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Catechisms of the Scottish  
reformation









CATECHISMS

OF THE

SCOTTISH REFORMATION.

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*Edinburgh:*  
*Printed by John Greig and Son.*

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# CATECHISMS

OF THE

## *Scottish Reformation.*

*EDITED, WITH PREFACE AND NOTES,*

BY

HORATIUS BONAR, D.D.

*Quhair is the wittis wont to reule Scotland?  
Go, reid the buik, repeat the storyis auld.*

OLD POEM.

LONDON:  
JAMES NISBET AND CO., BERNERS STREET.

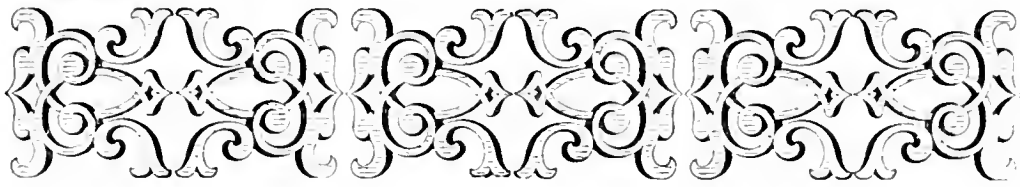
1866.

THE GREIT LOVING AND BLYTHNESSE OF GOD'S WORD.

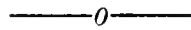
*Our bairnes now weill knawis how  
To worship God with service trew ;  
Quhilk mony zeir our fathers deir  
Allace therefore, full sore misknew.  
Yet God did feid his chosin indeed  
As Noy and Lot and mony moe,  
And had respect to his elect  
How ever the blynd world did goe.*

*Wha wald be saif, first this maun haif,  
To know their sin, syne trow in Christ ;  
Big on this ground, let lufe abound,  
With patience, prayer, hope and trust.  
On God thou call, thanke him of all  
To serve thy neighbour give thy cure ;  
Thy conscience free mone ever bee ;  
This can give thee no creature.*

OLD SCOTTISH BALLATE.



## P R E F A C E .



I T is not from the mere love of what is old or national, that I have been led to re-edit these rudimental standards of the Church of Scotland. I wish certainly to preserve them ; but not as mere fossils for a museum ; not as the footprints of an extinct race ; not as relics of an exploded theology, or an obsolete religion. I would reprint them because of their genuine and unaltered value, and as embodying truths which are quite as necessary for us as they were for our fathers.

The truths of the Reformation are not obsolete. Their human classification and language may go out of date ; they themselves remain. They are not old anchorage-ground, which the elevation of the coast during these three centuries has left dry. Nor are these catechisms old anchors from which the cables have been slipped, and which have been left to rust on the beach or sink into the sands ; superseded by modern inventions better fitted to abide the storm. The doctrines themselves are not ephemeral, nor have the formulae in which our fathers clothed them been proved to be either inaccurate or inadequate. In so far as they do not fit in with "the spirit of the age," there is room for fair inquiry as to whether the fault may not belong to the age rather than to the *dogmata* or their *formulae*.

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This question becomes the more legitimate and the more necessary when we find that the same objections are raised against divine revelation as against human creeds. So long as the discussion turned upon the correctness of *human* language or *human* statement, it might be held honest and lawful; but when it is found that the objections are of such a kind as to bear equally against all language and all statements, divine or human, given forth centuries ago, before the age of "progress" had set in, the discussion must be reckoned both irreverent and incompetent, inasmuch as it not merely trenches upon the inspired perfection of the word, but also overthrows that word wholly by introducing into it those elements which used to be supposed to be specially excluded from it, changeableness and immaturity. † To attack human catechisms and confessions is fairly within our province; to attack them on the plea that they are at variance with Scripture, is but the discharge of a plain duty; but to attack them with arguments which tell equally against the Bible, and which, as used by some, are really meant to do so, is not only to adopt a deceptive line of argument, but it is to give currency to a rationalism, the issue of which can only be the belief of everything or the belief of nothing.\* †

If the Bible has proved itself unsuitable to any age or nation, it must have proved itself destitute of that which is one of the special characteristics of a revelation, *universal adaptation*. Flexible yet not mutable; capable of expansion yet not of compromise; possessing every variety of note, yet never uttering an uncertain sound; speaking to the Apostolic age, speaking also to the age of the Reformation; teaching

\* "They are in the right in naming the modish innovations, and opposition to creeds and confessions, *Theologia indifferentifca*. We have an old Scots phrase that sometimes I cannot help applying to them—they love elbow-room. And this is certainly at the bottom of their eagerness against forms of sound words." †  
*Wodrow's Letter, in Wodrow Correspondence, vol. iii. p. 450.*

the first century, yet teaching the nineteenth with equal explicitness ; such is the Bible.

Nor is this adaptation secured at the expense of accuracy, or by means of allegory. On the contrary, the more that its minute accuracy and literality are assumed, the more complete is its adaptation found to be. It is the EVERLASTING word ; not the word of this age or that age, of this nation or that nation ; but of all ; not the word that suits one national character but not another, that does with barbarism but not with refinement, that falls in with one temperament but not with another ; that speaks to the Jew but not to the Greek, to the Athenian but not to the Roman, to the Persian but not to the Scot, to the Genevese but not to the Parisian, to the Teuton but not to the Celt ; but truly the word which finds passage for itself into every ear, which wakes up a response in every soul ; suiting all men, all ages, all minds, all nations ; the only book which can bear translation into every language, and which, the more literally it is taken, is found the more suitable to all.

And as is the Bible, so are those works which most largely embody it ; which are most thoroughly penetrated by its truths ; which come nearest it in spirit and in diction. Such we believe our Reformation standards to be ; not the Scottish only, but the English, the Helvetian, the Belgian, the Bohemian, the Gallican, and others of that era. Being human compositions, arranged after human manner, clothed in human phraseology, and compiled to meet the exigencies and errors of a particular age, they do not partake of the largeness and manifold fitness or expressiveness which belong to the divine volume ; yet they have less of the provisional and ephemeral than uninspired compilations usually have. We meet with expressions once and again, which we should be disposed to part with, especially when we get upon sacramentarian ground ; for the dregs of the baptismal and eucharistic *opus operatum*

— of Popery are visible in many a Reformed document ; but, discounting some small expressions, we accept these old creeds as still true and still suitable ; more *universal* in their teaching than some modern progressionists like to allow. We can still safely say to our children as our fathers did to theirs,

“Go, reid the buik, répeit the storyis auld.”

Our Scottish catechisms, though grey with the antiquity of three centuries, are not yet out of date. They still read well, both as to style and substance ; it would be hard to amend them, or to substitute something better in their place. Like some of our old church bells, they have retained for centuries their sweetness and amplitude of tone unimpaired. It may be questioned whether the church gained anything by the exchange of the Reformation standards for those of the seventeenth century. The scholastic mould in which the latter are cast has somewhat trenched upon the ease and breadth which mark the former ; and the skilful metaphysics employed at Westminster in giving lawyer-like precision to each statement, have imparted a local and temporary aspect to the new which did not belong to the more ancient standards. Or, enlarging the remark, we may say that there is something about the theology of the Reformation which renders it less likely to become obsolete than the theology of the covenant. The simpler formulae of the older age are quite as explicit as those of the later ; while by the adoption of the biblical in preference to the scholastic mode of expression, they have secured for themselves a buoyancy which will bear them up when the others go down. The old age of that generation is likely to be greener than that of their posterity.

The age which furnished the documents we publish was not so decidedly an age of dogma as its successor. In the Reformation we find doctrine, life, action, nobly blended. Between

these there was harmony, not antagonism ; for antagonism in such cases can only arise when the parts are disproportionately mingled. Subsequently the balance was not preserved ; the purely dogmatical preponderated. This was an evil ; yet an evil not so easily avoided as some think ; for as the amount of error flung upon society increased, the necessity for encountering it increased also ; controversy spread ; dialectics rose into repute ; and the dogmatical threatened to stifle or dispossess the vital.

We do not write thus, as if detracting from the importance of doctrine. It is not of the *value* of doctrine (call it *δῶγμα*, or *διδασχῆ*, or *διδασκαλία*,) that we have been speaking, but of the *space* assigned to it in different ages ; the *bulk* which it is made to occupy in Christianity. Our appreciation of a truth is one thing ; our assignment of its legitimate use, place, proportion, relation, is quite another.

The neglect of this distinction has led some to decry *doctrine*. They set up *life* and *dogma* as antagonists ; lauding the former at the expense of the latter. This is foolishness. What we accept, as the true adjustment of conflicting claims, is life and dogma in communion ; not life without dogma, nor dogma without life ; not theology without religion, nor religion without theology.\*

\* Though some of our modern men of "breadth" profess zeal for "religion" while depreciating "theology," it is but seldom that we find the haters of theology lovers of religion. When Sir J. G. Dalziel edited "the Gude and godlie ballates" of the Scottish Reformation, he took care in his Preface to shew that it was no love of Protestantism, or of the Bible, or of religion, or even of morality, that led him to this. His hatred of the theology of the Reformers obtrudes itself frequently ; but his hatred of their religion, and of all religion, is still more obtrusively exhibited "No religion (he says) has existed without a foundation or intimate connection with matters of the grossest obscenity."—*Cursory Remarks*, p. 39. He seems to have edited these old religious "ballates" under the idea that the coarseness of some parts would bring both the men and their religion into contempt. The volumes of ancient Scottish poetry, edited by Pinkerton and Allan Ramsay, reveal the same spirit, though betraying more love of indecency.

“Religion without theology” is a phrase meant to sound well ; quite *ad captandum* ; yet, after all, a deception. There can be no such thing. A tree must have a root. The phrase implies that theology has been the prison-house of religion, and that there must be emancipation from theology before religion can exercise her functions. It looks at religion as a beautiful flower imbedded in a block of ice ; and demands the melting of the ice, and the liberation of the flower. And yet while willing to sweep away Christian theology, the inventors of the above watchword revel in the *pagan* theology of ancient Greece, and see in the thirty thousand gods of old Olympus the excellency of the religion of Homer and Plato. Religion is regarded as a sentiment, to be classed with other sentiments, such as the poetic, the pictorial, the amatory ; one of the luxuries, or perhaps one of the necessaries of life ; whether embodied in solemn music, or ritual performances, or showy vestments, or mythological pictures, or hymns to Maia, Mary, Venus, Jupiter, or “the god of the Hebrews.” Liberty is accordingly claimed for each man to gratify the religious sentiment in his own way ; the Egyptian to hew mountains, the Greek to chisel statues, the Hindoo to cast brazen images, the philosopher to shape ideal gods, which, most likely, he never, after all, means to worship.

Christianity, say many among us, is a *life*, not a *dogma* ; and they reckon this the enunciation of a great and unappreciated truth. It is, however, a mere truism, or it is an unmeaning antithesis, or it is an absolute falsehood. It sounds oracular and great ; it is only pompous.

Christianity is both a life and a dogma ; quite as much the one as the other.

But it is a dogma before it is a life ; it cannot be the latter till it has been the former. It is out of the dogma that the life emerges ; not the dogma out of the life ; and the importance



that is attached in Scripture to *knowledge*,—right knowledge,—should make us cautious in disparaging doctrine, as if it were harmless when wrong, and impotent or uninfluential when right. The mystics of different ages have tried hard to depreciate doctrine, to praise what they call “the spirit” at the expense of “the letter”; and it is somewhat remarkable that infidelity has generally taken their side, joining with them in their jests at creeds and their sneers at dogmas. Many of the statements which we hear from advocates of the “advanced Christianity” of our day are a mere variation of the old infidelity which told us, in the last century,

“For modes of faith let fools and bigots fight,  
His can't be wrong whose life is in the right.”

The object of thus opposing *life* to *dogma* is obvious enough, though not generally avowed. These theological revolutionists dislike trammels. *Free-thinking* in its widest sense is what they hold to be the creature's birthright. “Our lips are our own, who is lord over us?” is their maxim. Our thoughts are our own, who shall fetter them? Our pens are our own, who shall constrain them? Thus, secretly at least, do many reason. Creeds, they say, are dungeons for the old; catechisms are fetters for the young; and doctrine in general, at least if precise and defined, is inconsistent with liberty of thought and expansion of intellect. “Life” is a pliable thing; it is an unfenced common; it may be anything a man likes to call it or to fancy it; there is no imperilling of human liberty in calling Christianity a *life*; the men of “progress” and “freshness” are safe in making this their standard; for Christianity = life may mean just Christianity = o; at least it is an equation capable of being so manipulated as to bring out any result which the theological algebraist may desire.

The exultation expressed in many quarters at the variety of

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opinions afloat, specially in the ecclesiastical world, is indicative of anything but goodness. It is sheer love of discord or anarchy, that seems to prompt this exuberant glee. Every new utterance of scepticism, especially on religious subjects, and by so-called "religious" men, is cheered, as another howl of that storm that is to send all creeds to the bottom of the sea; the flowing or receding tide is watched, not for the appearance of truth above the waters, but for the submergence of dogma. To any book or doctrine or creed that leaves men at liberty to worship what god they please, there is no objection; but to anything that would fix their relationship to God, that would infer their responsibility for their faith, that would imply that God has made an authoritative announcement as to what they are to believe, and what they are not to believe, they object, with protestations in the name of injured liberty. Their dislike of an inspired or even an accurate Bible sufficiently exhibits the dread they have of any such pressure upon the conscience as would result from a *perfect revelation*.

And then there is the advantage of having a popular and high-sounding watchword. "Christianity a *life*, not a *dogma*," sounds nobly. It is quite a formula to *tell*; fitted to *take* with a superficial public; an axiom rather than a proposition; just the thing for empiricism, or mysticism, or free-thinking, to flaunt upon their banners. It *takes* largely; it convinces hundreds without further inquiry or argument; it is plausible; it is in harmony with the spirit of the age; it is so catholic and comprehensive; it would enable us to believe any one to be pious,—Moslem, Hindoo, Romanist, Pantheist, or Sceptic,—who could produce a worthy and earnest life.

It is, however, too comprehensive to satisfy. Suspicions come in as to the latitude thus allowed. The question rises, Must there not be a limit, and must not that limit come in the shape of *dogma* after all? Must not this thing called "Chris-

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tian life" or "religious life" be defined by some kind of doctrine, and have its basis in some fixed truth? Circumscription to some extent is felt to be necessary; for it is surmised that "life" cannot be altogether abandoned to self-will and self-judgment, or intuition, without some safeguard; and that life may become so loose doctrinally as to be in danger of becoming loose morally. For, *as yet*, it is only *dogmatical* free-thinking that has been held legitimate; *moral* free-thinking is discouraged; nay, is supposed to be condemned by the formula, "Life, not dogma." It will, however, task the ingenuity of the ablest to shew why there should not be the latter if there be the former, and wherein socialists are wrong in the liberty which they claim for humanity to *do* as well as *to believe* what it pleases or finds convenient.

Thus we are forced back upon dogma by that very formula which disallows it. It is acknowledged that the "life" so lauded must be defined, else it is a nonentity, and that in proceeding to define,—however vaguely the limits may be drawn,—we must have recourse to *dogma*. In the investigation of the dogma, we are brought into contact with the life; for truth quickens, error kills; truth feeds, error poisons; and without truth life is an impossibility. The amount of truth which may be requisite to sustain life, or the quantity of error which will prove fatal to it, is not for man to determine. But *truth* there must be, else "life" is a mere air-bubble.

Now, disguise it as we may, truth is dogma. Let men sneer at catechisms and creeds, as bondage and shackles, let them call them skeletons, or bones, or something more offensive still, these formularies are meant to be compilations of *truth*. In so far as they can be shewn to contain error, let them be amended or flung aside; but in so far as they embody *truth*, let them be accepted and honoured as most helpful to the Christian life; not simply sustaining it, but also

giving it stability and force ; preventing its being weakened or injured by change, caprice, love of novelty, or individual self-will.

The Bible is a book of dogmas and facts ; these two parts making up the one book, as soul and body make up the one man. The facts are the visible embodiment of the dogmas, the dogmas the spiritual interpretation of the facts. Religious life or piety is the result or product of these ;—the effect produced upon man by the right knowledge and use of these. Faith transfers them from the exterior region of our being to the interior ; and, thus transferred, they issue in religious *life*,—life comprehending both the inner spirituality and the outer walk. To oppose life and dogma to each other, is not so much to depreciate creeds as to misunderstand the Bible, and to represent life and the Bible as antagonistic to each other.

It is true that these dogmas are, in Scripture, frequently gathered up into, and represented by living men. Specially are they exhibited in the great life, which may be said to be the one biography of the Bible, the life of Him who is both “the truth and the life.” Yet this personification or incarnation of dogma or truth does not confound life and doctrine, but rather gives to each its own position and worth.

“Knowledge is power,” said Bacon, as Solomon had said before him, “a wise man is strong.” And in this knowledge or wisdom, which is but another name for doctrine, are contained the dynamics of all true religious life.

Though divine truth is deposited in the person of “the Christ,” the “Word made flesh,” yet the truth is not thereby sunk or lost sight of ; nor does it become a trivial matter to know or not to know the truth, provided we love the Lord Jesus. The error of some religionists on this point is specious, but it is full of peril. As truly as exclusive regard to abstract doctrine lands us in rationalism or an unliving orthodoxy, so does exclu-

sive regard to the person of Christ land us in mysticism. The doctrine and the person mutually reveal each other. It is evil to say, I have the person, let the doctrine go ; for how can that person be understood, appreciated, loved, honoured, confided in, unless illuminated by the truth, which shews us who and what he is in himself ; who and what he is to us ? Remain ignorant of the doctrine, and you remain ignorant of the person ; nay, that person becomes a mysterious shadow,—vague, unintelligible, and unloveable.

Joseph Milner first suggested the idea of searching church history for life irrespective of doctrine. He did not mean to undervalue the latter, and yet he often leaves the impression on the reader that any utterances of warmth or life are sufficient to warrant the conclusion that there was genuine Christianity, even where doctrine was grievously at fault. He has gathered some strange characters into his historical net by this process ; his ecclesiastical history, in some respects so admirable, is marred by this flaw. His rather indiscriminate praise of some of the fathers has done much to lessen men's suspicion of their fitness to be the guides and teachers of the church. His history revived admiration and relish for the fathers, and may be called the real starting-point of Tractarianism. Long before Newman taught or Keble sung, Milner had indoctrinated the evangelical mind of England with a certain measure of veneration for such men as the self-righteous Jerome and the imperious Gregory. He did not mean it, and yet he familiarised the minds of Christians with patristic portraits, so evangelically painted and draped that men took them all for veritable saints, trustworthy divines and ecclesiastics. His idea of a church history was in one aspect a true one ; but it was one which could only be safely carried out by a mind of keener penetration and more fearless discrimination than he possessed. His charity in covering the multitude of the sins and errors of the fathers,

— has not only revived the patristic spirit, but, strange to say, has given countenance to the principle of the advanced theology that Christianity is a life, not a dogma. He did not hold this himself; he has, we may say, protested against it; yet the construction of his history has indirectly inculcated and illustrated it.

Few falsehoods are more insidiously working their way into the minds of men in our day than this, of setting life and dogma, religion and theology, the heart and the mind, in opposition to each other. Religion without a creed, religion without truth, religion without the Bible, religion without Christianity, religion without Christ,—is set down now, not simply among things *possible*, but amongst things *desirable*. Religion as a sentimentalism, an abstraction; religion without reference to any book, or any church, or *any particular God*, is to have our homage paid to it as a necessity, or at least a propriety; but no more. “Unconditioned” religion is to be accepted as not inconsistent with philosophy or liberty, but conditioned or defined religion is to be regarded as bondage or imbecility. It seems to be reckoned a discovery of modern philosophy (though it is but a reproduction of the idea embodied in the Roman pantheon), a felicitous discovery; the only preservative against atheism. For under such names as the “silences,” the “solemnities,” the “darknesses,” the “eternities,” every body can worship what god they think best, without “irreligion,” and yet without “superstition.”

The intellect (it is said) can have nothing to do with the supernatural; and as revelation professedly deals with the supernatural, it can only be received as poetry is received and dealt with! It appeals to certain religious tastes or instincts in man; let it be used to gratify these, but let it be understood that, as the declaration of truths claiming submission from intellect and conscience, it is now out of date! Let men, if

they please, gratify their religious taste by reading the Bible ; but let no one deliver himself over to the baseness of believing what it says !

Yet possibly out of the wrecks of our present Bible, another Bible may emerge, sifted, purified, reconstructed. The "Bible that is to be," and "the Christ that is to be," are at present only hinted at. The disintegrating process is not yet complete, the superhuman ingredients have still to be ejected, the winnowing has yet to be carried through ; after these the reconstruction may be attempted ; but to whose hands can this be confided ? Can man do it ? He can fell the oak and strip off its branches. Can he replant, revivify, reclothe it ?

Whether the "Bible that is to be," and "the creed that is to be," will serve humanity as nobly as the Bible and creed of the past have done, another generation may be able to tell.\*

\* Some are evidently moving farther. Disentangled from dogma,—at least from divine dogma,—they do not see why they should not claim the liberty of saying what deity they will worship, if they are to worship at all. The "God that is to be," is evidently one of the subjects of speculation to them. Thus Mr John Stuart Mill writes :—"If, instead of the 'glad tidings' that there exists a Being in whom all the excellencies which the highest human mind can conceive exist in a degree inconceivable to us, I am informed that the world is ruled by a Being whose attributes are infinite, but what they are we cannot learn, nor what are the principles of his government, except that 'the highest human morality which we are capable of conceiving' does not sanction them ; convince me of it, and I will bear my fate as I may. But, when I am told that I must believe this, and at the same time call this Being by the names which affirm and express the highest human morality, I say in plain terms that I will not. Whatever power such a Being may have over me, there is one thing which he shall not do : He shall not compel me to worship Him. I will call no being good who is not what I mean when I apply that epithet to my fellow-creatures ; and, if such a Being can send me to hell for not so calling Him, to hell I will go."

The impropriety of the above passage does not consist merely in the haughty language used, nor yet in the assumption that our moral sense has something to do with our rejection of a false object of worship, as when it revolts from the thought of worshipping such an impure deity as the heathen Jupiter ; but in the claim of an individual right in every creature to worship his own idea of God ; that is, to be maker of his own God ; to be something more than God ; in the refusal to admit God's right to prescribe worship to us, or even to announce his own attributes, save under challenge from his creatures ; in the assumption that no being can be good whom Mr Mill does not think to be so. So that the evil, as well as the

The "mind" or "understanding" occupies large space in all inspired directions, for the instruction of either young or old. "A people of no *understanding*" (Is. xxvii. 11) is God's name of reproach to Israel in the day of their apostasy, and his description of their return from their evil ways is, "they that erred in spirit shall come to *understanding*, and they that murmured (the rebellious) shall learn *doctrine*" (Is. xxix. 24). "That the soul be without *knowledge* is not good," says the wise man (Prov. xix. 2); and acting on his own proverb, "the preacher still taught the people *knowledge*;" he sought to find out "acceptable words"—"words of *truth*" (Eccles. xii. 9, 10). And though knowledge and wisdom are not identical, yet he places them side by side, as of one kindred, one brotherhood. There may no doubt be knowledge without wisdom, but there cannot be wisdom without knowledge. Errors, falsehoods, uncertainties, are as much at war with sound *wisdom* as with sound *knowledge*, are as inconsistent with *truth* as with *goodness*. "A man of wisdom, but without the knowledge of God;" or "a good man, but far gone astray in error;" these are not formulæ which Scripture anywhere

fallacy of the statement is not to be found in what it says or seems to say, but in what it does not say nor seem to say. It *seems* to say I will worship none but a good God; but it does not really say this; it says, I claim the right of judging what constitutes goodness in God, and of pronouncing on what is inconsistent with goodness; and if revealed goodness does not accord with my standard, or if I find anything at variance with this revealed goodness, I will withhold all worship, at whatever risk. Thus, one man says I will worship no God who permits pain to exist in his world; for that is not goodness. Another says, I will call no being good who suffers wrong and oppression to prevail in his world; for if he pleased, he might prevent it. Mr Mill's resolution to worship no God whom *he* does not think good, is the infidel's reason for worshipping no God at all; nay, is the atheist's reason for concluding that there is no God at all. Non-submission of our intellect, or moral sense, to an ascertained revelation (resting on miracles as the divine attestation), because of *apparent* contradictions in the divine government, or *apparent* anomalies in the divine procedure, or *apparent* antagonisms in the divine character (as judged by our imperfect moral sense, or according to our limited view of events), is wholly unreasonable, and must terminate in atheism, if it do not re-act and land us in the credulousness of superstition.



allows, though so common even among those who name the name of Christ.

Our Reformers, following Scripture, abhorred *error*. They regarded it as *sin*, as in itself evil, and as the root of almost every evil. They loved *truth*, upheld it, sought to spread it. They eschewed error as poison ; they prized truth as medicine, containing in it the world's true health. They knew that men might have it and yet not use it, that they might abuse it, that they might "hold it in unrighteousness ;" but they loved it still, and refused to believe that any untruth, however beautiful, however well argued or well adorned, however recommended by authority, or antiquity, or genius, could be available for the revivification of collapsed prostrate Europe, for expelling the poison of ages from the veins of humanity, for bracing the constitution of the race, even apart from the great purpose of saving the lost, of gathering in the chosen of the Father, the purchased of the Son.

Our Reformers, working on the model of the Bible, laboured to set *truth* before the nations. They did not despise "head knowledge." They were careful that head knowledge should be true knowledge ; and, in so far as it was so, they urged its widest propagation ; undeterred by the thought which acts as a drag or damper on some, "What is the use of head knowledge without heart knowledge?" They had confidence in truth, because it was of God, and because it was the representative of Him who is the wisdom and the truth of God. They felt that truth could be trusted to do its own work, and to fulfil its heavenly mission among the sons of men ; and so they launched it forth as seamen do the lifeboat ; they spread it far and wide, as husbandmen do the precious seed, believing in its vitality, and its power to spring up and cover the broad fields of earth with its summer green and autumn gold.

They had faith in the truth, because they had faith in the

— Bible, and they had faith in the Bible because they had faith in God, and in his almighty, all-quickenings Spirit.

Are we not often traitors to the truth under the pretext of cautioning men against "head knowledge?" In decrying the latter, do we not often disparage the former? Are we not cowards in our propagation of the truth? Are we not but half in earnest, playing with the sword, not wielding it; or wielding it with a timid unbelieving arm, as those who have no confidence in its edge or power?

