three millions.

Q. 15. *How is the Christian church at present divided?*

A. Into the *Protestant*, the *Latin* or Roman, and the *Greek* churches.

Q. 16. *What are the leading tenets of the* GREEK *church?*

A. She adheres to the fundamental doctrines of the gospel, although in the progress of ages, she has fallen into different errors and gross superstitions.

Q. 17. *What are her principal errors?*

A. She denies that the Holy Ghost proceeds from the Son as well as from the Father, and believes in transubstantiation, the invocation of saints, and of the virgin Mary, in seven sacraments, etc.

Q. 18. *What is her form of Government?*

A. She rejects the authority of the pope of Rome; but acknowledges several ministerial gradations, viz.: priests, bishops, archbishops and patriarchs.

Q. 19. *In what countries has the Greek church principally prevailed?*

A. In Greece, and those oriental portions of the ancient Roman empire, where the Greek language was spoken, and in later ages also in Russia. Her population is estimated at fifty-six millions.

Q. 20. *What do you understand by the Latin, Papal, or* ROMISH *church?*

A. That portion of the church of Christ, which acknowledges the pope of Rome as its head, whilst, amid many errors and superstitions, it also retains the fundamental doctrines of Christianity.

Q. 21. *Where does this church principally prevail?*

A. She is found in the western portions of the ancient Roman empire, including Italy, Austria, France, Spain, Portugal, and in some portions of Asia and America. Her population is rated at one hundred and thirty-five millions.

Q. 22. *What are the chief corruptions of this church?*

A. The Romish church holds the following errors, viz.: The infallibility and supremacy of the pope, belief of the Apocrypha and unwritten traditions as of equal authority with the word of God, transubstantiation, seven sacraments, the meritorious or justifying nature of good works, celibacy of the priests, purgatory, the invocation of saints and of the virgin Mary, as intercessors between us and God, and also of late her immaculate conception.

Q. 23. *What is the* PROTESTANT *church?*

A. It is that body of Christians, who in the sixteenth century and since, rejected the authority of the pope, together with all the aforenamed superstitious doctrines and rites, which defaced the Romish church, and who restored Christianity to its primitive purity and scriptural form.

Q. 24. *Where does the Protestant church principally prevail?*

A. In Northern Germany, England, Scotland, Denmark, Sweden, Norway and the United States. Some Protestants are also found in Asia and Africa, and their entire number is estimated at about sixty millions.

Q. 25. *How is the Protestant church organized?*

A. Into several denominations, or branches, based on differences in unessential points of doctrine, government, or mode of worship,—such as the Lutheran, the Presbyterian, the Episcopal, the German Reformed, the Methodist, the Baptist, and other churches.

Q. 26. *Do these several denominations all belong to the true church of Christ?*

A. These, as well as all other denominations and independent churches, of Evangelical character, belong to the visible church; and the true believers in them all, constitute together the one, true, spiritual, invisible church of Christ on earth.

Q. 27. *What was the origin of the name Protestant?*

A. It was first applied to the German princes, because, at the Diet of Spire in 1529, they *protested* against the decree, which withdrew the right conceded to them three years before, to regulate their own ecclesiastical affairs as they saw fit until the meeting of a general council, and demanded implicit submission to the pope, and a return to the doctrines and rites of the Romish church. The term has since been applied to all churches which are unconnected with that of Rome, and reject her errors and corruptions.

Q. 28. *Under what circumstances did a portion of the church of Christ acquire the name Lutheran?*

A. It was first given in derision to the followers of *Martin Luther*, who, in A.D. 1517, began to protest against the corruptions of Rome; and who was the most distinguished instrument in the hands of Providence in effecting the great Reformation of the sixteenth century, and founding the Protestant church in Germany.

Q. 29. *Why did this church originally adopt the name Evangelical?*

A. To show her rejection of all unscriptural human traditions, as well as her adherence to the pure evangelical or gospel doctrines, and to the Scriptures in general, as the only infallible rule of faith and practice.

Q. 30. *In what countries has the Lutheran branch of the church of Christ been established?*

A. It is the established church in the greater part of Protestant Germany, in Denmark, Sweden and Norway; and has numerous churches in France, Russia, Hungary, Austria, the United States, Canada, etc.

Q. 31. *What is the amount of population supposed to be connected with the Lutheran church?*

A. About thirty millions of souls.

Q. 32. *What is the numerical strength of the Lutheran church in this country?*

A. One thousand and eighty-three ministers, about two thousand churches, at least two hundred and twenty-five thousand communicant members, and a population of about one million.

Q. 33. *What is the doctrinal basis of the Lutheran church in America?*

A. The doctrinal basis of the Lutheran church of the General Synod, as fully defined in her Constitution for District Synods, is: "That the Holy Scriptures are the only infallible rule of faith and practice, and that the fundamental doctrines of Scripture are taught, in a manner substantially correct, in the doctrinal articles of the Augsburg Confession."

Q. 34. *What are the principal doctrines generally received in the Lutheran church?*

A. (1) The unity of the Godhead in a Trinity of Persons.

(2) The proper and eternal Divinity of the Son of God, our Savior, Jesus Christ.

(3) The total Depravity of our race, in consequence of the fall.

(4) The Incarnation of the Son of God, and his vicarious Atonement for the sins of the whole world.

(5) Justification, not by works, but by grace alone, through faith.

(6) Regeneration by the Holy Ghost, through the truth; and good works, as the fruit and evidence of our faith.

(7) The divine institution and perpetuity of the Gospel Ministry, of the Lord's day, and of the sacraments of Baptism and the Holy Supper.

(8) The Immortality of the soul, and Judgment of the world by our Lord Jesus Christ.

(9) The eternal Blessedness of the righteous, and

(10) Everlasting Punishment of the wicked.

Q. 35. *What is the form of government of the Lutheran church?*

A. All Lutheran divines believe the primitive standing ministry to have been of equal rank. In Europe, some imparity is practiced; but in the United States parity is adhered to, and our churches are governed by three judicatories, the Council of each individual church, District Synods, and a General Synod with advisory powers.

Q. 36. *What are the characteristic usages of the Lutheran church?*

A. (1) She is distinguished by the observance of the *Ancient Festivals*, in commemoration of the fundamental facts of Christianity, not as of divine authority, but as reasonable and proper, namely, Christmas, Good Friday, Easter, Ascension-day, and Whitsunday. New Year, and one or more days recommended by the civil government, are also observed by many.

(2) By a short *Liturgy* published by the General Synod, to promote uniformity in public worship and other ministerial services, the formal use of which is optional with each pastor and church.

(3) *Catechetical instruction* of the rising generation; and

(4) *Confirmation*, as a solemn mode of admitting catechumens to sacramental communion.

Q. 37. *Why do you prefer the Lutheran branch of the Catholic or universal church?*

A. Because we regard her doctrines and principles as more scriptural and reasonable than those of any other church; and because our General Synod allows us apostolic liberty in nonessentials, requiring uniformity only in fundamental doctrines.*

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* See Formula of Government and Discipline, Chapter xviii., sect. 5, ¶ 1, 2.

Q. 38. *What relation do we sustain to members of Evangelical sister churches?*

A. We regard all true disciples of Christ, of every denomination, as brethren beloved, cordially reciprocate free communion with them, and long for the time when "there shall be one fold and one shepherd." See Constit. of Gen. Synod, Art. 3, sect. 8.

§ II. Natural Religion.

Q. 39. *Did God create you a religious being?*

A. He formed me a rational and moral agent, capable of distinguishing between truth and error, right and wrong; and gave me a conscience, which urges me to do the one and shun the other.

Q. 40. *For what purpose did God bestow these powers on you?*

A. That I might know, serve and glorify him on earth, and enjoy him forever in heaven.

Q. 41. *Does reason teach us any thing of God and religion?*

A. From the works of nature and course of events, we may learn something of the divine existence and character, as well as other important truths of natural religion; so that all men are without excuse for not glorifying the Being that made and sustains them.

Q. 39. Rom. ii. 14: For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. 2 Cor. iv. 2. Luke xii. 57: Yea, and why even of yourselves judge ye not what is right?

Q. 40. 1 Cor. x. 31: Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. John xvii. 22, 24.

Q. 41. Rom. i. 20: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Psalms xix. 1, 2.

Q. 42. *Is this knowledge sufficient for our wants?*

A. No: natural religion is neither sufficient to satisfy the longings of an inquiring soul, nor powerful enough to urge us to duty. It knows something of our depravity, but nothing of a Savior.

REVEALED RELIGION.

§ III. THE SCRIPTURES.

Q. 43. *What is the principal source of all correct knowledge of God and religion?*

A. The Revealed Word of God, contained in the Bible or Scriptures of the Old and New Testaments.

Q. 44. *What is the import of the word Bible?*

A. It signifies *the* book, and is applied to the word of God, because the several tracts or books contained in it, form the most important volume that has ever been published.

Q. 45. *How is the Bible ordinarily divided?*

A. Into the Old and New Testament: the former containing the history of God's people, and his revelations to them before the appearance of the Savior; and the latter the history of the Savior's life, miracles and ministry, his death, resurrection and ascension, as well as many things concerning the apostles, the evangelists, and first Christian churches.

Q. 42. Acts iv. 12; 1 Cor. xiii. 9.—Acts xvii. 18: Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say; other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

Q. 45. Heb. i. 1, 2: God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.

Q. 46. *How do we know that the Scriptures are the Word of God?*

A. Not merely from the declarations of the writers themselves; but also from the miracles wrought in proof of them, and the wonderful contents of the books.

Q. 47. *What are the contents of these books?*

A. They contain doctrines of an extraordinary and divine nature, as well as moral precepts of perfect purity and universal benevolence, and require a radical change of heart, or conversion, for admission into heaven.

Q. 48. *How do these contents prove the divinity of the Bible?*

A. Because these things were never discovered or taught by the wisest and most learned sages of ancient or modern times, and could not have been invented by the unlearned fishermen and tentmakers who first published them.

Q. 46. Matt. x. 20: For it is not ye that speak, but the Spirit of your Father which speaketh in you. John xvi. 13, 14, 15: Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you. Gal. i. 11, 12: But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. Heb. ii. 4; John xxxii.

Q. 47. Luke xxiv. 49: And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Q. 48. 2 Pet. i. 21: For the prophecy came not in old time by the will of man: but holy men of God spoke *as*

Q. 49. *By what other evidence is the divinity of the Bible proved?*

A. It is evident also from the harmony pervading all these books, written many centuries apart, from their tendency to give glory to God, as well as to promote the highest good of men; and from the testimony of the Holy Spirit, in the hearts of all who faithfully obey their instructions.

Q. 50. *What is our duty in regard to the word of God?*

A. We should gratefully receive it as an invaluable treasure, and adopt it as our only infallible rule of faith and practice; we should read it daily and prayerfully, both privately and in the family, should consult it in all cases of doubt or difficulty, and endeavor to obey its sacred dictates in our thoughts, words and actions.

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they were moved by the Holy Ghost. Ps. xii. 6. Heb. iv. 12: For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

Q. 49. John vii. 17: If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. John xvi. 13, 14: Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show *it* unto you.

Q. 50. 2 Tim. iii. 16: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Is. viii. 20: To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Acts xvii. 11: These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. James i. 22–25.

§ IV. The Decalogue and Lord's Prayer.

Q. 51. *Can you repeat that inspired summary of moral precepts, termed the decalogue or ten commandments?*

A. They are the following, contained in the twentieth chapter of Exodus, v. 1–17.

I. I AM THE LORD THY GOD—thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I THE LORD THY GOD am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of 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 the SABBATH-DAY, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the SABBATH OF THE LORD THY GOD; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy 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 SABBATH-DAY and hallowed it.

V. Honor thy father and thy mother; that thy days may be long upon the land which THE LORD THY GOD giveth thee.

VI. Thou shalt not kill.

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 man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

THE LORD'S PRAYER.—Matth. vi. 9–13.

Q. 52. *What is the memorable prayer which the Savior taught his disciples?*

A. "Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever, Amen."

§ V. The Apostles' Creed.

Q. 53. *What was the origin of the so-called Apostles' creed.*

A. It was composed and used by the early Christians soon after the apostolic age, and was so called, not because the Apostles had written it, but because all admitted, that it contained the chief doctrines taught by them.

THE FIRST ARTICLE.

Of Creation.

Q. 54. *What is the first Article?*

A. I believe in God the Father Almighty, maker of heaven and earth.

THE SECOND ARTICLE.

Of Redemption.

Q. 55. *What is the second Article?*

A. 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 (world of spirits): the third day he rose again from the dead: he ascended into heaven and sitteth on the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead.

THE THIRD ARTICLE.

Of Sanctification.

Q. 56. *What is the third Article?*

A. I believe in the Holy Ghost, the holy catholic or universal church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

§ VI. Of God.

Q. 57. *Do the Scriptures deem it necessary to prove the existence of God?*

A. No. They presuppose it as known from reason and the works of creation, affirming that the fool says in his heart, there is no God. But they abound in illustrations of the divine character and works.

Q. 58. *What does the Bible teach us concerning God?*

A. That he is the infinite Spirit,[1] who having the fountain of life and happiness within himself,[2] created

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Q. 57. Psalm xiv. 1. Rom. i. 19, 20: Because that which may be known of God is manifest in them; for God hath showed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse.

Q. 58. [1] John iv. 24: God *is* a Spirit; and they that worship him must worship *him* in spirit and in truth. Job xi. 7, 8, 9. [2] Exod. iii. 14: And God said unto

the heavens and the earth, and all things that are in them,[3] and also upholds[4] and governs them all for the welfare of his creatures, and his own glory.[5]

Q. 59. *Which are the attributes of God?*

A. God is self-existent,[1] eternal,[2] unchangeable,[3] incomprehensible,[4] every where present,[5] knowing all things,[6] all-powerful,[7] all-wise,[8] and infinite in holiness,[9] justice,[10] truth,[11] love,[12] and mercy.[13]

Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. [3] Gen. i. 1, &c.: In the beginning God created the heaven and the earth. [4] Heb. i. 3: Who, being the brightness of *his* glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. [5] Ps. xcvii. 1: The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof. Ps. cxlv. 9. Rom. xi. 36: For of him, and through him, and to him, *are* all things: to whom *be* glory forever. Amen.

Q. 59. [1] Acts xvii. 24, 25: God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. [2] Ps. xc. 2: Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. Rev. i. 8. Ps. cii. 25, 26, 27. [3] James i. 17: Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. [4] Job xi. 7, 8: Canst thou by searching find out God? canst thou find out the Almighty unto perfection? *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know? [5] Ps. cxxxix. 7–10: Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there.* *If* I take the wings of the morning, *and* dwell in the uttermost

Q. 60. *Are there more Gods than one?*

A. No. There is but one living and true God.

Q. 61. *What else do the Scriptures teach us, concerning the nature of God?*

A. That the one God has revealed himself as three persons, Father, Son and Holy Ghost; and that these three are the same in essence, equal in all their attributes, and distinguished by personal acts.

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parts of the sea. Even there shall thy hand lead me, and thy right hand shall hold me. [6] 1 John iii. xx: For if our heart condemn us, God is greater than our heart, and knoweth all things. Heb. iv. 13. Acts xv. 8. [7] Luke i. 37: For with God nothing shall be impossible, [8] 1 Tim. i. 17: Now unto the King eternal, immortal, invisible, the only wise God, *be* honor and glory forever and ever. Amen. [9] Isaiah vi. 3: And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth is full of his glory. [10] Jer. xvii. 10: I the LORD search the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings. Rom. ii. 6. [11] Numb. xxiii. 19: God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good? [12] 1 John iv. 8, 16: He that loveth not knoweth not God; for God is love. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Ps. cxlv. 8, 9. John iii. 16, 17: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. [13] Ex. xxxiv. 6: And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth. Ps. ciii. 8, 9, 10.

Q. 60. Mark xii. 29: And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord. 1 Cor. viii. 4. Deut. vi. 4.

Q. 61. 1 John v. 7: For there are three that bear

Q. 62. *What are the personal properties of the Trinity?*

A. It is the peculiarity of the Father to beget the Son, the peculiarity of the Son to be begotten, and of the Holy Spirit to have proceeded from the Father and the Son.

Q. 63. *How do you know that the Son and Holy Spirit are equal to the Father?*

A. Because the Scriptures ascribe to them not only the name[1] of God, but also divine attributes,[2] works[3] and worship.[4]

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record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Matth. iii. 16: And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and xxviii. 19. 2 Cor. xiii. 14: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen. Deut. vi. 4. Gen. i. 26. Is. lxi. 1. John xiv. 16, 17.

Q. 62. Heb. i. 5, 6: For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. John i. 14: And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John xv. 26. Gal. iv. 6.

Q. 63. [1] Ps. xlv. 6: Thy throne, O God, *is* for ever and ever; the sceptre of thy kingdom *is* a right sceptre. 1 John v. 20. Acts v. 3, 4: But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back a part of the price of the land? thou hast not lied unto men, but unto God. [2] Phil. iii. 21: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Acts i. 24: And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, show

Q. 64. *What are the peculiar works of the Son?*

A. That as God manifest in the flesh, and mediator of the new covenant, he should redeem our fallen race, and bestow salvation on all them that believe.

Q. 65. *What are the peculiar works of the Holy Spirit?*

A. To call, enlighten, convict and convert sinners, to sanctify believers, to revive the church, and to save all who suffer themselves to be prepared for heaven by his sacred influences.

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whether of these two thou hast chosen. Col. ii. 8, 9: Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. Heb. ix. 14: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Ps. cxxxix. 7. 1 Cor. ii. 10, 11. [3] Job xxvi. 13: By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. 2 Pet. i. 21. Col. i. 16, 17: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist. [4] John v. 23: That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Acts vii. 5, 9. 1 Cor. i. 1. Heb. i. 6. Phil. ii. 10, 11. Rev. v. 9–14. Matth. xxviii. 19. 2 Cor. xiii. 13. 1 Pet. i. 2, 3.

Q. 65. Acts xxvi. 18: To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Rom. viii. 9, 14: But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man hath not the Spirit of Christ, he is none of his. For as many as are led by the Spirit of God, they are the sons of God. 1 Cor. vi. 7.

§ VII. Decrees and Providence of God.

Q. 66. *Had God any definite design in creating us and the world?*

A. As a being of infinite wisdom, he must have had.

Q. 67. *What are we to understand by the decrees of God?*

A. The decrees of God are the eternal, unchangeable intentions or purposes of the divine mind, either to cause or to permit every thing that actually comes to pass.

Q. 68. *How may these decrees be divided?*

A. Into causative and permissive: the former embracing all those occurrences which God himself produces, such as the revolutions of the heavenly bodies, rain, sunshine, etc.; the latter including those free actions, which he permits his rational creatures to perform.

Q. 69. *What are we to understand by the Providence of God?*

A. It means the holy, wise and powerful agency of God, in preserving the universe, in either causing or permitting all things that occur, and in governing them to the accomplishment of his gracious design.

Q. 70. *What is the mode in which God exerts his agency?*

A. Ordinarily God does, by his constant and imme-

Q. 66. Acts xv. 18: Known unto God are all his works from the beginning of the world.

Q. 69. Ps. civ. 24: O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. Heb. i. 3. Ps. ciii. 19: The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Matth. x. 29, 30: Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.

diate agency, cause all things in the material world, to exhibit uniform properties, and to act in uniform ways termed laws of nature, but more correctly, *uniform modes of the divine agency;* yet he always remains free to change his modes of action, and to produce results without, above or against his ordinary ways or laws, as he may see fit.

Q. 71. *How does God influence moral agents?*

A. Those rational beings to whom he has bestowed the power of choice and free agency, he influences only by moral means, such as his word, providence and Spirit, and by sustaining them in the exercise of their powers.

Q. 72. *What is the design or object of divine providence?*

A. The design of our heavenly Father in his providential government of this world, is to promote the happiness of all living beings, and especially of his

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Q. 70. Psalms cxlvii. 8, 9: Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry. Ps. civ. 14, 15, 21, 27. Matth. v. 45: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Matth. vi. 26–30. Heb. i. 3. Exod. xiv. 21, 22: And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left.

Q. 71. Deut. xxx. 19: I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live. Prov. i. 30. John v. 40: And ye will not come to me, that ye might have life. Psalm. lxxvi. 10.

rational creature man; thus manifesting the perfections of his nature, or promoting his own glory.

Q. 73. *What are the chief features of the plan which God adopted to attain this end?*

A. He determined to create and support this material world, with all that it contains, especially his moral agent, man; and, foreseeing our fall, to send his only Son to intercede and shed his precious blood for our redemption; and, on the ground of his righteousness and sufferings, to offer this salvation to all, and finally to reward or punish us according as we accept or reject this offer.

Q. 74. *Does the providence of God extend to all things?*

A. Yes. All things; the heavens and earth, rain and drought, fruitful and barren seasons, poverty and wealth, sickness and health, are all controlled by his hand: yea, even the smallest insect, or particle of matter, as it was not unworthy of his creative power, so it will be neither neglected nor overlooked by his providence.

Q. 72. 1 John iv. 8, 9. John iii. 17: For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Ps. cxlv. 9. Ps. xcvii. 1: The Lord reigneth; let the earth rejoice: let the multitude of isles be glad thereof. Rom. xi. 36. 1 Cor. x. 31: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Rev. iv. 11: Thou art worthy O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

Q. 74. Luke xxi. 18: But there shall not a hair of your head perish. Acts xvii. 25–28: Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they

Q. 75. *Whom did God from eternity predestinate, or elect to everlasting life?*

A. All those who, accepting his gracious call, repent and believe in the Lord Jesus Christ, and remain faithful to the end.

Q. 76. *Why did God determine to condemn others to eternal punishment?*

A. Because they resisted the Holy Spirit, rejected the offers of mercy, and died in their sins.

Q. 77. *What duties does the doctrine of divine providence require of us?*

A. That we should habitually recognize the fatherly hand of God in all things, and pray for his guidance and protection, as well as be patient in adversity and humbly thankful in prosperity.

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might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Heb. i. 3. Jer. v. 24. Acts xiv. 17: Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. John ix. 3. Prov. xxii. 2. Job i. 21. Matt. x. 29, 30: Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.

Q. 75. Rom. viii. 29: For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 1 Pet. i. 2: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Q. 76. Mark xvi. 16: He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Rom. viii. 29.

Q. 77. Deut. viii. 1: When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good

§ VIII. Of Creation.

Q. 78. *What do you understand by creation?*

A. Creation is that work of God by which, in the beginning, he in six days made out of nothing the heavens and earth, and all things in them.

Q. 79. *Which are the most important creatures that God made?*

A. Angels and men.

Q. 80. *How did God create the angels?*

A. Before he laid the foundations of our earth, God called into being a multitude of angels, who excel us in knowledge, power and holiness.

Q. 81. *What is the employment of angels?*

A. They worship, and sing praises around the throne of our Father in heaven, are sent to minister to believers on earth, and bear the spirits of dying

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land which he hath given thee. Rom. v. 3–5: And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 1 Thess. v. 18. Isaiah x. 15.

Q. 78. Gen. i. 1: In the beginning God created the heaven and the earth, etc. Neh. ix. 6: Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshipeth thee. Rev. iv. 11.

Q. 80. Job xxxviii. 4, 7: Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding; when the morning stars sang together, and all the sons of God shouted for joy? Mark xiii. 32: But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Q. 81. Heb. i. 6: And again, when he bringeth in the

saints into that mansion in his Father's house, which the Savior went to prepare for them.