Truth is *one*, not many; truth is sure, not doubtful. There is but one true creed, one gospel, one revelation; there is but one faith that saves and blesses; "One Lord, one faith, one baptism, one God and Father of all."

Let us honour the truth as God has done, as his apostles did, as our Reformers did. Let us fearlessly wield it; let us give it fair play and full swing everywhere. It is "quick and powerful, sharper than any two-edged sword." It is a fire, melting the iron; it is a hammer, breaking the rock in pieces.

Truth is not the feeble thing which men often think they can afford to disparage. Truth is power; let it be treated and trusted as such. We need not discuss the question as to the frequent divorcement of head and heart, in the matter of knowledge. Let us beware of undervaluing either; but still more let us beware of that unscriptural, unphilosophical sentimentalism which affirms that the heart may be all right when the head is all wrong.

It was this noble confidence in the *truth* that led the Reformers to compile their confessions and catechisms. Not that they worshipped dogmas and abstractions, whether bare or jewelled; but they clave to *the truth*; and they, like men of straightforward understandings, knew that truth requires to be defined, gathered up, condensed, presented in different forms, so as to suit, as much as may be, all classes, all ages, all minds.

Hence they compiled their “forms of sound (wholesome) words,” their “moulds of doctrine;” not to stereotype truth after one exclusive pattern; not to compress and stiffen it into fixed human shapes, or to destroy the divine order in which it is given us, by confining it to a human classification, or to alter its divine proportions and large amplitude of sweep by expanding unduly that which God has not expanded, or narrowing that to which he has given breadth and fulness according to his own purpose and knowledge; but to facilitate the expulsion of error and the entrance of truth; to present God’s testimony to man in such aspects, or proportions, or fragments, as would make forgetfulness or erasure from the mind and memory all but impossible.

Catechisms of a certain sort had been known in early ages and churches.\* These however were not constructed on the method of question and answer; but were manuals of doctrine, or brief creeds, somewhat fuller than the Apostles’ Creed; such as we have in one of Chrysostom’s homilies, which is entitled *Κατήχησις πρὸς τοὺς μελλοντας φωτίζεσθαι*, “A Catechism for those about to be baptized,”† and in Augustine’s Tract *de catechizandis rudibus*, which was written at the request of a Carthaginian deacon. These hand-books were not regularly authorised; for the church had sanctioned only the three creeds; but on the basis of such summaries public and family instruction was carried on. As to the latter, Chrysostom thus writes, “Let the husband repeat to his wife the things which have been spoken in the church; let the wife learn, let the children attend, and let not the servants be forbidden from listening.

\* See Suicer’s *Thesaurus*; Herzog’s *Encyclopædia*; Wheatly on the Book of Common Prayer, c. viii.; Bingham’s *Antiq.* b. iii. c. x. Clarisse’s *Encyclopædiæ theologicæ epitome*, pp. 553–563. Arnd’s *Lexicon Antiquitatum ecclesiasticarum*, pp. 82–87. In all these the reader will find full information as to early catechisms, catechists, and catechumens.

† Hom. xxi. to the people of Antioch.

Make thine house to be a church, for thou wilt have to answer for the salvation of thy children and thy servants.”\*

But it was the Reformation that introduced catechising in earnest ; and, not till the example had been set by the Protestant churches, did Rome, in her Trentine catechism, tardily and reluctantly direct its efforts to the instruction of the young and ignorant. That these were merely out of rivalry, or to save appearances, is evident from the prolixity of the catechism, and its being locked up in the Latin tongue. The Oriental churches are still without a catechism for the people. The approaches to it in the Greek, the Armenian, the Coptic, are mere pretences.

The Churches of the East and West have cared little about popular instruction or the training of the young. Ignorance served their purposes quite as well as knowledge.

The nature of catechising seems to have been well understood by the Reformers, and its utility thoroughly appreciated. “In catechising we must use,” says Wolfgang Musculus, “intelligible language, not verbose and confused, but precise and methodical. They in the church who thus instructed the ignorant were called catechists, and this form of instruction a catechism” (Com. in Corinth. p. 558.) Of all this, he adds, we find nothing in the papacy—“quorum nullus usus in papatu remansit.”†

But the Reformers began in thorough earnest to instruct the people. It was their duty, and it was their safety. Hence the numerous catechisms published in the sixteenth century.

The first Reformation catechism was that of Brenz (or

\* Sermon on Gen. vi.

† This commentary was published in 1559, and the Trentine Catechism had not yet seen the light. According to the statement in the Preface, this Catechism (which is nearly ten times the bulk of any of the Reformed Catechisms, and could never have been intended for the instruction of the common people), was elaborated between the years 1562 and 1566.

Brentius). He set schools on foot in 1526, and prepared a catechism for their use.

After Brentius came Luther, with his larger and smaller catechisms, in 1529.\* These went out over Europe, among old and young, and did something in the great warfare of that day. But, after all, Luther's catechisms are rather poor, in so far as doctrine is concerned; and strange to say, he preserves the popish division of the decalogue, uniting the first and second commandments, while dividing the tenth. He teaches that "baptism worketh remission of sins, delivereth from death and the devil," &c.; also, that the Lord's Supper is "the real body and blood of our Lord Jesus Christ." Like all the great Reformers, however, he used his greatness and his learning in behalf of the young and rude, counting it no shame to stoop to the simplicity of style and thought needful for the teaching of these. What is called "intellectual" teaching and "intellectual" preaching will never penetrate the mass, will never be found really to suit more than one-tenth of a community. If the ministers of the Reformation, whose scholarship was of the highest kind, thought it no compromise of dignity to be plain in speech, that so the youngest and poorest might understand their instructions, we need not think it beneath us to labour after equal simplicity. Elaboration and profundity do not always indicate wisdom, and they do not always answer the purpose of conveying truth to the soul.

As Luther's introductions to his Catechisms contain some excellent counsel, we give some extracts at length:—

"I have been impelled to cast this Catechism or Christian doctrine into this simple form, by the lamentable deficiency in the means of instruction which I witnessed lately in my visitation. God help us! what deplorable things have I seen!

\* Venema's *Inst. Hist. Eccl.* vol. vii. p. 75; Merle D'Aubigne, vol. iv. p. 45.

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The common people, wholly without any knowledge of Christian doctrine, particularly in the villages; and many pastors, alas! almost as incapable of teaching them; and yet they must all be called Christians, all be baptized, and all receive the holy sacrament, although they could not so much as repeat the Lord's Prayer, the Creed, or the Ten Commandments; they live blindly, like their cattle, or senseless swine; and now that the gospel has reached them, learn only so much of it as boldly to abuse its liberty. Therefore I implore you, my dear brethren, who are parish pastors, priests, or preachers, in the holy name of God, to apply to your duties with your whole hearts, and take pity on the people committed to your charge, and help to bring the Catechism home to their hearts: especially to the young; and, such as are blessed with no better gift I beseech to take these tablets and forms, and thus bring the people forward step by step. I would most seriously warn the minister, above all things, to take heed and avoid using various forms and readings of the Lord's Prayer, the Ten Commandments, the Creed, and the Sacraments; but select one form for himself, and abide by it continually, for young and simple minds must be taught by the repetition of the same, for they will only become perplexed, if their instructions vary from year to year, as by trying after improvements in this way, our trouble and labour may be entirely lost. Choose therefore, whatever form you will, and adhere to it. If, however, you are preaching before the learned and the wise, you may then show your art, and make these matters as confused and checkered, and turn and twist them as you please. Secondly, when they have learnt a text thoroughly, teach them next the meaning of it, that they may know what is taught by it; and adopt also this interrogatory form, or else a short easy method of your own, as you think best, and abide by it to the letter after due reflection, for there is no necessity that you

should take all in hand at once, but rather follow a progressive course. In the third place, when you have taught them a short catechism, take next a larger one, and instil into them deeper and more comprehensive views ; but strike out every extraneous command, prayer and article, with whatever is superfluous ; which you find so copiously introduced in many books. And insist especially on that command and article which your people most especially require. And above all, urge on the magistracy and parents, that they rule well, and send their children to school, shewing them that this is their duty, and that in failing to fulfil it, they commit an accursed sin ; for they overthrow and lay waste both the kingdoms of God and this world. The questions may be taken from the tickets, on which the catechism is shortly and poorly printed : or you can make other questions yourself, until the whole sum of Christian knowledge be laid up in the heart, combined in these two articles, faith and love. When Christ graciously wished to draw men to himself, he took upon him the form of man, and if we would attract children, we must ourselves stoop to their level." In the introduction to the larger Catechism, he says, "It is not without good reason that we recommend the use of the Catechism, and desire and entreat its being taught ; for we see, alas ! that many pastors and preachers are very negligent, and throw contempt on their office and these doctrines ; some led away by high attainments in philosophy, others from mere laziness and love of ease. Added to this, we have to contend with the disgraceful vice, and secret evil of sloth, security, and weariness of laborious duties, which leads many to think the Catechism a mean and contemptible compilation of doctrines ; which having once been read over, may be thrown into a corner and never again consulted. Nay, there are even some cold-hearted misers to be found among the nobles, who pretend there is now no need for either pastor or preacher, all is to be

met with in books, and they can learn it for themselves ; and so they unhesitatingly let the cure go to wreck and ruin ; and of course both pastor and curate suffer want and hunger ; which is quite in character with the reckless Germans, for we have to do with a shameless race, and must even bear it. But this I say for myself, I am a doctor and a preacher ; ay, as learned and experienced perhaps as any of those who arrogate so much to themselves ; and yet, I behave like a child that is learning its catechism, reading and repeating it word for word every morning ; and if I have time, the Lord's Prayer, the Ten Commandments, the Creed, and also several psalms ; and though, besides this, I read and study daily, yet I cannot satisfy my thirst for Scripture doctrine, without remaining a child and scholar of the Catechism, and remain willingly such ; yet these vain superficial hirelings expect to be *doctores doctorum*, with one perusal, and consider themselves capable of everything, and deficient in nothing. Well, well, it is a certain sign that they despise, not merely their own office, and the souls of others, but God himself and his word ; and are not in mere danger of falling, but are miserably fallen already. Therefore I beg such lazy, idle gluttons, and pretended saints, to be by all means induced to believe, that they are in very deed not such high and learned doctors as they imagine, and never venture in their conceit to suppose that they are completely masters of this book."\*

Calvin was the next that threw his mighty intellect into the service of the Church for the instruction of the youth. Thus he wrote to the Protector Somerset, in a letter dated Geneva, 22d October 1548 :—

“ Next, that they have a common formula of instruction for little children and for ignorant persons, serving to make them

\* Pfizer's Life of Luther, Williams's Translation, pp. 86, 87.



familiar with sound doctrine, so that they may be able to discern the difference between it and the falsehood and corruptions which may be brought forward in opposition to it. Believe me, Monseigneur, the Church of God will never preserve itself without a Catechism, for it is like the seed to keep the good grain from dying out, and causing it to multiply from age to age. And therefore, if you desire to build an edifice which shall be of long duration, and which shall not soon fall into decay, make provision for the children being instructed in a good catechism, which may shew them briefly, and in language level to their tender age, wherein true Christianity consists. This Catechism will serve two purposes, to wit, as an introduction to the whole people, so that every one may profit from what shall be practised, and also to enable them to discern when any presumptuous person puts forward strange doctrine. Indeed, I do not say that it may not be well, and even necessary, to bind down the pastors and curates to a certain written form, as well for the sake of supplementing the ignorances and deficiencies of some, as the better to manifest the conformity and agreement between all the churches: Thirdly, to take all ground of pretence for bringing in any eccentricity or new-fangled doctrine on the part of those who only seek to indulge an idle fancy; as I have already said, the Catechism ought to serve as a check upon such people.”\*

As his Catechism was the first adopted by our Church at the Reformation, and as it long held its place as one of our standards, we give its history at some length.

John Calvin or Cauvin was born at Noyon, in Picardy, July 10th 1509, and died at Geneva, May 27th 1564, aged fifty-four years, ten months, seventeen days.

In August 1536, he was elected by the Genevese “non

\* Bonnet's Letters of Calvin, vol. ii. p. 147.

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concionator tantum, sed etiam sacrarum literarum Doctor,”\* He lost no time in setting about the instruction of the citizens. He had just before this published his “*Institutiones*,”† and he followed up these in the same year with a summary of the doctrine which they contained. This afterwards became “*Calvin’s Catechism*.” He was still but a stripling, only twenty-seven years old.

It was composed originally in French; for adults, not for children, and was not in the form of question and answer. Dr Henry writes, “Farel composed a short formulary of belief, consisting of twenty-one articles, and was probably associated in this with Calvin, *who published a catechism in French*.”‡ Beza writes, “tunc edita est a Calvino Christianæ doctrinæ quædam veluti formula, vixdum emergenti e papatus sordibus Genevensi ecclesiæ accommodata; addidit etiam catechismum, non illum in quæstiones et responsiones distributum, quem nunc habemus, sed etiam multo brevior, præcipua religionis capita complexum.”§ From the following statement of Calvin himself, we find that this summary was also published in Latin, and was meant as a defence of his own orthodoxy from the insinuations of Caroli, who had accused him of Sabellianism and Arianism. “A short time since a catechism had been written by us, published also in French, in which we testified that we embraced Father, Son, and Holy Spirit under one essence.”||

The title of this summary is as follows, “*Catechismus, sive Christianæ religionis institutio, communibus renatae nuper in evangelio Genevensis ecclesiæ suffragiis recepta, et vulgari*

\* Melchior Adam’s *Abridgment of Beza’s Vita Calvini*, p. 68; and *Beza’s Vita* as given in full by Tholuck, in vol. i. of his edition of *Calvin’s Commentaries*, p. 8.

† *Henry’s Life and Times of Calvin*, vol. i. pp. 70, 71.

‡ *Life and Times*, vol. i. p. 112.

§ Beza, Tholuck, p. 8.

|| Henry, vol. i. 117; Jules Bonnet’s *Letters of Calvin*, vol. i. p. 30.

quidem prius idiomate, nunc vero Latine etiam, quo de fidei illius synceritate passim aliis etiam ecclesiis constet, in lucem edita. Joanne Calvino autore." On the last page we read, "Basileæ in officina Roberti Winter. An. 1538, Mense Martio." This work is exceedingly scarce, and I do not know whether there exists a copy of the French edition, or whether even its exact title has been preserved. Henry's account of the matter is as follows: "Calvin names himself as the author of this Catechism, it was therefore probably entirely his own work in its original form. But this Catechism, and Farel's confession *exscripta e catechismo*, as it is called, are now found printed together. And further, this first Catechism, which is among the rarest of books, is not the little well-known Geneva Catechism for children, in question and answer, but a larger Catechism, intended for grown people, not in question and answer; or rather it is an analysis of the 'Institutes,' in which he passes from the law to faith, and not as in the Catechism from faith to the law." This summary or creed Calvin endeavoured to get the Genevan senate to acknowledge publicly, which was done with all solemnity.\* A preface of fifteen pages is prefixed, and then the "Catechism" follows with this second title, "Catechismus, seu Christianæ religionis institutio ecclesiae Genevensis, vulgari prius idiomate edita, nuncque postremo latinitate etiam donata, Ioanne Calvino Autore." It consists of fifty-eight articles, extends to eleven pages, and thus concludes, "Confessio fidei in quam jurare cives omnes Genevenses, et qui sub civitatis ejus ditione agunt, jussi sunt; exscripta e Catechismo, quo utitur ecclesia Genevensis. Basileae, in officina Roberti Winter, anno 1538, Mense Martio."

Beza states that, in 1541, Calvin composed a Catechism in French and Latin, differing very little from the former, only

\* Henry, vol. i. pp. 112, 113.

fuller, and divided into questions.\* Senebier states that it was only the French version that was published in 1541, the Latin one not till 1545—"Ce catechisme parut a Bale en 1538; Calvin l' augmenta à Strasbourg en 1541, et il le traduisi en Latin en 1545."† But Calvin himself, in his preface to his Latin Catechism of 1545, speaks as if he had written nothing of the kind since 1538—"A brief summary of religion under the name of a Catechism was published by me seven years ago, and I feared that it should be reprinted, which I did not wish, unless I prevented such a thing by publishing this."‡ Beckius tries to solve this discrepancy by stating that Calvin did write the Catechism, both in French and Latin, as Beza says in 1541, but that while he published the French version that year, he kept the Latin in his desk till 1545. Niemeyer hesitates to accept this solution, and suspects inaccuracy on Beza's part.§

Soon after its publication it was adopted in various countries, and translated into many languages, German, English, Italian, Spanish. Tremellius translated it into Hebrew, and Henry Stephanus into Greek, and John Carswell into Gaelic in 1567.|| These translations have passed through many editions.

Calvin's Catechism, if not the basis of Nowell's (authorised in the Church of England), is at least in many parts so similar, that one wonders why Nowell did not acknowledge the debt. The opinion pronounced by the Parker Society editor, in favour of Nowell's work as superior to Calvin's, both "in doctrine and in *Latinity*," will not be accepted by many.¶

\* Vita Calv. Tholuck, p. 12.

† Hist. Lit. de Genève, tom. i. p. 251.

‡ Niemeyer's Collect. Confess. p. 124.

§ Nimeyer, Preface, p. xxxix.

|| Niemeyer, p. xl; Wodrow Miscellany, vol. i. p. 303; Knox's Works (edited with such care, and taste, and research by Mr Laing), vol. vi. p. 284.

¶ Nowell's Catechism, Parker Soc. Edition, Memoir, p. vii.

There were several English Catechisms published about the middle of the sixteenth century. The "Dialogue between pauper and Dives" belongs to pre-Reformation times, and is more a treatise than a catechism. In 1545, we have "a brief catechism and dialogue between the husband and his wife, containing a pithy declaration of the Paternoster, Creede and ten commandments, very necessary for all men to know." This is good, and was one of the earliest Reformation Catechisms.\* In 1550, there was published a black letter 16mo, entitled "A Shorte Cathecisme. A briefe and godly bringinge up of youth in the knowledge and commaundments of God, in fayth, prayer, and other articles necessary to be knowen of all those that will be partakers of the kyngdom of Jesus Christ, set forth in maner of a dialogue. Mark x. Let the children come unto me, and forbidde them not, for unto suche belongeth the kyngdom of God." It consists of four parts : of God and his covenant with us,—of faith,—of prayer,—of the holy sacraments. At the end there is another catechism, shorter, and entitled "A Cathecisme for yonge Children," in which the teacher asks thus, "What is God?" and the child answers, "God is the highest and supreme good, the welle and fountayn out of which all creatures drawe all good thing that they have." Again the teacher asks, "What is faithe?" and the child answers, "Faith is a substaunce of thinges that be hoped, and a sure embracing of thinges that be not seen; namly of God and his goodnes; faith is a trew and stedfast trust in the true living God." In the previous larger catechism it is asked, "What is fayth?" and the child answers, "It is a stedfast substaunce of those thinges that be hoped, and a sure embracing of these thinges that be not sene, namely of God and his goodnes. We speake here

\* In 1567, the Romanists published "A catechisme or a Christian doctrine, necessarie for chyldren and the ignorant people." It is a small 16mo.

— of faythe which hangeth on God. Fayth standeth stiffe upon the promeses and grace of God, and not upon workes, albeit it be never without workes. Fayth is a stedfast beholding and constaunt affiance in the true living God.”

In 1581, we have “Brieffe principles of religion for the exercise of youth, done by Christopher Watson, London.” In the same year “A compendious form and summe of Christian doctrine, called the testimonie of a true faith, meete for well-disposed families, gathered, collected, and newly augmented by Christopher Shute, Master of Art, London.” Also “A booke of Christian questions and answers. London. 1581.” Also “A breefe and necessarie form of examination for such as be simple people.” Also “The maner to examine children before they be admitted to the supper of the Lord.”

In 1582, we have “a breefe Catechism, necessarie and so easie to be learned of the simple sort that whoso cannot or will not attain to this is not to be counted a good Christian, much less admitted to the supper of the Lord. London.” In the same year we have “A shorte Catechism for householders, with prayers to the same adjoyning.” Small 8vo. Also “A shorte Catechism containing a declaration of the true way to life everlasting. Very meete to be knoune of every one before they be admitted to the Lord’s supper.” In this the question is put, “What callest thou true faith?” and the answer is given, “The true and lively faith is a full persuasion and assurance of my heart, grounded upon the promise of God, and wrought in me by the Holy Ghost, whereby I am fully assured that whatsoever Christ hath wrought for man’s salvation, pertaineth not only to others but even to me, and is wholly mine, as surely as if I performed the same in mine own person.”

These are a few of the catechisms of that period when Christian knowledge was making its way over the land, and Christian doctrine, through the medium of such treatises, was

rapidly leavening both old and young. Calvin's Catechism seems to have been the basis of all these.

The interest taken in the young in these days was very great, and the appliances set on foot for their instruction were very numerous. The national results of these are quite incalculable. To this day Scotland is reaping the harvest sown by our fathers, three centuries ago, in the midst of confusion, persecution, and darkness. Truth has not died *out*; though it has more than once died *down* in our land.\*

\* Some well-meaning theological literateurs, or rather amateur theologians, who patronize religion in their own way, are fain to warn us of the danger of not "keeping abreast of the age," as if we were imperilling Christianity by not being quite so learned in modern speculations as they are. We should like, certainly, to "keep abreast" of all that is true and good, either in this age or any other; but as to doing more than that, or singling out this age as being pre-eminently worthy of being kept abreast of, we hesitate. To be "up to" all the errors, fallacies, speculations, fancies, mis-criticisms of the age, would be an achievement of no mean kind; and to require us to be "up to" all this under threat of endangering Christianity, or betraying the Bible, is an exaction which could only be made by men who think that religion is much beholden to them for their condescending patronage; and will only be accepted by men who are timid about the stability of the cross of Christ if left unpropped by human wisdom; and who, besides, happen to have three or four lifetimes to spare. We may be in a condition for believing and even for defending the Bible, without having mastered the whole deistical literature of the last century, or the present. We may be qualified to accept the doctrine of sacrificial substitution even though we are not "up to" all that has been spoken against it from Cain to Colenso. If some (and not few) have despaired of finding their way through Dorner on the Person of Christ, or Müller on Sin, or Lange's Life of Christ, we need not shrink from avowing our inability to overtake all the conflicting crudities that go under the name of philosophy, or metaphysics, or advanced theology, or the higher criticism. And as to the "reading up" of modern history, scientific, geographical, and antiquarian discovery (not to speak of poetic and novelistic literature), in order to keep ourselves and our Bibles from being annihilated by the "rising intellect" of the age, the exploit would be altogether a miracle. In attempting to "keep abreast of the age," there is some danger of falling short of other ages; and we are not sure but that the object of those who shake this phrase so complacently in our faces, both as a taunt and a threat, is to draw us off from the past altogether, as if the greater bulk of its literature were rude lumber, a mere drag upon progress. The "rising intellect" of our day prides itself in vaulting over the Christian ages and associating with Socrates and the sages of heathendom. The teaching of Plato is more congenial to them than the doctrine of Paul; and admiration for the former is reckoned a greater proof of intellect than appreciation of the latter. The "higher criticism" deals generously with Plato; suspiciously and superciliously with Paul. Though it is only the

—  
Solemn was the sound that went through Scotland in these early reformation days,—

<sup>1</sup> shepherds.

“ O hirdes<sup>1</sup> of Israel, heare yee the Lordes bell  
Knelland fast in your eir  
Whilk biddes in plaine leive your trifflles vaine ;  
The day of the Lord drawes neir.

<sup>2</sup> laity.

“ Persons that hes cum to preich unto the pure  
Ye have your wages too deir ;  
The layit<sup>2</sup> ye will not teich nor yet Gods word will preach ;  
The day of the Lord drawes neir.”

Joyful was the song that then proclaimed the dawning hope of Scotland, —

<sup>3</sup> dawns.

“ Hay now the day dallis<sup>3</sup>  
Now Christ on us callis  
Now welth on our wallis  
Appeires anone.

<sup>4</sup> reigns.

“ Now the word of God rings<sup>4</sup>  
Whilk is King of all Kings  
Now Christis flock sings  
The night is neere gone.”

criticism of conjecture,—the hermeneutics of intuition, as distinguished from those of evidence and fact,—it speaks like an oracle on all Biblical questions. Old theological terms and Scripture phraseology are set aside, or spoken in an undertone, or used in a loose and convenient sense. Sharp adhesion to old doctrines is imbecility ; and yet defined expression of the new is avoided, the mind of the age being in a transition state, unable to bear the whole of what the exact and honest exhibition of “advanced” Christianity would require to utter. Many of our young men are more afraid of being reckoned Calvinistic than Platonic ; they shrink from bold and definite statements of Reformation doctrine, lest they should be pronounced “not abreast of the age”—stereotyped, if not imbecile. Indefinite language, mystical utterances, negative or defective statements, which will save the speaker’s or writer’s orthodoxy without compromising his reputation for “intellect” and “liberality,”—these are becoming common. Many are doing their best to serve two masters, to preach two gospels, to subscribe two confessions of faith, to worship two Gods, to combine two religions, to grasp two worlds ; they would fain be neither very evangelical nor very heretical.



Bitterly did our fathers complain of the way in which they had been kept in darkness,—

“ The wind blawis cald, furious and bald  
This lang and mony day ;  
But<sup>1</sup> Christs mercy we mon all dee  
Or keep the cauld wind away.

<sup>1</sup> without.

“ The wind sa kein, that I of meine<sup>2</sup>  
It is the vyce of auld ;  
Our faith is inclusit<sup>3</sup> and plainly abusit ;  
This wind hes blawin too cald.

<sup>2</sup> complain.

<sup>3</sup> shut up.

“ Godds word and lawis the pepill misknawis,  
Na credence hes the Scripture ;  
Quha the suith<sup>4</sup> dais infer, priests say they erre,  
Sic bene<sup>5</sup> their busie cure.”

<sup>4</sup> truth.

<sup>5</sup> such has been.

A more melancholy strain they sometimes sung, in remembrance of the past,—

“ Allace ! unkindly Christ wee have exyled  
And of their fude his flocke we have begyled ;  
With vanities wee have them lang deluded,  
And in false beleif hes them included,  
And ever this was the blating of our queir,  
Fathers of haly kirke this sixteen hunder zeir.” \*

And then again they turn, in their songs, to the true light,—

“ O Christ, whilk art the light of day,  
The clude of night thou drives away  
The beame of glore belevit right  
Shawand till us thy perfite light.”