Q. 82. *How did some holy angels become devils?*

A. They fell from their first estate of holiness and happiness by rebelling against God, and were cast down to hell, to be reserved in chains of darkness until the judgment of the great day.

Q. 83. *What are the employments of the evil spirits?*

A. Like Satan, their prince, who is the father of lies, they strive to deceive and tempt us to sin; exciting in us evil dispositions and desires, and resisting the kingdom of God with all power, signs and lying wonders.

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first-begotten into the world, he saith, And let all the angels of God worship him. Luke ii. 13, 14: And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men. Heb. i. 14: Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Luke xvi. 22: And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. John xiv. 2, 3.

Q. 82. Jude 6: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 2 Pet. ii. 4: For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; etc.

Q. 83. John viii. 44: Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. Rev. xii. 9: And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Q. 84. *What is our duty in regard to them?*

A. To be vigilant and not to give place to them; but putting on the whole armor of God, to resist them and they will flee from us.

Q. 85. *How did God form man?*

A. He created him a rational being, male and female, in his own image, and gave him dominion over all other creatures on earth.

Q. 86. *For what purpose did God create the unnumbered hosts of other living beings?*

A. To show forth his own glory by bestowing happiness on them all, and to subject them to the dominion of man for his comfort and use.

Q. 87. *What did God do after he had finished his creative work?*

A. He pronounced it very good[1], ceased from creating, and sanctified the seventh day as the sabbath or day of rest; thus by his own example showing it to be the duty of all men, in every age, to devote the seventh portion of time to rest from worldly labor and to the duties of religion.[2]

Q. 84. Eph. vi. 10: Finally, my brethren, be strong in the Lord, and in the power of his might. James iv. 7: Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Q. 85. Gen. i. 27: So God created man in his *own* image, in the image of God created he him; male and female created he them.

Q. 86. Rev. iv. 11: Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. Gen. i. 28: And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Q. 87. [1] Gen. i. 31: And God saw every thing that he had made, and, behold, it *was* very good. And the even-

§ IX. Of the Nature and Primitive State of Man.

Q. 88. *What are the constituent parts of man?*
A. God gave to every man a soul and a body.

Q. 89. *In whose image was man originally created?*
A. In the image of God, in knowledge and holiness, with superior bodily as well as intellectual and moral excellencies.

Q. 90. *In what situation were Adam and Eve originally placed by their Creator?*
A. They were placed in a state of probation,[1] under the moral law,[2] with several specific precepts annexed—such as to sanctify the seventh day,[3] to till the garden,[4] to have dominion over irrational[5] animals, and not to eat the fruit of the tree of the knowledge of good and evil.[6]

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ing and the morning were the sixth day. [2] Gen. ii. 2, 3: And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Q. 88. 1 Cor. vi. 13; Eccles. xii. 7.

Q. 89. Gen. i. 27.

Q. 90 [1] Hosea vi. 7: But they like men (Adam) have transgressed the covenant. Gal. iii. 12: And the law is not of faith: but, the man that doeth them shall live in them. [2] Rom. ii. 15: Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another. [3] Gen ii. 3: And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. [4] Gen. ii. 15: And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. [5] Gen. i. 28: And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the

Q. 91. *What were the other circumstances of their situation?*

A. They also enjoyed sensible communion[1] with God, were promised eternal life if obedient, and threatened with endless death[2] in case of transgression.

Q. 92. *What then was the nature of the covenant under which they were placed?*

A. It was a *covenant of works*, in which the condition of acceptance with God, was perfect and perpetual obedience.

§ X. Of the Law of God.

Q. 93. *Was the moral law revealed to our first parents?*

A. Its vital features were graven on their hearts; but it was more fully revealed in the decalogue, or ten commandments, given to Moses, on Mount Sinai.

Q. 94. *What is the substance of the ten commandments?*

A. That we should love the Lord our God with all our heart, and with all our mind, and our neighbor as ourselves.

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sea, and over the fowl of the air, and over every living thing that moveth upon the earth. [6] Gen. ii. 17: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Q. 91. [1] Gen. i. 28–31. [2] Gen. ii. 17. Gal. iii. 12.

Q. 92. Gal. iii. 12. Rom. x. 5: For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Q. 93. Exod. xx. 1–17. Exod. xxxiv. 28: And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

Q. 94. Matt. xxii. 37, 39: Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, etc. And the second

Q. 95. *What other laws are contained in the Old Testament?*

A. The ecclesiastical laws, relating to the Jewish church, and the civil laws, concerning the government of the Jews as a nation.

Q. 96. *How may the precepts of the decalogue be divided?*

A. Into two tables, the first teaching our duties to God, and the second, our duties to our fellow-men.

Q. 97. *How ought the terms of the decalogue to be interpreted?*

A. According to the fullest import of the language, as including not only what is expressly declared, but also all that is either negatively or positively implied by it.

Q. 98. *What is the first Commandment?*

A. I am the Lord thy God, thou shalt have no other Gods before me.

Q. 99. *What does the positive part of this Commandment teach?*

A. It teaches us to acknowledge the Lord to be our God, to worship him alone as the infinitely perfect being, as our Creator, preserver and benefactor; and to love, serve and trust in him constantly and supremely.

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is like unto it, Thou shalt love thy neighbor as thyself. Rom. xiii. 10.

Q. 95. John iv. 20–22; Deut. xx. and xxi.; Deut. xxviii. etc.

Q. 96. Exod. xxxii. 15.

Q. 97. Psalm cxix. 96: I have seen an end of all perfection: but thy commandment is exceeding broad.

Q. 99. Acts xvii. 24, 25: God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

Q. 100. *What is forbidden in the negative part of this precept?*

A. It forbids our suffering any other being or object in heaven or on earth, either sun, moon, or stars; saints, angels, or the virgin Mary, to hold the place of God in our hearts; or to receive from us that adoration, trust or obedience, which is due to God alone.

Q. 101. *Is it not lawful to offer an inferior kind of worship to saints and the virgin Mary, as Romanists do?*

A. There is but one kind of religious worship, and that can be due only to the infinitely perfect Jehovah.

Q. 102. *Why may we not invoke the aid or intercession of saints or the virgin Mary?*

A. Because the Scriptures expressly teach, that there is but one mediator between God and man, the

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Matth. xxii. 37: Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Q. 100. Deut. iv. 15, 19: Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. Matth. iv. 10: Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Q. 101. Rev. xix. 10: And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. Col. ii. 18, 23: Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

man Christ Jesus;[1] and if such invocation were even not forbidden, it must be useless, as these saints, as well as the virgin Mary, not being omniscient,[2] are ignorant of our prayers when offered.

Q. 103. *What is the ground of our obligation to obey this, and all the other precepts of the decalogue?*

A. Because God is our creator, preserver and constant benefactor: and especially because he redeemed us from eternal misery by the blood of his only Son. All his laws are, moreover, just and salutary, calculated to promote the highest happiness of the creatures, as well as the glory of the Creator.

Q. 104. *What is the second commandment?**

A. *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and*

Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.

Q. 102. [1] 1 Tim. ii. 5, 6: For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. [2] Mark xiii. 32: But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Q. 103. Psalm xcv. 6, 7: O come, let us worship and bow down: let us kneel before the LORD our maker. For

* The Scriptures narrate the decalogue without divisions, and there existed a difference of opinion, even before the time of Christ, as to the manner in which these precepts ought to be divided. The division here adopted, is that which is most generally used amongst Protestants in this country. It is a matter of little importance which division is adopted, provided the whole decalogue be retained.

fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

Q. 105. *What does this precept teach?*

A. The second commandment teaches us so to love and fear God who is a Spirit, as not to make any graven, painted or other image of him, or to worship any such image, or God through it; it also forbids all connivance at such false and superstitious worship, as well as the worshiping of God in our mind under the image of any creature.

Q. 106. *What duty is implied in this commandment?*

A. That we are bound to worship God in that particular way, and by those ordinances, which his word enjoins;[1] and to oppose all attempts of others[2] to introduce innovations in divine worship, contrary to the principles and practice of the New Testament.

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he is our God; and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice. Rom. xii. 1. Ps. xix. 7, 8.

Q. 106. [1] Matt. xxviii. 20: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen. 1 Tim. vi. 13, 14. Deut. xxxii. 46: And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. [2] Deut. xiii. 6, 7, 8. Deut. xii. 30, 31, 32: What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Rom. i. 21, 25: Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Deut. iv. 2. Rev. xxii. 18, 19: For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this

Q. 107. *What reasons does God employ to enforce this precept?*

A. He solemnly appeals to his zeal for his own worship and glory, and to the fearful punishment which awaits transgressors; as well as to that never-ending happiness reserved in heaven for those, who obey his commandments.

Q. 108. *Which is the third commandment?*

A. 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.

Q. 109. *What is forbidden in this commandment?*

A. The third commandment forbids all irreverent, light[1] and improper use of the name or word of God, as in profane swearing[2] or jesting, unlawful oaths,[3] blasphemy,[4] perjury, superstitious practices, and improper vows to do what we know to be either wrong, or at least of doubtful propriety.

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prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

Q. 107. Exodus xxxiv. 13, 14: But ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God. Deut. v. 29: Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!

Q. 108. Ex. xx. 7.

Q. 109. [1] Mal. ii. 2: If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay *it* to heart. [2] Jer. v. 7. Lev. v. 1: And if a soul sin, and hear the voice of swearing. and *is* a witness, whether he hath seen or known *of it;* if he do

Q. 110. *What duty is required in this commandment?*

A. That we should so fear and love our heavenly Father, as always to cherish respect and reverence for his character,[1] name, word,[2] ordinances[3] and works;[4] should call upon him for aid, and trust in him in every time of need.

Q. 111. *Is it lawful on some occasions to swear by the name of God?*

A. It is, when we are required to do so by the civil magistrate in defence of innocence and truth, or in vindication of our own rights and those of others.

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not utter *it*, then he shall bear his iniquity. [3] Acts xxiii. 12–14: And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said: We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. [4] 2 Kings xix. 22: Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel. [5] Zech. v. 4.

Q. 110. [1] Mal. i. 6, 7. [2] Psalm cxxxviii. 2: I will worship towards thy holy temple, and praise thy name for thy loving-kindness, and for thy truth: for thou hast magnified thy word above all thy name. [3] Eccl. v. 1: Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil. [4] Job xxxvi. 24. Ps. cv. 2, 5: Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth.

Q. 111. Exod. xxii. 11: *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good. Neh. xiii. 25. Deut. vi. 13: Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Heb. vi. 16:

Q. 112. *What reason is annexed to this command?*

A. God admonishes us not to violate this precept, because although we may evade the punishments of men; our almighty and omniscient judge will not hold us guiltless, or suffer us to escape the fearful punishments due to our sins.

Q. 113. *Which is the fourth commandment?*

A. Remember the sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy 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 on the seventh day: wherefore the Lord blessed the sabbath-day and hallowed it.

Q. 114. *What duty is enjoined in this commandment?*

A. The fourth commandment teaches us so to fear and love God, who graciously gave us a day of sacred rest, as ever to remember it and keep it holy, by resting[1] from all worldly labor, and devoting it[2] entirely to the public and private worship of God,[3] as well as other duties of religion. We should also see that our household and dependents[4] do the same, and should give rest[5] to them and to our cattle.

For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

Q. 112. Exod. xx. 7. Micah vi. 11: Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

Q. 113. Exod. xx. 8, 9, 10, 11.

Q. 114. [1] Exod. xxxv. 2: Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. [2] Exod. xxxv. 2. [3] Lev. xxiii. 36. Acts xx. 7: And upon the first day of the

Q. 115. *What is forbidden in the fourth commandment?*

A. This commandment forbids our engaging in any secular employment[1] on the sabbath, except works of necessity and mercy,[2] such as visiting the sick and preparing necessary food; and also our profaning the day of the Lord, by neglecting his worship,[3] by unnecessary traveling, by merely social visits, and all other works or recreations, which, though proper on other days, are unnecessary, and should be avoided on this.

Q. 116. *Which day in the week was appointed as the sabbath?*

A. The day first appointed by God for holy purposes, was that which followed the six days of creation,[1] and this seventh day continued during the Old Testament dispensation; but as the Savior rose from the grave on the first or Lord's-day,[2] and always afterwards appeared[3] to his disciples on the first day, the apostles observed it as the Christian sabbath,[4] and

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week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight. [4] Exodus xx. 10. [5] Exod. xxiii. 12. Exod. xvi. 22, . . 25, etc.: And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And Moses said, eat that to-day; for to-day is a sabbath unto the LORD, to-day ye shall not find it in the field.

Q. 115. [1] Exod. xx. 10. [2] Jer. xvii. 24, 27. [3] Ezek. xxii. 26: Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Ez. xxxiii. 30–32.

Q. 116. [1] Gen. ii. 3: And God blessed the seventh day, and sanctified it: because that in it he had rested

the church of Christ in all ages has followed their inspired example.

Q. 117. *By what reasons does God enforce the fourth commandment?*

A. He condescends to plead his own example, to show us that the law of sabbatic rest is graven on the constitution of the earth,[1] so that when observed, it is a rich blessing to man, giving increased success to all their lawful employments, whilst it statedly calls our attention to our higher, eternal interests, and gives us time to secure the salvation of our souls.

Q. 118. *Which is the fifth commandment?*

A. Honor thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

Q. 119. *What are we taught in this commandment?*

A. That we should so fear and love our heavenly Father, as faithfully to discharge the duties we owe to those earthly parents which he gave us, as also to all others placed over us by divine, or rightful human authority, in church and state.

Q. 120. *What are the duties which we owe to our parents?*

A. We are bound to love, honor and obey[1] our earthly parents, as representatives of our Father in heaven; and if infirmity or old age[2] renders it neces-

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from all his work which he had made. [2] Rev. i. 10: I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. [3] Luke xxiv. 36: And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. Compare with v. 1. Acts ii. i. [4] Acts xx. 7: And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 1 Cor. xvi. 2.

Q. 117. [1] Exod. xx. 8, 9, 10, 11. Isaiah lvi. 2, 4, 6, 7.

Q. 118. Exod. xx. 12.

sary, we should also cheerfully yield them comfort and support,[3] as they sustained,[4] instructed[5] and protected us, until we could provide for ourselves.

Q. 121. *What are the duties, due to our pastors or spiritual superiors?*

A. We are bound to cherish affection and respect for those, whom God has placed over us, and who watch for our souls as they that must give an account;[1] we should pray for them, faithfully receive and obey their instructions,[2] should uphold them in all their just rights and duties, and according to God's ordinance, yield them a sufficient support.[3]

Q. 120. [1] Prov. xxiii. 22, 25: Hearken unto thy father that begat thee, and despise not thy mother when she is old. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. Eph. vi. 2. Lev. xix. 3. Prov. vi. 20, 21: My son, keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck. [2] Prov. xxiii. 22. [3] Mark vii. 11–13. Gen. xlvii. 12: And Joseph nourished his father and his brethren, and all his father's household, with bread, according to their families. [4] 1 Tim. v. 8: But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. [5]Eph vi. 4. And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Prov. xxix. 15: The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

Q. 121. [1] 2 Thess. iii. 1: Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. Heb. xiii. 18. [2] Heb. xiii. 7: Remember them which have the rule over you, wno have spoken unto you the word of God; whose faith follow, considering the end of their conversation. 1 Thess. v. 12, 13: And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you. And to esteem them very highly in love for their work's sake. And be at peace among

Q. 122. *What are our duties to civil rulers?*

A. We are bound to cherish due respect for those placed in authority over us, who are a terror to evil-doers, and a praise to them that do well; we should honor and support them in the lawful discharge of their duties, pray for them, and faithfully obey the rightful laws of the land.

Q. 123. *What other duties are implied in this commandment?*

A. It teaches us in every relation of life,[1] to pay due respect and reverence to those who are our superiors in age, knowledge, piety and any other excellence or rank; that we should pray for them, protect them,

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yourselves. [3] 1 Cor. ix. 14: Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 1 Tim. v. 17, 18: Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward. Gal. vi. 6: Let him that is taught in the word communicate unto him that teacheth in all good things. Gen. xlv. 11. Gen. xlvii. 12.

Q. 122. Matth. xxii. 21: They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things which are God's. Rom. xiii. 6, 7. Prov. xxix. 2: When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn. Acts iv. 19: But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

Q. 123. [1] Levit. xix. 32, 33: Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the LORD. And if a stranger sojourn with thee in your land, ye shall not vex him. Prov. xxxi. 28: Her children arise up, and call her blessed; her husband also, and he praiseth her. 1 Pet. iii. 6. Eph. v. 21, 22, 25: Submitting yourselves one to another in the

and yield willing obedience to all their lawful commands and counsels.

Q. 124. *What promise is annexed to the fifth commandment?*

A. God promises prolonged life and prosperity to those who faithfully obey this precept.

Q. 125. *What is the sixth commandment?*

A. Thou shalt not kill.

Q. 126. *What is enjoined in this commandment?*

A. We are taught so to fear and love God, who gave life to all men, as not to harbor malice,[1] or revenge[2] against our fellow-men, and not to take away our life, nor theirs,[3] except in case of public justice, or necessary self-defense, individual or national. Nor should we injure them,[4] either by sudden violence or in any

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fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. Husbands, love your wives, even as Christ also loved the church, and gave himself for it.

Q. 124. Eph. vi. 2, 3.

Q. 125. Exod. xx. 13.

Q. 126. [1] 1 John iii. 15: Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. [2] Matth. xviii. 35: So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. [3] Eph. v. 29: For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. Matth. x. 23: But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. [4] Matth. v. 21, 22: Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Prov. i. 10, 11;

other manner; or entice them to any ruinous vices, such as drunkenness, duelling, self-murder and the like.

Q. 127. *What duties are implied in this commandment?*

A. It implies, that instead of injuring our fellowmen, we should love them, pray for them, rejoice in their prosperity and seek to promote it[1] by defending their rights[2] and persons,[3] by favoring their interests,[4] and seeking to reclaim them from all practices injurious to their life[5] and well-being, temporal or spiritual.

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xvi. 29: A violent man enticeth his neighbor, and leadeth him into the way that is not good. 1 Cor. xv. 33: Be not deceived: evil communications corrupt good manners.

Q. 127. [1] 1 Sam. xix. 4, 5: And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good. For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause? [2] Prov. xxiv. 11, 12: If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain. If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? [3] 1 John iii. 15. [4] Prov. i. 10, 11: My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause. [5] Prov. xxiii. 29, 30: Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.

Q. 128. *Which is the seventh commandment?*
A. Thou shalt not commit adultery,

Q. 129. *What does the seventh commandment teach?*
A. It teaches us so to love and fear our holy God, as to abhor not only the act of adultery and every thing leading thereto,[1] but also all other kinds of licentiousness,[2] all unnatural lusts, all impure thoughts,[3] or filthy conversation[4] or behavior,[5] that defile the body, which God designed to be the temple of the Holy Ghost.[6]

Q. 130. *What other duties does this commandment enjoin?*
A. It teaches us to study and practice sincere chastity in thought,[1] word,[2] and conduct,[3] by frequenting only chaste company,[4] reading only chaste books,[5] wearing modest apparel,[6] being temperate,[7] industrious in our calling,[8] and avoiding all temptations to impurity,[9] lest we have our part in that lake which burneth with fire and brimstone.[10]

Q. 128. Exod. xx. 14.

Q. 129. [1] Heb. xiii. 4. [2] Rom. xiii. 14: But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. 2 Sam. xiii. 14. Ezek. xxii. 11. Mark vi. 18. 1 Tim. i. 10. [3] Gal. v. 19, 21: Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness. Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Matth. v. 28. [4] Eph. v. 4: Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. [5] Prov. vi. 10, 13. [6] 1 Cor. vi. 17–19.

Q. 130. [1] Col. iii. 5, 6: Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupisence, and covetousness, which is idolatry. [2] Eph. v. 3–5; iv. 29. [3] 1 Thess. iv. 4, 5: That every one of you should know how to possess his

Q. 131. *What is the eighth commandment?*
A. Thou shalt not steal.

Q. 132. *What is enjoined on us in the eighth commandment?*

A. That we should so love and fear God, the rightful owner of all things, as not to deprive our fellow-men of what he has granted them, whether it be their property[1] or person,[2] either forcibly or by stealth;[3] nor in any way deceive or take advantage

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vessel in sanctification and honor. Not in the lust of concupiscence, even as the Gentiles which know not God. [4] Prov. ii. 18, 19: For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. 1 Cor. v. 9–11. [5] 1 Cor. xv. 33: Be not deceived: evil communications corrupt good manners. [6] 1 Tim. ii. 9: In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array. [7] 1 Pet. iv. 3: [8] 1 Tim. v. 13: And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. [9] Prov. v. 3, 5; vi. 25. [10] Rev. xxi. 8: But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Q. 132. [1] Psalm lxii. 10: Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. [2] 1 Tim. i. 10: For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine. [3] Lev. xix. 11: Ye shall not steal, neither deal falsely, neither lie one to another. Eph. iv. 27, 28. [4] 1 Thess. iv. 6: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. [5] Prov. xi. 1; xx. 10: A false balance is abomination to

of them by fraudulent contracts[4] or dealings, by false weights or measures,[5] by extortion,[6] or any other act of injustice.

Q. 133. *What duties are implied in this commandment?*

A. The eighth commandment implies, that we should give to every one what is fairly his due,[1] should practice truth[2] and justice[3] in all our dealings, should protect the possessions of others, and use all just and Christian means to increase the property of our neighbors[4] as well as our own.[5]

Q. 134. *Which is the ninth commandment?*

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

Q. 135. *What is commanded in this precept?*

A. This commandment teaches us so to fear and love the God of truth, as not to bear false witness against our fellow-men either publicly or privately,[1]

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the LORD: but a just weight is his delight. [6] Ezek. xxii. 12: In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord GOD. James v. 4. Mark viii. 36, 37.

Q. 133. [1] Micah vi. 8: He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? [2] Psalm xv. 2, 4: He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. In whose eyes a vile person is contemned; but he honoreth them that fear the LORD. He that sweareth to his own hurt, and changeth not. [3] Lev. xxv. 35. [4] Phil. ii. 4: Look not every man on his own things, but every man also on the things of others. [5] Eph. iv. 28. Eccles. ix. 10.

Q. 135. [1] Tit. iii. 2: To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. Psalm ci. 5: Whoso privily slandereth his neighbor, him will I cut off; him that hath an high look and a proud

by perjury,[2] lying[3] or slander;[4] nor knowingly to defend a bad cause,[5] by vindicating falsehood, error or vice; nor unnecessarily to repeat injurious reports, whether true or false.

Q. 136. *What is implied in this commandment?*

A. It implies that we should ever love the truth[1] as well as practice and defend it in all our words and actions;[2] that we should deal tenderly with the character of our neighbor,[3] and defend it whenever we truthfully can; that we should put the most favorable construction on all his actions,[4] and endeavor to promote his good name,[5] as well as our own.

Q. 137. *What is the tenth commandment?*

A. Thou shalt not covet thy neighbor's house,

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heart will not I suffer. [2] Prov. xix. 5: A false witness shall not be unpunished, and he that speaketh lies shall not escape. Lev. xix. 15. [3] Prov. xii. 22: Lying lips are abomination to the LORD: but they that deal truly are his delight. Rev. xxi. 8. [4] Eph. iv. 25: Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another. [5] Prov. xvii. 15: He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD. Jer. ix. 3.