Or thus they bid welcome to the long-exiled Christ, whose voice was now beginning to be heard above that of Church, or Pope, or Mary,—

\* *i.e.* This was the bleating or bellowing of our priesthood, with which they stifled all inquiry, “The fathers, the fathers.”

—

“ Welcome, Lord Christ, welcome againe,  
 My joy my comfort and my blis ;  
 That culd me saif from hellis pain  
 But onely thou, nane was, nor is.”

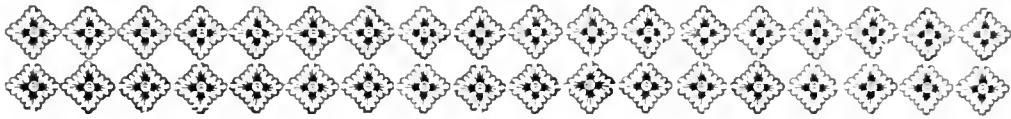
And looking about them on the way in which the word of truth was sowing itself all over the land, they exult,—

“ In burgh and land, eist, West, north, South,  
 We glory for to speike of Christ.”

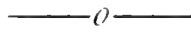
Entering into the feelings of our reformers, sympathising with their difficulties, remembering the hostilities which met them on every side, we read the early page of Scotch reformation with no common interest. All is so healthy, so vigorous, so natural, so full of faith. And the instruments which they employed, whether in the shape of confessions, catechisms, or “godlie ballates,” we count it an honour to preserve; not as mere fragments of antiquity, but as appliances which may be found serviceable even in our own days. They are not hard and heavy, yet not sentimental, nor vague, nor mystical; not written for concealing thought or the want of thought, but for giving forth sounds of unambiguous certainty; the work of shrewd minds and logical intellects, but yet of living and earnest men.

The history of Scotland, for the last three centuries, has justified the wisdom and foresight of our forefathers. We are still reaping what Knox, and Craig, and Melville sowed, in the fresh soil of the Scottish mind, ages ago. Let the present reprint be received as at least an acknowledgment of the debt.

KELSO, *October* 1865.



## *Note.*



“Anent the tryall of young children, and how they are brought up be thair parents in the trew religion of Jefus Christ ; it is ordainit, that minifters and elders of kirks fhall, univerfallie within this realme, take tryall, and examine all young children within their parochines that are come to nyne yeares, and that for the firft time ; thereafter, when they are come to twelve yeares for the fecond tyme ; the third tyme to be examined when they are of fourteen yeares, where through it may be knowne what they heve profited in the fchoole of Chrifft from tyme to tyme ; and that their names may be writtin up by the minifters and elders of their parifhes.”—(Act of General Afsembly, 1570. See Buik of Univerfal Kirk, p. 121, Peterkin’s Edition ; and Calderwood, vol. iii. pp. 2, 3.)

“The exercife of reiding the word with prayer and thanks giving, and catichifing of childring and fervants, to be ufit and done be the father of everie familie, ordinarlie, within the fam.”—(Covenant in the Presbyterie of St Androis. 1596. James Melville’s Diary, p. 361.)

“The Affembly, confidering that the long-awaited for fruits of the gofpel, fo mercifully planted and preferved in this land, and the reformation of ourfelves and families, fo folemnly vowed to God of late in our covenant, cannot take effect except the knowledge and worfhip of God be carried from the pulpit to every family within each parifh, hath therefore appointed that every minifter befides his paines on the Lord’s day, fhall have weekly catechifing of fome part of the

paroch, and not altogether cast over the examination of the people till a little before the communion. Also, that in every familie the worship of God be erected where it is not, both morning and evening, and the children and fervants be catechised at home by the masters of the families, whereof account shall be taken by the ministers and elders assisting him in the visitation of every familie ; and lest they fail, the visitation of the severall kirks be seriously followed by everie Presbyterie, for this end among others. The execution and successe whereof being tried by the synods, let it be represented to the next General Assembly."—(Act of General Assembly, 1639.)

“They doe renew the Act of the Assemblie August 1639, for a day of weeklie catechising, to be constantly observed in every kirk ; and that every minister so order their catechetick questions as thereby the people (who doe not convene all at one time, but by turns, unto that exercise) may at every dyet heere the chief heads of saving knowledge, in a short view presented unto them. And the Assembly considering that, notwithstanding of their former act, these dyets of weekly catechising are much slighted and neglected by many ministers throughout this kingdom, doe therefore appoint and ordaine every Presbytery to take triall of all the ministers within their bounds once at least in the halfe-year, whether they be carefull to keep weekly dyets of catechising ; and if they shall find any of their number negligent herein, they shall admonish for the first fault, and if after such admonition they shall not amend, the Presbytery for the second fault shall rebuke them sharply, and if after such rebuke they do not yet amend, they shall be suspended.”—(Act of General Assembly, 1649.)\*

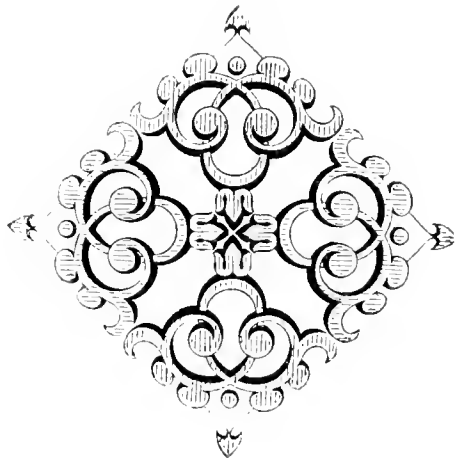
\* The other Churches are equally explicit. The Reformed Church of France “warns” its ministers to “use catechising most frequently ;” and says, “It is the duty of every minister to catechise his flocke yearly, once or twice.” The Church of Geneva spoke in like manner ; and in “the lawis and statutes of Geneva” it is enacted, “that all citizens and inhabitants shall bring or send their children on the Sunday at twelve o’clock, to the catechisme.” In the “Acknowledgment of the Sins of the Ministry of Scotland” (1653), we read the following confession :—“lazier and negligent in catechizing ; not preparing our hearts before, nor wrestling with God for a blessing to it.”



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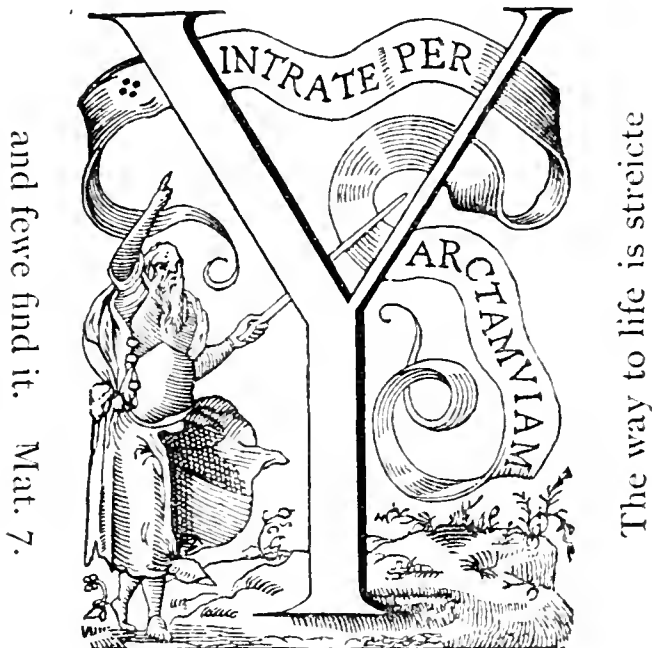
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# THE CATE- CHISME OR MANER

to teache children the Christian religion,  
wherin the Minister demandeth the que-  
stion, and the childe maketh answere.  
Made by the excellent Doctōr and Pastor  
in Christes Churchē, Iohn Calvin.



Ephe. II.

*The doctrine of the Apostells and Prophetes is  
the fondation of Christes Churchē.*

BY IOHN CRESPIN.

M. D. LVI.

## NOTE.

THE foregoing Title is a facsimile of the original Geneva edition which was published in 1556, consisting of 167 pages 12mo. I subjoin the title of the Edinburgh reprint of 1564, which was in small 8vo, of 181 pages:—"The Catechisme or Maner to teache Children the Christian religion. Wherein the Minister demandeth the Question, and the Chylde maketh answere: made by the excellent Doctor and Pastor in Christs Church, Iohn Calvin. Ephes. 2. The doctrine of the Apostles and Prophetes is the foundation of Christs Church. Imprinted at Edinbrough by me Robert Lekpriuik. 1564. Cum Priuilegio." I give also the title as it appears in Dunlop's Confessions of Faith, vol ii., p. 139:—"The Catechisme, or Manner to teach Children the Christian Religion; Wherein the Minister demandeth the Question, and the Childe maketh Answere: made by the excellent Doctor and Pastor of Christ's Church, John Calvin; approved and used by the Church of Geneva, and by the whole Reformed Church of France. Used by the Kirk of Scotland, ordinarily printed with the Book of Common Order, and approved by the First Book of Discipline. Ephes. II. 20. The Doctrine of the Apostles and Prophets is the foundation of Christ's Church. Edinburgh, Printed by James Watson, his Majesty's Printer. MDCCXXX."

Let me add the reasons for preferring Calvin's Catechism given in the Preface, or address written in name of the English Church of Geneva to their brethren in England by William Whittingham (afterwards Dean of Durham), who greatly assisted in the translation of what is called the *Genevan* Bible, and who rendered a large number of the Psalms into English metre. "It remayneth laft of all that you understande the reasons which movede us to chuse owte and followe this Catechisme of Geneva rather then any other; for confyderinge that the true use of a Catechisme is to instruct a Christian fully in all pointes of belief and Christian religion; and wherein this is most easely, orderly, and perfutely taught, that to



be the best ; we could find none in so great a number which either for the facility is equal, or else for the perfection to be compared. Moreover, the dangers which hang over Christes Church in these days moved us verie much ; for as men may see present signes of certaine barbarousnes, and puddells of errors whiche are lyke to chaunce in the Church of God, so there is no better preservation against the same, then if all godly Churches wolde agree in one kinde of doctrine and confession of faith, which in all points were agreeable to God's holy Worde, that our posteritie might be confirmed, by the univerrall example of Christes Church against all heresies, persecutions, and other dangers ; perceiving that it is not onely the doctrine of one man, but the consent of the whole Christian Church, and that wherein all yowthe hath bene brought up and trayned in. The which thinge, feigne none hath so farre performed, nor yet is in such towardnes to the same as this Catechisme is, being for the worthines thereof already translated into Hebrue, Greeke, Latin, Frenche, Italian, Spaynishe, Dutch, and Englishe, we could do no lesse but willingly and gladly embrace the same.

“ Wherefore we beinge nowe under the same crosse of affliction that you our deare Brethren are, and yet altogether the children of God our mercifull Father through Jesus Christ, desire you, in his name, with judgement to read our doings, tryinge them onely by the towchestone of his Worde, that either if they be found sawtie, they may be rejected, or else if they be profitable, God may be glorified, his Church edified, and the malicious confounded. Farewel, deare Bretherne, and let us all pray to our lovinge God, that he would be mercifull unto us, restore his holy Woorde, comfort and strengthen his children, and finally confounde Satan, Antichrist, and all his enymies. At Geneva, the 10. of February, Anno 1556.”

I add also the paragraph in the First Book of Discipline (A.D. 1560), relating to Calvin's Catechism :— “ After noone must the young Children be publicly examined in their Catechism, in the Audience of the People ; in doing whereof the Minister must take great diligence, as well to cause the people understand the Questions proponed as the Answers, and the Doctrine that may be collected thereof : the order to be kept in teaching the Catechism, and how much of it is appointed for every Sunday, is already distinguished in the Catechism printed with the Book of our Common Order ;

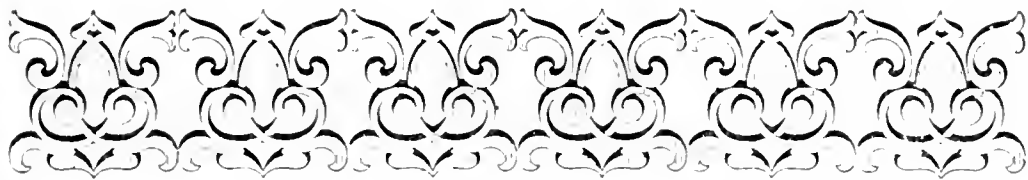
which Catechism is the most perfect that ever yet was used in the Kirk." Chap. xi. sect. 3.

Under the head of "Schooles," the Church prescribes as follows:—"The reader or the minister must take care of the children and youth of the parish to instruct them in the first rudiments, especially in the Catechisme, as we have it now translated in the Booke of the common order, called the order of Geneva. . . . A certain time must be appointed to reading and learning of the Catechisme. . . . Two yeares we thinke more than sufficient to learn to reade perfectly, to answer to the Catechisme." Chap. vii. sect. 1. 2.

In a paper entitled, "The order and maner of exercise of the word for instruction, used in the company of those godlie and noble men of Scotland, in time of thair abroad in England, for the guid cause of God's kirk, thair king and countrey" (A.D. 1584), we find the following sentence:—"On the Setterday, at the houre of evening prayer, or the Sabathe, at efternoon, or bathe, falbe a Lecture or plean leafone in the Catechisme" (James Melvill's Diary, p. 182).\* And James Melvill tells us that in 1570, Mr T. Anderson, minister in Montrose, "defyrit me ever to rehearse a part of Calvin's Catechisme on the Sabathes, at efternoone, because he hard the people lyked weill of the clearnes of my voice, and pronouncing with some feiling" (Ibid. p. 22).

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\* As our forefathers are often accused of an inordinate love of long services, let me do them the justice of quoting the following sentences from the above cited document:—"The Sermont on the Sabbath sall begin at half hour befor ten, and continue while efter alleavin, sa that the haille exercise sall nocht pas the space of ane houre and a half; and efternoone it sail begin at half houre to four and end before fyve. The Sermones on the oukdayes sall begin at ten houres, and be endit be alleavin, sa that the haille exercise pas nocht the space of an houre."—*Melvill's Diary*, p. 181.



## *Of the Articles of the Faith.*

—o—

I.

### *SONDAY.*

1. *Minister.* **W**HAT is the principall and chief end of man's life?

*Childe.* To know God.

2. *M.* What moveth thee to say so?

*C.* Because he hath created us, and placed us in this world, to set forth his glory in us. And it is good reason that we employ our whole life to his glorie, seeing he is the beginning and fountaine thereof.

3. *M.* What is then the chief felicitie of man?

*C.* Even the self same; I meane, to know God, and to have his glorie shewed forth in us.

4. *M.* Why doest thou call this mans chiefe felicitie?

*C.* Because that without it, our condition or state were more miserable than the state of brute beastes.

5. *M.* Hereby then wee may evidently see, that there can no such miserie come unto man, as not to live in the Knowledge of God?

*C.* That is most certaine.

*Whereunto  
man was  
created and  
made.*

*The great-  
est felicitie  
that man  
can attaine  
to.*

CALVIN'S  
CATECHISM.

*The true  
knowledge of  
God.  
The right  
maner to  
worship God  
standeth in  
four pointes.*

*The first  
point of hon-  
oring God.*

6. *M.* But what is the true and right knowledge of God?

*C.* When a man so knoweth God, that he giveth him due honour.

7. *M.* Which is the way to honor God aright?

*C.* It is to put our whole trust and confidence in him; to studie to serve him in obeying his wil; to call upon him in our necessities, seeking our salvation and all good thinges at his hand; and finally to acknowledge both with hearte and mouth that he is the lively fountaine of all goodnesse.

## II.

## SONDAY.

8. *M.* **W**ELL then, to the ende that these thinges may bee discussed in order, and declared more at large: Which is the first Point?

*C.* To put our whole confidence in God.

9. *M.* How may that be?

*C.* When we have an assured knowledge that he is almightie, and perfectly good.

10. *M.* And is that sufficient?

*C.* No.

11. *M.* Shew the reason.

*C.* For there is no worthines in us why God should ether shew his power to helpe us, or use his mercifull goodnesse to save us.

12. *M.* What is then further required?

*C.* That every one of us be fully assured in his conscience, that he is beloved of God, and that he will be both his Father and Saviour.

13. *M.* How shall we be assured hereof?

*C.* By his owne word, wherein he utters unto us his mercy in Christe, and assureth us of his love towards us.

14. *M.* Then the very ground to have fure confidence in God, is to knowe him in our Saviour Christ ?

*C.* Yea truely.

15. *M.* Then briefly, what is the effect of this knowledge of God in Christ ?

*C.* It is contened in the Confession of the Faith used of all Christians, which is commonly called *The Creede of the Apostles* ; both because it is a briefe gathering of the Articles of that Faith, which hath bene alwayes continued in Christes Church ; and also because it was taken out of the pure doctrine of the Apostles.

16. *M.* Rehearfe the fame.

*C.* I beleve in God the Father Almighty, maker of heaven and earth. And in Jesus Christ, his onely Sonne our Lorde, who was conceyved by the Holy Ghost, borne of the Virgine Marie ; Suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell ; He rose againe the third day from death ; He ascended into heaven and sitteth at the right hande of God the Father almighty. From thence he wil come to judge the quicke and the dead.

I beleve in the holy Ghost, the holy church univerfall ; the communion of faintes ; the forgivenesse of sinnes ; the rising againe of the bodie ; and life everlasting.

### III.

#### *SONDAY.*

17. *M.* **T**O the intent then that this confession may be more plainely declared, into how many partes shall we divide it ?

*C.* Into foure principall partes.

18. *M.* What be they ?

*C.* The first concerneth God the Father ; the seconde

CALVIN'S  
CATECHISM.

*The foundation of our  
faith.*

*The Creede  
of the Apostles.*

*The Christ-*

CALVIN'S  
CATECHISM.

*tian faith  
standeth in  
four pointes.*

*As con-  
cerning the  
Trinitie.*

*The first  
parte of the  
belief.*

*The Father.*

*What is  
ment by this*

of his Sonne Iesus Chrifte, wherein briefly also the whole historie of our redemption is rehearsed; the third is touching the holy Ghost; the fourth concerneth the church, and God's gifts unto the same.

19. *M.* Seeing there is but one God; what moveth thee to make rehearsal of the Father, the Sonne, and the holy Ghost, as if there were three?

*C.* Because that in the substance or nature of God, wee have to consider the Father as the fountaine, beginning and originall cause of all things; then secondly his Sonne, who is his everlasting wisdom; and thirdly the holy Ghost, who is his vertue and power spread upon all creatures, and yet neverthelesse remaineth alwayes wholly in himselfe.

20. *M.* This is then thy meaning, that there is no inconvenience at all to understand severally these three persons in the Godhead, who notwithstanding is one, and not thereby divided?

*C.* It is even so.

21. *M.* Make rehearsal now of the first parte of the Creede.

*C.* I beleve in God the Father almightie maker of heaven and earth.

22. *M.* Wherefore dost thou call him Father?

*C.* I call him so, having respect to Iesus Christ, who is the everlasting Word, begotten of God before all worlds, who being afterwards openly shewed unto the world, was evidently declared to be his Son. Now seeing God is our Saviour Christes Father, it followeth necessarily, that he is also our Father.

23. *M.* What meanest thou by that, that thou callest him *Almightie*?

*C.* I meane not onely that he hath a power which he doth not exercise, but also that all creatures bee in his

hande and under his governance : That he dispoſeth all things by his providence : That he ruleth the world as it pleaſeth him, and guideth all things after his owne good pleaſure.

24. *M.* So then by thy ſaying, the power of God is not idle, but continually exerciſed, ſo that nothing is done but by him and by his Ordinance ?

*C.* That is moſt true.

IV.

*SONDAY.*

25. *M.* **W**HEREFORE is that claufe added, Maker of heaven and earth ?

*C.* Becauſe he hath made himſelfe knowne unto us by his workes, it is neceſſarie for us to ſeeke him out in them. For our capacitie is not able to comprehend his divine ſubſtance ; therefore he hath made the world as a glaſſe, wherein we may behold him, in ſuch fort as it is expedient for us to know him. *Pſal.* 104. *Rom.* 1. 20. *Heb.* 11. 3.

26. *M.* Doeſt thou not comprehend all creatures in theſe two wordes, heaven and earth ?

*C.* Yea verely : And they may right well be conteyned under theſe two wordes, ſeeing that all things be either heavenly or earthly.

27. *M.* And why calleſt thou God only *Creatour*, ſeeing that to order things and to conſerve them alwayes in their ſtate, is a thing of much more importance, then to have for one time created them ?

*C.* By this worde *Creator* it is not onely ment that God did once create them, havinge no further regard to them afterwardes : but we ought to underſtand, that as the world

CALVIN'S  
CATECHISM.

—  
*word Al-*  
*mightie.*

*The power*  
*of God is not*  
*idle.*

*A glaſſe*  
*wherein we*  
*may ſee God.*

*Concern-*  
*ing the Pro-*  
*vidence of*  
*God.*

CALVIN'S  
CATECHISM.  

---

was made of him in the beginning ; even so now he doth conferve the same, so that the heaven and earth, with the rest of the creatures could not continue in their Estate, if his power did not preserve them. Moreover, seeing in this manner he doeth maintaine all things, holding them as it were in his hand, it must needs followe, that he hath the rule and governaunce of all. Wherefore in that that he is Creator of heaven and earth, it is he that by his goodness, power, and wisedome doeth governe the whole order of nature. It is hee that fendeth raine and drought, haile, tempest and faire weather, fertilitie and barrenesse, dearth and plentie, health and sicknesse: and to be short, he hath all things at commaundment, to doe him service at his owne good pleasure.

28. *M.* What sayest thou as touching the devils and wicked persons ? Be they also subject to him ?

*C.* Albeit that God doth not guide them with his holy Spirit, yet hee doeth bridle them in such sorte, that they be not able to stirre or move without his permission and appointment : yea, and moreover he doth compell them to execute his will, although it be against their intent and purpose.

29. *M.* To what purpose doeth it serve to knowe this ?

*C.* The knowledge hereof doeth wonderfullie comfort us. For we might think ourselves in a miserable case, if the devils and the wicked had power to doe any thing contrarie to Gods wil. And moreover we could never be quiet in our own consciences, if we should think our selves to be in their daunger. But for so much as we knowe that God bridleth them fast, and chayneth them, as it were in a prison, in such wise that they can doe nothing, but as he permitteth ; we have just occasion, not onely to be quiet in minde, but also to receyve most comfortable joy, since God hath promised to bee our protector and defender.

*Concerning  
the devills.*

*The devil  
hath no  
power but of  
God.*



V.

SONDAY.

30. *M.* GOE to then : let us come to the seconde part of our beleefe.

*C.* And in Iesus Christ his only Sonne our Lord.

31. *M.* What is the effect of this part ?

*C.* It is to acknowledge the Sonne of God to be our Saviour ; and to understande the meane whereby he hath redeemed us from death, and purchased life unto us.

32. *M.* What signifieth this word Iesus, by which thou namest him ?

*C.* It is as much to say Saviour : And this name was given unto him by the Angel at Gods commaundement. Matth. 1. 21.

33. *M.* What ? is that of more estimation then if that name had ben given unto him by men ?

*C.* Yea, a great deale : for since Gods pleasure was that he should be so named, hee must needs be our Saviour indeede.

34. *M.* What signifieth then this word *Christ* ?

*C.* The word *Christ* doeth expresse more effectually his office, and doeth us to wit, that he was annointed of the Father, King, Priest, and Prophet.

35. *M.* How hast thou knowledge hereof ?

*C.* By the Scripture, which doth teach us that anointing did serve for these three offices, the which be also attributed unto him in many places of the same.

36. *M.* But what manner of oyle was it, wherwith he was annointed ?

*C.* It was no such materiall oyle, as wee use, and as did serve in olde times to the ordeining of Kings, Priests, Prophets ; but a far more excellent oyle, even the grace of

*The second  
part of the  
beliefe.*

*Iesus.*

*Christ.*

CALVIN'S  
CATECHISM.

*The king-  
dome of  
Christ.*

*The Priest-  
hood of  
Christ.*

*Wherein  
Christe was  
a Prophet.*

*Christ is  
the fountaine  
of al good-  
nes.*

Gods holy Spirit, wherof the outward anointinge in the olde Testament was a figure.

37. *M.* What manner of Kingdome is that whereof thou speakest?

*C.* It is spirituall, and doth consist in Gods word, and in his holy Spirit, wherein is containd both righteoufnes and life everlasting.

38. *M.* And what is his priesthood?

*C.* It is an office and authority to present himselfe before God to obtaine grace and favour for us, and to pacifie his Fathers wrath by offering an acceptable sacrifice unto him. Heb. 7, 8, 9, 10, 13 chapters.

39. *M.* Why callest thou him a Prophet?

*C.* Because that he came down into the world as a chiefe ambassadour of God his Father, to declare at large his Fathers will, and to finish all revelations and Prophecies. Isay. 53. 11. Heb. 1. 2.

## VI.

### SONDAY.

40. *M.* COMMETH there any profit unto thee by those names and dignities of Christ?

*C.* Yea, they altogether belong to our comfort, for Christe did receive all these of his Father, to make us partakers thereof, whereby we might everie one receive of his fulnesse. John 1. 16.

41. *M.* Declare this thing unto me more at large.

*C.* He received the holy Ghost in full perfection, with all the gifts of the same to bestow them on us, and to distribute them unto every one of us in the measure and quantity that God knoweth to be most meete; and so by this meanes wee drawe out of him, as out of a fountaine, all the spirituall gifts that we have. Ephes. 4. 7.

42. *M.* To what use doeth the Kingdom of Christ serve us?

*C.* To set us at libertie of conscience to live godly and holily; that we being enriched with his spirituall treasures, and armed with his power, may be able to overcome the devil, sine, the flesh and the world, which be pernicious enemies unto our soules.

43. *M.* What profit have we of his priesthood?

*C.* First, by this meanes he is our Mediatour to bring us into the favor of God the Father, and againe hereby we have a free entry to come in and shew our selves boldly before God, and to offer up our selves, with all that belongeth unto us, for a sacrifice. And in this point, we are fellowes, after a sort, of his priesthoode. Heb. 7, 8, 9, 10, 13 chapters. Rom. 12. 1.

44. *M.* The utilitie of his office, in that he is a Prophet, is yet behind.