Q. 136. [1] 2 Thess. ii. 10: And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 1 Cor. xiii. 6. [2] Acts xx. 27: For I have not shunned to declare unto you all the counsel of God. [3] Prov. xvii. 9: He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends. [4] Psalm xv. 3. 1 Cor. xiii. 5: Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil. [5] 3 John, 3, 4: For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth. Rom. i. 8.

Q. 137. Exod. xx. 17.

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

Q. 138. *What sins are forbidden in the tenth commandment?*

A. It teaches us so to love God and find our delight in him, as not to desire,[1] envy,[2] or grieve at the possessions of our neighbor, by indulging in feelings of avarice, ambition, or sensual lust.

Q. 139. *What duties are enjoined in this commandment?*

A. That we should exercise confidence in the excellence of the divine government,[1] and not only be contented[2] with our lot in life; but also practice benevolence toward our neighbor, sincerely rejoicing[3] in his prosperity and lawful possessions.

§ XI. Fall and Depravity of Man.

Q. 140. *Did our first parents keep the aforenamed laws of God, and remain in their holy and happy state?*

A. No. Being tempted by Satan, they voluntarily

Q. 138. [1] Luke, xii. 14: And he said unto him, Man, who made me a judge or a divider over you? Gal. v. 26: Let us not be desirous of vain glory, provoking one another, envying one another. 1 Cor. x. 10; vi. 10.

Q. 139. [1] Psalm xcvii. 1: The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof. [2] Heb. xiii. 5: Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. Phil. iv. 11: Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. [3] Rom. xii. 15: Rejoice with them that do rejoice, and weep with them that weep. Phil. ii. 4: Look not every man on his own things, but every man also on the things of others.

transgressed the covenant, and fell from their original condition.

Q. 141. *By what circumstances was the guilt of their transgression increased?*

A. By the facts, that their kind and merciful Father had given them every thing needful for their happiness; that they easily could have obeyed, and had been warned against the fearful consequences of disobedience.

Q. 142. *What were the effects of this disobedience, to our first parents?*

A. They fell from their holy and happy state to one of sin and misery, were banished from Paradise, and brought upon themselves spiritual, temporal and eternal death.[2]

Q. 140. Gen. iii. 4, 6, 7, 8, 13: And the serpent said unto the woman, Ye shall not surely die. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. 2 Cor. xi. 3: But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. Hosea, vi. 7. Rom. v. 12: Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Q. 141. Gen. i. 29: And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. Gen. ii. 17: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Q. 142. [1] Gen. iii. 24: So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. [2] Rom. v. 12: Wherefore, as by one man sin entered into the world, and death by sin;

Q. 143. *What consequences did the fall of Adam and Eve entail on their posterity?*

A. Adam and Eve, having fallen from their primitive holiness to a state of sin and misery, and having children in their own image; their descendants are all born with a depraved nature, and are utterly unable to fulfill God's holy law by their own strength.

Q. 144. *What then do you understand by natural depravity?*

A. It is that disorder and defilement of our entire nature, bodily and mental, introduced into the world by the fall of our first parents, and transmitted to their posterity, so that all men descending from them by ordinary generation, are born without the image of God, and evince by their actions want of holiness and a predisposition to sin.

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and so death passed upon all men, for that all have sinned.

Q. 143. Rom. iii. 10: As it is written, There is none righteous, no, not one. Rom. viii. 7: Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

Q. 144. Rom. vii. 18, 24: For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. O wretched man that I am! who shall deliver me from the body of this death? Eph. ii. 1, 3: And you hath he quickened, who were dead in trespasses and sins: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Gen. v. 3: And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. Gen. vi. 5, 11: And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. The earth also was corrupt before God; and the earth was filled with violence. Jer. xvii. 9: The heart is deceitful above all

Q. 145. *Is Adam's transgression charged to his posterity?*

A. The fall of our first parents is the cause of our being born with a depraved nature, and of our being placed in very different circumstances of probation from those before the fall, we having temptations from within, as well as from without; but it is not charged to us as personal guilt, since we had no share in its production, nor could possibly have prevented it.

Q. 146. *Do the Scriptures teach the individual responsibility of every person for his own actions?*

A. They teach that the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; but the soul that sinneth *it* shall die.

Q. 147. *What is actual sin?*

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things. and desperately wicked: who can know it? Rom, iii. 10–19: Prov. xxi. 4: A high look, and a proud heart, and the plowing of the wicked is sin. Ps. li. 5: Behold, I was shapen in iniquity, and in sin did my mother conceive me. John iii. 6: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Q. 146. Ezek. xviii. 20: The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Matth. xvi. 27. Deut. xxiv. 16: The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. Rev. ii. 23; xx. 12: And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 2 Cor. v. 10: For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

A. Sin is the transgression of the law, or any act of a moral agent in thought, word or deed, either voluntary or from habit, which is a violation of any known law of God, or is not conformed to it.

Q. 148. *Is the guilt of all transgressors equal in degree?*

A. No. The guilt of sin differs according to the dignity of the person sinned against, according to the light possessed and the favors received by the sinner, as well as various other circumstances, in which the act is committed.

Q. 149. *What are the punishments of sin in the present life?*

A. God in righteous judgment may withhold his Holy Spirit, leaving the sinner to the hardness of his heart, and blindness of his mind; he has also cursed

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Q. 147. 1 John iii. 4: Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. Gal. iii. 10: For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Q. 148. Luke xii. 47: And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. Matth. xii. 31, 32: Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. John ix. 41. xv. 22. Acts xvii. 30: And the times of this ignorance God winked at; but now commandeth all men everywhere to repent. James iv. 17.

Q. 149. Gen. vi. 3: And the LORD said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. Gen. iii. 17: And unto Adam he said, Because thou hast heark-

the ground, and often sends various temporal judgments, affecting either our persons, families, or estates.

Q. 150. *What punishment must sinners expect in the world to come?*

A. After having heard their sentence of condemnation at the judgment bar, sinners will be banished forever from the blissful presence of God and the society of holy spirits, and be cast into everlasting fire prepared for the devil and his angels, where their worm dieth not, and the fire is not quenched.

§ XII. Of the Plan of Salvation.

Q. 151. *But could not God, as a merciful being, pardon our sins without punishing us, if we repent and forsake them?*

A. No; for as we have sinned voluntarily, against light and love, we are conscious of deserving the displeasure of a just God; and as our sins, if unpunished, would impair the influence of his moral government

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ened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

Q. 150. 2 Thess. i. 9: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Mark ix. 43, 44: And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched.

Q. 151. Exod. xx. 5: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. Deut. xxiv. 16. 2 Cor. v. 14, 15. Isaiah xlii. 21: The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable. Heb. ix.

over other rational creatures; it is necessary that the penalty should be endured as a satisfaction, made to the violated law, either by ourselves or some one else for us, that others may be deterred from sin

Q. 152. *Are we able to make this satisfaction ourselves?*

A. No; we cannot of ourselves even repent of our sins, and if by divine grace we are converted, our best services are so imperfect, as not to merit acceptance even for the present; much less can our good works at any time exceed the requirements of the law, and make satisfaction for past sins.

Q. 153. *Could any mere creature make satisfaction for us?*

A. No; for no creature, not even an archangel, could bear the weight of God's indignation at the sins

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22: And almost all things are by the law purged with blood; and without shedding of blood is no remission. Rom. i. 18, 32: For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Rom. vi. 23: For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Deut. xxvii. 26.

Q. 152. Job ix. 2, 3: I know it is so of a truth; but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. Job xv. 14, 15, 16: What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water? Matth. vi. 12. Isaiah lxiv. 6.

Q. 153. Rev. v. 3, 6: And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst

of the world; nor could any creature perform more good works than the law requires for himself; hence none of them could be applied to the benefit of others.

Q. 154. *Has God therefore left our guilty race in their fallen and undone condition, to perish without remedy?*

A. No; God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

Q. 155. *Why could the Son of God accomplish this work, which no creature was able to do?*

A. Because, being divine, and himself the law-giver, he was not under the law, and owed it no obedience for himself; therefore when he assumed our nature, and in it perfectly fulfilled the law, and died upon the cross, he did it not for himself, but in our stead.

Q. 156. *Why was it further necessary that the Redeemer should be God?*

A. In order that he could support his human nature, when enduring the divine displeasure at sin; as also that his sufferings and obedience might have worth and efficacy alike to redeem us from the curse

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of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. Psalm xlix. 7, 8: None of them can by any means redeem his brother, nor give to God a ransom for him. (For the redemption of their soul is precious, and it ceaseth forever.) Ezek. xviii. 20.

Q. 154. John iii. 16. Q. 155. Gal. iv. 4, 5.

Q. 156. Rom. ix. 5: Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. Is. vii. 14. 1 Pet. iii. 18: For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. Acts ii. 24. Isaiah liii. 8: He was taken from prison and from

of the law, to reconcile us to God, and to purchase for us a title to heaven, with all the gracious aid requisite for our perseverance unto the end.

Q. 157. *Why was it necessary that the divine Redeemer should assume human nature?*

A. It was necessary that he should become man, that he might be able to suffer and die,[1] which as God he could not; and it was proper that he should make intercession for us in our nature,[2] that he might have a fellow-feeling[3] for our infirmities.

Q. 158. *Why was it necessary that the Redeemer should possess these two natures in one person?*

A. In order that, as representative of both natures, he could reconcile God and man;[1] also that the

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judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 1 John i. 2. Jer. xxiii. 6. 2 Tim. i. 10: But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. John vi. 51.

Q. 157. [1] Heb. ii. 14: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. Rom. viii. 3: For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. [2] Heb. vii. 24, 25: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is also able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. [3] Heb. iv. 15: For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Q. 158. [1] 1 Pet. ii. 6: Wherefore also it is contained in the scripture Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be

proper work of both natures might be accepted of God for us, and we might trust in them as the works of the one person, the godman, Jesus Christ.[2]

Q. 159. *Why is the Redeemer called Jesus, or Savior?*

A. Because he saves his people from their sins.

Q. 160. *Why is he termed Christ, or Messiah, that is, the Anointed?*

A. Because he was anointed by the Holy Ghost (Psalm xlv. 7), to be our prophet, priest and king.

Q. 161. *Why is he called our prophet?*

A. Because he is the great teacher come from God, who either personally or by his word and Spirit, in all ages, teaches us all things needful for salvation.

Q. 162. *Why is he our priest?*

A. Because, as a merciful high priest, he once for all, freely offered himself a sacrifice for the sins of the

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confounded. Matth. iii. 17: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. [2] 1 Tim. ii. 5: For there is one God, and one mediator between God and men, the man Christ Jesus. John i. 14: And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John iii. 16.

Q. 159. Matth. i. 21. Acts iv. 12: Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Q. 161. John iii. 2: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Heb. i. 1, 2. Acts iii. 22: For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Q. 162. Heb. ii. 17: Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

world, to reconcile us to God, and ever liveth to make intercession for all who come to God by him.

Q. 163. *Why is he termed king?*

A. Because, as prince and Savior,[1] he collects from the world, those who give heed to the call of his word and Spirit, forms them into a church, or kingdom of heaven upon earth, gives them laws, officers, and the power of discipline,[2] making all things work together for their good;[3] and will not give up the kingdom until he has put all enemies under his feet.[4]

Q. 164. *How was the Son of God born into the world?*

A. He was miraculously conceived of the Holy Ghost, and born of the virgin Mary, thus assuming a true human body, and a reasonable soul, yet without sin.

Q. 165. *How does it appear, that Jesus of Nazareth is the promised Messiah, or Mediator of the New Covenant?*

A. It is evident from the declarations of the ancient prophets, that the Messiah should appear before the sceptre[1] or civil power had departed from

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Heb. vii. 25: Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q. 163. [1] Acts v. 31: Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. [2] Matth. iii. 2; xviii. 17, 18. [3] Rom. viii. 28: And we know that all things work together for good to them that love God, to them who are the called according to his purpose. [4] 1 Cor. xv. 25.

Q. 164. John i. 14: And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Matt. xxvi. 38. Heb. iv. 15: For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Q. 165. [1] Gen. xlix. 10: The sceptre shall not depart

the Jews, whilst the second temple[2] was yet standing, and at the expiration of Daniel's prophetic weeks.[3]

Q. 166. *What else was foretold concerning him?*

A. That he should be descended from the tribe of Judah, and family of David,[1] and be born of a virgin,[2] at Bethlehem[3] in Judea; all which was fulfilled with wonderful accuracy in Jesus of Nazareth, and in him alone.

Q. 167. *Why is this New Covenant called the Covenant of grace?*

A. Because the ground on which pardon is offered to sinners, is a gracious one; being not their own

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from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. [2] Mal. iii. 1: Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. [3] Dan. ix. 24, 25, 26: Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Q. 166. [1] Isaiah xi. 1: And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. [3] Isaiah vii. 14: Therefore the LORD himself shall give you a sign: Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel.

work, but the active and passive righteousness of Christ, that is, his perfect fulfillment of the law and his atoning sufferings and death.

Q. 168. *What are the benefits provided by this covenant?*

A. They embrace pardon of sin and a title to heaven; together with directing, sustaining and sanctifying grace.

Q. 169. *How may the work of redemption by Christ be summarily stated?*

A. It is the vicarious endurance of incalculable suffering, and perfect fulfillment of the divine law by the blessed Savior, by which full atonement was made and salvation purchased for all mankind, to be offered to them on conditions made possible by divine grace to all, to whom the gospel is published.

Q. 170. *Who are the persons embraced in this covenant?*

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[3] Micah v. 2: But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Q. 167. Eph. ii. 8, 9: For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. Rom. iii. 24, 25.

Q. 169. Isaiah liii. 5, 6: But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 1 Pet. ii. 24. 1 John ii. 2: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. Rom. iii. 25. Gal. iii. 13: Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

A. All who in consequence of Adam's fall are born depraved beings,[1] that is, the whole human family,[2] not excepting those who reject the offered salvation and perish forever.[3]

Q. 171. *On what conditions are the blessings of this covenant bestowed on men?*

A. Under the gospel dispensation, the only condition of justification is a living faith in the Redeemer.

Q. 172. *Are we able to perform this condition without the aid of divine grace?*

A. No; faith is the gift of God, wrought by the Holy Spirit through the means of grace, in the heart of every penitent and seeking sinner, who faithfully uses them.

Q. 170. [1] Rom. v. 18: Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. [2] Heb. ii. 9: But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. [3] 2 Pet. ii. 1. Rom. xiv. 15.

Q. 171. John iii. 16, 36: For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Gal. ii. 16: Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 1 Pet. i. 8, 9: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls.

Q. 172. Eph. ii. 8: For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

Q. 173. *Is this gracious aid offered to all who hear the word?*

A. Yes. The Savior knocks at the door of every sinner's heart, and enters and takes up his abode, wherever he is welcomed.

Q. 174. *At what time is the believer justified?*

A. The moment he exercises the first act of living faith, his sins are pardoned, and he is entitled to the benefits of the covenant.

§ XIII. Means of Grace.

Q. 175. *How does the Holy Spirit offer and apply the benefits of this covenant to men?*

A. Through the appointed means of grace.

Q. 176. *Which are these means?*

A. All the ordinances of God's appointment are means of grace, such as hearing the preached word,[1] reading the Scriptures,[2] prayer, singing psalms and hymns, self-examination, the sacraments,[3] the incidents of Providence[4] and religious education.

John i. 12: But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Q. 173. Is. xlv. 22; lv. 1. Matth. xi. 28–30.

Q. 174. Rom. v. 1: Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

Q. 176. [1] 1 Cor. i. 18, etc.: For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. Eph. iv. 11, 12. [2] Acts xvii. 11: These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. [3] Matth. xxviii. 19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. [4] Deut. vi. 7: And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Q. 177. *Do these means in themselves possess sufficient power to awaken, convert, and sanctify sinners, without the aid of the Holy Spirit?*

A. They do not. But wherever they are faithfully employed, the Spirit's influence accompanies them. We should therefore use them faithfully, and earnestly pray God to render them effectual.

Q. 178. *Are the influences of the Spirit confined to the use of these means?*

A. Ordinarily they are; and as long as we neglect the means of grace, we have no reason to expect the divine blessing.

Q. 179. *Do the sacraments exert their salutary influence on those, who merely receive them outwardly, without suitable preparation of mind?*

A. They do not: for the nature of the sacraments requires not only the outward rite, but also the answer of a good conscience toward God;[1] and Simon, the sorcerer, was in the gall of bitterness and the bonds of iniquity, though he had been baptized.[2]

Q. 177. Matth. xxviii. 19, 20. Acts ii. 42, 46: And they contiued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. 1 Cor. i. 21.

Q. 178. Luke vii. 30: But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Q. 179. [1] 1 Pet. iii. 21: The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. [2] Acts viii. 13, 23: Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.—For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

Q. 180. *Whilst God always blesses the truth when faithfully used, does he not sometimes grant special outpourings of his Holy Spirit to those who pray for them?*

A. He has often done so to his ancient people, as at pentecost, when three thousand, and afterward when five thousand souls were added to the church.

Q. 181. *Has God promised such special outpourings of his Spirit in the latter days of his church?*

A. The prophets have foretold, that in the latter days he will pour out his Spirit upon all flesh; so that multitudes shall be converted, and the knowledge of the Lord shall cover the earth, as the waters cover the sea.

Q. 182. *Is it the duty of Christians to pray for seasons of revival, or for outpourings of the Holy Spirit?*

A. Our blessed Lord himself has taught us to pray, that his kingdom may come; and the prophets com-

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Q. 180. Acts ii. 41: Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Acts v. 14; viii. 5, 6; xi. 19–24; xiv. 1.

Q. 181. Is. xi. 9: They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. Heb. ii. 14: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil. Joel ii. 28, 29: And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Q. 182. Matth. vi. 10. Is. lxii. 6, 7: I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

mand us not to keep silence, but to give the Lord no rest, until he revive his work and make Jerusalem a praise in the earth.

§ XIV. Of Prayer.

Q. 183. *What is prayer?*

A. Prayer is the expression of the sincere desires of the heart,[1] for things agreeable to the divine will, orally or mentally addressed to God, in the name of Christ;[2] accompanied by confession of our sins,[3] intercession for others,[4] and devout thanksgiving and worship.

Q. 184. *For what objects are we to pray?*

A. We may not pray for miraculous help or deliverance, or for success even in a lawful undertaking, whilst we neglect to use the appointed means; but being diligent and faithful in discharging our duty, we are taught to pray for success, and in behalf of ourselves and others, to solicit every needed blessing as well for the body[1] as the soul, and especially to pray for the extension of the Redeemer's kingdom.[2]

Q. 185. *How does the Scripture teach us to pray?*

A. It teaches us not to utter mere words of for-

Hab. iii. 2: O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

Q. 183. [1] Psalm lxii. 8: Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. Jer. xxix. 18. James iv. 3. [2] John xiv. 13. [3] Luke xviii. 13. [4] 1 Tim. ii. 1.

Q. 184. [1] Matth. vi. 11: Give us this day our daily bread. [2] Matth. vi. 10: Thy kingdom come. Thy will be done in earth, as it is in heaven. Matth. ix. 38: Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. Is. lxii. 7.

Q. 185. [1] Matth. xv. 8: This people draweth nigh unto

mality,[1] nor to use vain repetitions as the heathen do;[2] but to pray in spirit,[3] and to present our daily supplications in the name of Christ;[4] to avoid unnecessary publicity,[5] and to submit our will to that of our heavenly Father; fully assured that he will grant us his blessing in the time and manner, which his infinite wisdom sees to be best.[6]

Q. 186. *What prayer did our Savior leave on record for our instruction?*

A. The *Lord's prayer*, which is designed to teach us the proper subjects, the spirit and style of prayer. We may also with propriety occasionally use it in public, and especially private[1] worship, in connection with extemporaneous prayer, offering our petitions in the name of Christ.[2]

Q. 187. *What may we learn from the Introduction to the Lord's prayer?*

A. The Introduction, "*Our Father who art in heaven,*" teaches us that in social[1] as well as individual prayer, we should ever draw near to God with

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me with their mouth, and honoreth me with their lips; but their heart is far from me. [2] Matth. vi. 7: But when ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking. [3] John iv. 24. [4] John xiv. 13. [5] Matth. vi. 6. [6] Ps. ciii. 13, 14.

Q. 186. [1] Matth. vi. 6, 9: But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name, etc. [2] John xiv. 13.

Q. 187. [1] Matth. vi. 9: *Our* Father. [2] Ps. xxxvii. 4: Delight thyself also in the LORD; and he shall give thee the desires of thine heart. [3] Ps. xci. 14. 1 John iii. 22: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. Luke xi. 13: If ye then, being

reverential love[2] and filial confidence, as to our heavenly Father, the author of our being and creator of all things; and should cherish the joyful assurance that as a father loveth his children,[3] so will the Lord love us, if we trust in him and call upon his name.

Q. 188. *What does the first petition teach us?*

A. The first petition, "*Hallowed be thy name,*" implies that the name of God, representing a Being of infinite excellence and dignity, should never be used irreverently or profanely;[1] and teaches us that God himself is the proper object of supreme love and worship to rational beings: because his character assures us, that he will so govern the world, as to promote the highest welfare of his creatures;[2] hence we should pray and labor that his name might be everywhere hallowed by purity of doctrine and holiness of life.

Q. 189. *What does the second petition teach us?*

A. The second petition, "*Thy kingdom come,*" teaches us earnestly to desire the progress of the kingdom of God,[1] as the kingdom of righteousness, which gives glory to God in the highest, peace upon earth, and good-will amongst men;[2] and shows us our duty to labor and pray for its advancement[3] in our own hearts[4] and all around us.

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evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Q. 188. [1] Exod. xx. 7: 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. [2] Psalm xcvii. 1: The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

Q. 189. [1] Matth. vi. 10. [2] Luke ii. 14: Glory to God in the highest, and on earth peace, good will toward men. [3] Matth. ix. 38. [4] Luke xvii. 21: Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.

Q. 190. *What do you learn from the third petition?*

A. The third petition, "*Thy will be done on earth as it is in heaven,*" teaches us not to suffer[1] ourselves to be governed either by our own sinful hearts, by the world, or the devil; but to acknowledge the will[2] of God, revealed in his word, as our only unerring rule of faith and practice: earnestly striving, that we and all men, may at all times do the will of our heavenly Father, with that fidelity, purity and zeal, which characterize the angels of heaven.

Q. 191. *What does the fourth petition teach?*

A. The fourth petition, "*Give us this day our daily bread,*" teaches, that by our own merits we have no claim even to the food we daily eat;[1] but that this as well as all the other bounties of God's providence, such as health, fruitful seasons, raiment, house and home and other property, are his free gifts,[2] for which, together with his blessing on them, we must daily pray and be thankful.[3]

Q. 190. [1] 1 Pet. iv. 3: For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries. [2] Isaiah xxxiii. 22: For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us. Matth. v. 17, 18. Matth. xxii. 30: But are as the angels of God in heaven.

Q. 191. [1] Gen. xxxii. 10: I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. [2] Gen. i. 29; And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. Matth. vi. 31–33. [2] Ps. ciii. 1, 3; xcii. 1, 2. 1 Tim. vi. 6–8. 1 Cor. x. 31: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Q. 192. *What may we learn from the fifth petition?*

A. The fifth petition, "*Forgive us our trespasses as we forgive those who trespass against us,*" acknowledges that we are all sinners,[1] justly liable to God's displeasure; but teaches us humbly and penitently to pray for pardon and acceptance for Christ's sake,[2] for the forgiveness of our daily shortcomings, for a joyful hope through grace, and for strength to forgive all our enemies as we hope to be forgiven by God.[3]

Q. 193. *What does the sixth petition teach us?*

A. The sixth petition, "*Lead us not into temptation, but deliver us from evil,*" implies that God tempteth no man, nor is he tempted to evil,[1] and teaches us to pray that as he has placed us in a state of trial in this life,[2] he would make us sensible of the dangers surrounding us, and watchful against the temptations of the devil,[3] the world and our sinful hearts;[4] that he would so preserve us by his grace, that we may never fall into sin,[5] but come out of every trial conquerors and more than conquerors through him that loved us.

Q. 192. [1] Ps. cxxx. 3. [2] 1 John i. 9: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. [3] Matth. xviii. 35: So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Luke xi. 4.

Q. 193. [1] James i. 13. [2] Matth. xxvi. 41: Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. [3] 1 Pet. v. 8: Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Job ii. 2. [4] Luke xxi. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. James i. 4. [5] 2 Pet. i. 10, 11: Wherefore the rather, brethren, give diligence to make

Q. 194. *What does the Conclusion teach?*

A. From the conclusion: "*For thine is the kingdom, the power and the glory forever,--Amen,*" we learn that as God is the king of heaven and earth, and reigns over all things with almighty power, with boundless goodness and glory,[1] we should rely not on our imperfect righteousness, but on his love and mercy for answers to our prayers; should magnify the riches of his grace through life, fully assured that when our pilgrimage on earth is ended, he will receive us into that everlasting rest, which remaineth for his people.[2]

§ XV. The Gospel Call.

Q. 195. *How is the work of grace, by which sinners are brought into the kingdom of God, commenced?*

A. The Holy Spirit begins the work of grace in us by calling us through the preached word, and other appointed means, directing our attention to the evidences of our depravity and guilt, as well as to the offers of salvation.

Q. 196. *Cannot the sinner awaken himself to a sense of his sinfulness and danger, without the aid of divine grace?*

A. He cannot: but though our natural strength

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your calling and election sure: for if ye do these things, ye shall never fall.

Q. 194. [1] Ps. xcvii. 1: The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. [2] Heb. iii. 9: When your fathers tempted me, proved me, and saw my works forty years.

Q. 195. 2 Tim. i. 9: Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Eph. iv. 2–10. 2 Cor. v. 20: Now then we are embassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. Matth. xxii. 14

is insufficient; yet by the rich provisions of divine grace, salvation is brought within the reach of all who hear the gospel call.

Q. 197. *What then is the reason, that so many reject this call, and refuse the offers of salvation?*

A. The reason is found not in any *irresistible* influence of natural depravity, nor in the want of natural ability, which is fully compensated by the aid of the Holy Spirit; but in the voluntary and criminal choice of the sinner to continue in sin.

Q. 198. *How does God regard and treat this choice or determination of the sinner?*

A. Not as the result of any necessity, nor as in any sense the sinner's misfortune or excuse, but solely as his own deliberate, criminal choice and heinous guilt.

Q. 196. John vi. 44, 65: No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. And he said, Therefore I said unto you, that no man can come unto me, except it were given unto him of my Father. John iii. 16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 2 Cor. viii. 12. Rom. v. 18, 19. Ezek. xxxiii. 11, 18, 32. Matth. xxiii. 37: O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Q. 197. John v. 40: And ye will not come to me, that ye might have life. Acts vii. 51: Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

Q. 198. Prov. i. 24, 25, 26. Rom iii. 19: Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. James i. 13, 14, 15: Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither

Q. 199. *Who among those that are thus called, are chosen to eternal life?*

A. Of the many who are called, only those are elected, who giving heed to the call, yield their hearts to the influences of grace, believe in the Lord Jesus Christ and persevere unto the end.

§ XVI. The Great Change, or Conversion.

Q. 200. *How does God illuminate the mind of the sinner?*

A. When we give heed to the gospel call, and pray for divine light; then God who commanded light to shine out of darkness, shines into our hearts and enlightens our understandings; begins the new life in the soul and gives us new and spiritual views of divine things.

Q. 201. *Will the Holy Spirit enlighten those, who disregard his call, and resist his sacred influences?*

A. He certainly will not. But those, who being often reproved, continue to harden their necks, he sometimes gives over to a reprobate mind, so that the

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tempteth he any man. Ezek. xviii. 31; xxxiii. 11: Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Luke xiv. 16–24. Hosea xiii. 9. Matth. xxiii. 37.

Q. 199. Acts xxvi. 18. Matth. xxii. 14: For many are called but few are chosen. Psalm lxxxi. 11, 12.

Q. 200. 2 Cor. iv. 6. Ephes. i. 17. Acts xxvi. 18: To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 1 Cor. ii. 12: Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

things pertaining to their peace, are hidden from their eyes and they are beyond hope.

Q. 202. *How does the Holy Spirit work conviction for sin, in the illuminated and inquiring sinner?*

A. Through the truth, presented in some way or other, the Holy Spirit imparts to the seeking sinner new and spiritual *views* of his depravity, as well as an anxious concern on account of that just condemnation, denounced upon him by the law of God.

Q. 203. *Why are the convictions of some converts deeper than those of others?*

A. Either because they were greater sinners than others, or because, being more obedient to the Spirit's

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Q. 201. Prov. xxix. 1: He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Rom. i. 28: And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Hosea iv. 17: Luke xix. 42: Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. Psalm lxxxi. 11, 12. Rom. ix. 18. 1 Sam. vi. 6: Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? Rev. xxii. 11. Heb vi. 4, 8. Heb. x. 23–31.

Q. 202. Acts ii. 37, 38: Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Ezek. xxxvi. 31: Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Psalm li. 4. 2 Cor. vii. 11.

influence, they are taught to see their sins more clearly, or are more faithful in self-examination.

Q. 204. *Why do some remain longer under conviction than others, before they surrender their hearts to God and obtain hope of pardon?*

A. Either because they still cherish some secret lust, and are not willing to renounce all their sins; or they may have erroneous views of the conditions on which pardon is bestowed; or a melancholy temperament may retard their hope.

Q. 205. *What is the first duty, which the Scriptures urge upon the convicted sinner?*

A. The *constant* and *immediate duty* of every unconverted sinner, *is to repent and believe on the Lord Jesus Christ.*

Q. 206. *Has the sinner power to perform this duty?*

A. Not in his own strength; but by the gracious aid of God he can do it, for which it is his duty immediately to pray.

Q. 207. *How are true penitence and faith wrought in the soul of the convicted sinner?*

Q. 203. Heb. ii. 2, 3: For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation? which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. Psalm lxxviii. 17, 32, 56: And they sinned yet more against him by provoking the most High in the wilderness.

Q. 205. Acts iii. 19: Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts ii. 38. Mark i. 15: And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel. Acts xvi. 31: And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Luke xxiv. 47.

Q. 206. Phil. iv. 13: I can do all things through Christ which strengtheneth me.

A. Whilst the convicted sinner is endeavoring to repent and believe in Christ, by reflecting on his own guilt and helplessness, as well as on the goodness of God in providing a Savior, and is praying for grace to trust in him; the Spirit works in his heart a godly sorrow for his sins and enables him to trust, that is, believe in Christ. He then feels a great change within; he mourns over his former unthankfulness, and disobedience, gratitude and love fill his heart, purposes of holy obedience are formed and he finds himself a new creature in Christ Jesus.

Q. 208. *Do these several changes occur in separate succession in actual conversions?*

A. They often seem mingled together, and frequently the whole change takes place in a very short time.

Q. 209. *Is any fixed time allowed the sinner for the performance of this duty?*

Q. 207. Mark ix. 24: And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. John i. 12: But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John ix. 25: He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. John iii. 3, 7, 8. 2 Cor. v. 17: Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Q. 208. Acts ii. 41: Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Acts iv. 4. Acts ix. 6, 8, 18, 20: And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

A. No; it was always his duty to be a believer and it is his duty now;[1] now is the accepted time, now is the day of salvation; and until the moment when he does believe, he is under the condemnation of God's law, and in danger of eternal misery.[2]

Q. 210. *What is the nature of penitence, or repentance in its limited sense?*

A. Repentance or penitence may be of two kinds, legal and evangelical.

Q. 211. *What is legal repentance?*

A. Legal repentance is that selfish sorrow of the world which worketh death, and consists not in regret for sin itself, but in fear of the punishment with which the law threatens sinners.

Q. 212. *What is the nature of that evangelical repentance, or sorrow for sin, which precedes justifying faith?*

A. It is that godly sorrow which arises from correct views of the evil and hatefulness of our sins, as committed against God, our best friend and benefactor, and is followed by reformation of life.

Q. 209. [1] 2 Cor. vi. 2: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Acts xvii. 30: And the times of this ignorance God winked at; but now commandeth all men every where to repent. [2] John iii. 18: He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. Mark xvi. 16. Matth. vi. 24: No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other.

Q. 210. 2 Cor. vii. 10: For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Q. 211 2 Cor. vii. 10.

Q. 212. Luke xv. 21: And the son said unto him,

Q. 213. *What ought the penitent sinner to do, when bowed down beneath the weight of his guilt?*

A. He ought to confess his transgressions unto the Lord, and pray for pardon; and God, who is merciful and just, will forgive his sins, and cleanse him from all unrighteousness.

Q. 214. *Ought we not also to confess our sins to men?*

A. Christians are commanded to confess their faults one to another, that they may pray for one another, and be healed.

Q. 215. *Is the practice of the Romanists to confess to the priests and receive absolution from them scriptural?*

A. Neither the Savior nor his apostles ever instituted such a rite, and such pretended absolution is utterly worthless. Every believer has immediate access to God through Christ, and can obtain pardon if he sincerely seeks it, without the mediation of

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Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Acts ii. 37: Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Psalm xxxii. 3; li. 4: Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. 2 Cor. vii. 10.

Q. 213. Psalm xxxii. 6: For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. 1 John i. 9.

Q. 214. James v. 16: Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. John xvi. 23. Ps. xxxii. 5: I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

Q. 215. Mark ii. 7, 10: Why doth this man thus speak blasphemies? who can forgive sins but God only? But

priest or minister. Yet penitents and Christians may very properly converse with the ministers of Christ on their spiritual interests, and receive their instruction and advice.

Q. 216. *What are the essential parts of saving faith?*

A. It embraces knowledge and belief of the gospel message,[1] cordial approbation of the plan of salvation through Christ,[2] and a resolution to accept, receive and rely on Christ for justification or pardon.[3]

Q. 217. *What previous states of mind are implied in a living faith?*

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that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy). etc. Matt. ix. 6: But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go into thine house. Ps. xxxii. 5. James v. 16.

Q. 216. [1] 1 Thess. ii. 13: For this cause also we thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe. [2] Rom. vii. 22: For I delight in the law of God after the inward man. Ps. xl. 8. Gal. ii. 20: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. [3] Luke xv. 18, 20: I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. John i. 12: But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John v. 40: And ye will not come to me, that ye might have life. Eph. i. 13: In whom ye also trusted, after that ye heard the word of truth, the gospel of our salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise.

A. No man can exercise a living or justifying faith who has not been illuminated, convicted, evangelically penitent, and impressed with a sense of his lost and undone condition out of Christ.

Q. 218. *Is faith in one sense a voluntary act?*

A. It is; and therefore it is commanded as a duty.

Q. 219. *Can we exercise this faith by our own strength?*

A. No. Faith is the gift of God, wrought by the Holy Spirit in those who sincerely pray for and faithfully seek it.

Q. 220. *Is this faith necessary to salvation?*

A. It is to all those who are of sufficient age to exercise it, and have become acquainted with the gospel message.

Q. 221. *Can that be a genuine faith, which is not productive of a holy life.*

A. It cannot; for faith without works is dead, but true faith works by love, and purifies the heart, and overcomes the world.

Q. 217. Acts xvi. 30: And brought them out, and said, Sirs, what must I do to be saved? Acts ii. 37. Eph. ii. 1.

Q. 218. Mark i. 15: And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. 1 John iii. 23: And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

Q. 219. Eph. ii. 8, 9: For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. Matt. xvi. 17. John vi. 44, 65.

Q. 220. Mark xvi. 16: He that believeth and is baptized shall be saved; but he that believeth not shall be damned. John iii. 36: He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life: but the wrath of God abideth on him. John xi. 25. Acts xvi. 31.

Q. 221. James ii. 14, 17: What doth it profit, my

Q. 222. *What are the internal evidences of a saving faith?*

A. True believers generally have a sense of pardoned sin, joy in believing, and the testimony of the Spirit, bearing witness with their spirit, that they are children of God.

Q. 223. *Is faith of equal strength in all believers?*

A. No; its strength varies according to the fidelity and experience of the Christian. It may be weak as a glimmering taper, and by fidelity may attain to full assurance.

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brethren, though a man say he hath faith, and have not works? can faith save him? Even so faith, if it hath not works, is dead, being alone. Matth. vii. 26: And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. 1 John v. 4, 5: For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Q. 222. 1 Pet. i. 8: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. 1 John v. 10: He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. Rom. v. 1: Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. viii. 16: The Spirit itself beareth witness with our spirit, that we are the children of God. Gal. iv. 6: And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. John xvi. 33.

Q. 223. Heb. vi. 11, 12: And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises. Matth. xii. 20: A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

§ XVII. JUSTIFICATION.

Q. 224. *How may a sinner be justified before God?*

A. Whenever the sincere penitent is enabled by grace to exercise a living faith in Jesus Christ, by which he accepts salvation for Christ's sake, on the terms of the gospel, God justifies him, that is, pardons all his sins.

Q. 225. *What is therefore meant by justification?*

A. It is that gracious act of God, by which, on account of the merits of Christ, he acquits the believing sinner from the punishments due to his sins by the divine law, and regards him as entitled to heaven.

Q. 226. *What are the evidences of justification?*

A. The believer himself knows that he is justified, by his inward peace[1] with God, a joyful sense of pardoned sin, the love of Christ shed abroad in his heart, and the consciousness[2] of having been created a new creature in Christ Jesus: but to others as well as himself the evidence of justification is a new and holy life,[3] exhibiting the fruits of the Spirit, and works meet for repentance.

Q. 224. Ephes. ii. 8: For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Phil. iii. 9: And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Acts xxxviii. 39. 1 Pet. i. 18, 19.

Q. 225. John iii. 16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Q. 226. [1]Rom v. 1, 2, 5: Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Gal. v. 22: But the

Q. 227. *Are not our good works also, in some sense, a ground of justification?*

A. They are not in any sense the ground of justification; but are its evidence and fruits; because they necessarily flow from the living faith, which lays hold on the merits of Christ.

Q. 228. *Has God appointed any other condition of justification than a living faith?*

A. God has appointed several outward rites, as means of grace, such as the word and sacraments, to promote our inward spiritual change; but he has appointed that stage of our inward change or renovation, which consists in living faith, as the condition, on which alone he pardons the sinner, or bestows on him a title to eternal life.

Q. 229. *May not the performance of the outward rite be evidence of pardon or justification?*

A. As the performance of any outward rite, is no certain proof of the existence of inward living faith, it cannot be the certain evidence of pardon, although it is the means of strengthening our faith, where it exists.

Q. 230. *But is not our faith itself a meritorious act, and one cause of our justification?*

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fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith. 1. Pet. i. 8. [2] Rom. viii. 16. [3] James ii. 20, 21, 22.

Q. 227. Gal. ii. 15, 16. Rom. iii. 28: Therefore we conclude that a man is justified by faith without the deds of the law. Rom. iii. 22. Rom. v. 17, 18, 19: Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Q. 229. Acts viii. 13, 21, 22: Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

A. No. The merits of Christ, including his suffering and death upon the cross, as well as his perfect fulfillment of the law in our stead, are the only ground on which sinners can be saved, consistently with the honor of God and the demands of his holy law. They are the only procuring cause of our pardon and salvation; whilst faith is merely the condition on which this previously purchased pardon is bestowed on true believers.

Q. 231. *When does the act of justification take place?*

A. Whenever the returning sinner exercises the first act of living faith in Jesus Christ.

Q. 232. *How long does God continue to forgive the remaining daily infirmities and sins of those that are justified?*

A. As long as they do not, by voluntary and deliberate sin, renounce his cause, and forfeit his divine favor, God forgives their imperfections; and if they

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Q. 230. Eph. ii. 8, 9: For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. Rom. v. 8: But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Rom. v. 1. Gal. ii. 16. Philip. iii. 9.

Q. 231. Mark xvi. 16.

Q. 232. Matth. vi. 12. 1 John i. 9: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John ii. 1: My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 2 Pet. i. 10, 11: Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. John xiv. 16, 17. Rom. viii. 35, 38, 39: For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God

continue to use the means of grace with fidelity, they will never fall.

Q. 233. *Does the doctrine of justification by grace, without works, weaken the claims of the law, or impair our motives to holy obedience?*

A. No; but it establishes the law, which requires a holy life, and presents a new and powerful motive to love and serve God, by a constant appeal to our gratitude for the rich provisions of his grace.

Q. 234. *Is the Romish doctrine, that the priest can forgive sin, scriptural?*

A. Certainly not. Justification, which includes pardon of sin, is the act of God, and no man can exercise the divine prerogative. Neither can the priest even positively announce to any individual that God

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which is in Christ Jesus our Lord. John x. 28. 1 John ii. 27.

Q. 233. Rom. iii. 31: Do we then make void the law through faith? God forbid: yea, we establish the law. Eph. ii. 8: For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Rom. v. 8.

Q. 234. 1 Kings viii. 34, 36: Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance. Matth. vi. 12, 14: And forgive us our debts, as we forgive our debtors. For if ye forgive men their trespasses, your heavenly Father will also forgive you. Matth. ix. 2: And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. Mark ii. 7, 10. Luke v. 21, 24: And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But that ye may know that the Son of man hath power upon earth to for-

has pardoned his sins, for he cannot certainly know whether the person has a living faith, without which God never pardons.

§ XVIII. Sanctification.

Q. 235. *When the justified sinner is faithful in using the means of grace, what effect is wrought in him by the Holy Spirit?*

A. He becomes sanctified.

Q. 236. *What do you understand by Sanctification?*

A. It is a progressive, spiritual change, wrought in the soul of the faithful believer, by the Holy Spirit through the truth, consisting in an increased conformity to the law of God, together with a growing delight in it, and ability to perform its requirements.

Q. 237. *By what terms do the Scriptures describe this progressive change?*

A. They call it, "not letting sin have dominion over us," "crucifying the flesh with the affections and lusts," "mortfying the deeds of the body," and "cleansing ourselves from all filthiness of the flesh

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give sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. Luke xxiii. 34. 1 John i. 9.

Q. 235. 2 Tim. ii. 21: If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work.

Q. 236. John xvii. 17, 19: Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth. 1 Thess. v. 23.

Q. 237. Rom. vi. 6; vi. 14. Gal. v. 24. Rom. viii. 13. 2 Cor. vii. 1: Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

and spirit, perfecting holiness in the fear of the Lord."

Q. 238. *How does it appear that it is the duty of Christians to advance in Sanctification?*

A. The Scriptures command us to grow in grace. The apostle Paul by his example teaches us, to press forward toward the mark for the prize of the high calling of God; and the blessed Savior himself exhorts us, be ye perfect even as your Father in heaven is perfect.

Q. 239. *Are believers perfectly sanctified in this life?*

A. No; they are sanctified but in part, the flesh still lusteth against the spirit, and the spirit against the flesh, and there remains a law in their members warring against the law of their mind. Accordingly we all fall short of our duty, and our best services are imperfect before God.

Q. 240. *When are believers perfectly delivered from sin?*

A. As this work is not completed in this life, and

Q. 238. 2 Pet. iii. 18: But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen. Philip. iii. 12, 14: Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. I press toward the mark for the prize of the high calling of God in Christ Jesus. Luke ix. 62. Heb. vi. 1; xii. 1. Matth. v. 48.

Q. 239. Gal. v. 17. Rom. vii. 18, 23: For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Is. lxiv. 6. Exod. xxviii. 38. Philip. iii. 12: Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Q. 240. Luke xxiii. 43: And Jesus said unto him, Verily

believers are represented as being with Christ, awaking in his image and entering paradise immediately after death, it must be in death that this work is accomplished.

§ XIX. The Church.

Q. 241. *What society did Christ establish among his followers, in order to aid them in working out their salvation, and in promoting his kingdom upon earth?*

A. He established the visible church, which is therefore a divinely appointed institution, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

Q. 242. *Of whom does the visible church consist?*

A. The visible church in general embraces all those in every age and country, who profess to have accepted the invitations or call of the gospel, and who publicly avow their allegiance to Christ, according to the faith and practice of the gospel, together with their baptized children.

Q. 243. *What is a particular or local church?*

A. A particular or local church consists of all

I say unto thee, To-day shalt thou be with me in paradise. Phil. i. 23: For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Psalm xvii. 15. Rev. xiv. 13. Heb. xii. 14: Follow peace with all men, and holiness, without which no man shall see the Lord.

Q. 241. Eph. ii. 20, 21, 22.

Q. 242. Matth. xxviii. 19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts ii. 39: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Q. 243. 1 Cor. i. 2: Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon

those members of the visible church, who, living near together, have formed themselves into one society under some form of government and discipline, for the better attainment of the objects of the Christian institution, such as the churches as Corinth, Ephesus, Philippi, etc.

Q. 244. *What are the purposes for which members of the church are associated?*

A. The objects which Christians aim at by church association, are to strengthen each other by the ordinances of God's house, and to watch over one another's spiritual welfare by kind, but faithful church discipline, as well as to extend the kingdom of Christ and promote his glory by letting their light shine before men.

Q. 245. *What public ordinances has the Savior appointed for the edification of his church?*

A. Preaching and reading the word, singing psalms, hymns and spiritual songs, prayer and the sacraments.

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the name of Jesus Christ our Lord, both theirs and ours. Rev. ii. 7.

Q. 244. Matth. v. 14, 15, 16: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Gal. vi. 1: Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Thess. iii. 6, 14, 15. Rom. xiv. 19.

Q. 245. Mark xvi. 15, 16: And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Luke iv. 43. Ps. ix. 11. Matth. xxvi. 30: And when they had sung an hymn, they went out into the mount of Olives. 1 Cor. xiv. 15. Col. iii. 16. Eph. vi. 18. 1 Thess. iii. 10. 1 Tim. ii. 1, 2, 3, 8. 1 Cor. xi. 23, etc.: For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread, etc.

Q. 246. *What benefits may those expect, who are faithful members of his church?*

A. If we are faithful members of his church, we have the promise of him that cannot lie, that he will direct and sustain us by his grace through life, will support us in death, and in eternity admit us into that rest which remaineth for the people of God.

Q. 247. *But may not those also be saved, who neglect to connect themselves with the church, if they lead a moral life and attend to some of the outward duties of a Christian?*

A. To profess Christ before the world is an essential duty of a Christian; and ordinarily no one can be saved, who denies the Savior, by persisting either in the willful neglect of baptism, or of a public personal profession of religion by stated sacramental communion, and the habitual discharge of the other public as well as private duties of church members.