*C.* Since our Lorde Jesus hath received this office to become the maister and teacher of his flocke, the end of this dignitie is, to bring us to the right knowledge of the Father and of his truth, so that we might become Gods household scholers, and of his familie.

45. *M.* This is it then that a man may briefly gather of thy wordes, that this name *Christ* doeth include three fundrie offices, the which God hath given to his Sonne, to the intent to bestowe the fruite and profite of the same upon his elect.

*C.* It is verie true.

VII.

*SONDAY.*

46. *M.* **B**Y what reason callest thou Christ the *only* Son of God, since God doeth name us all also his children?

CALVIN'S  
CATECHISM.

*To what  
use the king-  
dom of  
Christ  
serveth us.*

*The profit  
of Christes  
priesthoode.*

*Wherefore  
Christ was  
a Prophet.*

CALVIN'S  
CATECHISM.

*Christ the  
only Sonne  
of God.*

C. As touching that, that wee are Gods children, we are not so of nature, but only by his fatherly adoption, and by grace, in that God doeth accept us for his children : Nowe our Lorde Jesus being begotten of the substance of his Father, and being of the selfe same nature, may justly be called Gods onely Son, for there is none other that is so by nature. John 1. 12. Eph. 1. 5. Heb. 1. 3.

47. M. This is then thy meaning, that this honour pertaineth peculiarly to him alone, as to whome it belongeth by nature, the which notwithstanding he hath, by free gift of his goodnesse, communicated unto us, in that we are his members.

C. It is even so : and therefore in respect of that his communicating with us, the Scripture calleth Christe in another place, The first borne among manie brethren. Rom. 8. 28. Col. 1. 18.

48. M. Why callest thou him *our Lord*?

C. Because he is appointed of the Father to have Lordship over us, and to rule in heaven and earth, and to be the head of Men and Angels.

49. M. What is the meaning of that that followeth?

C. It declareth after what fort the Sonne of God was anointed of his Father to become our Saviour : That is to say, he tooke upon him our flesh, and therein fulfilled all things necessarie for our redemption, according as they bee here rehearsed.

50. M. What meanest thou by these two claufes, *conceaved by the holy Ghost, borne of the Virgin Mary*?

C. That he was fashioned in the Virgins womb, taking verie substance and manhood of her, that he might therby become the feed of David, as the Prophets had before signified ; and yet notwithstanding, all this was wrought by the secret and marvellous power of the holy Ghoste, without the companie of man. Psal. 132. 11. Luke. 1. 35.

*The anoint-  
ing of Christ.*

*Christ be-  
came very  
man.*

51. *M.* What? is it then needfull that he should take upon him our very flesh?

*C.* Yea verily: for it was convenient that mans disobedience against God should be purged in the nature of man. And moreover if Christ had not bene partaker of our nature, he had not bene a meete Mediatour to make us at one with God his Father. Rom. 5. 19. 1 Tim. 2. 5. Heb. 2. 14. & 4. 15.

52. *M.* Then this is thy saying, that it behoved that Christ should become very man, to the end he might execute the office of a Saviour, as in our person?

*C.* Yea verily; for we must borrowe of him all that which is lacking in our selves: for this our default could not otherwise be remedied.

53. *M.* But for what cause was this thing wrought by Gods holy Spirit, and not rather by the company of man according to the order of nature?

*C.* Because that the feede of man is of it selfe altogether corrupted with sinne, it behoved that this conception of Christ should be wrought by the power of the holy Ghost, whereby our Saviour might be preserved from al corruption of sinne, and replenished with all manner of holinesse.

54. *M.* So then by these sayings it is evidently declared unto us, that he which shoulde purifie and cleanse others from filth or sinne, must be himself free from al spots therof, and even from his mothers wombe dedicated unto God in purenesse of nature, so that he may not bee guiltie of that corruption, wherewith the whole stocke of man is infected?

*C.* I meane so.

*Christ hath performed that which lacked in us.*

*Christ was conceived by the Spirit of God.*

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CATECHISM.

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## VIII.

## SONDA Y.

55. *M.* WHEREFORE speakest thou of his death immediatly after his birth, and leavest out the whole historie of his life?

*C.* Because there is nothing mencioned or spoken of it in our Creede, but that which peculiarly belongeth to the Substance of our Redemption.

56. *M.* Why is it not saide plainely in one word, that he died, without any speaking of Pontius Pilat, by whose judgement he suffered?

*C.* This was not onely to make the historie of Christes passion to have more evident assurance, but also to declare unto us, that he was condemned to death by a judge.

57. *M.* Howe so?

*C.* He died to suffer the paine that was due to us, that we might be thereby delivered from the same. Nowe forsomuch as we were guilty before Gods judgement as wicked misdoers, Christ, to take upon him our person, vouchsafed to shew himself before an earthly judge, and to be condemned by his mouth, that therby we might bee cleared before the judgement seate of God.

58. *M.* Notwithstanding Pilate doeth pronounce him innocent, and so by that he doth not condemne him as worthie of death? Matth. 27. 24. Luke 23. 14.

*C.* Pilate did both the one and the other: first he was pronounced innocent and just by the judges owne mouth, to signifie that he suffered not for his owne desert, but for our trespasse: and yet withal, the same judge did give solemnly the sentence of death against him, to testifie and expresse that he is our true pledge and raunsome, as hee

*Christ was  
condemned  
to cleare us.*

*Christe was  
condemned  
for us.*

who also hath taken unto him our condemnation to deliver us from the same.

59. *M.* That is well said ; for if he had bene a finner in deed he had not bene meete to have suffred death for the offences of others ; and neverthelesse to the end that wee might bee clearely quit by his condemnation, it was necessarie that he should be counted as among the wicked.

Isa. 53. 12.

*C.* So I meane.

IX.

SONDAY.

60. *M.* **W**HERE thou sayest, *Christe suffered on the crosse*, was that kind of death of more importance, then if he had bene otherwise put to death ?

*C.* Yea verily ; and touching that matter, Sainct Paule saith, that he was hanged on a tree, to the intent that he might take upon him our curse, and so discharge us : For that kinde of death was accursed of God. Gal. 3. 13. Deut. 11. 23.

61. *M.* What ? is it not a great reproch and dishonour unto our Lord Jesus, to saye that he was accursed, and that before God ?

*C.* No, not a whit : for he through his almightie power, by taking the curse from us unto himfelfe, did in such forte make it voide and of none effect, that hee him felfe, neverthelesse continued still so blessed, that he was able to fulfill us also with his blessinges.

62. *M.* Declare that that followeth.

*C.* In so much as death was a punishment appointed unto men for sinne, therefore our Saviour Christ did *suffer death*, and by suffering overcame it. And to the intent

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*Christe took upon himself the curse due unto us, that we might be free.*

*Christe even in suffering death, vanquished death.*

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CATECHISM.

*The death  
of the faith-  
full is a  
right pas-  
sage to life  
everlasting.*

also to make it the more certainlie knowen unto us that his death was not counterfaite, it pleased him also to be *buried* after the common maner of men.

63. *M.* But it appeared not that any profit commeth to us by this, that Christ hath wonne the victorie of death, seeing that we notwithstanding cease not to dye.

*C.* That doeth not hinder ; for the death of the faithful is nowe nothing else but a readie passage to a better life.

64. *M.* It followeth then necessarilie hereof, that wee ought in no wise to bee afrayde of death, as though it were a dreadful thing ; but rather it behooveth us willinglie to walke the trace of our Head and Captaine Jesus Christ, who as hee perished not by death, so will hee not suffer us to perishe thereby.

*C.* It is even so.

## X.

## SONDA Y.

65. *M.* **W**HAT is the sence of that clause, *He descended into hell* ?

*C.* That Christ did not only suffer naturall death, which is a separation of the foule from the bodie, but also that his foule was in wonderfull distresse, induring grievouste tormentes, which Saincte Peter calleth the sorrowe of death. Acts 2. 24.

66. *M.* For what consideration sustained he those paines, and in what fort ?

*C.* Because he presented himselfe before the judgement seat of God, to fatisfie for finnes, it was necessarie that hee should feele this horrible torment of conscience, as if God had utterly forsaken him : yea, as though God had bene his extreame enemy, and beeing in this extremitie he cried

*The under-  
standing of  
this, Christe  
went down  
into hell.*



to his Father, My God, my God, why hast thou forsaken me? Matth. 27. 46. Mark 15. 34.

67. *M.* Why? was God then angry with him?

*C.* Nay; howbeit it was meete that God should punish him in such sorte, to performe the words of Esay, That he was beaten with the hande of his Father for our finnes, and that hee was wounded for our transgressions. Isa. 53. 4, 5. 1 Pet. 2. 24.

68. *M.* But howe could it be that he was in such dreadful anguish, as though God had utterly forsaken him, seeing he was God himself?

*C.* We must understand that he was in such distress only as touching his humanitie. And to the intent that he might feele these pangs in his manhood, his Godhead did in the mean time for a litle space keep it selfe close, that is to say, it did not shewe the might thereof.

69. *M.* But how could this bee, that Christ who is the Salvation of the worlde, could bee under such condemnation?

*C.* He was not so under it, that he should continue in the same; for he hath in such wise felt these terrours which we have spoken of, that he was not overcome of the same, but hath rather thereby made battell against the power of hell to breake and destroy it.

70. *M.* Hereby then we see the difference betwene the griefe of minde, which Christ did suffer, and that which the impenitent sinners do abide, whom God doth punish in his terrible wrath, for that verie paine which Christ sustained for a time, the wicked must endure continually: and that which was unto Christ but a pricke, is unto the wicked in stead of a glaive to wound them to death.

*C.* Truth it is; for our Savior Christ, even in the midst of his torments, did not cease to put a full trust evermore in God his Father, but the damned sinners doe dispaire:

*The difference betwene the anguish of Christes Spirit, and the conscience of the wicked.*

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—

yea they dispise God, in so much that they blaspheme his Majestie.

## XI.

## SONDAY.

71. *M.* **M**AY wee nowe gather by this, what profit commeth to the faithfull by the death of Jesus Christ?

*C.* Yea very well; and first of all, wee see that it is a sacrifice wherwith he hath fully satisfied his Fathers judgement in our behalf: and therby also he hath appeased Gods wrath, and hath brought us into his favour againe. Secondly that his blood is a washing of our soules from all manner of spots. And finally that he hath so cleane wiped away our sinns through his death, that God will never hereafter have remembrance of them, so that the obligation which was against us, is now cancelled and made voyde.

72. *M.* Have we none other profite of his death?

*C.* Yes verely; that is, if we be true members of Christ, our old man is crucified, and our flesh is mortified, to the end that none evil lusts do hereafter beare rule in us. 1 Pet. 1. 18. Rom. 6. 6.

73. *M.* Expound the Article following.

*C.* *He rose the thirde day from death to life*, wherin he shewed that he had gotten the victorie of death and sinne. For through his resurrection hee swallowed up death, hee broke afunder the chaines of the devill, and finallie he destroyed all his power.

74. *M.* Tell me how many wayes this resurrection of Christ doeth profit us?

*C.* Three manner of wayes. The first, that wee have fully obtayned to be righteous thereby: secondly, it is a

*The profit  
and vertue  
of Christes  
death standeth  
in three  
points.*

*The benefit  
and vertue  
of Christes*

sure gage of our immortalitie: thirdlie, that if wee be in deede truly partakers of his resurrection, we rise now in this present world into a new kinde of life, whereby we serve God onely, and lead our lives agreeable to his wil. Rom. 4. 25. 1 Cor. 15. 12, &c. Rom. 6. 4.

XII.

*SONDAY.*

75. *M.* LET us goe forward to the rest?  
*C.* He ascended up into heaven.

76. *M.* Went Christ up into heaven in such sort that he is no longer in the earth?

*C.* Yea; for when hee had performed wholly all thinges that were enjoyned him by the commandement of his Father, and had accomplished all that was necessarie for our salvation, it was not needeful that hee should remaine any longer in the world.

77. *M.* What profit have we by his ascension.

*C.* We receive double profit thereby, for since that our Saviour Christ is entred into Heaven in our name, even in like manner as he came down from thence for our sakes, he hath thereby made an open entry into the same place for us, giving withall an assured knowledge, that the gate of heaven is nowe open to receive us, which was before shutt through our finnes. The second profit is, that he appeareth in the sight of God the Father to make intercession for us, and to bee our Advocate to make answere for us. Rom. 8. 34. Heb. 7. 25. & 9. 24. 1 John 2. 1.

78. *M.* But is our Saviour Christ so ascended into heaven, that he is no more here with us?

*C.* No, not so; for he himselfe promiseth contrarie, that is, that he will be present with us unto the worldes end. Matth. 28. 20.

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—  
*resurrection  
standeth in  
three points.*

*Christe  
ascended  
into heaven.*

*The profite  
of Christes  
ascension  
standeth in  
two points.*

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79. *M.* Is it meant of his bodily presence that he maketh promise so to continue with us?

*C.* No verily; for it is an other matter to speake of his body which was taken up into heaven, and of his power which is spreade abroad throughout the whole world. Luke 24. 51. Acts 1. 9.

80. *M.* Declare the meaning of this sentence, *He sitteth at the right hand of God the Father.*

*C.* The understanding of that is, that he hath received into his hands the governance of heaven and earth, whereby he is king and ruler over all. Matth. 28. 18.

81. *M.* What signifieth this worde *right hand*, and the *sitting at the right hande*?

*C.* It is a similitude, or a manner of speach borrowed of earthly Princes, which are wonte to place on their right side such as they substitute next under them, to rule in their name.

82. *M.* Then thou meanest nothing else thereby, but that which S. Paule speaketh, that he was appointed head of the Church, set in authority above all powers, and that he hath received a name or dignitie passing all other. Eph. 1. 22. Phil. 2. 9.

*C.* Even so it is.

### XIII.

#### SONDAY.

83. *M.* **G**O forward to the residue.

*C.* From thence he will come to judge the quicke and the dead, that is to say, he will come downe from Heaven, and shewe him selfe visiblie once againe in judgement, as hee was seene to ascend. Acts 1. 11. & 3. 20. 2 Theff. 4. 16.

*To sit at the  
right hande  
of God.*

84. *M.* Seeing the judgement of God shall be in the ende of the worlde, howe may that be which thou sayest, Some shall be alive, and other some shall be dead, since it is a thinge appointed unto al men to die once? Heb. 9. 27.

*C.* Sainct Paul maketh answere to this question himself, saying, that they which at that time shal be left alive, shal be suddenly changed, to the end that their corruptible nature beeing abolished, they may be clothed with incorruption. 1 Cor. 15. 51, 52. 1 Theff. 4. 17.

85. *M.* Thy meaning is then, that this change shall be unto them in stead of a death, in so much as it shall abolish their former nature, and make them rise again in a new state?

*C.* Trueth it is.

86. *M.* Doe we receive any comfort by this, that our Saviour Christ wil come once to judge the world?

*C.* Yea verely, and that great; for we are taught certainly, that his comming at that time, shal be onely for our salvation. Heb. 9. 28.

87. *M.* Then there is no cause why we should be afraid of the day of judgement, or that we should tremble therefore.

*C.* No truely; for so much as we shall appeare before none other judge but him who is our Advocat, and hath taken upon him to defende our cause.

*Christe shall  
judge us,  
and answer  
for us.*

XIV.

*SONDAY.*

88. *M.* **L**ET us nowe come to the third parte.

*C.* That concerneth our *faith in the holy Ghost.*

89. *M.* And to what purpose doeth it serve us?

*The thirde  
parte of the  
Crede.*

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*Of the holie  
Ghōste and  
his giftes.*

*C.* It doeth us to understand, that even as God hath redeemed us and saved us in Jesus Christ, even so it pleased him to make us partakers of his redemption and Salvation through his holy Spirite.

90. *M.* How so?

*C.* In like manner as the blood of Christ is the onely purgation of our soules; even so the holie Ghost must sprinkle our consciences with the same, to make them cleane. 1 Pet. 1. 2. 1 John 1. 7.

91. *M.* This needeth a more evident declaration?

*C.* It is to say, that the Spirite of God, dwelling in our hearts, doeth make us feeble the vertue of our Lord Jesus: for he it is that doeth open the eyes of our heart to behold Christs benefites towards us; he doeth seale them in our heartes; and this Spirite doth also regenerate us, and make us newe creatures, in such sorte that by his meanes we receive all those gifts and benefites, which bee offered unto us in Christ our Saviour. Eph. 1. 17, 18, 19. & 4. 23.

## XV.

## SONDAY.

92. *M.* **W**HAT followeth now next?

*C.* The fourth part of our belief, where it is said, *I beleve that there is an holy universall Church.*

93. *M.* What is the *Church universall*?

*C.* It is the body and fellowship of them that beleve, whom God hath ordeined and chosen into life everlasting.

94. *M.* Is it necessarrie that we beleve this article?

*C.* Yea, unles we minde to make Christs death of none effect, and make al those things to no purpose which wee have rehearsed already: for all Christs doings prove there is a Church.

*The fourth  
parte, which  
is of the  
Church.*

*What the  
Churche is.*

*For what  
purpose  
Christe suf-  
fered death.*

95. *M.* This is then thy faying, that al which hitherto hath bin declared, doeth touche the cause and ground of our salvation ; in so much as God hath received us into his favour by the meane of our Saviour Jesus Christ, and hath stablished this grace in us through his holy Spirite ; but nowe the effect that commeth of all this, is declared unto us, to give the more evident assurance thereof.

*C.* It is even so.

96. *M.* What meanest thou by calling the Church *holy* ?

*C.* I call the Church holy in this sence, because that those whom God hath chosen, hee justifieth and reformeth unto holynesse, and innocencie of life, to make his glorie to shine in them : and also our Saviour Christ hath sanctified his Church, which he redemed, to the end it might be glorious and without spot. Rom. 8. 29. Eph. 5. 25, 26, 27.

97. *M.* What meaneth this worde, *Catholike* or *Univerfall* ?

*C.* It serveth to put us in remembrance, that as there is but one head of the faithfull, even so it behoveth them to bee knit together in one body, so that there bee not divers Churches, but one Church onely, dispersed throughout the whole worlde. 1 Cor. 12. 12. &c. Eph. 4. 11, 12.

98. *M.* Declare as touching the *communion of Saintes*.

*C.* That clause is put to for a more plaine declaration of the unitie of the members of Christes Church. Moreover it doeth us to understande, that all the benefites that Christ hath given to his Church, belong to the profit and salvation of everie faithfull person, for so much as they have all a communitie together.

*The meaning of this word Catholike.*

*The communion of the Faithfull.*

## XVI.

## SONDAY.

99. *M.* **B**UT is this holynesse of the Church now already perfect?

*C.* No verely; for it is in continuall battell so long as it is in this world, and laboreth alway under imperfection and infirmities, which shall never be cleane taken away, untill it bee altogether cowpled to her heade Christ, by whom it is perfectly sanctified. Eph. 5. 26, 27.

100. *M.* Is there none other way to know this Church but by faith?

*C.* Yes verely: there is a Church which may be seene to the eye, for so much as God hath given sure tokens, by the which we may know the same: but here in this place mention is made properly of that Church which he hath chofen by his secrete election to everlasting life: the which can not be perfectly discerned by our senses.

101. *M.* What is there more?

*C.* I beleeve the remission of our finnes.

102. *M.* What is the proper signification of this worde *Remission*.

*C.* That God doeth freely forgive all the finnes of them which beleeve in him, in such sorte, that they shall never be called to any account, to receive any punishment therefore.

103. *M.* It is easie then to bee gathered of this, that we doe not merite by our owne satisfaction, that God should pardon our finnes?

*C.* Ye say true: our Saviour Christ hath made satisfaction by sustaining the paine due unto the same; for we of our part be not able to make any recompense

*Touching  
the forgive-  
nesse of  
finnes.*



to God, but of his meere liberality we obtaine this benefit freely.

104. *M.* Wherefore doest thou make mention of remission of finnes, immediatly after that thou hast spoken of the Church?

*C.* Because that no man can receive forgivenes of his finnes, unlesse he be joyned in fellowship of Gods people, and so continue in the unities of Christs body even to the end, like a true member of his Church.

105. *M.* By this saying then, without the Church there is nothing but hell, death and damnation?

*C.* That is most certaine: for all such as do divide themselves from the body of Christ, to break the unity thereof by sectes, are utterly destitute of al hope to enjoy everlasting life, whiles they keep themselves so divided.

*There is no remission of sins without the bodie of the Church.*

XVII.

*SONDAY.*

106. *M.* **W**HAT followeth more?

*C.* *The rising againe of the bodie, and life everlasting.*

*Of our resurrection.*

107. *M.* Whereunto serveth this Article in our beliefe?

*C.* To teache that our felicitie consisteth not in any thing upon earth; the which knowledge may serve us for two necessary purposes. First, it serves to teache us to passe through this transitorie world as through a strange countrey, setting not by earthly things. Secondly, it putteth us in comfort, that although as yet we do not fully enjoy the fruit of that grace which our Lorde God hath freely given us in Christ; that yet we ought not to be discouraged, but patiently to waite for him unto the time that he shall appeare.

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108. *M.* What shall be the maner of our resurrection ?

*C.* All they which bee dead before that time, shall then take their owne bodies again unto them ; howbeit they shall be of another forte : that is, they shall be no more subject to death or corruption : and yet notwithstanding they shall be of the selfe same nature and substance as before : and such as shall then remain alive, God will raise them up marveilouflic, and suddenly change their bodies, in the twinkling of an eye, as we have said before. 1 Cor. 15. 35, &c.

109. *M.* Shall not the wicked be as wel partakers of this resurrection, as the faithfull ?

*C.* Yes verely ; but they shall be in condition far unlike : for the faithfull shall rise again to everlasting joye and salvation, and the other to everlasting death and damnation. Matth. 25. 33, 34, 41. John 5. 29.

110. *M.* Wherefore is there mention made of life everlasting, and not of hell ?

*C.* Because the Creede is a brief fumme of our faith, conteining in as few wordes as can be, that that belongeth peculiarly to comfort the consciences of Gods faithfull : therefore Gods benefites which hee freely bestoweth upon his people, bee rehearsed onely, without any mention of the wicked, who are cleane shut out of his kingdome.

### XVIII.

### SONDAY.

111. *M.* SINCE we have the foundation whereupon our faith is builded, we may well gather hereof, what is the right faith ?

*C.* Yea verely ; that is to say, it is a sure perswasion and steadfast knowledge of Gods tender love towards us, ac-

*What thing  
lively faith  
is.*

ording as he hath plainly uttered in his Gospell, that he wil be both a Father and a Saviour unto us, through the meanes of Jefus Christ.

112. *M.* Doeth faith stand in our power ; either is it a free gift of God ?

*C.* The Scripture teacheth us, that it is a speciall gift of the holy Ghost, and very experience doth also confirme the same.

113. *M.* How so ?

*C.* For the feebleneffe of our wittes is such, that we can by no meanes attaine unto the spirituall wisedome of God, the which is reveiled unto us by faith : and our hearts are naturally inclined to a certain distrust, or at least a vaine trust either in our selves or in other creatures : but what time Gods Spirit hath lightened our hearts, and made us able to understand Gods will, (the which thing we can not attaine otherwise) then doeth hee arme us also with a steadfast confidence in his goodnesse, feeling the promises of salvation in our heartes.

114. *M.* What profit commeth to us through this faith, when we have it ?

*C.* It doeth justifie us before God, and maketh us inheritours of everlasting life.

115. *M.* Is not a man then justified through good works, if he live holily, and in the obedience of Gods will ?

*C.* If any man were so perfect before God, he might worthely be called righteous : But for so much as wee are all wretched finners in the sight of God, wee are driven to seeke elsewhere for a worthinesse to make answere for us to Gods judgement.

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CATECHISM.

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*The holy  
Ghost doeth  
lighten our  
minde.*

*This faith  
maketh us  
sure of our  
righteous-  
ness.*

*All mans  
works be  
damnable,  
until they be  
regenerate  
through  
Gods Spirit.*

## XIX.

## SONDAY.

116. *M.* **B**UT bee all our workes so disproved, that they can merit nothing at all for us before God?

*C.* First, all such workes as we do of our selves, by our nature, are utterly corrupt : whereof it followeth necessarily, that they can not please God, but rather do provoke his wrath, and he condemneth them every one.

117. *M.* This is then thy saying, that unto the time that God hath received us to mercie, and regenerate us by his Spirit, we can doe nothing but sin ; even as an evill tree can bring forth no frute, but that that is evill. Matth. 7. 17.

*C.* Even so it is ; for although our workes make a faire shewe to mans sight, yet they are wicked before God, so long as the hart is naught, unto the which God chiefly hath respect.

118. *M.* Hereby then thou doest conclude, that it lieth not in our power to prevent God with our merites, and so to provoke him to love us, but much rather we thereby doe stir him to be more and more angrie with us.

*C.* Yea surely ; and therefore I say, that without any consideration of our owne workes, hee doeth receive us into his favour ; of his bountifull mercie, through the merites of our Saviour Christ, accounting his righteousnesse to bee ours, and for his sake imputeth not our faultes unto us. Tit. 3. 4, 5.

119. *M.* What meanest thou then, that a man is justified by faith?

*C.* For as much as through beleeving, that is, receiving

with an assurance of the heart the promises of the Gospell, we enter into possession of this righteoufnesse.

120. *M.* This is then thy meaning, that as God doth offer righteoufnesse to us by his Gospell, so the onely way to receive it, is faith?

*C.* So I meane.

XX.

SONDAY.

121. *M.* WELL then, after that God hath once received us into his favour, be not the works which wee doe by the vertue of his Spirit, acceptable unto him?

*C.* Yes verely; because hee doeth of his free goodnesse so accept them, and not because their worthinesse doeth deserve so to be esteemed.

122. *M.* How is it that they be not worthy of themselves to be accepted, since they proceede of the holy Ghost?

*C.* Because there is mixed some filth through the infirmity of the flesh, wherby they are defiled.

123. *M.* By what meanes then are they made acceptable unto God?

*C.* By faith onely, whereby a man is assured in his conscience, that God will not straitly examine his works, nor trie them by the sharpe rigor of his justice; but that he will hide the unperfectnesse and the uncleane spots that be in them, with the purenesse of our Saviour Christ, and so account them as perfect.

124. *M.* May we say then that a Christian is justified by his works, after that God hath called him, or that he doth merite through them Gods favour to the procurement of life everlasting?

*The good  
workes  
which  
proceede  
onely of  
faith.*

*The way to  
doe good  
workes  
which  
please God.*

CALVIN'S  
CATECHISM.

---

*A right  
faith is never  
idle.*

*What it is  
to beleve in  
Christe.*

*The effecte  
of the Gospell  
is Faith and  
Repentance.*

C. No verely ; but rather it is said, that no man living shal be justified : and therefore we must pray, that hee doe not enter into judgement with us. Psal. 143. 2.

125. *M.* Thou meanest not hereby that the good deeds of the faithfull are unprofitable ?

C. I meane nothing lesse ; for God promifeth to reward them largely, both in this world, and in the life to come : and yet this notwithstanding, those rewards of God be not given for our worthy desertes, but onely because it pleaseth God of his goodnesse to love us freely, and so to cover and forget our faultes, that he will never call them any more to remembrance.

126. *M.* May we be just without good works ?

C. That is not possible ; for to beleve in Christ is asmuch to say, as to receive Christ in such sorte as he doeth give himselfe unto us : now this is an evident thing, that Christ doth not only promise to deliver us from death, and to restore unto us the favour of God his Father through the only merits of his innocency ; but also he promifeth to make us new creatures by his Spirite, to the end that we should lead an holy conversation in al good works, so that these must be joyned together, except wee would divide Christ from himselfe.

127. *M.* Then I see, that it is so far from the office of faith to make men despisers of good deeds, that it is the very roote whence all good workes doe spring ?

C. It is moste certaine ; and for this cause the doctrine of the Gospell doeth consist in these two pointes, Faith and Repentance.

XXI.

SONDAY.

128. *M.* **W**HAT manner of thing is Repentance ?

*C.* It is the hatred of sinne, and love of justice, proceeding of the feare of God, which bringeth us to the forsaking of our selves, and to the mortifying of our flesh, that we may give our selves to be governed by the Spirit, in the service of God.

129. *M.* This then was the second member in the division, which wee made at the beginning, concerning a Christian mans life ?

*C.* Yea verely : and we have saide also, that the very right and allowable service of God doth consist in obeying his will.

130. *M.* Why so ?

*C.* Because he will not be served after our fantasie, but after his own pleasure.

*Of the Law of God.*

131. *M.* **W**HAT rule hath hee given unto us, to lead our life by ?

*C.* His Lawe.

132. *M.* What things doeth it containe ?

*C.* It is divided into two parts, wherof the first doeth containe foure commandments : the second containeth six, so that there bee ten in the whole.

133. *M.* Who hath made this division thereof ?

*C.* God himselfe : who also gave it written in two tables unto Moses, saying, that the whole was reduced into ten sentences. Exod. 31. 18. & 34. 4. Deut. 5. 22. & 10. 1, 2, 3.

*What Repentance is.*

*Wherein the right serving of God standeth.*

*The Law hath two partes.*

CALVIN'S  
CATECHISM.*The effect of  
the first  
table.**The effect of  
the second  
table.**The first  
commande-  
ment.**What signi-  
fith the de-  
liverance out  
of Egypt.*134. *M.* What is the content of the first table?*C.* It containeth the maner of the true worship of God.135. *M.* What is contained in the second table?*C.* How we ought to behave our selves towards our neighbours, and what duety we owe unto them.

## XXII.

## S O N D A Y.

136. *M.* R E H E A R S E the first commandement.*C.* *Hearken, and take heede Israell, I am the Lord thy God, which have brought thee out of the lande of Egypt, from the house of bondage. Thou shalt have none other gods before my face. Exod. 20. 2, 3. Deut. 5. 6, 7.*137. *M.* Declare the meaning hereof.*C.* In the beginning hee useth as it were an introduction to the whole Law. For he doeth challenge here unto himselfe firste authoritie to commande, naming himselfe the Everlasting, and the Creator of the world: and againe after, he calleth himselfe our God, to make us highly to esteeme his doctrine: for if that he bee our Saviour, it is good reason, that we be also his obedient people.138. *M.* But that which followeth after, touching the deliverance from the bondage of Egypt, is it not referred peculiarly to the people of Israel?*C.* Yes verely, as concerning the body: howbeit it belongeth also indifferently unto all, in so much as he hath delivered our fowles from the spirituall captivitie of sinne, and from the tyrannie of the divell.139. *M.* Why doeth he make mention of this in the beginning of his Law?*C.* To put us in remembrance, how greatly we are



bounde to obey his good pleasure, and what unkindnesse it is to doe the contrarie.

140. *M.* What requireth he in this first commandment?

*C.* To reserve unto him only his whole honour, not giving any parte thereof to any other.

141. *M.* What is his due honour?

*C.* To worship him, to put our whole trust in him, to call upon him, and such other like, which be attributed onely unto his majestie.

142. *M.* Wherefore saith he, *before my face?*

*C.* For so much as hee seeth and knoweth all things, and judgeth the secret thoughts of mens hearts, he signifieth unto us, that he doth not require onely that in our outwarde profession, but that unfainedly from the bottome of our heartes, we doe take him for our onely God.

XXIII.

SONDAY.

143. *M.* REHEARSE the second commandment.

*C.* *Thou shalt make thee no graven image, neither any similitude of thinges that are in heaven above, neither that are in earth beneath, nor that are in the waters beneath the earth: thou shalt not bowe downe to them, neither serve them.*

144. *M.* Doeth he utterlie forbidde the making of Images?

*C.* No, but he doeth forbid expressely either to make anie image to represent God, either to worship him thereby.

145. *M.* Wherefore are we forbidden to represent God in any visible image?

*C.* Because there is no comparison betweene him that is

CALVIN'S  
CATECHISM.

—  
*The summe  
of the first  
commandment.*

*The honour  
that is due to  
God alone.*

*The second  
commandment,  
touching  
Images  
and the  
worshipping  
of them.*

CALVIN'S  
CATECHISM.

---

*Of honor  
forbidden to  
images.*

an everlasting Spirit, incomprehensible ; and a materiall body, mortall, corruptible and visible. Deut. 4. 15, 16. Iſa. 40. 18. Acts 17. 29. Rom. 1. 23.

146. *M.* Thy minde is then that he doeth great dishonour to Gods majestie, that goeth about to represent him in such sorte ?

*C.* Yea verily.

147. *M.* What manner of adoration is here condemned ?

*C.* We are forbidden here to come before any image to make our prayers, or to bowe our knee before it, or to make any other signe of reverence as though God did there shewe him selfe by them.

148. *M.* This is not then to be taken, as though all kerving or painting of images were utterlie prohibited ; but alonely to make images, either to seeke or to honour God in them, or to abuse them unto any kinde of superstition or idolatrie ?

*C.* It is even so.

149. *M.* For what purpose was this commandement given ?

*C.* That as in the firste commaundement God sheweth himselfe to be him alone, whom we ought to worship and honour : even so nowe he sheweth the right kinde of worship, to withdrawe us from all superstitions and carnall imaginations.

## XXIV.

### SONDAY.

150. *M.* **G**OE foorth.

*C.* He joyneth unto it a threatning,  
*That he is the Eternall, our God, jelous, visiting the ini-*

*quitie of the fathers in their children, upon the thirde and fourth generation of such as doe hate him.*

151. *M.* Wherefore doeth he make mencion of his might?

*C.* To signifie, that he is of sufficient power to maintaine his honour.

152. *M.* What meaneth he by speaking of jealousie?

*C.* That hee can not abide a companion with him; for even as he hath of his unspekable goodnesse freely given himselfe unto us, even so he will that we become altogether his, and this is the chastitie of our foules, that they bee dedicated unto him, and kept holy for him: as contrariwise, it is a spirituall whoredome, if they be withdrawen from him to anie kinde of Idolatrie or superstition.

153. *M.* Howe ought this to be taken, that he punisheth the transgressions of the fathers in their children?

*C.* To pearce our heartes more deeply with the terrour of his wrath, who doeth not onely threaten to punish the offenders, but also their posteritie after them.

154. *M.* What? is not this contrary unto the righteousnesse of God, to punish the one for the others faulte?

*C.* If we consider the state of man, the question is soon aunswered, for wee are every one of us by nature under the curse of God, so that wee cannot find faulte with God, when he leaveth us in this state. And as he sheweth his favour towards his servants, when he doeth blesse their posteritie, so doeth he shewe his vengeance towards the wicked, when he suffreth their ofspring to continue in their cursed state.

155. *M.* What sayeth he more?

*C.* To the end he might stirre us also with tender love, he sayeth moreover, *That hee sheweth foorth his abundant mercie unto the thousand discent of such as love him and keepe his commandements.*

*Touching  
spirituall  
whoredome.*

*Howe God  
punisheth  
the fathers  
wickednes  
in the  
childe.*

CALVIN'S  
CATECHISM.

*How God  
sheweth  
mercy to a  
thousand  
generations.*

156. *M.* Doeth hee meane, that the obedience of a faithful man shall be sufficient to save his posteritie, although it be wicked?

*C.* No, but that he will in such sort shew forth his goodnesse toward the faithful, that for the favour he beareth unto them, he wil also be known unto their children, not onely minding to prosper them here in thinges of this worlde, but to sanctifie them also with the giftes of his Spirite, whereby they may become obedient to his will.

157. *M.* But this seemeth not alwayes so?

*C.* No: for as the Lord doeth reserve this libertie to himself alwayes, to shew mercie unto the children of the wicked, so on the other parte he hath not so bound his grace to the children of the faithful, but that hee may at his pleasure reject whom he wil: yet notwithstanding he doeth in such wise order these things, that al men may easily see that he hath not made this loving promise for nought. Rom. 9. 15.

158. *M.* Wherefore doeth he rehearse here in the promise to a *thousand discentes*, whereas in the threatning he made mention but of *three or foure*?

*C.* To signifie, that God is alwayes more ready to use gentlenesse and favour, than roughnesse or rigour, according as he sayth of himselfe, that he is ready to shew mercy, and slowe to anger. Exod. 34. 6. Numb. 14. 18. Psal. 103. 8.

## XXV.

## SONDAY.

159. *M.* **L**ET us come to the third commandement.

*C.* *Thou shalt not take the Name of the Lorde thy God in vaine.*

*The third  
commande-  
ment.*

*Of othes.*

160. *M.* What is the understanding hereof?

*C.* Hee doeth not onely forbid to abuse and blaspheme the blessed Name of God by perjurie, but forbiddeth aswel all vaine and superfluous oathes.

161. *M.* May a man then sweare lawfull at any time?

*C.* Yea verely, when there is just occasion, that is to say, to maintaine the trueth, when the time shall require, and likewise to keepe brotherly charitie among us.

162. *M.* Doeth he disprove no othes, but such as are made to the hinderance of Gods honour?

*C.* In one kinde of othe he teacheth us a generall rule, that we never use the name of God, but in feare and humbleness, to glorifie his Name. For even as it is holy, and of most worthy price, so it behooveth us to take diligent heede, that wee doe not in such fort name it that eyther we may seme to passe lightlie of it our selves, or give to others occasion to have it in small reverence.

163. *M.* Howe shall this be?

*C.* If we doe neither think nor speake of God nor of his workes, but with all reverence and honour.

164. *M.* What followeth?

*C.* A threatning, *That hee will not holde him innocent that taketh his name in vaine.*

165. *M.* Seeing that God pronounceth threatninglie in other places in a generalitie, that he will punishe all transgressours, what vehemencie is there besides in these wordes?

*C.* He doeth expressly declare hereby in how great estimation he hath the honour of his Name, for so much as he sayeth evidentlie, that hee can not abide, that any man doe despise it, to the intent that we might reverence it the more.

*With what  
reverence we  
shold name  
God.*

## XXVI.

## SONDAY.

166. *M.* **L**ET us come to the fourth commandment?  
*C.* Remember to keepe holy the Sabbath  
 daye, six dayes shalt thou labour, and doe all thy worke, but  
 the seventh day is the rest of the Lord thy God: Thou  
 shalt doe no worke in it: neither thou, nor thy sonne, nor thy  
 daughter, neither thy servant, nor thine handmaide, nor  
 thine ox, nor asse, neither the stranger that is within thy  
 gates: for in sixe dayes God made heaven and earth,  
 and all that is in them, and the seventh day he rested:  
 Wherefore he hath blessed the day of rest, and hath made it  
 holy to himself.

167. *M.* Doeth God commaunde to labour sixe dayes,  
 and to rest the seventh?

*C.* No, not preciselie: But he doeth give men leave to  
 travell six dayes, and maketh a restraint onelie of the  
 seventh, in the which he forbiddeth to labour.

168. *M.* Are we then bounde by Gods commandment  
 to refraine one day in the weeke from all maner of  
 labour?

*C.* This commaundement hath a certaine speciall con-  
 sideration in it: for as touching the observation of bodily  
 rest, it belongeth to the ceremoniall lawe, which was  
 abolished at the comminge of Christ.

169. *M.* Sayest thou then that this commandment be-  
 longeth peculiarly unto the Jewes, and that God did give  
 it onely for the time of the olde Testament?

*C.* Yea verelie, as touchinge the ceremonie thereof.

170. *M.* Why then, is there any other thing contained  
 in it besides the ceremonie?

C. There bee three considerations, why this commandement was given.

171. *M.* What are they?

C. The first is, that it might bee a figure to represent our spiritual rest : The second, for a comely order to bee used in the Church : And thirdly for the refreshing of servants.

172. *M.* What is spiritual rest ?

C. That we cease to doe our own workes, that the Lord may bring forth his works in us.

173. *M.* How may we thus rest ?

C. By mortifying our fleshe and subduing the inordinate affection of our nature, to the end that Gods Spirit may beare rule in us.

174. *M.* Are wee bounde to this rest but one day in the weeke ?

C. Yes, continually ; so that when we have once begun to enter into it, we must goe on forward whiles our life lasteth.

175. *M.* Why is there but one day appointed to represent unto us a thing that dureth our whole life ?

C. It is not necessary that the figure doe resemble in all pointes the thing it is ordeined to represent : it is sufficient they bee like in some pointes.

176. *M.* Wherefore was the seventh day appointed rather then any other ?

C. The number of seaven doeth signifie perfection in the scripture : wherfor the seventh day was moste meet to set out unto us a thing that should stil continue : moreover it putteth us in remembrance, that our spiritual rest is but begun in this life, neither shal it be perfect untill we depart this world.

CALVIN'S  
CATECHISM.

*Three considerations  
for the  
which the  
Sabbath day  
was  
ordeined.*

*The number  
of seven.*

## XXVII.

## SONDAY.

177. *M.* **W**HAT is ment by that which our Lorde alleagethe here, faying that it behoveth us to rest, for so much as he hath done the same?

*C.* When God had created al his workes in six dayes, he appointed the seventh to the consideration of his workes. And to the intent we might be the more stirred thereto, he setteth forth his own example unto us, because there is nothing so much to be desired as to become like unto him.

178. *M.* Must we then daily meditate the workes of God? or is it enough to have minde of them one day in the weeke?

*C.* Our duetie is to bee exercised daily therein: but for our weaknesse sake there is one certaine day appointed. And this is that politike order whereof I spake.

179. *M.* What order then is there to be observed that day?

*C.* That the people come together and give diligent eare to the worde of God, use common prayers, and make profession of their faith and religion.

180. *M.* What meanest thou by faying, that it was partly ordeined for the ease of servants?

*C.* That they which be under the power of others, might be released somewhat of their labour, the which thing also serveth to the furtherance of the commonwealth, for so much as every man hath just cause to be the readier, willingly to travel the other six dayes, when they consider, that they may take their rest on the seventh.

181. *M.* Let us now see howe this commandement belongeth unto us.

*We are bound to praise God continually in his workes. As touching politike order for dayes.*



*C.* As touching the ceremonie thereof, it is abolished : for wee have the accomplishment thereof in Christ. Col. 2. 16, 17. Rom. 6. 4.

182. *M.* How so ?

*C.* For our olde man is nowe crucified by the vertue of his death ; and thorough his resurrection we are raised againe into a newnesse of life.

183. *M.* What is there then in this commandement that concerneth us ?

*C.* Wee are bounde to observe the politike order appointed in the Church, for the hearing of Gods worde, for comming together to make common prayers, and for the right use of the Sacramentes.

184. *M.* And doeth the figure profit us no more ?

*C.* Yes verely ? for it leadeth us to the trueth of that thing, whereof the Sabbath day is a figure, which is, that we beeing the true members of Chrifte, ought to cease from our owne workes and commit our selves wholly unto Gods governance.

XXVIII.

*SONDAY.*

185. *M.* **L**ET us come now to the second table.

*C.* *Honour thy father and thy mother.*

186. *M.* What doest thou meane by this word, *Honour* ?

*C.* That children use humble obedience towards their father and mother, bearing a reverent minde towards them, ready to assiste and aide them, and willing to doe after their commandements according to their duetie.

187. *M.* Proceede.

*C.* God joyned also a promise to this commandement,

CALVIN'S  
CATECHISM.

*The ceremoni-  
all  
Sabbath is  
ended.*

*The fifth  
commande-  
ment.  
What hon-  
our is due to  
our Superi-  
ours.*

CALVIN'S  
CATECHISM.

saying, *that thy dayes may bee prolonged upon the lande which the Lord thy God hath given thee.*

188. *M.* What is the meaning of this promise?

*C.* That God will indue them with a long life, which have their father and mother in due reverence.

189. *M.* Howe commeth it to passe, that God promifeth man to prolong his life (as if it were a speciall benefite) since this life present is so full of miserie?

*C.* Though our life bee never so full of wretchednesse, yet it is the blessing of God unto the faithfull, at the least for this one cause, that it is a token of his Fatherly favour, in that he nourisheth them here and preserveth them.

190. *M.* May a man gather of the contrarie parte, that hee, who liveth not many yeares, is accursed of God?

*C.* No, but rather it commeth to passe many times, that our Lorde taketh them soonest of all out of this worlde whom he loveth most dearly.

191. *M.* In doying thus, it seemeth that he keepeth not alwayes his promise?

*C.* What promise so ever God maketh us, touching the benefites of this worlde, we ought to take it with this condition, so far forth as it shal be expedient for the health of our soule: for it were a contrarie order not to have chiefe regarde of the soule.

192. *M.* And what is to be said of them that be disobedient unto father and mother?

*C.* God will not only punish them with everlasting paine in the day of judgment, but hee will execute his vengeance also on their bodies here in this world, either by shortning their life, either punishing them by a shamefull death, or some otherwayes.

193. *M.* Doeth not God speake expressly of the land of Canaan in this promise?

*C.* Yes, as touchinge the Children of Israell: but we

*A long life.*

*Benefits of  
this worlde  
are promised  
with one  
condition.*

*The punish-  
ment of chil-  
dren which  
disobey their  
parents.*

must now take it in a more generall signification, so that in so much as the whole earth is the Lords, we ought to acknowledge, that what countrey so ever we doe inhabite, God hath given unto us the same for a dwelling place. P<sup>sal.</sup> 24. 1. & 115. 16.

194. *M.* Is there nothing else to be understood in this commandement?

*C.* Though no mention be made expresly but of the father and mother, yet we must understand in them all magistrates, and superiours: for so much as there is one maner of consideration of them all.

195. *M.* What is that?

*C.* Because God hath given unto them preeminence: for there is none authoritie of Parents, of Princes, or Magistrats, or Maisters, neither any other office or title or preeminence, but such as God hath ordeined. Rom. 13. 1.

XXIX.

*SONDAY.*

196. *M.* **R**EHEARSE the sixt commandment.

*C.* *Thou shalt not kill.*

197. *M.* Is there nothing forbidden here but open murther?

*C.* Yes verily: for considering that it is God who giveth this in commandement, hee doeth not give us a Lawe to restraine our outwarde deeds, but principally to bridle the affections of our minde.

198. *M.* Thy meaning is then, that there is a certaine kinde of murther, lying privily in the heart, the which is forbidden here of God.

*C.* It is even so: for hatred or rancour, and all desire to doe hurt unto our neighbour, is murther before God.

*The sixth  
commande-  
ment.*

CALVIN'S  
CATECHISM.

*The seventh  
commandment.  
All whoredome is ac-  
cursed.*

*The minde  
of the Law-  
maker is to  
bee con-  
sidered.*

199. *M.* Is it enough then, if we beare no hatred nor malice towards any man?

*C.* No, for in that that God condemneth hatred, it is to be understood also, that he requireth of us to love all men unfainedly, procuring their wealth.

200. *M.* What is the seventh commandment?

*C.* *Thou shalt not commit adultery.*

201. *M.* What is the effect of this commandment?

*C.* All whoredome is declared to be accursed of God, and therefore it behoveth us to refraine from it, except wee wil provoke his wrath against us.

202. *M.* Is there none other thing required in this commandment?

*C.* We must alwayes have regarde to the Law-maker, who considereth not onely the outwarde worke, but rather the affection of the hearte.

203. *M.* What is here more required!

*C.* For so much as our bodies and soules are the temples of the holy Spirit, that we keepe them in all purenesse, and therefore we must not only bee chaste as touching the carnall acte, but also in heart, words, and behaviour, so that there must be no parte in us defiled or unchaste. 1 Cor. 3. 16, 17. 2 Cor. 6. 16.

XXX.

SONDAY.

204. *M.* **G**O on to the eighth commandment.

*C.* *Thou shalt not steale.*

205. *M.* Doeth this commandment forbid only such robberies, as be punished by common lawes, either doeth it reach any further?

*The eight  
commandment.*

*C.* This commandement reacheth unto all unlawful and deceivable occupations, whereby wee plucke unto us any parte of our neighbours substance, whether it bee by violence, by fraude, or by any other means that God hath not allowed by his worde.

206. *M.* Is it enough if a man refraine from the deed doing, either is it forbidden also to desire any such thing?

*C.* Wee muste alwayes have a consideration, that God was the maker of this Lawe, who for so much as hee is a Spirite, hath not only regarde to robberies that bee committed in deede, but he considereth afwel our secrete enterprises, our devises, and purposes, and the desires of our mindes, to come by riches thorough our neighbours losse.

207. *M.* What behoveth it us then to doe?

*C.* We are bound to doe our endeavour, that everie man may have his due and right.

208. *M.* What is the ninth commandement?

*C.* *Thou shalt not beare false witnessse against thy neighbour.*

209. *M.* Doeth God forbid in this commandement open perjurie before a judge onely: Either are we charged to make no lie to the disprofit of our neighbours?

*C.* Under one kinde hee giveth a generall doctrine: meaning that we may not speake any thing to the reproche of our neighbour falsely, and we may in no wise backbite him or make lies of him whereby hee might susteine losse in his goods, or be hindered in his good name.

210. *M.* Wherefore doeth hee speake expressly of open perjuries?

*C.* To the intent that we might more earnestly detest this vice of backbiting, and lying: signifying unto us withall, that who so ever doth accustome himself to speake sclaunderously of his neighbour, or to make any

*Of inward  
theft.*

*The ninth  
commande-  
ment.*

*A generall  
doctrine.*

*After cus-  
tomable  
sclandering  
and lying,  
ther follow-  
eth shortly*

CALVIN'S  
CATECHISM.

—  
*open per-  
jurie.*

*That that is  
il to be don  
before men,  
is il to be  
thought be-  
fore God.*

*The tenth  
commande-  
ment.*

lie to his hinderance prively, he will not be ashamed shortly after, to forswear himself openly.

211. *M.* Be sclauderous and lying wordes forbidden here alone? either bee wee also restrained from all evil thinking?

*C.* Aswell the one as the other, by the reason which we have already alleaged: For that that is evill in the doing before men, is as evill to bee willed or thought before God.

212. *M.* Declare this in few wordes.

*C.* We are taught by this commandement, not to judge evill, or to speake any words that found to the reproche of others, but rather to have a good opinion of our neighbours, and to maintaine their good fame, so farre foorth as the trueth wil beare us.

## XXXI.

## SONDAY.

213. *M.* **L**ET us come nowe to the last commandement.

*C.* *Thou shalt not covet thy neighbours house: neither shalt thou covet thy neighbours wife, nor his man servant, nor his maide, nor his ox, nor his asse, neither anything that is thy neighbours.*

214. *M.* Seeing the whole Law is spiritual (as thou hast said) and for so much as every one of the other commandements were ordeined, aswell to correct the rebellious affections of the heart, as to governe the outwarde doings, it appeareth that this commandement is superfluous.

*C.* In the other commandements God would suppress our will and affections, but here in this hee utterly inhibiteth all evill thoughts, light motions, sudden affections,

yea though we never fullie purpose them, neither consent willinglie to doe them.

215. *M.* Sayest thou then, that the least motion or temptation that can enter into the thought of a faithfull man is sinne, though he strive against it, and will not by any meanes consent unto it?

*C.* It is certaine that all evill thoughts and motions do proceede out of our corrupt nature : wherof I conclude that the lustes which doe kindle or stirre up mans heart to doe amisse, though he never consent to doe the thing, bee neverthelesse directly against this commandement.

216. *M.* This is then briefly thy saying, that as evil lustes, whereunto men consent and subject themselves, are reproved as sinne in the former commaundements : Even so by this commaundement GOD requireth of us such perfection, that there may not so much as one evill motion once enter into our heartes, the which might provoke us to doe amisse.

*C.* Even so I meane.

217. *M.* May wee nowe make a brieve summe of the whole Lawe?

*C.* Very easely : For the whole Lawe is comprehended in these two pointes : the one is, *That we love God with all our hearte, with all our soule, and with all our whole minde:* the other is, *That we love our Neighbour as our selfe.*

218. *M.* What is included in the love of God?

*C.* To love him as our God : that we acknowledge and take him for our soveraine Lord, Maister, Saviour and Father : so that hereby our duetie is to love him, to feare him, to honour him, to put our whole trust in him, and to obey him.

219. *M.* What doest thou meane by these words : *with all our heart, all our soule, and our whole mind?*

*Every evil motion is a sinne.*

*The effect of the whole Law.*

CALVIN'S  
CATECHISM.

*To love God  
with all our  
hart.*

*Love to-  
wards our  
neighbours.*

*Who are  
our neigh-  
bours.*

*C.* It is, that wee love God with such a zeale and fervent affection, that there may bee in us no desire, no will, no thought, no indeavour contrary unto his love.

XXXII.

SONDAY.

220. *M.* **W**HAT is the meaning of the seconde pointe?

*C.* As we be naturally inclined to love our selves, and as this affection doth passe al the rest, even so our love towards our neighbours ought in such sort to bear rule in our hearts, that it should guide us altogether and should be a line and rule, therby to order all our thoughtes and deedes.