Q. 248. *Do all the members of the visible church belong to the true body of Christ; that is, to his invisible church?*

A. No. Those who merely say, Lord, Lord, and do not the will of our heavenly Father, are hypocrites, and can never enter into the kingdom of heaven; but shall have their part in the lake that burneth with fire and brimstone.

Q. 246. Mark xvi. 16. Acts ii. 47: And the Lord added to the church daily such as should be saved.

Q. 247. Matth. x. 32: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matth. xxvi. 27: And he took the cup, and gave thanks, and gave it to them, saying drink ye all of it. Mark viii. 38.

Q. 248. Matt. vii. 21: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Rev. xxi. 8. Matt. iii. 12: Whose fan is in his hand, and he will thoroughly purge his floor, and gather

Q. 249. *Who are the members of the invisible church?*

A. The true or invisible church of Christ is the collective body of all those throughout the world who are united to Christ by a living faith, together with their children.

Q. 250. *What do you understand by the Catholic church?*

A. The word Catholic signifies *universal*, and it has been employed from the earlier centuries to denote the church universal, embracing all the different churches in the world which hold the essential doctrines and ordinances of Christianity.

Q. 251. *Has the Romish or Papal church any exclusive right to the name Catholic?*

A. No. She never was any thing more than a part of the Catholic church, and has, in many respects, and for many centuries past, been a very corrupt one.

Q. 252. *Who is the head of the church?*

A. Jesus Christ is the only head of the church, nor has he delegated his authority either to the Pope of Rome, or to any king or civil ruler.

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his wheat into the garner; but will burn up the chaff with unquenchable fire. Luke iii. 17.

Q. 249. Mark xvi. 16: He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Rom. iii. 30. Gal. iii. 8. Eph. ii. 8; vi. 24. 1 Pet. i. 5. Matt. xix. 14: But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Q. 250. 1 Cor. i. 2: Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

Q. 252. Col. i. 18: And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. Matt. xxiii. 8. Eph. i. 22.

Q. 253. *What are the duties and powers of the church?*

A. It is the duty of each church, with its minister, to sustain the ordinances of the gospel in their purity, both by men and means; to exercise the power of the keys, that is, of government and discipline; and to endeavor to propagate the gospel to the ends of the earth.

Q. 254. *Who are to be the ministers, that is, the bishops of the church?*

A. Every Christian can and ought to preach Christ privately by his life and conversation; but it is the duty of all those who possess or can acquire the necessary qualifications—that is, the necessary health, learning and spiritual preparation—to devote their life to preaching the gospel, as far as possible, to every creature.

Q. 253. 1 Tim. iv. 6; vi. 3, 5: If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness—Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. Gal. i. 8, 9: But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. Tit. i. 5. 2 Tim. ii. 2. Matt. xxviii. 19, 20. Matt. xvi. 19: And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Matt. xviii. 15, 16, 17, 18: Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 2 Cor. ii. 6, 7, 8.

Q. 254. 1 Tim. iii. 1, etc.: This is a true saying, If a man desire the office of a bishop, he desireth a good work. Rom. x. 15: And how shall they preach, except they be

Q. 255. *What are the duties and powers of the ministry?*

A. Ministers of Christ are commanded to make disciples of all nations by *preaching the word* diligently and plainly, both publicly and from house to house, in season and out of season; by baptizing those that repent and believe in the Lord Jesus Christ, together with their children, and by watching over the flock, as those that must render an account.

Q. 256. *Are the standing ministers of the church equal in rank?*

A. They are; for the several names designating them—bishop and elder—are applied to the same persons. Paul, in giving them his final charge, specifies only one clerical order, bishops (or elders) and the lay officers called deacons; and early history confirms the same view.

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sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Heb. v. 4: And no man taketh this honor unto himself, but he that is called of God, as was Aaron. 1 Tim. iii. 10; 2 Tim. ii. 2: And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Q. 255. Matt. xxviii. 19, 20: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Acts xviii. 25; 1 Cor. xiv. 9; ii. 4; 2 Tim. iv. 2.

Q. 256. Acts xx. 17, 28: And from Miletus he sent to Ephesus, and called the elders of the church. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers (bishops), to feed the church of God, which he hath purchased with his own blood. Philip i. 1. 1 Tim. iii. 1, 8. Acts vi. 24.

Q. 257. *How does it appear, that deacons were lay officers?*

A. Because we are expressly told, that they were appointed to attend to the poor and serve at tables: although some of them were afterward promoted to the clerical office.

Q. 258. *In what light does our church view lay elders?*

A. As representatives or agents of the church members, elected to perform duties originally devolving on the whole church.

Q. 259. *What was the nature of the apostolic office?*

A. The apostles were extraordinary officers, employed by Christ in founding his church: they possessed miraculous powers, and none were eligible to this office, except those who had accompanied the Savior during his public ministry.

Q. 260. *How did the apostles organize the churches?*

A. Into separate and independent local churches or congregations, distinguished by geographical names, as the church at Jerusalem, at Rome, at Corinth, &c.

Q. 257. Acts vi. 2, 5: Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antioch, etc. Acts viii. 5: Then Philip went down to the city of Samaria, and preached Christ unto them.

Q. 259. Acts i. 21, 22: Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. Luke xxiv. 48. Acts xxii. 14, 15. 2 Cor xii. 12. 1 Cor. ix. 1. Acts ii. 32. x. 39–41.

Q. 260. Acts ii. 47. 1 Cor. xiv. 23. Acts ix. 31. xv. 41, etc. Rev. i. 4, 11, 20. Gal. i. 22.

Q. 261. *How was the unity of the church preserved in the apostolic age?*

A. Not by external union of many churches into one body; but by free sacramental communion, and mutual acknowledgement, by all having the same name *Christian*, by sustaining each other's discipline, and soon after, by all professing the same short summary of fundamentals, in the so-called Apostles' Creed.

Q. 262. *Why is it proper for ministers and churches to unite in synods?*

A. The principle of mutual consultation was sanctioned by the council at Jerusalem in the apostolic church: and as experience proves an annual meeting of similar nature to be highly useful in promoting brotherly love, as well as purity of doctrine and discipline; our church in this country has wisely adopted synods as a feature of her organization.

Q. 263. *Why is a General Synod useful?*

A. In order to promote union amongst all the district synods, and in cases of special importance, to concentrate the counsel and moral influence of the whole church, for the furtherance of the gospel.

Q. 264. *Have we reason to expect the universal extension of the Christian church over the earth?*

A. Yes. Jesus himself tells us, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations," and ancient prophets have clearly foretold, that the heathen shall be given to the Savior for his inheritance, and the uttermost parts of the earth for his possession.

Q. 262. Acts xv.

Q. 264. Matth. xxiv. 14: And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Ps. ii. 8. Isa. ii. 2: And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above

Q. 265. *By what means will this blessed result be brought about?*

A. Most probably, it will be effected by extraordinary and continued outpourings of the Holy Spirit on the increasing fidelity of Christians in using the ordinary means of grace; so that revivals of religion will abound, wars and rumors of wars will be heard no more, peace, brotherly love and holiness will prevail, and the kingdom of the Messiah be rapidly extended over the nations of the earth.

Q. 266. *Do we know the times and the seasons of this glorious era?*

A. We do not; yet various circumstances indicate the approach of deeply interesting events, before the close of this century.

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the hills; and all nations shall flow unto it. Mal. i. 11: For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. Dan. ii. 34, 35. Rev. xi. 15: And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.

Q. 265. Joel ii. 28. Zec. xii. 10. Isaiah ii. 4: And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Jerem. xxxi. 34: And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: For they shall all know me, from the least of them unto the greatest of them, saith the Lord: For I will forgive their iniquity, and I will remember their sin no more. Isaiah xi. 9: They shall not hurt nor destroy in all my holy nountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Mark xvi. 15: *Preach* the gospel to every creature.

§ XX. The Sacraments.

Q. 267. *What standing rites has Christ instituted for admission to his visible church, and for the continued public profession of membership in it?*

A. He has appointed two such rites, Baptism and the Holy Supper, which are usually termed sacraments.

Q. 268. *What do you understand by the term Sacrament?*

A. It means an outward ordinance appointed of God, by which the benefits purchased by the Savior are symbolically represented to the senses, and spiritual blessing is also actually bestowed on those who faithfully use it.

Q. 269. *How do these sacraments produce their effect?*

A. Not by any physical or mystic influence, as Papists teach; but like the word of God itself, through the truths which they represent, made effectual by the Holy Spirit in all who worthily receive them.

Q. 270. *Are these sacraments necessary to salvation?*

A. Being divinely appointed ordinances, designed as badges of the Christian profession, as means of spiritual growth, and bonds of Christian union, they form a part of the counsel of God for our salvation, and their worthy reception is an important duty, as well as a blessed privilege; hence the voluntary neglect and contempt of them are inconsistent with the Christian character and hope. [1] Yet where they cannot be obtained, the want of them will not prevent the salvation of the believing soul.[2]

Q. 267. Acts ii. 38. 1 Cor. x. 16.

Q. 269. 1 Peter iii. 21: The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

Q. 270. Luke vii. 30: But the Pharisees and lawyers

§ XXI. Baptism.

Q. 271. *What is the initiatory rite of the visible church?*

A. Baptism, which is the application of water to a proper subject, by an authorized minister of the gospel, in the name of the triune God, and is to be administered but once to the same person.

Q. 372. *What qualifications ought to be required of adults for baptism?*

A. Before we can properly be baptized, we must sincerely repent of our sins, and believe in the Lord Jesus Christ with all our heart.

Q. 273. *What are the benefits of baptism to worthy adult subjects?*

A. It confers membership in the visible church, binds us to newness of life, seals to the believing sub-

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rejected the counsel of God against themselves, being not baptized of him. [2] Mark xiv. 8: She hath done what she could: she is come aforehand to anoint my body to the burying. Luke xii. 48: But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. 1 Cor. iv. 2.

Q. 271. Matth. xxviii. 19: Go ye, therefore, and teach (make disciples of) all nations (by) baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. i. 13.

Q. 272. Acts ii. 38: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins: and ye shall receive the gift of the Holy Ghost. Acts viii. 36, 37: And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believeth with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Mark xvi. 16.

Q. 273. 1 Cor. i. 13. Rom. vi. 4: Therefore we are

ject the forgiveness of sins, and assures us of the blessings of the New Covenant.

Q. 274. *How does it appear that the children of professed believers, ought to be baptized?*

A. Because God expressly established infant membership in his church, at its first visible organization, commanding children to be received by circumcision; and he has never withdrawn their right to membership.

Q. 275. *But is the church of God under the Old and New Testament dispensations, essentially the same?*

A. Evidently it is, because the covenant on which it is based, is an everlasting covenant (Gen. xvii. 7), and Paul affirms that the same olive tree (or church) from which the Jews were cut off on account of unbelief, will still be standing in the latter day, when they shall be grafted in again. Hence, infant mem-

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buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of Father, even so we also should walk in newness of life. Mark i. 4. Rom. iv. 11: And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all of them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Col. ii. 11, 12. Acts ii. 38: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Mark xvi. 16. Gal. iii. 27. i. Pet. iii. 21.

Q. 274. Gen. xvii. 7, 9, 10: And I will establish my covenant between me and thee and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised.

bership, once established, remains, as God has not revoked it. Accordingly, Peter under the New Testament dispensation, tells his hearers, the promise is to them and to their *children*, etc.

Q. 276. *Did the Savior's command also include children?*

A. It certainly did: for he commanded *all nations* to be baptized, and made no exception of children.

Q. 277. *Could the Jews possibly have understood his language as excluding children?*

A. No; for they knew that children had belonged to the church of God for near two thousand years, nor had they ever heard of a church from which they were excluded.

Q. 278. *Did the apostles baptize children?*

A. We are expressly told, that they baptized whole families or households, which it is reasonable to suppose also included some children.

Q. 279. *How does it appear, that if only one of the parents be a professed believer, the children should still be received into the church?*

Q. 275. Rom. xi. 17–24: For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?

Q. 276. Mark xvi. 15, 16: And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Matth. xxviii. 19.

Q. 278. Acts xvi. 15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us. Acts xvi. 33: And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. 1 Cor. i. 15, 16. 1 Cor. vii. 14.

A. From the declaration of Paul, that the believing husband sanctifies the unbelieving wife, and the believing wife sanctifies the unbelieving husband, therefore their children are holy, or consecrated to God.

Q. 280. *What do Origen and other early Christian fathers testify, as to the practice of the primitive church?*

A. Origen, who was born only eighty-five years after the apostle John's death, unequivocally asserts that infant baptism was handed down from the age of the apostles; and Justin Martyr, who was born about the time of St. John's death, as well as Irenæus, a pupil of Polycarp, seems to favor the same opinion, though not in such explicit terms.

Q. 281. *What has been the general practice of the Christian church in all ages, on this subject?*

A. With very few and very limited exceptions, it has been the universal practice of the whole Christian church to baptize children.

Q. 282. *What benefits does baptism confer on infants?*

A. It is the sign and seal of their interest in the covenant of grace, by which pardon of sin, and a title to heaven, with all other blessings of redemption, were provided for them. It also admits them to union with God's visible people, and secures to them the benefits of a religious education, as well as of the other privileges of church members, as fast as they are capable of enjoying them. Moreover, being a divine

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Q. 279. 1 Cor. vii. 14.

Q. 282. 1 Cor. xv. 22: For as in Adam all die, even so in Christ shall all be made alive. Acts ii. 39: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Joel ii. 16: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Matth. xix.

institution, we can rest assured that its performance will certainly bestow some spiritual blessing on its subject, although we may be unable to explain its nature.

Q. 283. *How long do children retain these blessings?*

A. Until by willful and deliberate trangression, they forsake the ways of God, and thus becoming the willing servants of sin, lose the blessings of the covenant.

Q. 284. *How ought baptized children to be regarded?*

A. The church should regard and treat them as her members, should collect them together every Lord's day for catechisation and religious instruction in Sabbath-schools or elsewhere, and see that parents and guardians train them at home in the nurture and admonition of the Lord.

Q. 285. *What truths are represented by baptism?*

14, 15: But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence. Luke i. 14, 15.

Q. 283. 2 Pet. i. 10: Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. Ps. xxxvii. 24: Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. John x. 28. 1 Pet. i. 5.

Q. 284. Eph. vi. 4: And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Matth. xix. 14, 15: But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence. Deut. vi. 7: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deut. xxxii. 46. Prov. xxii. 6. Isaiah xxviii. 9.

A. It sets forth our natural depravity, the necessity and purifying influences of the Holy Spirit, regeneration or the new birth, and remission of sins.

Q. 286. *Are all those, who are baptized, also regenerated?*

A. No. Simon Magus was baptized having merely a historical faith, and yet was in the gall of bitterness and bond of iniquity: and many unconverted, careless sinners have been baptized, in all ages, and proved by their conduct, that they remained unchanged in heart.

Q. 287. *Do the Scriptures prescribe any particular quantity of water, or mode of applying it in baptism?*

A. They do not.

Q. 288. *Does the meaning of the Greek word for baptism, according to the usage of the New Testament, throw any light on this subject?*

A. The apostle Paul calls the ritual purifications of the Jews "divers baptisms" (see the Greek, Heb. ix. 10.), and in Numbers xix. 13–21, where these

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Q. 285. John iii. 5: Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Acts ii. 38: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Q. 286. Acts viii. 13, 23. Matth. iii. 11: I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. 1 Pet. iii. 21: The like figure whereunto even baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. 1 John i. 6, 7.

Q. 288. Heb. ix. 10: Which stood only in meats and drinks, and divers washings, and carnal ordinances, im-

baptisms are described, we find that some of them were certainly performed by *sprinkling* and *pouring* the water, and others perhaps by immersion.

Q. 289. *What appears to have been the practice of the apostles?*

A. Sometimes they baptized either in or at running water, and at others in houses; but in no case is it mentioned how they applied the water.

Q. 290. *What do you infer from all these facts?*

A. That as Paul calls all these washings baptisms, which were performed in different ways and with different quantities of water, neither the amount of water, nor mode of applying it, is essential to the ordinance.

Q. 291. *How are we to make a proper practical improvement of our baptism?*

A. We should frequently, especially when witnessing the administration of the ordinance, reflect upon the obligations it imposed upon us, "to be dead to sin," and to walk in newness of life: and should likewise cherish a grateful remembrance of the numerous spiritual blessings which it secured or sealed to us.

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posed on them until the time of reformation. Numbers xix. 13, 18, 19, 20, 21: Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord: and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanliness is yet upon him, etc.

Q. 289. Acts xvi. 32, 33: And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

Q. 291. Gal. iii. 26, 27: For as many of you as have been baptized into Christ have put on Christ.

§ XXII. Of Confirmation.

Q. 292. *What duty devolves upon those baptized in infancy when they reach years of maturity?*

A. That they should, by some voluntary act of their own, assume the vows made for them in their infancy by their parents, and publicly profess their faith in Christ.

Q. 293. *By what name is this act designated in the Lutheran and some other churches?*

A. It is termed *Confirmation*, which is a solemn method of admitting to sacramental communion, those who had been received to membership in the visible church by baptism in their infancy.

Q. 294. *Why is this rite termed Confirmation?*

A. Some Protestant churches employ this name to designate that public act by which the catechumen takes upon himself, or *confirms*, the vows made for him in his infancy; thus recognizing the obligations imposed by his baptism, personally avowing his allegiance to Christ, and his claim to all the privileges of church membership, whilst the minister, according to an ancient custom, lays his hand upon him, and implores the Holy Spirit to take possession of his heart.

Q. 295. *What qualifications should be required of those who desire to be confirmed?*

A. They should, when examined at the close of the course of instruction, exhibit credible evidence to the pastor and other members of the church council, that they possess a correct knowledge of the leading doc-

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Q. 292. Matth. x. 32: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Mark viii. 38.

Q. 294. Heb. vi. 1, 2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. Heb. v. 12. Acts xix. 1–7.

trines and duties of religion, that they have been taught by the Holy Spirit to see, deplore, and to renounce their sins, and to exercise a living faith in Jesus Christ, as well as to consecrate themselves unconditionally and forever to the service and glory of God.

Q. 296. *What are some of the particular duties of those who have been confirmed?*

A. It should be their special effort to be faithful to the covenant engagements into which they have entered with God and his people, and to adorn their Christian profession by a well-ordered walk and conversation.[1] With this view they should be particularly attentive, not only to the public ordinances[2] of God's house, but also to the social prayer-meeting,[3] to family and private worship,[4] and take an active part in the benevolent efforts and all other duties of the church.

Q. 295. John iii. 5: Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Acts viii. 12: But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Acts xvi. 14, 15. 1 Cor. v. 7, 13.

Q. 296. [1]Ephes. iv. 1: I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. [2]Heb. x. 25: Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more as ye see the day approaching. Col. iii. 16: Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Acts ii. 46. [3]Matth. xviii. 20: For where two or three are gathered together in my name, there am I in the midst of them. [4]Matth. vi. 6: But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

§ XXIII. The Holy Supper of our Lord.

Q. 297. *Did our blessed Lord appoint any other ordinance for the benefit of his followers?*

A. In the night in which he was betrayed, and in full anticipation of his direful sufferings, he instituted the holy supper, by giving his disciples bread and wine as emblems of his body, which was to be broken, and of his blood, which was to be shed; which solemn ordinance they were to repeat until his second coming.

Q. 298. *What was the design of the Savior in this ordinance?*

A. He himself tells us, "Do this in *remembrance* of me," and St. Paul says, "As often as ye eat this bread and drink this cup, ye do *show the Lord's death* until he come."

Q. 299. *What other blessings are bestowed on worthy communicants in this ordinance?*

A. By faith they spiritually feed on the body and blood of the Redeemer, thus holding communion or fellowship with him for the nourishment of their souls; whilst believers also revive their love and renew their communion with one another, as members of his mystical body, and receive a *special spiritual blessing*.

Q. 297. Matth. xxvi. 26, 27: And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. Mark xiv. 22.

Q. 298. Luke xxii. 19. 1 Cor. xi. 24, 25, 26: And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

Q. 299. 1 Cor. x. 16, 17, 21: The cup of blessing which we bless, is it not the communion of the blood of Christ?

Q. 300. *How does it appear that Papists corrupt this sacrament when they withhold the cup from the laity?*

A. Because our Lord expressly said, "Drink ye *all* of this cup,"[1] and the Corinthian laymen continued to do so many years after the Savior had ascended to heaven.[2] Moreover, communion in both kinds prevailed throughout the entire Christian world, even amongst Romanists themselves, for a thousand years, until that corrupt church adopted the error of transubstantiation, maintaining that the substance of the bread and wine is changed into that of the body and blood of the Savior.

Q. 301. *How is it evident, that the Romish doctrine, that the bread and wine are changed into the body and blood of Christ, is a corruption of the Lord's Supper.*

A. From the fact, that the apostles still call the emblems bread and wine after they had been blessed; experience also proves that these emblems retain the properties of bread and wine, and have not those of flesh and blood. This doctrine, moreover, contradicts common sense and reason, as well as the testimony of the senses.

Q. 302. *How should Christians prepare themselves for a worthy reception of this ordinance?*

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the bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Acts ii. 42, 46.

Q. 300. [1] Matth. xxvi. 28; [3] 1 Cor. xi. 21.

Q. 301. Luke xxiv. 6, 39: Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. Acts iii. 21: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 1 Cor. xi. 26, 27.

A. We should examine ourselves[1] as to our sincerity and faithfulness in professing Christ;[2] should meditate on the designs[3] of this holy ordinance; and come to this feast of love with humble, penitent and believing hearts.[4]

Q. 303. *Ought immoral, or impenitent, or unbelieving persons to be permitted to approach the sacred board?*

A. They should not: for they cannot receive any of the blessings of worthy communicants; but on the other hand eat and drink judgment to themselves.

§ XXIV. Of Civil Government.

Q. 304. *Whilst Christians faithfully discharge their obligations to the church, do they not also owe some duties to the civil government under which they live?*

A. Yes; they are to regard civil government as a divinely appointed institution, whose powers are to be employed in accordance with God's word, for the benefit of the people, and whose lawful requisitions they are religiously bound to obey.

Q. 302. [1] 1 Cor. xi. 28: But let a man examine himself, and so let him eat of that bread, and drink of that cup. [2] 1 Cor. v. 7, 8: Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. [3] Luke xxii. 19. 1 Cor. xi. 26. [4] Zech. xii. 10. Matth. v. 23, 24.

Q. 303. 1 Cor. xi. 27, 29: Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, not discerning the Lord's body. 1 Cor. x. 21: Ye cannot drink the cup of the Lord, and the cup of devils (heathen deities): ye cannot be partakers of the Lord's table, and the table of devils.

Q. 304. Rom. xiii. 1, 3: Let every soul be subject unto

Q. 305. *What duties does God enjoin on civil rulers?*

A. That they should recognize their responsibility to him and his law in their official as well as private acts, should deal justly and peacefully with other nations, and enact righteous and wholesome laws; executing them with impartial fidelity, for the best interests of the people, and making themselves a terror to evil-doers and a praise to them that do well.

Q. 306. *May Christians accept civil office?*

A. Undoubtedly it is their duty to do so, if rightfully called thereto; in order that they may use their lawful power to suppress vice and immorality, to protect the poor and helpless, and to promote the virtue, peace and prosperity of the people.

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the higher powers. For there is no power but of God: the powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. Prov. viii. 15: By me kings reign, and princes decree justice. Deut. xvii. 15, 18, 19, 20. Matth. xxii. 21: They say unto him, Cæsar's. Then sayeth he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things which are God's.