221. *M.* And whom meanest thou, when thou sayest our neighbours?

*C.* I do not only signifie our kindred, friends, and such other as bee of our familiar acquaintance: but such also as bee strangers unto us, and more then that, our very enemies.

222. *M.* Howe are we bound to them?

*C.* There is a bonde, whereby God hath tied all men together, which is holy, and can not bee broken by any mans malice.

223. *M.* Then thou wilt say, if any man hate us, that commeth of himselfe: and yet by the very order, which God himselfe hath appointed, he ceaseth not to continue still our neighbour, and wee are bound even so to take him.

*C.* So I meane.

224. *M.* Seeing the Lawe requireth such a perfect



feruing of God, is not every christian man bound to frame his life after the same?

*C.* Yes truely: but we have in us so much weaknesse, that there is no man which fully doth performe all that the law requireth.

225. *M.* Why? doeth God therefore require of us such an exquisite perfection as we bee not able to reache unto?

*C.* God requireth nothing of us, but that which we are bounde to do, but if we give diligence to frame our lives to this rule set forth in the Lawe, then albeit wee bee farre from attayning unto the perfection thereof, yet the Lord will not lay to our charge our defaults.

226. *M.* Speakest thou generally of all men or of the faithfull onely?

*C.* No man is able to begin to do the least point that the Law requireth, untill he bee regenerat through the Spirit of God. Moreover, if it were possible to finde out any man, who were able to performe some parte of that, that the Lawe demandeth, it should not bee enough to discharge him before God: For the Lord pronounceth, that whosoever doth not thoroughly accomplishe every point conteyned in the Law, is accursed. Gal. 3. 10. Deut. 27. 26.

XXXIII.

*SONDAY.*

227. *M.* **H**EREOF wee must needs gather, that the Law hath two distinct offices, according as there be two fortes of men.

*C.* What else? For as touching them that beleve not, it serveth to none other purpose but to reprove them, and to take from them all maner occasion to excuse them-

CALVIN'S  
CATECHISM.

—  
*No man  
can fulfil  
the Law.*

*To what use  
the Law ser-  
veth touch-  
ing the un-  
faithfull.*

CALVIN'S  
CATECHISM.

*To what use  
the Law ser-  
veth as  
touching  
the faithfull.*

*Obedience to  
the Law is  
Gods only  
service, and  
the sacrifice  
that he re-  
quireth of  
us.*

selves before God: and this is that which Saint Paule speaketh, naming it the instrument of death and damnation. But as touching the faithfull, it serveth to another use. 2 Cor. 3. 7, 9.

228. *M.* To what?

*C.* First the Law maketh it knowen unto them, that they can not be justified by their workes: and so by humbling them, it doeth stirr them to seake their salvation in Christe. Secondly, wheras it requireth more then is possible for any man to do, it warneth them to pray unto God, that he woulde give them strength, and also doth put them daily in remembrance of their faultes, to beate down their pride: Thirdly, it serveth them in stead of a bridle, to hold them fast in the feare of God.

229. *M.* Then albeit for the time of this transitorie life, we never accomplish the Law, yet it is not to be thought a vaine thinge, that it requireth of us such a perfection: for therby it setteth up a mark unto us, to the ende that wee every one, according to the grace wherewith God hath indued us, might continually with so much more fervent affection walke towards it, and studie daily more and more to come unto it.

*C.* So it is meant.

230. *M.* Have wee not a perfect rule of all righteoufnesse set out in the Lawe?

*C.* Yes, so perfect, that God demandeth none other thing of us, then to follow it: and contrariwise, God disalloweth and refuseth whatsoever man taketh in hand to doe besides: for obedience is the onely sacrifice, which he requireth. 1 Sam. 15. 22. Jer. 7. 23.

231. *M.* To what purpose then doeth all those monitions, declarations, exhortations, and commaundementes serve, whiche the Prophetes make and the Apostles?

*C.* They are nothing else but expositions of the Law,

which lead us to the obedience of the Law, rather then draw us from it.

232. *M.* Yet it seemeth that the Lawe doth not fet out every mans particular vocation.

*C.* Wheras the Law of God prescribeth that we ought to render unto every man that that is his due, wee may right well gather therof what every mans duetie is in his state and calling: further (as we have already said) the residue of the Scripture maketh a more particular and plaine declaration of the same: for the selfe same things, which God hath in few wordes comprehended in these tables of his commandements, other partes of the Scripture do intreat here and there more at large.

*Of Prayer.*

XXXIV.

*SONDAY.*

233. *M.* **S**EEING we have nowe spoken sufficiently of the right serving of God (that is to say, of obedience to his will) which is the seconde part of the honour due to him, let us treat nowe also of the third point.

*C.* We have faide here before, that the third maner of honor which he demandeth of us, is to call upon him, and to seeke for helpe at his hande in all our needes.

234. *M.* Doest thou meane, that we must call upon him alone?

*C.* Yea: for he chalengeth this, as a peculiar honour due unto his divine majestie.

235. *M.* Since it is so, after what forte is it lawfull for us to require succour at mans hand?

*The third point, touching the true honouring of God, is calling on him in our need.*

CALVIN'S  
CATECHISM.  

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*C.* There is great difference betweene those two things: for we call upon the name of God, to protest that we look for no helpe but at his hand, having our whole affiance in him, and in none else: yet in the mean time wee seeke the helpe of men so farre forth as God giveth us leave, and as he hath lent them meanes to succour us.

236. *M.* Then to demande succour of men is nothing at all contrarie to this, that we are bound to make our prayer only unto God for helpe; for so much as we put not our trust in them, neither seeke their succour, but so farre forth as God hath ordeined them ministers and bestowers of his goods to our necessitie and comfort.

*C.* Ye say well: and in very deede, whatsoever benefite we receive at any man's hand, we are bound so to take it, as if God himself did deliver it unto us: for the trueth is, that it is he who fendeth us all those thinges by their hands.

237. *M.* Is it not then our deutie, to give thankes unto men for their benefites, seeing the law of nature so teacheth?

*C.* Yes, and it were for no more, but for that it hath pleased God to call them to such honour as to be the dealers and distributors of his benefites: for God in so doing doeth binde us unto them, and will that we take the fame thankfully at their handes.

238. *M.* It appeareth by this, that we may not call upon Angels or Sainctes departed for helpe?

*C.* It is certaine: for touching Sainctes departed, God hath not appointed unto them any such office, as to help us. And as concerning his Angels, although he doeth use them as ministers to serve for our health, yet it is not his wil that we should call upon them for helpe, either have our refuge unto them in time of neede.

239. *M.* Then whatsoever is not agreeable to the order

*Neither  
Angels nor  
Sainctes de-  
parted are  
to be called  
upon for  
any help.*

whiche God hath set foorth unto us, is repugnant to his will.

C. I meane no lesse : for if so bee wee bee not content with that order which God hath by his word set foorth unto us, it is a most certaine token of infidelitie. Moreover, if in stead of seeking upon God alone for helpe in al our nedes, we shal have recourse unto Angels or any other creatures, putting any parte of our confidence in them, we commit therin damnable idolatrie, by attributing to them that thing which ought to be peculiarly reserved unto God.

XXXV.

S O N D A Y.

240. M. **L**ET us come nowe to the right maner of prayer unto God. Is it enough to pray with the tongue, either is a fervent minde, and earnest affection of the heart also required?

C. The tongue is not alway necessarrie in praying : but the understanding and earnest affection are always necessarily required.

241. M. How prove you that?

C. For so much as God is a Spirite, he requireth alwayes the hearte ; and as at all other times so specially in time of prayer, when wee shewe our selves in his presence, and enter into communication with him : And thereupon he maketh a restrainte of his promise, saying, that he will bee at hand to heare only all them which call upon him in trueth ; contrariwise he pronounceth all them accursed which pray hypocritically, or without an earnest affection.

Psal. 145. 18. Isa. 29. 13.

CALVIN'S  
CATECHISM.

—  
*An evident  
token of in-  
fidelitie.*

*We must  
praye with  
an hearty  
affection.*

*They are  
cursed of  
God that  
pray with-  
out hearty  
affection.*

CALVIN'S  
CATECHISM.

*To pray for things when we feele not the necessitie thereof, is both unprofitable and also offendeth God.*

*Gods spirite is our only schoole-master to teach us to pray.*

*The tongue serveth to a good use in the making*

242. *M.* Then all such prayers as be made only with the mouth, be unprofitable and to no use?

*C.* They be not only unprofitable, but provoke God to displeasure.

243. *M.* What maner of affection is required to make the prayer acceptable?

*C.* We must first of all have such a feeling of our povertie and wretchednesse, that we may perceive an earnest vexation and grief of mind through the lothsomnes of sinne: we must also have a fervent desire to obteine grace at Gods hande, which desire must kindle our heartes, and ingender in us a fervent prayer.

244. *M.* Doe these thinges procede of our nature? either are they given unto us by the speciall goodnesse of God?

*C.* God must work therein; for we are of our selves dull, and without all lust to prayer: but the Spirite of God doeth stirre up in our heartes such fighes, as no tongue is able to expresse, and indueth our mindes with such a zeale, and fervent affection, as God requireth in prayer. Rom. 8. 26. Gal. 4. 6.

245. *M.* Doeth this doctrine teach us, that we ought not to dispose, and stirre up our selves to prayer?

*C.* Nothing lesse: but rather contrariwise, so oft as we doe feele our selves cold, and not disposed to prayer, we ought to make our supplication unto the Lord, that it would please him to inflame us with his Spirite, whereby we may be framed to prayer, with such affection of minde as wee ought to do.

246. *M.* As touching the use of the tongue, doest thou not count it utterly unprofitable in making of prayers?

*C.* No: for the words which the tongue uttereth, do many times helpe, stirre up and confirme the minde, so that it is not so easely drawn from God. Moreover, for

fo much as the tongue is created of God for his glorie, above all other members of the bodie, it is reason, that the tongue bee employed by all meanes to that use: finally the very fervent affection of the heart doth many times through a vehement motion, enforce the tongue to speake though a man did not purpose fo to doe.

247. *M.* Since it is as thou sayest: to what purpose is it to praye in a language that a man doeth not understand?

*C.* It is a very mocking of God, and a superstitious hypocrisie. 1 Cor. 14. 14.

XXXVI.

SONDAY.

248. *M.* **W**HEN we make our prayers unto God, do wee at all adventures, without sure knowledge whether we shall obtaine any profite or not: either ought we to be surely perswaded that our prayers will be heard:

*C.* We must have this evermore as a sure ground in all our prayers, that they shal be accepted of God, and that wee shall obtaine our request, so farre forth as it shal be expedient and necessarie for us: whereupon S. Paule sayeth, that the right invocation and praying unto God proceedeth of faith. For if we have not a sure trust in the mercie of God, it is unpossible to make our prayer unto him aright. Rom. 10. 14.

249. *M.* What sayst thou then of them which be in doubt, whether God will heare them or not?

*C.* Their prayers are utterly voide, seing God hath made no promise to any such prayers: for he sayeth, Whatsoever we shall aske, if we beleve, he will graunt it unto us. Matth. 21. 22. Mark 11. 24.

CALVIN'S  
CATECHISM.

of our  
prayers.

To pray in  
a strang  
language is  
a mocking  
of God.

Prayer must  
proceede of a  
sure confi-  
dence in  
Gods pro-  
mise.

Whosoever  
douteth  
whether God  
heareth his  
prayer, ob-  
teineth  
nothing.

CALVIN'S  
CATECHISM.

*Three things make us bold to aske of God.*

*1st. His promise.*

*2d. His Spirite.*

*3d. The mediation of Christ his owne Sonne.*

*We may not pray but in the name of our Saviour Christ.*

250. *M.* It remaineth to knowe by what meanes, and by whose Name wee may come by this sure confidence, to present our selves before God, considering that we are vile sinners and farre unworthy so to do.

*C.* First of al, we have promises of God wherupon we must stay our mindes, without having any regard of our owne worthines. Secondly, if we be the children of God, he doth encourage us, and pushe us forward with his holy Spirite, to come to him familiarly as to our father: and that we should not be afraide to come before his glorious Majestie (although we be but as poor wormes of the earth, and most wretched sinners) he hath given unto us our Lord Jesus to be our Mediatour, to the intent that we by the meane of his merites, having recourse unto God, might have an assured trust to finde grace. Psal. 50. 15. & 91. 15. & 145. 18. Isa. 65. 1. Jer. 29. 12. Joel 2. 12, 13. Matth. 6. 6. Rom. 8. 26.

251. *M.* Doest thou meane it thus, that we may not call upon God by prayer, unlesse it be done in the name of our Saviour Christ?

*C.* Yea: for we have an expresse commandement so to do: and in so doing we have a sure promise, that through his intercession all our requests shall be granted unto us. 1 Tim. 2. 5. Heb. 4. 14, 16. 1 John 2. 1.

252. *M.* Is it not then a foolish presumption to present our selves boldly before God: since wee have Christ for our Advocate, and set him before us, to the end that God may for his sake accept both us and our prayers?

*C.* No verely, for we make our prayers, as it were, by his owne mouth, for so much as he him selfe openeth the way for us, and maketh our prayers to be heard, yea and entreateth also continually for us. John 14. 13, 14. Eph. 3. 12. 1 John 2. 1.



XXXVII.

SONDAY.

253. *M.* **L**ET us treat nowe of the substance of our prayers. Is it lawfull for us to pray for all things that we fantasie, either is there a certaine rule to praye?

*C.* If we should followe our own fantasie in making our prayers, they should be very ill framed. For we are so blinded that we are not able to judge what is mete to be prayed for : moreover, al our desires are so inordinate, that it is expedient for us to bridle them.

254. *M.* What is then to be done?

*C.* We must learn of God what is mete to be prayed for, seeing he alone knoweth what is necessarie for us, and that he leadeth us, as it were by the hand, so that wee our own selves doe nothing but followe.

255. *M.* What instruction hath he given us for prayer?

*C.* He hath taught us sufficiently, howe and wherefore to pray, throughout the whole scripture, but to the intent to bring us to one certeine and sure marke, he hath set forth unto us one maner of prayer wherein he hath briefly comprehended all such points as be meete or lawfull for us to demande. Matth. 6. 9, &c. Luke 11. 2, &c.

256. *M.* Rehearfe that forme of prayer.

*C.* It is the very same that our Lorde Jesus taught his disciples to pray. For when they asked of him howe they should pray, he answered that they should say on this wise :

*Our Father which art in heaven, halowed bee thy name: thy kingdome come: Thy will bee done in earth as it is in heaven: Give us this day our dayly bread: and forgive us*

*We may not frame our prayers according to our owne fantasie; but as Gods worde teacheth us, and his holy Spirite directeth us.*

*The faithfull prayer which himselve taught us.*

CALVIN'S  
CATECHISM.

\* or *sinnes.*

*The division  
of the Lords  
prayer.*

*our \* dettes, even as we forgive our detters: and lead us not into tentation but deliver us from evil. For thine is the kingdome, and the power, and the glorie for ever. So be it.*

257. *M.* For the more easie understanding hereof, tell me how many articles be conteined herein.

*C.* Six: whereof the first three do concerne the glorie of God, without any consideration of our selves: The other three touche us properly and concerne our wealth and profit.

258. *M.* Why then, ought we to desire anything of God, that bringeth no maner of commoditie unto our selves?

*C.* This is true, that God of his infinite goodnesse doeth dispose and order all thinges in such forte, that nothing can turn to the glorie of his Name, which is not also profitable unto us: so that when his Name is sanctified and honored, he maketh it redounde to our sanctification: and when his kingdome commeth, we are after a forte partakers thereof. Yet notwithstanding our duetie is at such a time as we aske these thinges, to have onlie regarde to his honour, without any consideration to our selves, or to our own commoditie or profit.

259. *M.* By thy saying then, though these three first petitions are greatly profitable to us, yet we may not make them for any other purpose but onely to desire to have God honored?

*C.* It is even so: and likewise, albeit the three last requestes be ordeined to pray for things expedient and necessarie for us, yet even in them also we ought most earnestly to seeke Gods honor, so that it must be the chiefe end and marke wherto all our wishinges and desires must be directed.

XXXVIII.

SONDAY.

260. *M.* **L**ET us come now to the exposition of it, and before that we proceede any further, wherefore is God named here *our Father*, rather then by some other name?

*C.* Since in time of prayer specially we ought to have a stedfast assurance of Gods favour in our consciences, it pleaseth God to be called of us by a name which foundeth nothing but all sweetenesse, bountie and mercifulnes, thereby to drive away al doubtfulnes and feare, and to make us conceive a bolde courage to come familiarly into his prefence.

261. *M.* May wee then come boldly and familiarly unto God, even as a childe may unto his father?

*C.* Yea, and with a great deale more assured confidence to obtaine whatsoever we shal desire: for if wee being evil, can not chuse but give unto our children bread and meate when they aske it, how much lesse can our heavenly Father refuse to give us such things as we have need of, since he is not only good, but the very soveraine goodnesse it selfe? Matth. 7. 9, 10, 11.

262. *M.* May we not prove sufficiently by this, that God is named our father, the same thing which we affirmed touching Christe, that our prayers ought to be grounded upon sure trust in his merits and intercession?

*C.* Yes certainly: for God doth acknowledge us none otherwise to be his children, but onely in so much as wee bee the members of his Sonne Christe.

263. *M.* Wherefore doest thou not rather call God thy Father, then our Father, as it were in common?

*In what  
sense we call  
God father.*

CALVIN'S  
CATECHISM.

—  
*Why we call  
him our  
Father.*

*C.* Every faithful man may right well call God his Father particularly, but in this form of prayer our Saviour Christ doth teach us to pray in common, that we might remember thereby the duetie and charitie which wee owe to our neighbours in our prayers, and to monish us, not to care only for our selves.

264. *M.* What meaneth this claufe, *Which art in heaven?*

*C.* It is asmuch to saye, as to name him high, mightie, and incomprehenfible.

265. *M.* To what purpose serveth that?

*C.* That when we call upon him by prayer, wee might learne to lift up our mindes, and to withdraw our imagination from thinking anie thing of him worldlie or earthlie, and that we shuld not measure him by our fleshlie judgement, and so make him subject to our will or appetite, but rather that we might with all humbleness of mind, honour his excellent majestie, and also that wee might have occasion to put so much the more our trust assuredly in him, confidering that he is Lord and Maister of all.

## XXXIX.

## SONDAY.

266. *M.* MAKE an exposition of the first petition?

*C.* The Name of God is his honour and renoune, wherby he is sanctified and praised among men: therefore we desire that his glorie may bee advanced above all thinges, and every where.

267. *M.* Doest thou meane that his glorie may either encrease or diminish?

*C.* No verely, in it felse: but the meaning hereof is, that it may be knowen as it ought to bee; and that all the

*The first  
petition.  
In what  
sense we  
wish the  
setting  
foorth of  
Gods glorie.*

workes which God doth, may appeare unto men to be glorious even as they bee in very deede, so that he might by all meanes bee magnified.

268. *M.* What doest thou meane in the second request by the *kingdome* of God!

*C.* This kingdome consisteth principally in two points: that is to say, first in that he governeth his elect through his holy Spirit: and againe in that he destroyeth the wicked, which wil not become subjects to his kingdome, to the ende that it may evidently appear that there is no power able to withstand his power.

269. *M.* What understandest thou in praying that this *kingdome may come?*

*C.* That it would please God from day to day to increase the number of his faithful flocke, that he would continually more and more bestow the giftes of his holy Spirite among them, untill the time come, when they shall be fully replenished: that hee would also cause the light of his trueth more and more to shine, and that he would in such wise make his justice to be knowen, that the diuel and his kingdome of darknesse may come to utter confusion, and that all wickednesse may bee cleane abolished and rooted out.

270. *M.* Is not this request performed daily?

*C.* It is partly fulfilled: yet wee desire that it may be continually increased, and advanced, unto such time as it shall come to full perfection, which thing shal be at the day of judgement, what time God alone shal be magnified, and al creatures shal be abased and subject unto his Majestie, and so he shal be all in all thinges. 1 Cor. 15. 28.

CALVIN'S  
CATECHISM.

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*The second  
petition.  
Wherein the  
kingdome of  
God con-  
sisteth.*

*The king-  
dome of  
Christ.*

*The perfect  
state of  
Christ's  
kingdome.*

CALVIN'S  
CATECHISM.

*The third  
request,  
touching the  
accomplish-  
ment of  
Gods will.*

*Regenera-  
tion.*

*Howe Gods  
will is done  
in heaven.*

## XL.

## SONDAY.

271. *M.* **I**N what sence prayest thou that *Gods will may be done?*

*C.* That all creatures may bee subject to him and obey him, in such sorte, that whatsoever is done, may be pleasaunt to him.

272. *M.* Doeſt thou meane then, that nothing may bee done contrary unto his will?

*C.* Our request is not onely that he would bring all thinges to passe as he hath appointed by his unfearchable counsell; but that he would beare down all rebellion, so that all wils may obey his will onely.

273. *M.* In so doing, do wee not utterly refuse our own wills?

*C.* Yes utterly: and wee pray not onely that he would bring to nought such desires as be against his will, but that he would also create in us newe mindes, and new heartes, that our own wil being set aparte, his Spirit may work such a will in us as may be in all pointes agreeable unto him.

274. *M.* Wherefore puttest thou unto it, *In earth as it is in heaven?*

*C.* Because the Angels which be his heavenly creatures, studie nothing but to pleas him without any motion to the contrarie, wee desire that the like may bee done in the earth, and that all men may be framed unto a like willing obedience.

XLI.

SONDAY.

275. *M.* COME nowe to the seconde parte, What doest thou meane by the *daily bread* which thou askest ?

*C.* That worde conteyneth all thinges whereof we have neede in this present life, not onely as touching meate, drinke, and clothes, but all maner of thinges that God knoweth to be expedient for us in this world, whereby we may have the fruition of his benefites in quietnesse.

276. *M.* Why beggest thou of God thy daily nourishment, since hee hath given a charge unto all men to get their living with the labour of their handes ?

*C.* Albeit we are commanded to labour for our living, yet all our labour, diligence, and provison that we can make, is not able to procure us a living ; but the onely blessing of God upon our hands and travell, which prospereth the things we goe about in his Name. Moreover this is to be considered, that it is not meate or drinke that nourisheth us, (notwithstanding we be commanded to make provison for those thinges) but the power of God mainteineth our life, and we use them onely as instrumentes.

277. *M.* Why callest thou it *our breade*, since we desire that it may be given us ?

*C.* That commeth of the onely bountifulesse of God, whose pleasure it was to name it ours, albeit it is nothing at all due unto us : and againe by this worde, we are put in remembrance not to desire another mans bread, but that onely which we shall come by, by honest and lawfull meanes, agreeable to Gods ordinance.

*The fourth  
petition.  
What is  
ment by our  
daylie bread.*

*God must  
bless our  
labors.*

CALVIN'S  
CATECHISM.

*Wherefore  
we call it  
daylie bread.*

278. *M.* Why sayest thou, *this day*, and *daily*?

*C.* These two wordes doe teach us to be contented, and not to wish more then is sufficient for our necessitie.

279. *M.* Seeing this is a common prayer belonging indifferently unto all men, howe is it that the riche (who have provided abundance of goods for a long time) may make this petition for one day?

*C.* All men both riche and poore must understande, that what goods so ever they have, they can nothing profit them, but so far forth as it pleaseth God to give them the use thereof, so that when we have plentie, yet we have nothing, unles he of his goodnesse give us also the fruition and use of the same.

## XLII.

## SONDAY.

280. *M.* **W**HAT is contened in the fift request?

*C.* That it would please God *to forgive us our dettes*?

281. *M.* Is there any man living so just, that needeth not make this request?

*C.* No furely: for our Lord Jesus prescribed this forme of prayer to his Apostles for the behoof of his whole Church: so then whosoever woulde exempt himselfe from this, refuseth to bee of the companie of Christes flocke: and in very deed the scriptures doe plainly testifie, that the most perfect man that is, if he would alleadge one point to justifie him selfe thereby before God, should bee found faultie in a thousand: it is meete therefore that everie man have a recourse continually unto Gods mercie. Job 9. 2, 3.

282. *M.* After what fort thinkest thou that our sins be pardoned us?

*The fifth  
petition.*

*There is  
none so holy  
that hath  
not need to  
aske God  
forgivenesse  
of his finnes  
or dettes.*



*C.* Even as the wordes of Christ doe found : for as much as our finnes be as dettes, wherby we are holden fast bound under the daunger of everlasting damnation, wee make supplication unto God, that he would of his meere goodness pardon them.

283. *M.* Thou meanest then, that we obtayne forgiveness of our finnes, by the free mercy of God onely ?

*C.* Yea : for we can by no meanes make amends for the least fault that we have committed, if God did not use his bountiful liberalitie towards us, by forgiving them freely every one.

284. *M.* What profit commeth to us by that, that we are pardoned of our finnes ?

*C.* By this meanes, wee are as acceptable unto God, as if we were just and innocent, and also our consciences be surely perswaded of his Fatherly love towards us, whereby we attayne to everlasting life and felicitie.

285. *M.* When thou makest thy prayer, that hee would *pardon us our dettes, even as wee pardon our debtors*, doest thou meane hereby that we deserve to have our finnes forgiven in that that we forgive other men their faultes ?

*C.* No verely : for by that meanes we should not have pardon of our finnes free, neyther should the remission of them be sufficiently grounded upon the satisfaction, which was made in the death of Christ, as it ought to be : but in that wee forget the wrongs done unto us, we follow his example in gentlenes and meeknesse. And now to declare that we are his children, he hath given us this as a badge to be known by, and to certifie our selves that wee are so. On the other parte also he doth us to wit, that we may looke for nothing of him but extremitie and rigour, if wee be not ready to pardon, and shewe favour unto them which be in faulte towards us.

286. *M.* Thou meanest then, that God here refuseth to

CALVIN'S  
CATECHISM.

*Here by dettes are meant finnes.*

*In what sort our sins are forgiven.*

*The fruit of remission of finnes.*

*Our sins be pardoned freely.*

CALVIN'S  
CATECHISM.

—  
*Whome God  
refuseth to  
count as his  
children.*

*The sixth  
petition.*

take them for his children, which can not forget wrongs committed against them : and that they should not thinke themselves to be partakers of the heavenly forgivenesse.

*C.* Yea verely : and also to the end that all men might have knowledge, that the self same measure, which they meate unto other, shal be payed unto them again. Matth. 7. 2.