Q. 305. Rom. xiii. 4: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Deut. xvi. 18, 19. Jer. xxii. 3: Thus saith the Lord: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

Q. 306. Psalms lxxxii. 3, 4. Acts x. 1, 2: There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. Rom. xiii. 4: For he is the minister of God to thee for good. But

Q. 307. *Ought there to be any connection between church and state, as in Europe?*

A. No. The Savior says: "My kingdom is not of this world;" nor has he authorized civil rulers, as such, to exercise any control over the church. Our national constitution recognizes the truth and obligation of Christianity; but expressly provides that Congress shall have no power to establish any particular form of it by law; whilst it protects all in worshiping according to the dictates of their own consciences, as long as they do not invade the rights of others.

Q. 308. *What other duties do Christians owe to their civil magistrates?*

A. We are bound to use our utmost endeavors to have godly, enlightened and faithful men placed in office, to pray that God may strengthen them in the faithful discharge of their duties, and to support them by our influence and aid, as necessity may require, in all their lawful official acts.

Q. 309. *Are Romish priests exempted from the jurisdiction of the civil courts, as their standard authors claim?*

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if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Q. 307. John xviii. 36: Jesus answered: My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Q. 308. 1 Tim. ii. 1, 2. Rom. xiii. 6, 7: For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Tit. iii. 1. Acts xxv. 10, 11.

A. Such a claim is absurd, and is not recognized in any part of our civil institutions.

§ XXV. Of Death.

Q. 310. *When the believer has glorified God through life, and reached the close of his pilgrimage, what prospects await him in the future world?*

A. Death will be divested of its sting, and the grave of its victory; the believer's body will return to the dust whence it was taken, and his spirit immediately ascend to God who gave it.

Q. 311. *What change takes place in believers at death?*

A. The souls of believers are delivered from all remaining sin, and being made perfect in holiness, are immediately introduced into the society of the Savior and holy angels in the mansions of the blessed; whilst their bodies, returning to dust, rest in the grave until the morning of the resurrection.

Q. 309. Acts xxv. 10, 11: Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

Q. 310. 1 Cor. xv. 55, 56: O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. Luke xxiii. 43: And Jesus said unto him, Verily I say unto thee, To-day thou shalt be with me in paradise. Eccles. xii. 7: Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Q. 311. 1 John iii. 2: Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is. Phil. i. 23: For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. Heb. xii. 23: To

Q. 312. *What becomes of the wicked in death?*

A. Their polluted souls, being unqualified for a holy heaven, are cast into hell torment, there to be reserved in chains of darkness until the judgment of the great day; whilst their bodies also remain in the grave until aroused in the morning of the resurrection by the voice of the archangel and the trump of God.

Q. 313. *Do the Scriptures favor the Romish idea of a Purgatory, or the doctrine that the souls of believers enter a state of temporary punishment to atone for supposed venal sins, unless they are delivered from it through masses said for them by priests?*

A. This is a dangerous invention of a corrupt priesthood, who largely profit by it; but the Word of God teaches pardon, not on account of any thing we or the priest can do or suffer, but solely for the sake of the sufferings and death of Christ, apprehended by faith: and that this pardon or justification is complete, including all our sins for time and eternity.

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the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. Psalms xvii. 15.

Q. 312. Luke xvi. 23, 24: And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Jude 6: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

Q. 313. 1 John i. 7: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. John iii. 18; v. 24: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Luke xxiii. 42, 43:

§ XXVI. The Resurrection.

Q. 314. *Will the bodies of the dead remain in the grave forever?*

A. No; the hour is coming, when all that are in their graves will hear the voice of the Son of God and come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation?

Q. 315. *Will the body that is raised be the same which was deposited in the grave?*

A. All that is essential to the identity or sameness of the body, will be raised; while its unessential particles will remain mingled with the mass of earth. But the glorified body will differ as greatly from the natural, as the dry seed that is sown does from the green blade, or the full corn in the ear that grows up from it.

Q. 316. *How do the Scriptures characterize this change in the resurrection body of believers?*

A. They say: It is buried or sown in corruption,

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. Rev. xiv. 13: And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors: and their works do follow them.

Q. 314. John v. 28, 29.

Q. 315. 1 Cor. xv. 37, 38, 40, 44, 50: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. Mark iv. 28.

it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, and is raised a *spiritual* body; the latter is also termed a *celestial* and immortal body, and its glory or splendor is compared to that of the *stars*.

Q. 317. *Will those who were acquainted in this life recognize each other in the future world?*

A. They certainly will; for the rich man in hell (Hades) knew Lazarus and Abraham afar off in heaven; and Moses and Elias, on the mount of transfiguration, were also recognized by James, Peter, and John.

§ Of Judgment and Eternity.

Q. 318. *What do the Scriptures teach us of the future judgment?*

A. That, after the resurrection, at a day and hour which no man knoweth, we must all appear before the judgment-seat of Christ, where men, and also the fallen angels, will be judged and receive their final allotment, so that every rational being may see that the Judge of all the earth does right.

Q. 316. 1 Cor. xv. 40–44, 53.

Q. 317. Luke xvi. 23: And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. Matth. xvii. 3: And behold, there appeared unto them Moses and Elias talking with him.

Q. 318. Mark xiii. 32: But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 2 Cor. v. 10: For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Jude 6: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Gen. xviii. 25: That be far from thee to do after this manner, to slay the righteous with the wicked;

Q. 319. *What will be the reward of the righteous?*

A. The King will say to them on his right hand: *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Then will they not only be free from all sin and sorrow, but enter on the enjoyment of perfect, never-ending happiness; they will spend a blissful eternity in near approach to God and the Lamb; whilst in the society of angels and the spirits of the just made perfect, they will forever glorify and enjoy the Father, Son, and Holy Ghost.

Q. 320. *What will be the doom of the wicked?*

A. Having rejected the Divine counsel in regard to their salvation, and trodden under foot the Son of God, counting the blood of the covenant whereby they were sanctified an unholy thing, there remaineth no more sacrifice for them; but the Judge will pronounce upon them the sentence: "*Depart, ye cursed,*

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and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?

Q. 319. Matth. xxv. 34: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matth. x. 32: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Heb. xii. 22, 23: But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. 1 John iii. 2: Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. Rev. vii. 17: For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

into everlasting fire, prepared for the devil and his angels. Then shall the wicked go away into everlasting punishment; and the righteous into life eternal."

ECCLESIASTICAL FESTIVALS.

The observance of which is recommended by the General Synod of the Evangelical Lutheran Church.

In addition to the *Lord's day*, which the Church observes as a holy day, in conformity to the divine will, other sacred seasons regularly occur, on which the great events in the history of Christ are commemorated. The anniversary of the Birth of Christ, or *Christmas*, occurs on the 25th of December. The festival of *Easter* is observed in the spring of the year, and is commemorative of the joyful event of Christ's resurrection from the grave: the Sunday on which it occurs is the first which follows the full of the moon after the vernal equinox. *Good Friday* is the solemn day on which the death of the Lord on the cross is commemorated. *Whitsunday* (Whitsuntide) occurs fifty days after Easter; on that day the Church commemorates the effusion or outpouring of the Holy Ghost on the day of Pentecost. Ten days previous to it, or forty days after Easter, occurs the festival of the *Ascension*.

Q. 320. Matth. xxv. 41, 42, 46: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal. Heb. x. 28, 29.

ABSTRACT OF CHRISTIAN DOCTRINES AND DUTIES.

The First Part—Of God.

The *knowledge* of God we derive:—

1. In some degree, from the works of nature. Ps. xix. 1; Rom. i. 19, 20.
2. Principally, from the Holy Scriptures. John v. 39.

I. Concerning the *Divine Being*, the Word of God teaches us:—

1. That there is only *one God*. Mark xii. 29, and Deut. vi. 4.
2. That there are *three Persons* in one Divine Being. 1 John v. 7; Matth. xxviii. 19.
3. That God is a Spirit (John iv. 24), and the sovereign good (Matth. xix. 17); thus he is eternal (Ps. cii. 27), almighty (Ps. cxv. 3; Eph. iii. 20, 21), omniscient and omnipresent (Ps. cxxxix. 1–12), and wise (1 Tim. i. 17), altogether holy (1 Pet. i. 15, 16), just (Rom. ii. 6), true (Rom. iii. 4), and benevolent (Matth. v. 45; 1 Tim. vi. 15, 16; Jer. xxxii. 17–19).

II. The *Divine Works* are:

1. *Creation;* inasmuch as God made all things, visible and invisible, in six days. Ps. xxxiii. 6.

A. Of visible works, the most important are human beings, of whom Adam and Eve were the first. Gen. i. 27.

B. Of invisible works, the most important are the angels; who now constitute two classes:—

a. The *good angels* are holy and blessed spirits. Heb. i. 14.

b. The *wicked angels* are the devils. John viii. 44; 1 Pet. v. 8.

2. *Preservation;* inasmuch as God preserves and governs all things. Acts xvii. 28.

The Second Part—Of Man.

Man is to be considered in four states or conditions:—

I. *The state of Innocence;* wherein man was created without sin, in the image of God. Gen. i. 26, 27.

The *image of God* was a likeness of man to God, as to soul and body. Eph. iv. 24; Col. iii. 10.

II. *The state of Sin;* wherein man, through Adam's fall, became subject to sin and death. Rom. v. 12.

1. The *fall of Adam* consisted in man's turning away his heart from God to Satan. Rom. v. 10.
2. *Sin* is transgression, or all that is not conformed to the commandment of God (1 John iii. 4), and is two-fold:—

A. *Original Sin,* which we inherit from our first parents. Ps. li. 5; Rom. vii. 18, 23; John iii. 6; Eph. ii. 3.
B. *Actual Sins,* which we ourselves commit. James i. 14, 15; 1 John v. 16.
3. We do not retain sufficient ability to gain eternal life ourselves. 1 Cor. ii. 14.

III. *The state of Grace;* wherein man is delivered from his sins, and renewed after the image of God

Here four points are to be considered:—

1. The *origin* of grace is in God the Father, who has already from eternity chosen man. Eph. i. 4, 6.
2. The *acquisition* of grace is by God the Son, who is to be considered in respect to his Person, his office, and his states.

A. The *Person* of Christ has two natures:—
a. The *divine* nature. 1 John v. 20.
b. The *human* nature. John i. 14; Heb. ii. 14.
B. The *office* [or mediatorial work, 1 Tim. ii. 5] is threefold:—
a. The *prophetic* office (as our teacher). Acts iii. 22, 23, and Deut. xviii. 18; Luke xxiv. 19.
b. The *priestly* office (of satisfaction and intercession, as our high priest). Heb. vii. 24–26; Is. liii. 4–12.
c. The *kingly* office (in the kingdom of nature—of grace—and of glory). Luke i. 32, 33.
C. The *states* are:—
a. The state of *humiliation.* Phil. ii. 5–8.
b. The state of *exaltation.* Phil. ii. 9–11.

3. The *application* of grace is made by the Holy Spirit.

A. The *works* of grace are:—
a. *Calling* [or vocation]; when God calls us to himself through his Word. 1 Pet. ii. 9; Acts xxvi. 18; 1 Tim. ii. 4; Matth. xxviii. 19; Rom. x. 18.
b. *Illumination;* when God takes away the darkness of the understanding, and teaches us to see our sins. 2 Cor. iv. 6; John xiv. 26; Eph. i. 17.
c. *Penitence,* or godly sorrow for our sins. Acts ii. 37, 38.
d. *Regeneration;* when God transforms us into new creatures, and adopts us as his children. 1 Pet. i. 3, 4; 1 John v. 18; John iii. 3, 5; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10; Eph. ii. 5, 6; Eph. iv. 24; Rom. viii. 15, 16; 1 John iii. 1, 2.
e. *Faith,* or believing trust in Jesus Christ as our Savior. Acts xvi. 31; Mark i. 15.
f. *Justification;* when God, for Christ's sake, forgives our sins. Rom. iii. 24, 25; 2 Cor. v. 21; Gal. ii. 16.
g. *Sanctification;* when God strengthens our faith, so that we continually depart further from that which is evil, and do that which is good. Eph. iv. 32–24; 1 Thess. v. 23, 24; Rom. vi. 19; 1 Cor. vi. 11; 2 Cor. vii. 1; Phil. i. 1.
B. The *Means* of grace are:—
a. The *Word of God.* 2 Pet. i. 19–21; 1 Tim. ii. 15–17.

The *Law.* Gal. iii. 19, 21.
The *Gospel.* Rom. i. 16, 17.
b. The *Sacraments* of the New Testament, which are:—
Baptism. Matth. xxviii. 19, 20; Mark xvi. 16.
The *Holy Supper of the Lord.* 1 Cor. xi. 23–29.
4. The *acceptance* of grace is on the part of man.
A. The *order* [or method] in which, according to the divine will, grace is to be accepted is: Repentance or conversion to God. Acts xxvi. 18.
a. *Repentance* or *conversion*, is a change of the understanding, heart and will. Rom. xii. 2
b. The *parts* of repentance are:—
Sorrow for sin. 2 Cor. vii. 10, 11.
Faith in Christ. John v. 24; Heb. xi. 1.
c. The *fruits* of repentance are good works. Eph. ii. 10.
d. The auxiliary means (or *aids*) are, among others, the cross and prayer.
The *cross* is all manner of affliction which God permits to to befall his children for their good. Matth. x. 38; 1 Pet. iv. 12.
Prayer is a conversation of the heart with God, through which we entreat God to grant us all needed grace and strength. Matth. vi. 6; vii. 7, 8.
B. The *persons* who accept of such grace, are the faithful members of the Christian Church. 1 Pet. ii. 9.
Therein there are two states of chief importance, namely:—
a. The *ministry* (of the Word). 1 Pet. v. 1–4; Heb. xiii. 17
b. The *laity*, or members of the church.

IV. *The state of Glory;* wherein man is delivered from all evil, and has obtained eternal salvation.

1. The *last four things* which precede it are:—
A. *Death.* Eccles. xii. 7; Rom. v. 12.
B. The *resurrection of the dead.* John v. 28, 29.
C. The *final judgment.* 2 Cor. v. 10.
D. The *end of the world.* 2 Pet. iii. 7, 10; Matth. xxiv. 35.
2. The *glory* itself is *eternal life.* 1 John iii. 1, 2; 1 Cor. xv. 42–48, 53; Heb. xii. 23.
The opposite thereof is—*Eternal death and condemnation.* Luke xvi. 23

PRAYERS FOR OPENING AND CLOSING SABBATH-SCHOOLS.

The school may be opened by an extemporaneous prayer, or by reading the following form :—

Prayer at the Opening of the School.

OUR Father, who art in heaven! look in tender compassion on us, thy dependent children, as we are assembled before thee. We thank thee for preserving our life and health during the past week, and bringing us hither on this thy holy day, to be instructed in the truths of thy word. Our blessed Savior has told us that thou art more willing to grant us thy Holy Spirit than earthly parents are to give good gifts to their children. Pour out His sacred influences, therefore, upon us at this time, that these children may be attentive to the instructions of their teachers, and that we all, both teachers and pupils, may take to heart the truths of thy holy word. Fill us with love to thee, and to Jesus Christ thy son our Savior. May we all be punctual in our attendance at school, and endeavor to discharge our duties in a reverent and devout manner. Teach these children to love the Sabbath and its privileges. Bless our dear pastor and teachers, who labor for the good of souls from Sabbath to Sabbath. Enable us to be faithful in training these children to be useful members of thy church on earth, and preparing them for entrance into thy heavenly kingdom, there to dwell forever with the blessed Savior and his holy angels, and with all who love the Lord Jesus: and we will ascribe all the praise and glory to God the Father, the Son and Holy Spirit. Amen.

Prayer for Closing the School.

ALMIGHTY and ever blessed God! at the close of this hour's instruction, we again present ourselves

before thee to offer our humble prayer at thy throne. We come in the name of that Savior who graciously said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. We thank thee that we have been permitted, as teachers and pupils, to spend a happy hour together, in singing thy praise and attending to the precious truths of thy Word. Teach us all to feel, that by nature and practice we are sinners in a state of condemnation; that we must be converted and become new creatures in Christ Jesus, if we would enter into the kingdom of heaven. Enable us to examine our hearts and life, to learn whether we have experienced this great change. Assist us to inquire whether we are thy children indeed; whether we love thee, our God and Savior supremely, and our fellow-men as ourselves, and whether we make thy service the business of our life. Preserve us from the follies of youth, and from the temptations of the world, and bring us together again to spend many happy Sabbath hours in thy service. Watch over us with thy kind Providence in the house and by the way, and wheresoever we may be, teach us to remember that thou art with us, beholding all we do. Bless our dear parents, and brothers and sisters; bless our pastor and teachers and schoolmates; bless all mankind, and especially thy dear church, embracing all in every land who love the Lord Jesus Christ, in whose precious words we address thee as "Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen."

HYMNS FOR SABBATH SCHOOLS

I. The Sabbath School.

1. *The Sabbath Bell.*—8s, 7s.

1. When the Sabbath bell is ringing,
Let us come without delay;
And unite with thousands singing,
In their Sunday-schools to-day.

2. These are happy hours of meeting,
When we hear the voice of prayer,
But these hours are short and fleeting:
Let us then be early here.

3. We shall keep our teachers waiting,
If we tarry by the way;
Or disturb the school reciting,
On this holy sabbath-day.

4. Here the blessed gospel shows us
All its precious stores of truth;
And the Holy Spirit woos us,
From transgression in our youth.

5. When the Sabbath bell is ringing,
Let us to the school repair,
Then we may unite in singing,
And together join in prayer.

2. *Attention at School.*—L. M.

1. Dear children! have you ever thought
That you will come to school in vain,
Unless you think of what you're taught,
And try instruction to obtain?

2. Allow no idle thought or look,
Let no disturbing sound be heard;
And when you read God's holy book,
Be sure you mind it every word.

3. His holy will is written there,
For our instruction 'tis designed;
Then surely we should never dare
To read it with a thoughtless mind.

3. *Suffer us to come.*—7s.

1. Lord, before thy throne we stand;
Once again thy children see;
Smile upon the youthful band:
Suffer us to come to thee.

2. Whither else should children go,
Weak and impotent as we?
Thou hast all things to bestow:
Suffer us to come to thee.

3. Suffer us to come and pray;
Daily do we stand in need;
And if thou shouldst turn away,
Lord, we should be poor indeed.

4. Suffer us to come and own
How unworthy we have been;
Since we look to thee alone,
For the pardon of our sin.

5. Suffer us to come and praise;
Condescend to hear our songs;
All we have, ten thousand ways,
Comes from thee, to thee belongs.

6. While we here have life and breath,
This our constant prayer should be;
This our latest sigh in death:—
Suffer us to come to thee.

4. *The Sunday School.*—L. M.

1. The Sunday School, how dear to me!
Within thy walls I love to be;
Where, on the Sabbath day, we meet
In our accustomed class and seat.

2. 'Tis there that I am taught to read
God's holy word, and feel the need
Of quickening grace and pardoning love,
To fit me for yon heaven above.

3. 'Tis there that I am taught to pray,
And love God's holy Sabbath-day;
To sing his praise and learn his will,
And all my duties to fulfil.

4. 'Tis there I learn that Christ has died,—
That he for me was crucified;
That he my precious soul has bought:
These blessed truths there I am taught.

5. Oh, let my songs and praises rise,
Like grateful incense, to the skies,
For that rich grace, so free, so full,
That brought me to the Sunday-school.

II. The Lord's Day.

5. *Day of Rest.*—C. M.

1. The Sabbath is the day of rest
From earthly toil and care;
The holy day that God hath blessed,—
The time for praise and prayer.

2. To-day we lay our toils aside,
Our studies and our play:
Far better things doth God provide
For this his holy day.

3. The Sunday school, the house of prayer,
With open doors invite;
We meet our kind instructors here,
And pleasant is the sight.

4. And here we read and hear that word,
Which makes the simple wise;
And learn to know and fear the Lord
And heavenly truth to prize.

5. Here, too, we sing our Savior's love,
Who from the dead arose;
Who lives, and from his throne above,
Eternal life bestows.

6. May we improve our Sabbaths more,
And thus for heaven prepare;
That we may spend, when life is o'er,
An endless Sabbath there.

6. *Religious Privileges.*—C. M.

1. Once more we keep the sacred day,
That saw the Savior rise;
Once more we tune our thankful song,
To Him that rules the skies.

2. What numbers vainly spend these hours,
That are to Jesus due!
Children and parents, how they sin!
And how they perish too!

3. But we, a happier few, are taught
The better paths of truth;
We hail, once more, the plan of love,
That pities wandering youth.

4. Our foolish hearts are prone to err;
Too oft we find it so;
Oh, may the God of grace forgive,
And better hearts bestow.

5. Oh, may the God who gave our life,
And thus far leads us on,
Be pleased to train our youthful minds,
To know and love his Son.

7. *A Preparation for Heaven.*—7s.

1. Maker of the Sabbath-day,
Teach us how to praise and pray;
Thou this blessed day hast given,
To prepare our souls for heaven.

2. Giver of eternal rest,
Be thy glorious gospel blest;
Thou alone canst change the heart
Thou alone canst peace impart.

3. Ruler of the earth and sky,
Lord of all below, on high,
Make the young, as well as old,
Sheep of thy eternal fold.

4. Friend of children, hear our prayer;
Let no trifling feelings dare
Steal the precious hours away,
Of this sacred Sabbath-day.

8. *How Sweet is the Sabbath.*—11s.

1. How sweet is the Sabbath, the season of rest;
The day of the week which I surely love best;
The morning my Savior arose from the tomb,
And took from the grave all its terror and gloom.

2. O let me be thoughtful and prayerful to-day,
And not spend a minute in trifling or play;
Remembering these seasons were graciously given
To teach me to seek, and prepare me for heaven.

3. In the house of my God, in his presence and fear,
When I worship to-day, may it all be sincere;
In the school when I learn, may I do it with care,
And be grateful to those who watch over me there.

4. Instruct me, my Savior, a child though I be,
I am not too young to be noticed by thee;
Renew all my heart, keep me firm in thy ways,
I would love thee, and serve thee, and give thee the praise.

9. *Love of the Sabbath.*—L. M.

1. I love to have the Sabbath come,
For then I rise and quit my home;
And haste to school with cheerful air,
To meet my dearest teachers there.

2. 'Tis there I'm always taught to pray
That God would bless me day by day;
And safely guard, and guide me still,
And help me to obey his will.

3. 'Tis there I sing a Savior's love,
Which brought him from his throne above,
And made him suffer, bleed, and die,
For sinful creatures, such as I.

4. From all the lessons I obtain,
May I a store of knowledge gain;
And early seek my Savior's face,
And gain from him supplies of grace.

5. And then, through life's remaining days,
I'll love to sing my Savior's praise;
And bless the kindness and the grace
That brought me to this sacred place.

III. Early Religious Instruction.

10. *Early Instruction.*—C. M.

1. Happy the child whose early years
Receive instruction well;
Who hates the sinner's path, and fears
The road that leads to hell.

2. 'Twill save us from a thousand snares
To mind religion young;
Grace will preserve our following years,
And make our virtue strong.

3. To thee, Almighty God, to thee
Our childhood we resign;
'Twill please us to look back, and see
That our whole lives were thine.