## XLIII.

## SONDAY.

287. *M.* **W**HAT is the next petition ?

*C.* *Leade us not into tentation, but deliver us from evill.*

288. *M.* Makest thou but one request of this ?

*C.* No, for the seconde parte doeth expound the first.

289. *M.* What is the substance of this petition ?

*C.* Wee desire that God doe not suffer us to fal to wickednesse, neither permit us to be overcome of the devil, nor to be led with the naughty lustes of our flesh which continually war against us : but that he would give unto us power to withstand them, holding us up with his hande, and keeping us alwayes in his savegarde, to be our protectour and guide. Rom. 7. 24. Gal. 5. 17. 1 Cor. 10. 13.

290. *M.* By what meanes is this brought to passe ?

*C.* What time God doeth guide us by his holy Spirit, thereby causing us to love goodnesse, and to hate evill, to seeke after righteoufnesse, and to flee from sinne : for by his holy Spirit wee overcome the devill, sinne and the flesh.

291. *M.* Hath every man need thus to be guided ?

*C.* Yea every man : for the devill watcheth continually

for us, even as a roaring Lion, ready to devour us : and we on the other part be so feeble and fraile, that he would out of hand overcome us, if God did not both strengthen us, and give us the victorie. 1 Pet. 5. 8.

292. *M.* What signifieth this worde, *tentation*?

*C.* The wilie guiles and subtill assaultes of the devill, wherewith hee assaulteth us : forasmuch as we are naturally apt to be deceived, yea ready to deceive our selves, and our will is wholly bent to do evill, and no whit to doe good. Gen. 6. 5. & 8. 21.

293. *M.* But wherefore requirest thou of God, that he *doe not lead us into tentation*, since that it is an office belonging peculiarly to the devill?

*C.* God of his infinite mercie doth preserve his faithful, not suffering the devil to leade them out of the way, neither permitting that sin have the upperhand of them : so likewise hee doeth not onely give up, cast off and withdraw his grace from such as he wil punish, but also he deliveth them to the devil, committing them to his tyrannie : he striketh them with blindnes, and giveth them up into reprobate mindes, that they become utterly sclaves unto sinne, and subject to all tentations.

294. *M.* What meaneth the clause which followeth, *For unto thee belongeth the kingdome, and the power and the glorie for ever*?

*C.* It putteth us again in remembrance, that our prayers be grounded upon God and his almightie power and goodnesse, and not in anie thing that is in us, since we of our selves bee unworthie once to open our mouthes to call upon him : againe we are taught hereby to conclude all our prayers in the praying of his power and goodnesse.

CALVIN'S  
CATECHISM.

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*What is  
tentation.*

## XLIV.

## SONDAY.

295. *M.* IS it not lawful for us to aske any other petition or thing, then is here rehearsed?

*C.* Albeit wee are not forbidden to use other wordes, and to frame them also after another sorte, yet there can no prayer be acceptable unto God, unlesse it be in effect and sence framed, after this, which is unto us, as it were, a perfect rule wherby to pray as we ought to doe.

296. *M.* It seemeth now convenient time to come to the fourth point touching the honour due unto God?

*C.* We have said already, that it consisteth in acknowledging with the heart, and in confessing with the mouth, that God is the authour of all goodnesse, that thereby we may honor him.

297. *M.* Hath God set foorth no rule to teache us howe we should doe this?

*C.* All examples in the Scripture of praying and thanksgiving, ought to be as rules unto us.

298. *M.* Is there nothing contained in the Lordes prayer touching this matter?

*C.* Yes, for in that we pray that his Name may be glorified, we desire also that al his works may be seene (according as they be in deede) excellent and prayse worthy: in such sorte that if he punish us, we may thereby praise the uprightnesse of his judgement: if he pardon our faultes, wee may thereby have occasion to magnifie his mercie: when he performeth his promise, we may acknowledge him to be the infallible trueth: brieflie, wee require that there be nothing at all done wherein the brightnesse of his glorie bee not shewed forth unto us: and this

*The fourth kinde of honour due to God.*

is to give unto him the laude and prayfe of all goodnesse.

299. *M.* What conclusion may wee gather of all that we have hitherto spoken ?

*C.* We may well conclude of this the saying of Christ, That this is life everlasting, to knowe the verie living God, and him whom he hath sent our Saviour Christ : to knowe him, I say, to the ende to render due honour unto him, that therby he may become unto us, not only a Lord and Maister, but also a Father and Saviour : whereby also wee on the other parte may bee his fervantes, his children, and a people wholly consecrated to his glorie. John 17. 3. Matth. 1. 21.

*Of the Word.*

XLV.

*SONDAY.*

300. *M.* **W**HAT is the meanes to come by a state so excellent ?

*C.* Hee hath for the same purpose left with us his holy word, which is unto us as it were an entrie into the kingdome of heaven.

301. *M.* Where shall we seeke for this his word ?

*C.* It is contened in the holy Scripture.

302. *M.* How must we use this worde, to have this profit by it ?

*C.* We must receyve it, beeing perfectly perswaded thereof in our conscience as of an undoubted truth sent down from heaven, submitting our selves unto it with due obedience, loving it heartily with a fervent and unfained affection : having it so printed in our heartes

CALVIN'S  
CATECHISM.

*What everlasting life is.*

*Everlasting life is offered and presented unto us by Gods worde.*

CALVIN'S  
CATECHISM.

*We must  
give diligent  
labor to  
learne Gods  
worde.*

*Pastours or  
Ministers in  
the church  
are neces-  
sarie.*

that we may follow it, and conforme our lives wholly unto it.

303. *M.* Doe all these things lie in our power?

*C.* No, not one of them all : but God worketh them in our heartes in this wise by his holy Spirit.

304. *M.* Is it not required of our parte, that we take paine, and doe our diligence both to heare and to reade this doctrine, which is set forth unto us?

*C.* Yes doubtlesse, and firste it is requisite that every man privately in his own house give himself to the studie of this word : but principally every man is bound to haunt dulie all Sermons made in the Congregation of Christ, where this word is expounded.

305. *M.* Thinkest thou then that it is not enough that every man doe give diligence to reade Gods word in his own house, unlesse they come also together to heare it preached openly?

*C.* I think it necessary, if God of his goodnesse doe provide such meanes that we may heare it openly.

306. *M.* What is the reason?

*C.* Because our Saviour hath set and established this order in his Church, not to the end that two or three only should observe it, but as a generall order for all men : and he hath likewise declared that this is the only way to builde his Church and to preserve the same, let us therefore every one be content to have recourse to this rule, and not become wiser than our Maister. Eph. 4. 11, 12.

307. *M.* Is it then an thing necessary to have Pastors and Ministers in the Church?

*C.* Yea very necessary : and at their mouthes men are bound to receive the worde of the Lord with all humble obedience : so that whosoever doeth set light of them, and regardeth not to hear their sayings, they contemn also Jesus Christ, and divide them-

felves from the fellowshippe of his flocke. Matth. 10. 40.  
Luke 10. 16.

308. *M.* Is it sufficient that wee have bene once instructed by their meanes, either else must we hear their doctrine continually?

*C.* It is nothing if a man begin well, unlesse he continue still in the same: for we must keepe us in Christes schoole, and continue still his scholers unto the end: and for that cause he hath ordeined Ministers in the Church to teach us continuallie in his Name.

*Of the Sacraments.*

XLVI.

*S O N D A Y.*

309. *M.* **I**S there none other meane besides his worde, whereby God sheweth himselfe unto us?

*C.* God hath joyned the Sacramentes with the preaching of his worde.

310. *M.* What is a Sacrament?

*C.* A Sacrament is an outward token of Gods favour, which by a visible signe doeth represent unto us spiritual things, to the end that Gods promises might take the more deepe roote in our hearts, and that we might so much the more surely give credite unto them.

311. *M.* What? is this possible, that a visible and a material signe should have such vertue to certifie our conscience?

*C.* No, not of it selfe, but God hath ordeined it for such an ende.

312. *M.* Since it is the proper office of Gods holy Spirit, to seale and print the promises of God in our

CALVIN'S  
CATECHISM.

*The difference between  
Gods Spirit  
and his Sacraments.*

*The Sacraments were  
ordained to  
helpe our  
infirmities.*

heartes, how canst thou attribute or give this propertie unto the Sacramentes ?

C. There is a great difference betweene the one and the other : For Gods Spirit is he alone, who in very deed is able to touche and moove our hearts, to illuminate our mindes, and to assure our consciences, in such sorte that all these ought to be accounted his onely workes, so that the whole prayse and glorie hereof ought to be given unto him onely : Notwithstanding, it hath pleased our Lord to use his Sacraments as second instruments therof, according as it fered good unto him, without diminishing any point of the vertue of his spirit.

313. *M.* Thou meanest then, that the efficacie of the Sacraments doeth not consist in the visible signe, but wholly in the working of the Spirite of God ?

C. I meane even so : accordinge as it is Gods pleasure to worke by meanes by him ordeined, without any derogation thereby to his glorious power.

314. *M.* What moved God to institute such instruments or meanes ?

C. He ordeined them to help and comfort our weaknesse : for if we were of a spiritual nature, as the Angels are, then we were apt to consider God and his manifold graces after a spirituall maner also ; but for asmuch as wee are clogged with earthly bodies, it was needefull for us, that God did institute sensible signes, to represent unto us spirituall and heavenly thinges : for otherwise we could not comprehend them. Moreover it is necessarrie for us, that all our senses bee exercised in his holy promises, that we might be the better stablished in the same.



XLVII.

SONDAY.

315. *M.* SINCE God hath ordeined his Sacraments for our necessitie, it were a point of arrogancie and presumption, to thinke that they might be as well left off, as used?

*C.* Ye say trueth: so that whosoever doth willingly forbear the use of them, esteeming them as things more then needeth, he dishonoreth Jesus Christ, he refuseth his grace, and doeth quenche his holy Spirit.

316. *M.* But what assurance of Gods grace bee the Sacramentes able to give, seeing both the godly and wicked do receive them?

*C.* Albeit the infideles and wicked doe make the grace (which is presented unto them by the Sacramentes) of none effect, yet it followeth not that their office and propertie is such.

317. *M.* How, and when is it that the Sacramentes have their effect?

*C.* When a man receiveth them in faith, feking only in them Christ and his grace.

318. *M.* What meanest thou by saying that wee may seeke nothing else but Christ in them?

*C.* I signifie thereby, that we may not occupy our mindes in considering the outward signes, as though wee would seeke our salvation in them: neither may we imagine that there is any peculiar vertue inclosed in them, but contrariwise doe take the signe for an ayde to lead us straight to Christ, and to seeke in him salvation and all our felicite.

319. *M.* If faith then be required in the ministracion of them, how are they given unto us to strengthen us in the faith, and to assure us of Gods promises?

*The Sacraments are necessarie.*

*When the Sacraments doe take their effect.*

*Howe Christ ought to be sought in his Sacraments.*

CALVIN'S  
CATECHISM.

*The Sacraments be means to nourish our faith.*

*Gods children are not fully perfect in this life.*

*Howe many Sacraments there be.*

*Of Baptisme.*

*C.* It is not enough that faith be once begun in us for a time, but it must still be nourished and maintained, so that it may grow daily, and be increased in us. For the nourishment, strength, and increase thereof, God hath given us the sacraments, the which thing S. Paul declareth, saying, that the use of them is to seale the promises of God in our heartes. Rom. 4. 11.

320. *M.* But is not this a token of infidelitie, when wee doe not beleeve the promises of God unlesse they bee confirmed unto us by some visible signe, as an ayde joynd unto them?

*C.* It is a token of a weake faith, and yet the faith of all the children of God is such; notwithstanding they cease not therefore to bee faithfull, albeit they have not as yet attained unto the perfection thereof. For so long as we live in this world, there abideth continually certeine remnants of unbeleefe in our flesh: and therefore we must endeavour by all meanes continually to profite and increase in faith.

## XLVIII.

## SONDAY.

321. *M.* **H**OW many Sacramentes bee there in the Church of Christ?

*C.* There be but two, which be common unto all men, and which Christ himselfe ordeined for the faithfull.

322. *M.* What be they?

*C.* Baptisme and the holy Supper.

323. *M.* In what points doe they agree, and wherin differ they, the one from the other?

*C.* Baptisme is unto us an entry into the Church: for it witnesseth unto us, that where as wee were before stran-

gers from God, he doeth now receive us into his familie. The Supper of the Lorde is a testimony unto us, that God will nourish and refresh us with foode, even as a good maister of an house studieth to sustaine and feed such as bee of his household.

324. *M.* To the end that we may understand them both so much the better, let us consider them aparte one after another. Firste, what is the signification of Baptisme?

*C.* It standeth in two pointes: First, our Lord representeth unto us herein the remission of our sinnes: secondly our regeneration. Mark 1. 4. Rom. 6. 3. Eph. 5. 26. Tit. 3. 5.

XLIX.

SONDAY.

325. *M.* **W**HAT similitude hath water with those things, that it may represent them?

*C.* First the remission of sinnes is a maner of washing, wherby our foules are clenfed from their filthinesse, even as the filth of our bodie is washed away by water.

326. *M.* What sayest thou of regeneration?

*C.* Because the beginning of our regeneration standeth in the mortification of our nature, and the end that we become newe creatures through the Spirite of God, therefore the water is powred upon the head to signifie that we are dead or buried, and that in such fort, that our rising againe into a new life is therewithall figured, in that, that the powring of the water is but a thing of a very short continuance, and not ordained that wee should be drowned thereby.

327. *M.* Thou meanest not that the water is the washing of our soules?

CALVIN'S  
CATECHISM.

*The Supper.*

*The signifi-  
cation of  
Baptisme.*

*The myste-  
rie of the  
water in  
Baptisme.*

*Wherefore  
the water is  
powred on  
the head.*

CALVIN'S  
CATECHISM.

*The water  
is not a  
bare signe:  
The pro-  
misse is  
joynd to it.*

*Wherby  
wee are  
renewed in  
Spirit.*

*C.* No: for that belongeth to the blood of our Saviour Christe alone, which was shed that all our filth might be wiped away, and that we might bee counted pure and without spot even before God: The which thing then taketh effect in us, what time our consciences be sprinkled therewith by Gods holy Spirit, but the Sacrament doth testifie and declare it unto us. 1 John 1. 7. 1 Pet. 3. 21.

328. *M.* Meanest thou then that the water standeth in none other stead unto us but as a figure?

*C.* It is such a figure as hath the veritie joynd unto it: for God keepeth his promise and deceiveth no man: wherfore it is certaine, that remission of finnes, and newnesse of life is offred to us in Baptisme, and that we receive the same there.

329. *M.* Is this grace receyved indifferently of all men?

*C.* No: For divers through their wickednesse, cause it to stand them in no stead: Neverthelesse the Sacrament loofeth not his propertie, albeit that none feele the comfort thereof, but onely the faithfull.

330. *M.* What thing is that, whereby our regeneration is wrought in us?

*C.* By the death and resurrection of our Saviour Christ: For his death standeth in this stead unto us, that by it our olde Adam is crucified, and our sinfull nature is, as it were, buried: So that it beareth no more rule in us. As touching the newnesse of life which is to be obedient to Gods will, that we obtaine by his resurrection.

331. *M.* Howe doe wee obteyne this grace in Baptisme?

*C.* Because we are there clothed with Christ, and indued with his holy Spirit, if so be that we make not our selves unworthy of his promises, which be there given unto us.

332. *M.* As touching our parte, what is the right use of Baptisme?

C. The right use thereof standeth in faith and repentance: that is, in that we be sure that we have our consciences cleansed in the blood of Christ: and in that wee both feele in our selves, and make it knowen to others by our Workes, that his Spirit abideth in us, to mortifie our affections, and so to make us ready to doe the will of God.

L.

*SONDAY.*

333. *M.* **S**EEING all this is required in the right using of Baptisme, how is it that little children bee baptized?

C. I did not meane that faith and repentance ought alwayes to goe before the ministration of this Sacrament; for that is onely requisit in them that be of age and discretion: so that it is sufficient, if the litle children shew foorth the fruits of Baptisme, when they are come to sufficient age to knowe it.

334. *M.* How wilt thou prove, that there is no inconvenience in this doing?

C. For in like maner Circumcision was a Sacrament of repentance, as Moses and the Prophets doe witnesse; and also a Sacrament of faith, as Sainct Paule teacheth: and yet God did not debarre litle children from the receiving of the same. Deut. 10. 15. & 30. 6. Jer. 4. 4. Rom. 4. 11.

335. *M.* No: but art thou able to prove sufficiently that there is as good reason that they should be received to Baptisme, as that the other should bee circumcised?

C. Yea: for the same promises which God did make

CALVIN'S  
CATECHISM.

*Wherin the  
right using  
of Baptisme  
standeth.*

*The Bap-  
tisme of in-  
fantes.*

*The pro-*

CALVIN'S  
CATECHISM.

*promises which  
were made  
to the Jews  
only, are  
now offered  
to all men.*

in time past to his people of Israel, are now extended unto all coastes of the worlde.

336. *M.* And followeth it therefore, that we must use also the signe ?

*C.* Yea, if wee will consider the thing effectually : for Christe hath not made us partakers of that grace, which belonged in time past to the children of Israell, to the intent he woulde in us diminish or obscure it ; but rather to shewe forth his goodnesse more evidently, and in greater abundance.

337. *M.* Doeſt thou count then, that if we did denie Baptisme to litle children, the grace of God should be diminished by the comming of Christ ?

*C.* Yea surely : for we should be by that meanes destitute of the expresse signe of Gods bountifull mercie towards our children, the which thing they that were under the Lawe, had : And in very deede this thing serveth highly to our comfort, and to the stablishing of the promise, which hath bene made unto us from the beginning.

338. *M.* Thy mind is then, that for asmuch as it pleased God in old time to declare him self to bee the Saviour, yea of litle children, and that he thought it also good to seale his favourable promises in their bodies by an outward Sacrament, that therefore it is very good reason, that there be no lesse tokens of assurance after Christes comming, since the self same promise continueth still, and is more openly uttered aswell by word as deede.

*C.* Yea : and moreover it seemeth a thing worthy of notable reprehension, if men would doe so much wrong unto children, as to denie them the signe, which is a thinge of lesse price, since the vertue and substance of Baptisme belongeth unto them, which is of much higher estimation.

339. *M.* For what consideration ought we to baptize litle children ?

C. In token that they are inheriters of the blessing of God, which is promised to the feede of the faithfull, that when they come to age, they should be instructed what the meaning of Baptisme is, to profite them selves thereby.

CALVIN'S  
CATECHISM.

*To what  
purpose  
children are  
baptised.*

LI.

SONDAY.

340. *M.* LET us now speake of the Supper: and first, what is the signification thereof?

C. Our Lorde did ordeine it to put us in assurance, that by the distribution of his bodie and blood our soules are nourished in the hope of life everlasting.

*Of the  
Lordes  
Supper.*

341. *M.* Why is it that our Lord representeth unto us his bodie by the bread, and his blood by the wine?

C. To signifie unto us, that what propertie the bread hath towards our bodies, that is, to feed and susteine them in this transitorie life; the selfe same propertie also his body hath touching our soules, that is, to nourish them spirituallly. And in like maner as the wine doth strengthen, comfort and rejoyce man; even so his blood is our full joy, our comfort and spirituall strength.

*Christe  
offereth to  
us his body  
by the bred  
and his  
bloode by the  
wine.*

342. *M.* Doest thou meane, that we must bee in deede partakers of the bodie and blood of the Lord?

C. I meane so, for since the whole trust and assurance of our salvation doeth consist in the obedience whiche he hath performed unto God his Father (in that, that God doeth accept and take it as if it were ours) we must first possesse him, seing that his benefites do not belong unto us, untill he have first given him selfe unto us.

*The only  
stay of our  
trust.*

343. *M.* Why? did not Christ give him selfe unto us what time he gave him selfe to be crucified, that thereby

CALVIN'S  
CATECHISM.

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*After what  
sort we re-  
ceive Christ.*

we might be brought into the favor of God his Father, and bee delivered from damnation?

*C.* Yes : but that doth not suffice, unlesse we doe receive him with all, in such sort as we may feele in our consciences the fruite and efficacie of his death and passion.

344. *M.* Is not faith the ready meanes to receive Christ by?

*C.* No doubt : and not onely, in that we beleve that he died and rose againe to deliver us from everlasting death, and to procure us also everlasting life ; but also by that he dwelleth in us, and is joyned with us as the head with his members, to the end to make us partakers by the force of this joyning together.

## LII.

### SONDAY.

345. *M.* **H**AVE wee Christ joyned unto us by none other meanes then by his Supper?

*C.* Yes : for we receive Christe with the fruition of his benefites, by the preaching of the Gospell, as Sainct Paule witneffeth, in that our Lord Jesus doeth promise us therein, that wee are bone of his bones, and flesh of his flesh : and again, that he is the bread of life, which came downe from heaven to nourish our soule : and in another place, that wee are one with him, even as he him selfe is one with his Father, and such like. 1 Cor. 1. 9. Eph. 5. 30. John 6. 35, 41. & 17. 21.

346. *M.* What is there more to be had in the Sacrament? or to what use doeth it serve us besides?

*C.* This is the difference, that this our joyning together is more evidently, and plenteously set foorth unto us : for albeit our Saviour Christ bee in very deed exhibited to us,



both by Baptisme, and by the preaching of his word, yet that is but in a part, as it were, and not fully.

347. *M.* What is it then briefly, that we have by this signe of bread ?

*C.* That the bodie of our Lorde Jesus, for so much as it was once offered up for us in sacrifice, to bring us into Gods favour, is now given unto us, to assure us that we are partakers of this reconciliation.

*What doth the signe of bread teach us.*

348. *M.* And what have we by the signe of wine ?

*C.* It assureth us, that as our Lord Jesus did shed his blood once on the crosse, for a price and satisfaction of all our finnes ; even so he now giveth it unto our soule to drink, whereby we should not doubt to receive the frute and benefite thereof.

*What is signified to us by the wine.*

349. *M.* By these thine answeres, I gather that the Lords Supper doth direct us to the death and passion of our Saviour Christ, to the intent that we may be partakers of the vertue thereof.

*C.* It doeth so : for even then the onely and everlasting sacrifice was offered up for our redemption. Wherefore there remaineth now nothing else, but that we should have the frutes thereof.

*The Lords Supper is not a sacrifice propitiatory.*

350. *M.* The Supper then, was it not ordeined to offer up the bodie and blood of our Saviour to God his Father ?

*C.* No, for there is none but he alone unto whom that office belongeth, for so much as he is the everlasting Priest. But the charge that he hath given unto us, is that we doe receive his bodie, and not offer it. Heb. 7. 11, 21. & 9. 12, 14, 28. Matth. 26. 26.

*Christ alone is the everlasting Priest.*

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CATECHISM.

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LIII.

SONDA Y.

351. *M.* **W**HEREFORE be there two signes instituted?

*C.* Our Lorde did that to helpe our infirmitie, signifying that he a well the drinke as the meate of our foule, to the end wee might bee content to seeke our nourishment fully and wholly in him, and no where else.

352. *M.* Doeth the second signe, which is the cup, belong indifferently unto all men?

*C.* Yea, and that by the commandment of our Saviour Christ, contrary whereunto we may in no wise doe.

353. *M.* Receive we in the Supper only the tokens of the things afore rehearsed, either are they effectually in deed there given unto us?

*C.* For so much as our Saviour Christ is the truth it selfe, it is most certaine, that the promises which he made at the Supper, bee there in deede accomplished, and that which is figured by the signes is truly performed: so then according as he there made promise, and as the signes doe represent, there is no doubt but he maketh us partakers of his very substance, to make us also to grow into one life with him.

354. *M.* How may this be done, seeing the body of our Saviour Christ is in heaven, and wee are here as pilgrimes on the earth?

\**C.* Verely it commeth to passe by the wondrous and unsearchable working of his Spirite, who joyneth easely together things being farre a funder in place.

355. *M.* Then his bodie is not presently included in the bread, neither his blood contained within the cup?

*The ordinance of two signes was for our weaknesse.*

*How we receive Christ in the Supper.*

C. No, but cleane contrariwise: If we will have the substance of the Sacrament, we must lift up our heartes into heaven, where our Saviour Christ is in the glorie of his Father, from whence we have sure hope, that he will come for our redemption; and therefore we may not searh him in these corruptible elements.

356. *M.* So then thy judgment is, that there be two thinges in this Sacrament: The substance of bread and wine, which wee see with the eye, touch with our hande, and taste with our mouth: And also Christ, by whom our soules are inwardly nourished.

C. You say trueth: and in such sorte we have therewith also a sure token, and, as it were, a pledge of the risinge againe of our bodies, in so much as they are already made partakers of the signe of life.

LIV.

*SONDAY.*

357. *M.* **H**OW ought this Sacrament to be used?

C. Sainct Paule teacheth the right maner of the using thereof: Which is, that every man examine him selfe before that he come unto it. 1 Cor. 11. 28.

358. *M.* Wherein ought a man to examine him selfe?

C. He must consider whether he be a true member of Christ.

359. *M.* Wherby may a man have sure knowledge thereof?

C. If he have true faith and repentance, and doe love his neighbour with an unfained love, not keeping in his heart any rancour, hatred, or debate.

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CATECHISM.

*What is to  
be done if  
wee will re-  
ceive the  
substance of  
the Sacra-  
ment.*

*Pledges of  
our resur-  
rection.*

*The sure  
tokens of a  
true Chris-  
tian.*

CALVIN'S  
CATECHISM.  
—

360. *M.* But is it requisite to have a perfect faith and perfect love?

*C.* We must needs have both founde, right, and not counterfai'ted : But to speake of such a perfection, as unto which nothing can be added, it can not be found in man : Also this Supper had bene a thing ordeined in vaine, if none were meete to come to it, unlesse he were throughly perfect. ¶

361. *M.* By this saying, our imperfection doth no whit hinder us from comming thereunto?

*C.* Rather contrariwise, it should stand us in no stead, if wee were not unperfect : for it is an helpe and succour against our infirmitie.

362. *M.* Doe these two Sacraments serve to none other ende, but to support and bear up our imperfection?

*C.* Yes, they are also signes and badges of our profession, that is to say, by them we protest openly that we are the people of God, and make open profession of our Christian Religion.

363. *M.* What shall we then judge of him that refuseth to use them?

*C.* Wee ought not to count him a Christian man : For in so doing he refuseth to confesse him selfe to be a Christian, and what else but as it were covertly to refuse Christ.