4. O let the work of prayer and praise
Employ my youngest breath;
Thus I'm prepared for longer days,
Or fit for early death.

11. *Praise for Religious Privileges.*—C. M.

1. O Thou! whose condescending ear
Regards e'en children's praise;
Now in thy presence we appear,
Our cheerful song to raise.

2. We thank thee, Lord, that we are train'd
To walk in wisdom's way;
Our feet from evil paths restrain'd,
Which lead the soul astray.

3. We praise thy name that we are brought
So near thy mercy-seat;
By precept and example taught
To sit at Jesus's feet.

4. Oh, while we hear the gracious words,
Which our Redeemer spake,
May we resolve to be the Lord's,
And ne'er his ways forsake!

5. Spirit divine! thy grace impart
To make us all thine own;
Henceforth may we from sin depart,
And live to God alone.

IV. God and the Trinity.

12. *His name is God.*—L. M.

1. When I look up to yonder sky,
So pure, so bright, so wondrous high,
I think of One I cannot see,
But One who sees and cares for me.

2. His name is God! he gave me birth;
And every living thing on earth,
And every tree and plant that grows,
To the same hand its being owes.

3. 'Tis he my daily food provides,
And all that I require besides;
And when I close my slumbering eye,
I sleep in peace for he is nigh.

4. Then surely I should ever love
This gracious God who reigns above;
For very kind indeed is he,
To love a little child like me.

13. *Praise to the Trinity.*—H. M.

1. We give immortal praise
To God the Father's love,
For all our comforts here,
And hopes of bliss above.
He sent his Son, his only Son,
To die for sins that man had done.

2. To God the Son belongs
Eternal glory too;
Who bought us with his blood,
From everlasting woe.
But now he lives, and now he reigns,
And sees the fruit of all his pains.

3. To God the Holy Ghost
Immortal praise we give;
Whose new-creating power
Can make the sinner live.
His work completes the great design
And fills the soul with joys divine.

4. Almighty God! to thee
Be endless honors done:
The undivided Three!
The uncreated One!
Thee we adore, eternal Lord,
And rest our faith upon thy word.

V. The Bible.

14. *Use of the Bible.*—7s.

1. Holy Bible! book divine!
Precious treasure! thou art mine!
Mine, to tell me whence I came;
Mine, to teach me what I am.

2. Mine, to chide me when I rove;
Mine, to show a Saviour's love;
Mine art thou to guide my feet,
Mine to judge, condemn, acquit.

3. Mine, to comfort in distress,
If the Holy Spirit bless;
Mine, to show by living faith
Man can triumph over death.

4. Mine, to tell of joys to come,
And the rebel sinner's doom,
O thou precious book divine!
Precious treasure! thou art mine!

15. *God's Word a Treasure.*—8s, 7s.

1. What a mercy, what a treasure
We possess in God's own word!
Where we read with sacred pleasure
Of the love of Christ our Lord.

2. That blessed word reveals the Savior
Whom our souls so deeply need,
O what mercy, love, and favor,
That for sinners Christ should bleed!

3. While each wretched heathen nation
Nothing knows, dear Lord, of thee,
In this happy land, salvation
Clearly is revealed to me.

4. O the blessedness of knowing
Christ our Savior's precious love;
Freely on a child bestowing
Grace and mercy from above.

16. *Oh, send forth the Bible.*—11s.

1. Oh, send forth the Bible, more precious than gold;
Let no one presume the blest gift to withhold;
It speaks to all nations in language so plain,
That he who will read it, true wisdom may gain.

2. It points us to heaven, where the righteous will go;
It warns us to shun the dark regions of woe;
It shows us the evil and danger of sin,
And opens a fountain for cleansing within.

3. It tells us of One who is mighty to save,
Who died on the cross, and arose from the grave;
Who dwelleth on high, in that holy abode,
Interceding for man, with a pardoning God.

4. It tells us that all will awake from the tomb:
Bids sinners reflect on a judgment to come;
It tells us that mansions of bliss are prepared,
The hope of believers, their glorious award.

5. Oh, who would neglect such a volume as this,
That warns us from danger, invites us to bliss?
Send forth the blest Bible, earth's regions around
Wherever the footsteps of man shall be found.

VI. Religion.

17. *The Great Concern.*—C. M.

1. Religion is the chief concern
Of mortals here below;
May I its great importance learn,
Its sovereign virtue know.

2. Religion should our thoughts engage,
Amidst our youthful bloom;
'Twill fit us for declining age,
Or for an early tomb.

3. Oh, may my heart, by grace renewed,
Be my Redeemer's throne;
And be my stubborn will subdued,
His government to own.

4. Let deep repentance, faith, and love,
Be joined with godly fear;
And all my conversation prove
My heart to be sincere.

18. *Early seek God.*

1. If you will turn away from sin,
In childhood's early day,
The Lord will make you pure within,
And take your guilt away.

2. He'll show you all his matchless love,
He'll make you heirs of light,
And give you grace, that you may prove
Still faithful in his sight.

3. He'll lead you in the pleasant way
Of holiness and peace;
And guide you thus to endless day,
Where sin and sorrow cease.

4. Oh, stay not in the road to death,
But to the Savior come;
And, when you lose life's fleeting breath,
He'll send and take you home.

19. *We are but young.*—L. M.

1. We are but young, yet we may sing
The praises of our heavenly king;
He made the earth, the sea, the sky,
And all the starry worlds on high.

2. We are but young, yet God has shed
Unnumbered blessings on our head;
Then let our youth, and riper days,
Be all devoted to his praise.

3. We are but young, we need a guide;
Jesus, in thee we would confide;
Oh, lead us in the path of truth,—
Protect and bless our helpless youth.

4. We are but young, yet we have heard
The gospel news, the heavenly word:
If we despise the only way,
Dreadful will be the judgment day.

20. *God's blessing asked.*—C. M.

1. Oh, that the Lord would guide my ways,
To keep his statutes still;
Oh, that my God would grant me grace,
To know and do his will.

2. Oh, send thy Spirit down to write
Thy law upon my heart;
Nor let my tongue indulge deceit,
Nor act the liar's part.

3. Conduct my footsteps by thy word,
And make my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear.

4. Make me to walk in thy commands;
'Tis a delightful road;
Nor let my head, nor heart, nor hands,
Offend against my God.

VII. The Savior.

21. *Children blessed.*—C. M.

1. How happy those dear children were
Whom the Redeemer blessed;
Whom, when he breathed that fervent prayer
He folded to his breast.

2. How powerful was that prayer to bring
All blessings from above;
How true to lead them to the spring
Of everlasting love.

3. How mighty to preserve from sin,
And every dangerous snare;
I've often wished that I had been
Among the children there.

4. But thanks to that Almighty Friend,
He is the same to-day,
As when he thus refused to send
Those babes unblessed away.

5. And he has made his covenant broad,—
To all who seek his face,
He'll be a Savior and a God,
And fill them with his grace.

22. *The matchless friend.*—8s, 7s, P.

1. One there is, above all others,
Well deserves the name of Friend:
His is love beyond a brother's,
Costly, free, and knows no end:
They who his affection prove,
Find his heart abounds with love.

2. Which of all our friends, to save us,
Could or would have shed his blood?
But our Jesus died to have us
Reconciled in him to God:
This was boundless love indeed;
Jesus is a Friend in need.

3. When he lived on earth abased,
Friend of Sinners was his name;
Now, above all glory raised,
He rejoices in the same;
Still he calls them, brethren, friends,
And to all their wants attends.

4. Oh for grace our hearts to soften!
Teach us, Lord, at length to love;
We, alas! forget too often
What a friend we have above:
But if there our souls are brought,
We will love thee as we ought.

23. *The Good Shepherd.*—8s, 7s.

1. Jesus says that we must love him;
Helpless as the lambs are we;
But he very kindly tells us,
That our Shepherd he will be.

2. Heavenly Shepherd, please to watch us,
Guard us both by night and day;
Pity show to little children,
Who like lambs too often stray.

3. We are always prone to wander,
Please to keep us from each snare;
Teach our infant hearts to praise thee
For thy kindness and thy care.

VIII. Faith.

24. *Faith in Christ.*—S. M.

1. Faith is a precious grace,
Where'er it is bestowed;
It boasts of a celestial birth,
And is the gift of God.

2. Jesus it owns as King,
An all-atoning priest;
It claims no merit of its own,
But looks for all in Christ.

3. On him it safely leans,
In times of deep distress;
Flies to the fountain of his blood,
And trusts his righteousness.

4. All through the wilderness,
It is our strength and stay;
Nor can we miss the heavenly road,
While it directs our way.

5. Lord, 'tis thy work alone,
And that divinely free;
Send down the Spirit of thy Son,
To work this faith in me.

IX. Love.

25. *Love.*—L. M.

1. Love is the theme of saints above
Love be the theme of saints below:
Love is of God, for God is love,
With love let every bosom glow.

2. Love to the Spirit of all grace,
Love to the Scriptures of all truth;
Love to our whole apostate race,
Love to the aged, love to youth.

3. Love to each other;—soul and mind,
And heart and hand with full accord,
In one sweet covenant combined
To live and die unto the Lord.

4. Christ's little flock we then shall feed,
The lambs we in our arms shall bear;
Reclaim the lost, the feeble lead,
And watch o'er all in faith and prayer.

26. *The fruit of the Spirit is gentleness.*—C. M.

1. Speak gently! it is better far
To rule by love than fear;
Speak gently! let not harsh words mar
The good we might do here.

2. Speak gently to the little child;
Its love be sure to gain;
Teach it in accents soft and mild:
It may not long remain,

3. Speak gently to the young; for they
Will have enough to bear;
Pass through this life as best they may,
'Tis full of anxious care.

4. Speak gently to the aged one;
Grieve not the care-worn heart;
The sands of life are nearly run:
Let such in peace depart.

5. Speak gently, kindly, to the poor,
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word!

6. Speak gently! He who gave his life,
To bend man's stubborn will,
When elements were in fierce strife,
Said to them! "Peace, be still!"

7. Speak gently! 'tis a little thing,
Dropped in the heart's deep well;
The good, the joy, which it may bring,
Eternity shall tell.

27. *The loved ones at home.*—11s, 8s, double.

1. Be kind to thy Father for when thou wast young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue;
And joined in thine innocent glee.

Be kind to thy father, he's now growing old,
His locks intermingled with grey,
His step is more feeble, his spirit less bold,
Thy father is passing away.

2. Be kind to thy mother; for lo! on her brow,
May traces of sorrow be seen:
Oh, well may'st thou cherish and comfort her now,
For loving and kind hath she been.
Remember thy mother; for thee will she pray,
As long as God giveth her breath;
With accents of kindness, then, cheer her lone way,
Even to the dark valley of death.

3. Be kind to thy brother; his heart will have dearth,
If the smile of thy joy be withdrawn;
The flowers of feeling will fade, at their birth,
If the dew of affection be gone.
Be kind to thy brother; wherever you are,
The love of a brother shall be
An ornament purer and richer by far,
Than pearls from the depths of the sea.

4. Be kind to thy sister, that thou mayest know,
The depth of true sisterly love:
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Be kind to thy father: he is now growing old;
Be kind to thy mother, so near;
Be kind to thy brother, nor show thy heart cold;
Be kind to thy sister, so dear.

X. Prayer.

28. *Sincerity in prayer.*—C. M.

1. When daily I kneel down to pray,
As I am taught to do,
God does not care for what I say,
Unless I feel it too.

2. Yet foolish thoughts my heart beguile;
And when I pray or sing,
I'm often thinking all the while
About some other thing.

3. O let me never, never dare
To act a trifler's part,
Or think that God will hear a prayer
That comes not from the heart.

4. But if I make his ways my choice,
As holy children do,
Then, while I seek him with my voice
My heart will love him too.

XI. LIFE.

29. *Uncertainty of life.*—C. L. M.

1. Lord, what is life? 'Tis like a flower,
That blossoms and is gone!
We see it flourish for an hour,
With all its beauty on;
But death comes like a wintry day,
And cuts the blooming flower away.

2. Lord, what is life? 'Tis like the bow
That glistens in the sky;
We love to see its colors glow,
But while we look, they die.
Life fails as soon; to-day 'tis here,
To-night, perhaps, 'twill disappear.

3. Lord, what is life? If spent with thee,
In duty, praise, and prayer,
However short or long it be,
We need but little care;
Because eternity will last,
When life and death itself are past.

30. *Shortness of time.*—7s.

1. Swift the moments fly away:
First the hour, and then the day,
Next the week, the month, the year,
Steal away, and disappear.

2. Time is ever on the wing,
While I speak, or think, or sing!
Whether working or at play,
Time is rolling fast away.

3. Think, my soul! awake and see
What will soon become of thee!
Whither tending, canst thou tell,—
Up to heaven, or down to hell?

4. Jesus, I would humbly pray,
Guide and keep me in the way;
Every gift and grace bestow;
Wean my heart from things below.

XII. BENEVOLENCE.

31. *Works of benevolence.*—8s, 7s, 4s.

1. In the vineyard of our Father,
Daily work we find to do;
Scattered gleanings we may gather,
Though we are but young and few:
Little clusters
Help to fill the garners too.

2. Toiling early in the morning,
Catching moments through the day,
Nothing small or lowly scorning,
So along our path we stray;
Gathering, gladly,
Free-will offerings by the way.

3. Not for selfish praise or glory,
Nor for objects nothing worth,—
But to send the blessed story,
Of the gospel, o'er the earth,—
Telling mortals,
Of our Lord and Savior's birth.

4. Up and ever at our calling,
Till in death our lips are dumb;
Or till—sin's dominion falling—
Christ shall, in his kingdom, come,
And his children
Reach their everlasting home.

5. Steadfast, then, in our endeavor,
Heavenly Father, may we be;
And, forever and forever,
We will give the praise to thee;
Hallelujah!
Singing, all eternity.

XIII. TEMPERANCE.

32. *Water the drink for me.*—C. M. P.

1. The drink that's in the drunkard's bowl
Is not the drink for me;
It kills his body and his soul:
How sad a sight is he!
But there's a drink which God has given,
Distilling in the showers of heaven,
In measures large and free:
Oh, that's the drink—that's the drink for me!

2. The stream that many prize so high,
Is not the stream for me;
For he who drinks it still is dry:
And so will ever be.
But there's a stream, so cool and clear,
The thirsty traveler lingers near,—
Refreshed and glad is he:
Oh, that's the drink—that's the drink for me!

3. The wine-cup, that so many prize,
Is not the cup for me,
The aching head, the bloated face,
In its sad train I see.
But there's a cup—of water, pure;
And he who drinks it may be sure
Of health and length of days:
Oh, that's the cup—that's the cup for me!

XIV. Sickness and Death.

33. *Scholar's illness.*—L. M.

1. We pray for one who, with us here,
On Sabbaths past, was wont to come;
Around whose bed, in hope and fear,
Are gathered now the loved of home.

2. O Lord, the secrets of disease
Are all within thy sovereign power;
And so thou canst, with equal ease,
Send life or death at any hour.

3. To means for healing, do thou give
The power thy blessing ever lends;
In mercy bid the sufferer live,
Restored to health and anxious friends.

4. Yet, if thou otherwise ordain,
And take away that fleeting breath,
Oh, give relief from torturing pain,
And fitness for approaching death.

5. And, gracious Lord, let those in health
Take warning to be ready too;
Lest death's sad visit come by stealth,
And every blessed hope undo.

34. *Teacher's illness.*—L. M.

1. O Thou, before whose gracious throne
We bow our suppliant spirits down,
Regard our simple earnest prayer,
And make our teacher now thy care.

2. Preserve thy servant from the grave;
Stretch out thine arm, O Lord, to save;
Back to our hopes and wishes give
Our teacher, Lord, and bid him live.

3. Yet if our supplications fail,
And prayers and tears cannot prevail,
Be thou his strength, be thou his stay,
Support him through the narrow way.

4. Around him may the angels stand,
To bear him to a better land;
To teach his happy soul to rise,
And waft him to the upper skies.

35. *Death of a scholar.*—L. M.

1. A mourning class, a vacant seat,
Tell us that one we loved to meet
Will join our youthful throng no more,
Till all these changing scenes are o'er.

2. No more that voice we loved to hear
Shall fill his teacher's listening ear;
No more its tones shall join to swell
The songs that of a Savior tell.

3. That welcome face, that sparkling eye,
And sprightly form, must buried lie;
Deep in the cold and silent gloom,
The rayless night that fills the tomb.

4. And we live on, but none can say
How near or distant is the day
When death's unwelcome hand shall come
To lay us in our narrow home.

5. God tells us, by this mournful death,
How vain and fleeting is our breath,
And bids our souls prepare to meet
The trial of his judgment-seat.

36. *Death of a teacher.*—S. M.

1. Weep, mourning scholars, weep,
A teacher gone before;
For those that loved to see his face,
Shall see his face no more.

2. Yet all whom once he taught
To sit at Jesus' feet
And seek the blessedness he sought,
May him in glory meet.

3. Grieve, brother teachers, grieve
With you he bore the cross;
And gladly, for a crown of life,
Accounted all things loss.

4. His eye, his voice, his hand,
Still marshall you along;
A fearless, firm, united band,—
Quit you like men! be strong!

5. Strong in the Lord was he,
And valiant for the truth;
Go, train your scholars, then, to be
Christ's soldiers from their youth.

XV. Resurrection and Judgment.

37. *The Judgment-day.*—S. M.

1. And am I born to die?
To lay this body down?
And must my trembling spirit fly
Into a world unknown?

2. Waked by the trumpet's sound,
I from the grave must rise;
And see the Judge with glory crowned,
And see the flaming skies.

3. How shall I leave my tomb?
With triumph or regret?
A fearful or a joyful doom—
A curse, or blessing—meet?

4. I must from God be driven,
Or with my Savior dwell;
Must come, at his command, to heaven;
Or else depart—to hell.

5. O Thou, that wouldst not have
One wretched sinner die—
Who died thyself, my soul to save
From endless misery,—

6. Show me the way to shun
Thy dreadful wrath, severe;
That, when thou comest on thy throne,
I may, with joy, appear.

XVI. Heaven and Hell.

38. *The land of pure delight.*

1. There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

2. There, everlasting spring abides,
And never-withering flowers:
Death, like a narrow sea, divides
This heavenly land from ours.

3. Sweet fields, beyond the swelling flood,
Stand dressed in living green;
So to the Jews old Canaan stood,
While Jordan rolled between.

4. But timorous mortals start and shrink,
To cross the narrow sea;
And linger, shivering, on the brink,
And fear to launch away.

5. Oh, could we make our doubts remove,—
Those gloomy doubts, that rise;
And see the Canaan that we love,
With unbeclouded eyes.

6. Could we but climb where Moses stood,
And view the landscape o'er,—
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.

39. *The happy land.*—6s, 4s.

1. There is a happy land,
Far, far away,—
Where saints in glory stand,
Bright, bright as day;
Oh, how they sweetly sing,—
"Worthy is our Savior-king:
Loud let his praises ring!
Praise, praise for aye."

2. Come to that happy land,
Come, come away;
Why will ye doubting stand?
Why still delay?
Oh, we shall happy be,
When from sin and sorrow free,
Lord, we shall live with thee,
Blest, blest for aye.

3. Bright in that happy land,
Beams every eye;
Kept by a Father's hand,
Love cannot die.
Oh, then, to glory run:
Be a crown and kingdom won;
And, bright above the sun,
We reign for aye.

40. *I'd love to be an angel.*—7s, 6s, double.

1. I'd love to be an angel,
And with the angels stand,—
A crown upon my forehead,
A harp within my hand!
And there, before my Savior,
So glorious and so bright,
I'd strike the sweetest music,
And praise him day and night.

2. I never should be weary,
Nor ever shed a tear,
Nor ever know a sorrow,
Nor ever feel a fear;
But, blessed, pure, and holy,
I'd dwell in Jesus's sight;
And with ten thousand thousand,
Praise him both day and night!

3. I know I'm weak and sinful;
But Jesus will forgive;
For many ransomed sinners
Have gone to heaven to live.
Dear Savior, when I languish,
And lay me down to die,
O, send a shining angel,
To bear me to the sky!

4. Oh, then I'll be an angel,
And with the angels stand,—
A crown upon my forehead,
A harp within my hand!
And there, before my Savior,
So glorious and so bright,
I'll join the heavenly music,
And praise him day and night!

41. *The New Jerusalem.*—C. M.

1. Jerusalem! my happy home!
Name ever dear to me!
When shall my labors have an end,
In joy, and peace, and thee?

2. O when thou city of my God,
Shall I thy courts ascend;
Where congregations ne'er break up,
And Sabbaths have no end.

3. There happier bowers than Eden's bloom,
Nor sin, nor sorrow know:
Blest seats! through rude and stormy scenes,
I onward press to you.

4. Why should I shrink at pain and wo,
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day.

5. Apostles, martyrs, prophets, there
Around my Savior stand;
And soon my friends in Christ below
Will join the glorious band.

6. Jerusalem! my happy home!
My soul still pants for thee;
Then shall my labors have an end,
When I thy joys shall see.

42. *The soul in heaven or hell.*—C. M.

1. Though I am young, I have a soul
The world can never buy;
And, while eternal ages roll,
It will not, cannot die.

2. For it must soar to worlds on high,
Where happy spirits dwell;
Or, buried with the wicked, lie
Deep in the grave of hell.

3. The soul, by numerous sins defiled,
Can never enter heaven,
Till God and it be reconciled,
And all its sins forgiven.

4. Till it be pure from all its stains,
In perfect righteousness;
Cleansed by the Savior's dying pains,
Renewed by sovereign grace.

5. Pardon it, cleanse it, God of grace,
And let it holy be;
Arrayed in thine own holiness,
And meet to dwell with thee.

XVII. Teachers' Meeting.

43. *Teachers' prayer.*—L. M.

1. May we who teach the rising race
Be filled, O Lord, with every grace;
And may thy Spirit from above
Descend and bless our work of love.

2. Thy grace to those we teach impart,
O Lord, renew each youthful heart;
Help them from every sin to flee,
And dedicate their lives to thee.

3. May we in love to them abound,
And zealous in the work be found;
And many seals may we obtain,
To prove our labor's not in vain.

4. When at thine awful bar they stand,
O welcome them to thy right hand,
To join with us the heavenly lays,
And sing our great Redeemer's praise.

44. *Fountain of wisdom.*—L. M.

1. Fountain of wisdom, source of truth,
Oh, listen, while we bend the knee;
And grant, that we, before we teach,
May first be truly taught of thee.

2. Grant us a constant, prayerful mind;
And if, perchance, no fruits appear,
Still may we labor on in faith,
From month to month, from year to year,

3. That if the heedless eye should rove,
And if the ear be turned away,
And if swift smiles flit o'er the face
Where trickling tears should win their way,—

4. Still may we love those priceless souls,
And imitate the incarnate Son;
no, meeting scorn, and cold neglect,
And faithlessness, did yet love on.

5. Oh that He, the Ever-living,
May descend, as fruitful rain;
Till the wilderness, reviving,
Blossom as the rose again.

6. Then, may they, whom we have guided,
Life's tempestuous ocean o'er,
In the home thou hast provided,
Meet us, to depart no more.

7. There, beside the crystal river,
Flowing from the eternal throne,
Shall arise to thee, forever,
Praise more sweet than earth has known.

45. *Pleasure of teaching.*—C. M.

1. Delightful work! young souls to win,
And turn the rising race
From the deceitful paths of sin,
To seek redeeming grace.

2. Be ours the bliss in wisdom's way
To guide untutored youth;
And lead the mind, that went astray,
To piety and truth.

3. Children our kind protection claim;
And God will well approve,
When such revere his holy name,
And their Creator love.

4. Almighty God! thine influence shed,
To aid this good design;
The honors of thy name be spread,
And let the praise be thine.

46. *Union meeting.*—L. M.

1. Teachers, beloved for Jesus' sake,
A cordial welcome here receive;
May we together now partake
The joys which he alone can give!

2. May he, by whose kind care we meet,
Send his good Spirit from above;
Make our communications sweet,
And cause our hearts to burn with love!

3. Union! it is a hallowed name,
To all who feel the Savior's love;
Whose hope of heavenly joy 's the same;
Who by their works their faith would prove.

4. Lord! let our union more increase,
As months and years revolve their round:
In purest holiness and peace,
Let us, thy servants, still be found.

XVIII. Closing School.

47. *Reflection on leaving school.*—C. M.

1. And now another hour is past,
Of kind instruction given;
And this, perhaps, may be the last
On this side hell or heaven.

2. And is it so? How dread the thought,
And yet indeed how true!
If I could feel it as I ought,
This day, what should I do?

3. O surely prize it more and more,
And pray that God would give
A death of gain, if life be o'er,
And blessing, if I live.

48. *The word sown.*—S. M.

1. Father of mercies, hear
The closing hymn we raise;
To our request bow down thine ear,
And hearken to our praise.

2. Within our hearts, the seed
Of sacred truth is sown;
But, Lord, the blessing that we need
Must come from thee alone.

3. That seed will buried lie,
Till thou the increase give;
Yet, then, although it seem to die,
It shall revive and live.

4. Then, though the sower weep,
Ere long, with thankful voice,
Both he who sows, and they who reap,
Together shall rejoice.

5. Thou dost the seed prepare,
And bid it spring when sown;
And, if a hundred-fold it bear,
The praise is all thine own.

49. *Years of youth.*—8s, 7s.

1. Years of youth are passing o'er us;
Soon our school-days will be done;
Cares and sorrows lie before us,
Hidden dangers, snares unknown.

2. Oh, may He, who meek and lowly,
Trod himself this vale of woe,
Make us his, and make us holy,—
Guard and guide where'er we go,

3. Hark! it is the Savior calling,
In his kindness, "Follow me!"
Jesus! keep our feet from falling:
Teach us all to follow thee.

4. Soon we part; it may be, never—
Never here to meet again:
Oh, to meet in heaven forever!
Oh, the crown of life to gain!

50. *Prayer for a blessing.*—8s, 7s.

1. Heavenly Father, grant thy blessing,
On the instructions of this day;
That our hearts, thy fear possessing,
May from sin be turned away.

2. We are told thy power can reach us,
Whatsoever place we're in;
And the Holy Scriptures teach us,
Thou wilt surely punish sin.

3. We have wandered; oh, forgive us!
We have wished from truth to rove;
Turn, oh, turn us, and receive us,
And incline our hearts to love.

4. We have learned that Christ, the Savior,
Lived to teach us what is good,—
Died to gain for us thy favor,
And redeem us by his blood.

5. For his sake, O God, forgive us;
Guide us to that happy home,
Where the Savior will receive us,
And where sin can never come.

51. *Closing school.*—S. M.

1. Lord, at this closing hour,
Establish every heart
Upon thy word of truth and power,
To keep us when we part.

2. To each thy blessing give,—
Thy saving grace bestow,—
That we may serve thee, while we live,
And all thy mercy know.

3. Restrained by holy fear,
May we thy will pursue;
Keeping, in all our journey here,
A heavenly home in view.

4. To God, the only Wise,—
In every age adored,—
Let glory from all hearts arise,
Through Jesus Christ, our Lord.

52. *Closing school.*—P. M. 8, 7, 8, 7, 4, 7s

1. Lord, dismiss us with thy blessing—
Fill our hearts with joy and peace;
Let us each, thy love possessing,
Triumph in redeeming grace;
O refresh us!
Trav'ling through this wilderness.

2. Thanks we give, and adoration,
For thy gospel's joyful sound;
May the fruits of thy salvation
In our hearts and lives abound:
May thy presence
With us evermore be found.

HYMNS FOR CATECHUMENS.

I. Fall and Depravity of Man.

53. *Corrupt nature from Adam.*—C. M.

1. Blessed with the joys of innocence,
Our father Adam stood,
Till he debas'd his soul to sense,
And ate th' unlawful food.

2. Now we are born a sensual race,
To sinful joys inclin'd;
Reason has lost its native place,
And flesh enslaves the mind.

3. While flesh, and sense, and passion reign,
Sin is the sweetest good:
We fancy music in our chain,
And so forget the load.

4. Great God, renew our ruin'd frame,
Our broken pow'rs restore,
Inspire us with a heav'nly flame,
And flesh shall reign no more.

5. Eternal Spirit, write thy law
Upon our inward parts,
And let the second Adam draw
His image on our hearts.

II. Gospel Call.

54. *We must be born again.*—C. M.

1. Sinners, this solemn truth regard!
Hear, all ye sons of men;
For Christ, the Savior, hath declar'd,
"Ye must be born again."

2. Whate'er might be your birth or blood,
The sinner's boast is vain;
Thus saith the glorious Son of God,
"Ye must be born again."

3. Our nature 's totally deprav'd—
The heart a sink of sin;
Without a change we can't be sav'd;
"Ye must be born again."

4. Spirit of life, thy grace impart,
And breathe on sinners slain;
Bear witness, Lord, in ev'ry heart,
That we are born again.

5. Dear Savior, let us now begin
To trust and love thy word;
And, by forsaking ev'ry sin,
Prove we are born of God.

55. *To-day.*—L. M.

1. Hasten, O sinner, to be wise,
And stay not for the morrow's sun;
The longer wisdom you despise,
The harder is she to be won.

2. Oh, hasten, mercy to implore,
And stay not for the morrow's sun,
For fear thy season should be o'er
Before this evening's course be run.

3. Hasten, O sinner, to return,
And stay not for the morrow's sun,
For fear thy lamp should fail to burn
Before the needful work is done.

4. Hasten, O sinner, to be blest,
And stay not for the morrow's sun,
For fear the curse should thee arrest
Before the morrow is begun.

56. *Love to the creature is dangerous.*—C. M.

1. How vain are all things here below!
How false, and yet how fair!
Each pleasure hath its poison too,
And every sweet a snare.

2. The brightest things below the sky
Give but a flatt'ring light:
We should suspect some danger nigh
Where we possess delight.

3. Our dearest joys, and nearest friends,
The partners of our blood,
How they divide our wav'ring minds,
And leave but half for God!

4. Dear Savior, let thy beauties be
My soul's eternal food;
And grace command my heart away
From all created good.

57. *The returning backslider.*—L. M.

1. Stay, thou insulted spirit, stay,
Though I have done thee such despite;
Nor cast the sinner quite away,
Nor take thine everlasting flight.

2. Though I have steel'd my stubborn heart,
And oft shook off my guilty fears,
And vex'd and urged thee to depart,
For many long rebellious years.

3. Though I have most unfaithful been
Of all who e'er thy grace receiv'd,
Ten thousand times thy goodness seen,
Ten thousand times thy goodness grieved;

4. Yet O! the chief of sinners spare
In honor of my great High Priest;
Nor in thy righteous anger swear
To exclude me from thy people's rest.

5. This only woe I deprecate,
This only plague I pray remove,
Nor leave me in my lost estate,
Nor curse me with this want of love.

6. Ev'n now my weary soul release,
Upraise me with thy gracious hand,
And guide into thy perfect peace,
And bring me to the promised land.

III. Penitence.

58. *A prayer of seriousness.*—P. M. 8, 8, 6, 8, 8, 6s.

1. Thou God of glorious majesty,
To thee, against myself, to thee,
A worm of earth, I cry;
A half-awaken'd child of man,
An heir of endless bliss or pain,
A sinner born to die!

2. Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand,
Secure, insensible:
A point of time, a moment's space
Removes me to that heav'nly place,
Or shuts me up in hell.

3. O God, mine inmost soul convert!
And deeply on my thoughtful heart
Eternal things impress:
Give me to feel their solemn weight,
And tremble on the brink of fate,
And wake to righteousness.

4. Before me place in dread array
The pomp of that tremendous day
When thou with clouds shalt come
To judge the nations at thy bar;
And tell me, Lord, shall I be there
To meet a joyful doom?

5. Be this my one great bus'ness here,
With serious industry and fear
Eternal bliss t' insure:
Thine utmost counsel to fulfill,
And suffer all thy righteous will,
And to the end endure.

59. *Prayer for a renewed heart.*—C. M.

1. O for a heart to praise my God,
A heart from sin set free!
A heart that always feels thy blood,
So freely spilt for me!

2. A heart resign'd, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

3. O for a lowly, contrite heart,
Believing, true, and clean;
Which neither life nor death can part
From him that dwells within.

4. A heart in ev'ry thought renew'd,
And full of life divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine.

5. Thy nature, gracious Lord, impart,
Come quickly from above;
Write thy new name upon my heart,
Thy new, best name of love.

60. *Original and actual sin confessed.*

1. Lord, I am vile, conceiv'd in sin,
And born unholy and unclean;
Sprung from the man whose guilty fall
Corrupts the race and taints us all.

2. Soon as we draw our infant breath,
The seeds of sin grow up for death;
Thy law demands a perfect heart,
But we're defiled in ev'ry part.

3. Great God, create my heart anew,
And form my spirit pure and true;
O make me wise betimes to spy
My danger and my remedy.

4. Behold, I fall before thy face;
My only refuge is thy grace;
No outward forms can make me clean;
The leprosy lies deep within

5. No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

6. Jesus, my God, thy blood alone
Hath pow'r sufficient to atone;
Thy blood can make me white as snow;
No Jewish types could cleanse me so.

61. *Prayer for the Holy Spirit.*—L. M.

1. O turn, great Ruler of the skies,
Turn from my sin thy searching eyes,
Nor let th' offenses of my hand,
Within thy book recorded stand.

2. Give me a will to thine subdu'd,
A conscience pure, a soul renew'd;
Nor let me, wrapt in endless gloom,
An outcast from thy presence roam.

3. O, let thy Spirit to my heart
Once more his quick'ning aid impart,
My mind from ev'ry fear release,
And soothe my troubled thoughts to peace.

4. So shall the souls, whom error's sway
Has urg'd from thee, blest Lord, to stray,
From me thy heavenly precepts learn,
And, humbled, to their God return.

IV. Supplication for Divine Mercy.

62. *The penitent suing for pardon.*—P. M. 8, 7, 8, 7s.

1. Savior, canst thou love a traitor?
Canst thou love a child of wrath?
Can a hell-deserving creature
Be the purchase of thy death?

2. Is thy blood so efficacious
As to make my nature clean?
Is thy sacrifice so precious,
As to free my soul from sin?

3. Sin on ev'ry side surrounds me,
I can hear of no relief;
Pangs of unbelief confound me,
Help me, Lord, to bear my grief.

4. This is now my resolution,
At thy dearest feet to fall;
Here I'll meet my condemnation,
Or a freedom from my thrall.

5. If I meet with condemnation,
Justly I deserve the same;
If I meet with free salvation,
I will magnify thy name.

63. *Penitence.*—L. M.

1. Show pity, Lord! O Lord, forgive
Let a repenting sinner live;
Are not thy mercies large and free?
May not the contrite trust in thee?

2. With shame my num'rous sins I trace
Against thy law, against thy grace;
And, though my pray'r thou shouldst not hear,
My doom is just and thou art clear.

3. Yet save a penitent, O Lord!
Whose hope, still hov'ring round thy word
Seeks for some precious promise there,
Some sure support against despair.

4. My sins are great, but don't surpass
The riches of eternal grace;
Great God, thy nature hath no bound,
So let thy pard'ning love be found.

5. O wash my soul from ev'ry stain,
Nor let the guilt I mourn remain;
Give me to hear thy pard'ning voice,
And bid my bleeding heart rejoice.

6. Then shall thy love inspire my tongue,
Salvation shall be all my song;
And ev'ry pow'r shall join to bless
The Lord, my strength and righteousness.

64. *Prayer for a new heart.*—L. M.

1. O thou that hear'st when sinners cry!
Though all my crimes before thee lie,
Behold them not with angry look,
But blot their mem'ry from thy book.

2. Create my nature pure within,
And form my soul averse to sin;
Let thy good Spirit ne'er depart,
Nor hide thy presence from my heart.

3. I cannot live without thy light,
Cast out and banish'd from thy sight;
Thy holy joys, O God, restore,
And guard me that I fall no more.

4. A broken heart, my God, my King,
Is all the sacrifice I bring:
The God of grace will ne'er despise
A broken heart for sacrifice.

5. My soul lies humbled in the dust,
And owns thy dreadful sentence just:
Look down, O Lord, with pitying eye,
And save the soul condemn'd to die.

V. Salvation through Christ.

65. *The surrender.*—P. M. 8, 7, 8, 7, 4, 7s.

1. Welcome, welcome, dear Redeemer,
Welcome to this heart of mine;
Lord, I make a full surrender,
Ev'ry pow'r and thought be thine,
Thine entirely,
Through eternal ages thine.

2. Known to all to be thy mansion,
Earth and hell would disappear;
Or in vain attempt possession,
When they find the Lord is near—
Shout, O Zion!
Shout, ye saints, the Lord is here!

66. *The anticipations of faith.*—L. M.

1. Far from thy fold, O God, my feet
Once moved in error's devious maze;
Nor found religious duties sweet,
Nor sought thy face nor lov'd thy ways.

2. With tend'rest voice thou bad'st me flee
The paths which thou couldst ne'er approve;
Didst gently draw my soul to thee,
With cords of sweet, eternal love.

3. Now to thy foot-stool, Lord, I fly,
And low in self-abasement fall;
A vile, a helpless worm, I lie,
And thou, my God, art all in all.

4. Dearer, far dearer to my heart,
Than all the joys that earth can give;
From fame, from wealth, from friends I'd part,
Beneath thy countenance to live.

5. And when, in smiling friendship drest,
Death bids me quit this mortal frame,
Gently reclin'd on Jesus' breast,
My latest breath shall bless his name.

6. Then my unfetter'd soul shall rise,
And soar above yon starry spheres,
Join the full chorus of the skies.
And sing thy praise through endless years.

67. *Death of Christ.*—C. M.

1. Alas! and did my Savior bleed!
And did my Sovereign die!
Would he devote that sacred head
For such a worm as I?

2. Was it for crimes that I have done,
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

3. Well might the sun in darkness hide,
And shut his glories in;
When Christ, the mighty Savior died
For man the creature's sin.

4. Thus might I hide my blushing face,
While his dear cross appears:
Dissolve my heart in thankfulness,
And melt my eyes to tears.

5. But tears of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do.

68. *By grace ye are saved.*—L. M.

1. Self-righteous souls on works rely,
And boast their moral dignity:
But if I lisp a song of praise,
Grace is the note my soul shall raise.

2. 'Twas grace that quicken'd me when dead,
And grace my soul to Jesus led;
Grace brings me pardon for my sin—
'Tis grace subdues my lusts within.

3. 'Tis grace that sweetens ev'ry cross,
'Tis grace supports in ev'ry loss;
In Jesus' grace my soul is strong—
Grace is my hope and Christ my song.

4 'Tis grace defends when danger's near;
And 'tis by grace I persevere;
'Tis grace constrains my soul to love—
Free grace is all they sing above.

5. Through endless years, of grace I'll sing,
Adore and bless my heav'nly king;
I'll cast my crown before his throne,
Sav'd by his sov'reign grace alone.

69. *Praise for the fountain opened.*—C. M.

1. There is a fountain fill'd with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

2. The dying thief rejoiced to see
That fountain in his day;
O there may I, though vile as he,
Wash all my sins away!

3. Dear, dying lamb, thy precious blood
Shall never lose its pow'r,
Till all the ransom'd church of God
Be saved, to sin no more.

4. E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

5. Then in a nobler, sweeter song,
I'll sing thy power to save;
When this poor lisping, stamm'ring tongue
Lies silent in the grave.

6. Lord, I believe thou hast prepar'd
(Unworthy though I be)
For me a blood-bought free reward,
A golden harp for me

7. 'Tis strung and tuned for endless years,
And form'd by power divine;
To sound in God the Father's ears
No other name but thine.

70. *Praise to the Redeemer.*—C. M.

1. O for a thousand tongues to sing
My dear Redeemer's praise;
The glories of my God and King,
The triumphs of his grace!

2. My gracious Master, and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honors of thy name.

3. Jesus, the name that calms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears;
'Tis life, and health, and peace.

4. He breaks the power of reigning sin,
He sets the pris'ner free;
His blood can make the foulest clean;
His blood avail'd for me.

5. Let us obey—we then shall know,
Shall feel our sins forgiven;
Anticipate our heav'n below,
And own that love is heav'n.

71. *Praise to the Redeemer.*—C. M.

1. Plunged in a guif of dark despair
We wretched sinners lay,
Without one cheerful beam of hope,
Or spark of glimm'ring day.

2. With pitying eye, the Prince of Grace
Beheld our helpless grief,
He saw, and (O amazing love!)
He ran to our relief.

3. Down from the shining seats above
With joyful haste he fled,
Enter'd the grave in mortal flesh,
And dwelt among the dead.

4. He spoil'd the pow'rs of darkness thus,
And brake our iron chains;
Jesus has freed our captive souls
From everlasting pains.

5. O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak.

6. Angels, assist our mighty joys,
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne'er be told.

72. *The joy of conversion from sin.*—C. M.

1. When God reveal'd his gracious name,
And chang'd my mournful state,
My rapture seem'd a pleasing dream,
The grace appear'd so great.

2. The world beheld the glorious change,
And did thy hand confess;
My tongue broke out in unknown strains,
And sung surprising grace.

3. "Great is the work," my neighbors cried,
And own'd thy pow'r divine;
"Great is the work," my heart replied,
"And be the glory thine."

4. The Lord can clear the darkest skies,
Can give us day for night;
Make drops of sacred sorrow rise
To rivers of delight.

5. Let those that sow in sadness wait
Till the fair harvest come;
They shall confess their sheaves are great,
And bring rich blessings home.

VI. CONFIRMATION.

73. *Entire consecration.*—L. M.

1. Now I resolve, with all my heart,
With all my pow'r to serve the Lord;
Nor from his ways will I depart,
Whose service is a rich reward.

2. O be this service all my joy!
Around let my example shine,
Till others love the blest employ,
And join in labors so divine.

3. Be this the purpose of my soul,
My solemn, my determined choice,
To yield to his supreme control,
And in his kind commands rejoice.

4. O may I never faint nor tire,
Nor, wand'ring, leave his sacred ways;
Great God! accept my soul's desire,
And give me strength to live thy praise.

74. *The new member's declaration.*—P. M.

1. People of the living God,
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found.

2. Now to you my spirit turns,
Turns a fugitive unblest;
Brethren, where your altar burns,
O receive me into rest!

3. Lonely I no longer roam,
Like the cloud, the wind, the wave;
Where you dwell shall be my home,
Where you die shall be my grave.

4. Mine the God whom you adore;
Your Redeemer shall be mine;
Earth can fill my soul no more,
Ev'ry idol I resign.

5. Tell me not of gain and loss,
Ease, enjoyment, pomp and pow'r;
Welcome, poverty and cross,
Shame, reproach, affliction's power.

6. "Follow me!" I know thy voice;
Jesus, Lord, thy steps I see:
Now I take thy yoke by choice,
Light's thy burden now to me.

75. *First communion, or confirmation.*

1. Lord, I am thine, entirely thine,
Purchas'd and sav'd by blood divine;
With full consent thine I would be,
And own thy sov'reign right in me.

2. Here, Lord, my life, my soul, my all,
I yield to thee beyond recall;
Accept thine own, so long withheld—
Accept what I so freely yield!

3. Grant one poor sinner more a place
Among the children of thy grace;
A wretched sinner, lost to God,
But ransom'd by Immanuel's blood.

4. Thine would I live—thine would I die—
Be thine through all eternity;
The vow is past beyond repeal;
Now will I set the solemn seal.

5. Be thou the witness of my vow—
Angels and men attest it too,
That to thy board I now repair,
And seal the sacred contract there.

6. Here at thy cross, where flows the blood
That bought my guilty soul for God,
Thee my new Master now I call,
And consecrate to thee my all.

7. Do thou assist a feeble worm
The great engagement to perform;
Thy grace assistance can extend,
And on that grace I will depend.

76. *On admission of new members.*—L. M.

1. Welcome, ye well belov'd of God,
Ye heirs of grace, redeem'd by blood;
Welcome with us your hands to join
As partners of our lot divine.

2. With us the pilgrim's state embrace:
We're trav'ling to a blissful place;
The Holy Ghost, who leads the way,
Conducts you on from day to day.

3. Take up your cross and patient bear,
It shall be light and easy here:
Soon shall ye sit with Jesus down,
And wear an everlasting crown.

VII. Missionary Hymns.

77. *Missionary field.*—7s, 6s.

1. From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand:
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

2. What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile?
In vain with lavish kindness
The gifts of God are strewn;
The heathen, in his blindness,
Bows down to wood and stone,

3. Can we, whose souls are lighted
With wisdom from on high,—
Can we to men benighted
The lamp of life deny?
Salvation, O, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learn'd Messiah's name.

4. Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole:
Till o'er our ransom'd nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

78. *Prayer for the spread of the gospel.*—P. M.

1. O'er those gloomy hills of darkness
Look, my soul, be still, and gaze;
All the promises do travail
With a glorious day of grace;
Blessed Jub'lee,
Let thy glorious morning dawn.

2. Let the Indian, let the negro,
Let the rude barbarian see
That divine and glorious conquest
Once obtain'd on Calvary;
Let the gospel
Soon resound from pole to pole.

3. Kingdoms wide, that sit in darkness,
Grant them, Lord, the glorious light,
And from eastern coast to western
May the morning chase the night;
And redemption,
Freely purchas'd, win the day.

4. May the glorious day approaching,
Thine eternal love proclaim,
And the everlasting gospel
Spread abroad thy holy name,
O'er the borders
Of the great Immanuel's land.

5. Mighty Savior spread thy gospel,
Win and conquer, never cease,
May thy lasting wide dominions
Multiply and still increase;
Sway the sceptre,
Savior, all the world around.

VIII. Doxologies.

79.

Praise God from whom all blessings flow
Praise him, all creatures here below;
Praise him above, ye heavenly host,—
Praise Father, Son, and Holy Ghost.

80.

Let God the Father, and the Son,
And Spirit be adored,
Where there are works to make him known,
Or saints to love the Lord.

81.

Ye angels round the throne
And saints that dwell below,
Worship the Father, love the Son
And bless the Spirit too.

82.

To God the Father, Son,
And Spirit, Three in One—
All praise be given.

83.

Sing we, to our God above,
Praise eternal as his love;
Praise Him, all ye heavenly host,
Father, Son, and Holy Ghost.

84.

Great Jehovah! we adore thee,
God the Father, God the Son,
God the Spirit, joined in glory,
On the same eternal throne:
Endless praises
To Jehovah, Three in One.

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