364. *M.* Is it enough to receive them both once onely in our life?

*C.* Baptisme was ordeined to be receyved but once : Wherefore it is not lawfull to bee baptized againe : but it is otherwise to be thought of the Supper.

365. *M.* What is the reason thereof?

*C.* By Baptisme God doeth bring and receive us into his Church : And when he hath once received us, he declareth also to us by the Supper, that he will feede us continually.

*How is it that wee receive the Supper often times, though wee may bee but once baptized.*

L V.

S O N D A Y.

366. *M.* **T**O whom belongeth the ministration of Baptisme, and of the Lordes Supper.

*C.* Unto them who have the charge to preach openly in the Church: for the preaching of Gods worde, and the ministration of the Sacramentes be things jointly belonging to one kind of office.

367. *M.* Is there not a prooffe to bee brought for this out of the Scripture?

*C.* Our Lord giveth speciall charge to his Apostles, aswel to baptize as to preach: and as touching the Supper, he giveth them injunction to follow his example; now he did the part of a minister in that he gave it to others. Matth. 28. 19. Luke 22. 19. 1 Cor. 11. 23, &c.

368. *M.* The pastors, who be the ministers of the Sacramentes, ought they to receive indifferently every one that commeth?

*C.* As touching Baptisme, for as much as there bee none in our time baptized but little children, there ought to bee no choise used; but as concerning the Supper, the Minister must refuse to give it to them that bee utterlie unworthie.

369. *M.* Wherefore?

*C.* Because that otherwise the Supper of the Lord should be defiled and dishonored.

370. *M.* But yet our Lord admitted Judas to the holy Supper, notwithstanding his wickednes.

*C.* Yea: for his wickednesse was hitherto hid: and albeit our Lord knew it right well, yet was it not notorious and knowen unto men.

*To whom the ministration of the Sacraments doe belong.*

*Who ought to be shut out from the Supper.*

*Wherefore Judas was admitted.*

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371. *M.* What way is to be used then towards the hypocrites?

*C.* The Minister ought not to exclude and shut them out as unworthy, but he must tarie untill it shall please God to make their clofe wickednesse knowne.

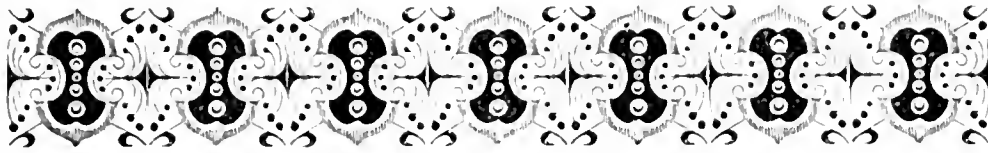
372. *M.* What if he him selfe know, or if he be prively advertised of any such?

*C.* That is not a sufficient cause for him to deny them the Supper, unles he have the thing tried by sufficient prooffe, and therewith the judgement of the Church.

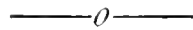
373. *M.* Is it then meete to have a politike order touching this matter?

*C.* What else? If the congregation be well ordred, there must be certaine appointed to watch, and take diligent heede for such open crimes as may bee committed: And they having authoritie, ought in the name of the whole Church to inhibit such as be by no meanes meete, neither can be partakers thereof without the dishonour of God, and the offence of the faithfull.

*The end of the instruction  
of children in the  
fayth.*



## Notes.



The reprint here made of Calvin is from Dunlop's Confessions, but compared with the early English edition. Dunlop mentions that his reprint was from a copy printed in 1600, "compared with two other copies, and with the French and Latin Catechisms of the French Church."

I throw together here a few notes as to passages where the English translation has not done justice to Calvin. On the whole, that translation is faithful, but in some places too paraphrastic.

Q. 1, p. 5. Calvin has simply *Quis humanæ vitæ præcipuus est finis*; whence the first question of our Shorter Catechism, What is the chief end of man?

Q. 3, p. 5. "chief felicitie." Latin, *summum bonum*.

Q. 5, p. 5. "not to live in the knowledge of God." Latin, *Deo non vivere*.

Q. 11, p. 6. "shew his power." Latin, *potentiam exerat*. "Use his mercifull goodnesse." Latin, *quam bonus sit ostendat*.

Q. 19, p. 8. "spread upon all creatures." Latin, *per omnia diffusam*.

Q. 20, p. 8. "no inconvenience." Latin, *nihil absurdi*.

Q. 22, p. 8. "the everlasting Word." Latin, *qui et sapientia ejus est*.

Q. 24, p. 9. "so then by (according to) thy saying." Latin, *Itaque non otiosam Dei potentiam fingis*.

Q. 29, p. 10. "In their daunger." Latin, *Eorum libidini expositos*. The expression is a common one, both in the English and Scotch works of this period, meaning in their power, or exposed to danger from being in their power.—See *Jamieson's Scottish Dict.* and *Halliwel's Dict. of Archaic Words*. It will be remembered that the trans-

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lation of the Catechism is by an Englishman, not a Scotchman. Some of the spellings, and a few of the expressions, are altered slightly from the original English edition; but substantially the "Calvin's Catechism" of the Scotch Reformation is the same with that of the English. And we may here add that "Nowell's Catechism" of the Church of England is based on Calvin's, and is, many parts, a copy of it. Yet some writers are given to say that the standards of the Church of England are not Calvinistic.

Q. 31, p. 11. "the meane." Latin, *modus*, manner, or method.

Q. 39, p. 12. "chiefe ambassador." Latin, *Patris legatum et interpretem*.

Q. 43, p. 13. "fellowes." Latin, *Collegas in Sacerdotio*.

Q. 48, p. 14. This question in the Latin does not come in till after the 54th, where it seems out of place.

Q. 51, p. 15. "convenient." Latin, *neesse*.

Q. 57, p. 16. "to take upon him our person." Latin, *quo vicem nostram subiret*. "To" means "in order that." "Person" is used in the classical sense of *persona*; as Milton,

. . . "What was thy part

And person, hadst thou known thyself aright."

—*Par. Lost*, x. 155.

Calvin's word *vicem* is very exact, indicating *substitution*—taking our place and circumstances. It is the root of *vicarius*; and it is interesting to find Quintilian using such expressions as *mors vicaria*, *opera vicaria*, *pœna vicaria*, *servitus vicaria*. See *Stephen's Thesaurus* on the word.

Q. 61, p. 17. "fulfill us." Latin, *quo nos sua benedictione perfunderet*.

Q. 70, p. 19. "a glaive." Latin, *lethalis gladius*. "Glaive," or "gleave," or "gleve," is given by Skinner in his *Etymologicon* as derived from *gladius*; by others, as from the British *glais*, a reaping-hook. Spenser speaks of the "Phrygian glaves." The power of the Church was called *glaive spirituel*.

Q. 74, p. 21. "sure gage." Latin, *certum pignus*.

Q. 77, p. 21. "our Advocate to make answer for us." Latin, *Intercessor et patronus*.

Q. 93, p. 24. "body and fellowship of them that beleve." Latin, *corpus et societas fidelium*.

Q. 94, p. 24. "all Christs doings prove there is a Church." Latin, *hic enim unus est omnium affectus ut sit ecclesia*. This is the one result of all to produce a church.



Q. 99, p. 26. "untill it be altogether cowpled." Latin, *nec unquam vitiorum reliquiis penitus purgabitur, donec Christo, suo capiti, a quo sanctificatur, ad plenum adherat*. The English translator has not fully brought out Calvin's meaning in the above.

Q. 100, p. 26. "sure tokens." Latin, *indiciis notisque*.

Q. 100, p. 26. "the which cannot be perfectly discerned by our senses." Latin, *Ea autem nec cernitur perpetuo oculis, nec signis discernitur*.

Q. 103, p. 26. "sustaining the paine." Latin, *penam solvendo*. It would appear that "paine" is used as equivalent to *pena*, punishment.

Q. 105, p. 27. "sectes." Latin, *factionibus*.

Q. 116, p. 30. "so disproved." Latin, *ita fordent*.

Q. 237, p. 34. We subjoin a close translation of the original, as the old translation is not very exact:—"For, when he calls himself *Jehovah* ("everlasting" is the old rendering, as all French translators of the Bible give *l'eternel*), he vindicates to himself the right and authority of commanding. Then in order that he may win us to his law, he adds that he is our God; for these words are equivalent to his calling himself our Saviour. Seeing then that he counts us worthy of such kindness, it is right that we, in our turn should shew ourselves an obedient people."

Q. 144, p. 35. "making of images." Latin, *ne aliquæ pingantur aut sculpantur imagines*; referring to pictures and statues of men.

Q. 150, p. 36. "goe foorth." Latin, *pergamus*; let us go on.

Q. 162, p. 39. "to passe lightlie of it." Latin, *contemptui habere*. This is the old use of "pass," to regard or think, which we sometimes find in Shakespeare.

Q. 171, p. 41. "comely order to bee used in the Church." Latin, *politia ecclesiastica*. This word *politia* occurs several times, as in Q. 178, 179, 183.

Q. 172, p. 41. "cease to doe our own works." Latin, *a propriis operibus feriamur*, an expressive word denoting holiday and festival.

Q. 191, p. 44. "in doying thus." Latin, *sic agendo*. One might suppose *doying* a misprint for *doing*; but it is printed thus in the old English edition; and Halliwell cites Kitson for *doyt* as equivalent to *doth*.

Q. 199, p. 46. "understand," = understood = understanded; very often used thus in old English.

Q. 222, p. 50. "any man's malice." Latin, *nullius pravitate*

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*aboleri potest, i.e.* no wickedness or unworthiness in the object can break this bond, or make it less our duty to love, for this bond is *sacrosanctum et inviolabile*. This meaning comes out in the next question, where the following clause occurs in the Latin, after the words "even so to take him," *quia stet inviolabilis Dei ordo, quo hæc inter nos conjunctio sanctita est.*

Q. 225, p. 51. "exquisite perfection." Latin, *eam perfectionem*.

Q. 225, p. 51. The second "but" ought to begin a new sentence.

Q. 241, p. 55. There is nothing in the original about "restraint;" it is simply, *non nisi iis pollicetur*.

Q. 237, p. 54. "Yes, and it were for no more." This is the old use of "and" (sometimes "an") for "if." The full sentence would run thus: "Yes; and it would be so were it for no more." "And" is used for "if," because the clause is elliptical.

Q. 243, p. 56. "perceive an earnest vexation." Latin, *generet*. *Perceive* seems a mistake for *conceive*.

Q. 245, p. 56. The Latin here is much more explicit and expressive: *eone spectat hæc doctrina, ut resides et quodammodo oscitantes motum spiritus expectemus, nec se quisque at orandum sollicitet.*

Q. 276, p. 65. "but the onely blessing," ought to be "onely the blessing"; but the words run as above in all editions.

Q. 279, p. 66. "for one day." Latin, *in diem*, every day, or day by day.

Q. 298, p. 70. "shewed forth unto us." Latin, *ad eum glorificandum nos excitet*.

Q. 307, p. 72. "An thing"; so the Scotch editions, for "ane thing." In the English it is "a thing."

Q. 334, p. 79. "no inconvenience." Latin, *nihil absurdi*. Inconvenience is evidently used in the Latin sense of unsuitableness, incongruity, absurdity.

Q. 340, p. 81. "the distribution," &c. Latin, *communicatione*.

Q. 343, p. 82. "with all," the old English word for "likewise," as in Acts 25. 27.

Q. 347, p. 83. "partakers of this reconciliation," &c. Latin, *ut certe sciamus reconciliationem ad nos pertinere*.

Q. 368, p. 87. "to our soule." Latin, *nobis*.

Q. 373, p. 88. "A politike order." Latin, *gubernationis ordo*.



*The Maner to examine Children,  
before they be admitted to the  
SUPPER OF THE LORD.*

—o—

1. *Minister.* IN whom doest thou beleeve?

*Childe.* I beleeve in God the Father, and in Jesus Christ his Sonne, and in the holy Ghost, and looke to be saved by none other meanes.

2. *M.* The Father, the Sonne, and the holy Ghost, be they any more then one God?

*C.* No, although they be distinct in persons.

3. *M.* What is the effect of thy faith?

*C.* That God the Father of our Lorde Jesus Christ, (and so by him of us all) is the beginning and principal cause of all thinges, the which he governeth in such sorte that nothing can bee done without his ordinance and providence. Next, that Jesus Christ his Son came downe into this world, and accomplished all thinges, which were necessarie for our Salvation: And ascended into heaven, where he sitteth at the right hand of the Father, that is, that he hath all power in heaven and in earth; and shall come againe from thence to judge the whole world. Fur-

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CATECHISM.  
—

thermore that the holy Ghost is very God, because he is the vertue and power of God, and printeth in our heartes the promifes made unto us in Iesus Christ. And finally that the Church is sanctified, and delivered from their finnes through the mercies of God, and shall after this life rise again to life everlasting.

4. *M.* Must we serve God according as hee hath commanded, or else as mens traditions teache us?

*C.* We must serve him as he hath taught us by his word and commandements, and not according to the commandements of men.

5. *M.* Canst thou keepe Gods commandements of thy selfe?

*C.* No verely.

6. *M.* Who then doeth keepe and fulfill them in thee?

*C.* The holy Ghost.

7. *M.* When God then giveth thee his holy Ghost, canst thou perfectly observe them?

*C.* No, not so.

8. *M.* Why? God doeth curse and reject all such as doe not in every point fulfill his commandements.

*C.* It is true.

9. *M.* By what means then shalt thou be saved, and delivered from the curse of God?

*C.* By the death and passion 'of our Lord Iesus Christ.

10. *M.* Howe so?

*C.* For because that by his death he hath restored us to life, and reconciled us to God our Father.

11. *M.* To whom doest thou make thy prayers?

*C.* I pray to God in the name of our Lord Iesus Christ our Advocate and Mediatour, referringe all my prayers to that scope, which Christ our Saviour hath left us a most sufficient and absolute rule.

12. *M.* Howe many Sacramentes are there in Christes Church ?

*C.* Two : Baptifme and the Lordes Supper.

13. *M.* What is meant by Baptifme ?

*C.* Firft it signifieth that we have forgivenesse of our finnes by the blood of Christ. Secondly it fetteth before our eyes our regeneration or new spirituall birth.

14. *M.* What signifieth the Supper of the Lord ?

*C.* That by the spirituall eating and drinking of the body and blood of our Lord Jesus Christ, our foules are nourished unto life everlasting.

15. *M.* What doe the bread and wine represent in the Lordes Supper ?

*C.* That as our bodies are nourished therewith, so our foules are fustained, and nourished with the vertue of Christes body and blood: not that they are enclosed in the bread and wine, but wee must seeke Christe in heaven and in the glorie of God his Father.

16. *M.* By what meanes may wee atteyne unto him there ?

*C.* By faith, which Gods Spirit worketh in our heartes, affuring us of Gods promifes made to us in his holy Gospell.

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NOTE.

The above Catechism went by the name of "The Little Catechism," and was "read and learnt in Lectors Schools" (Acts of Gen. Afs. 1592. Sefs. 10).



## PRAYERS.

*Formes of Prayers to be used in  
private houses.*

—o—

## I. MORNING PRAYER.

ALMIGHTIE GOD, and most merciful Father, we do not present our selves here before thy Majesty, trusting in our own merits or worthineffe; but in thy manifold mercies,<sup>1</sup> which hast promised to heare our praier, and graunt our requests which we shal make to thee in the name of thy beloved Sonne Jesus Christ our Lorde :<sup>2</sup> who hath also commanded us to assemble our selves together in his Name, with full assurance, that he will not only bee among us; but also be our Mediatour and Advocate towards thy Majesty, that we may obtaine all things which shal seeme expedient to thy blessed will, for our necessities.<sup>3</sup> Therefore we beseech thee, most mercifull Father, to turne thy loving countenance towards us, and impute not unto us our manifolde finnes and offences,<sup>4</sup> wherby we justly deserve thy wrath and sharp punishments; but rather receive us to thy mercie for Jesus Christs sake, accepting his death and passion as a just recompence for all our offences,<sup>5</sup> in whom only thou art pleased, and through whom thou canst not be offended with us.

<sup>1</sup> Dan. 9. 18.

<sup>2</sup> John 16.  
23, 24.

<sup>3</sup> 1 Tim. 2.  
1-5. 1 John  
3. 22.  
<sup>4</sup> Psalm 32.  
1, 2.

<sup>5</sup> John 2. 1,  
2, 12.

## PRAYERS.

And seeing that of thy great mercies wee have quietly passed this night, graunt, O heavenly Father, that wee may bestowe this day wholly in thy seruice, so that all our thoughts, words and deedes may redound to the glory of thy Name,<sup>1</sup> and good enfample to all men; who seeing our good workes, may glorifie thee our heavenly Father. And for as much as of thy meere favour and Love thou hast not only created us to thine owne similitude and likenesse;<sup>2</sup> but also hast chosen us to be heires with thy dear Sonne Jesus Christe, of that immortall kingdome which thou preparedst for us before the beginning of the world: wee beseech thee to increase our faith<sup>3</sup> and knowledge, and to lighten our hearts with thine holy Spirit, that we may in the meane time live in godly conversation and integritie of life, knowing that idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and such like shal not inherit the kingdome of God.<sup>4</sup>

\*†\* And because thou hast commanded us to pray one for another, we doe not only make request, O Lorde, for our selves and them that thou hast already called to the true understanding of thine heavenly will; but for all people and nations of the world,<sup>5</sup> who as they know by thy wonderfull workes, that thou art God over all, so they may be instructed by thyne holy Spirit, to beleve in thee, their onely Saviour and Redeemer. But for as much as they can not beleve except they heare, nor can not heare, but by preaching, and none can preach except they be sent,<sup>6</sup> therefore, O Lord, raise up faithfull distributors of thy mysteries, who setting apart all wordly respectes, may both in their life and doctrine onely seeke thy glorie. Contrarily confound Satan, Antichrist, with all hirelinges and Papistes, whom thou hast alreadie cast of into a reprobate Sense; that they may not by sects, schismes, heresies and errors disquiet thy little flock.<sup>7</sup> And because, O

<sup>1</sup> Col. 3. 17.<sup>2</sup> Gen. 5. 1, 2.<sup>3</sup> Luke 17. 5.<sup>4</sup> Gal. 5. 19, 20, 21.<sup>5</sup> Acts 10. 35.  
<sup>1</sup> Tim. 2. 4.<sup>6</sup> Rom. 10. 14, 15.<sup>7</sup> Rom. 10. 17, 18, 20.

## PRAYERS.

<sup>1</sup> 1 Tim. 3.  
1, &c.  
<sup>2</sup> Matth. 7.  
15.

Lorde, we be fallen into the latter dayes, and daungerous times wherein ignorance hath gotten the upper hand, and Satan with his ministers seeke by all meanes to quench the light of thy Gospell ;<sup>1</sup> wee beseeche thee to mainteine thy cause against those ravening wolves,<sup>2</sup> and strengthen all thy servants whom they keepe in prison and bondage. Let not thy longe suffering bee an occasion either to increase their tirannie, or to discourage thy children, neither let our finnes and wickednesse be an hinderance to thy mercies ; but with speed, O Lord, consider the great miseries and afflictions of thy poore Church, which in fundrie places by the rage of enemies is grievously tormented : and this we confesse, O Lord, to come most justly for our finnes, which (notwithstanding thy manifold benefites, wherby thou doest daily allure us to love thee ; and thy sharpe threatnings, wherby wee have occasion to feare thee, speedily to repent) yet continue in our own wickednesse, and feele not our heartes so touched with that displeasure of our finnes as we ought to doe. Therefore, O Lorde, create in us new hearts, that with fervent mindes we may bewaile our manifold finnes, and earnestly repent us for our former wickednesse and ungodly behaviour towards thee : and whereas we can not of our selves purchase thy pardon ;<sup>3</sup> yet we humbly beseech thee for Jesus Christs sake, to shew thy mercies upon us, and receive us againe to thy favour.

<sup>3</sup> Rom. 5. 6,  
&c. 2 Cor.  
3. 5.

Graunt us, deare Father, these our requestes and all other thinges necessarie for us and thy whole Church, according to thy promise in Jesus Chrifte our Lord : In whose Name we beseech thee, as he hath taught us, sayinge, Our Father, &c.



## PRAYERS.

II. *A Prayer to be said before meals.*

ALL things depende upon thy providence, O Lorde, to receyve at thine hands due sustenance in time convenient: Thou givest to them, and they gather it: thou openest thine hande, and they are satisfied with all good things.<sup>1</sup>

O heavenly Father, which art the fountayne and full treasure of all goodnes, we beseeche thee to shewe thy mercies upon us thy children, and sanctifie these giftes<sup>2</sup> which wee receyve of thy mercifull liberalitie, graunting us grace to use them soberly and purely<sup>3</sup> according to thy blessed will: so that heereby we may acknowledge thee to be the authour and giver of all good things: and above all, that we may remember continually to seeke the spiritual food of thy word, wherewith our foules may be nourished everlastingly thorough our Saviour Christ, who is the true bread of life, which came down from heaven, of whom whosoever eateth, shall live for ever,<sup>4</sup> and reigne with him in glorie, world without end. So be it.

<sup>1</sup> Psalm 104.  
27, 28.

<sup>2</sup> 1 Tim. 4.  
4, 5.

<sup>3</sup> Tit. 2. 12.

<sup>4</sup> John 6.  
27, &c.

III. *A Thanksgiving after meals.*

LET all nations magnifie the Lord: Let all people rejoyce, in praying and extolling his great mercies. For his fatherlie kindnesse is plentifully shewed forth upon us, and the trueth of his promise endureth for ever.<sup>5</sup>

Wee render thanks unto thee,<sup>6</sup> O Lorde God, for the manifold benefites, which we continually receive at thy bountifull hande; not onely for that it hath pleased thee to feed us in this present life, giving unto us all thinges necessarie for the same: but especially because thou hast of thy free mercies fashioned us anew into an assured hope of a farre better life,<sup>7</sup> the which thou hast declared unto

<sup>5</sup> Psalm 117.

<sup>6</sup> Col. 3. 17.

<sup>7</sup> Rom. 8.

## PRAYERS.

1 Tit. 3.  
4-7. 2 Tim.  
1. 10, 12.  
2 I John 2.  
15.  
3 I Tim. 6.  
17.  
4 I Cor. 1.  
7.  
5 Rom. 8.  
23.

us by thine holy Gospell.<sup>1</sup> Therefore wee humbly beseech thee, O heavenly Father, that thou wilt not suffer our affections to be so intangled or rooted in these earthly and corruptible things,<sup>2</sup> but that we may alwayes have our mindes directed to thee on high<sup>3</sup> continually watching for the comming of our Lord and Savior Christ,<sup>4</sup> what time he shall appeare for our full redemption.<sup>5</sup> To whom with thee and the holy Ghost, be all honour and glorie, for ever and ever. So be it.

IV. *Another Thanksgiving before meate.*

ETERNALL and everlasting God, Father of our Lorde Jesus Christ, who of thy most singular love which thou bearest to mankinde, hast appointed to his sustenance, not only the frutes of the earth, but also the foules of the ayre, and beastes of the earth, and fishes of the sea: and hast commanded thy benefites to bee received as from thine handes with thanksgiving: assuring thy children by the mouth of thine Apostle, that to the cleane all things are cleane, as the creatures which be sanctified by thy word, and by prayere:<sup>6</sup> graunt unto us so moderatly to use these thy giftes present, that our bodies being refreshed, our foules may be more able to proceed in all good workes to the prayse of thine holy Name, through Jesus Christ our Lorde. So be it.

V. *Another.*

THE eyes of all things doe looke up and trust in thee, O Lord: thou givest them meate in due season: thou openest thine hand and fillest with thy blessings every living creature:<sup>7</sup> good Lorde, blesse us, and the giftes which wee receive of thy large liberalitie through Jesus Christ our Lorde. So be it.

6 I Tim. 4.  
4, 5. Acts  
10. 15.

7 Psalm 145.  
15, 16.

VI. *Another Thankesgiving after meate.*

**G**LORY, praise and honour bee unto thee most mercifull and omnipotent Father, who of thine infinite goodnesse hast created man to thine own image, and similitude; who also hast fedde, and daily feedest of thy most bountifull hande all living creatures: graunt unto us, that as thou hast nourished these our mortall bodies with corporal food; so thou wouldst replenish our foules with the perfect knowledge of the lively worde of thy beloved Sonne Jesus, to whom be prayse, glory and honour for ever. So be it.

God save the Church univerrall: God comfort them that be comfortlesse: Lord, increase our faith: O Lorde, for Christ thy Sonnes sake, be merciful to the common wealthes, where thy Gospell is truly preached, and harbour graunted to the afflicted members of Christes body; and illuminate, according to thy good pleasure, all nations with the brightnesse of thy worde. So be it.

VII. *Another.*

**T**HE God of all glorie and peace, who hath created, and redeemed, and presently fedde us, be blessed for ever. So be it.

The God of all power, who hath called from death that great Pastour of the sheepe, our Lorde Jesus, comfort and defende the flocke which hee hath redeemed by the blood of the eternall Testament: increase the number of true Preachers: repress the rage of obstinate Tyrants: mitigate and lighten the heartes of the ignorant: releeve the paines of such as be afflicted, but especially of those that suffer for the testimonie of his truth: and finally confound Satan by the power of our Lord Jesus Christ. So be it.

PRAYERS.  
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## VIII. EVENING PRAYER.

**O** LORD GOD, Father everlasting and full of pitie, we acknowledge and confesse, that we be not worthie to lift up our eyes to heaven ;<sup>1</sup> much lesse to present our selves before thy Majestie with confidence that thou wilt heare our prayers, and graunt our requests, if we consider our own deservings : For our consciences doe accuse us, and our finnes witnesse against us, and we know that thou art an upright judge, which doest not justifie the sinners and wicked men, but punishest the faultes of all such as transgresse thy commaundements.<sup>2</sup> Yet most mercifull Father, since it hath pleased thee to commaunde us to call on thee in all our troubles and adversties ;<sup>3</sup> promising even then to helpe us, when wee feele our selves, as it were, swallowed up of death and desperation :<sup>4</sup> wee utterly renounce all wordly confidence, and flee to thy fouvereigne bountie, as our onely stay and refuge ; beseeching thee not to call to remembrance our manifolde finnes and wickednesse,<sup>5</sup> whereby wee continually provoke thy wrath and indignation against us ; neither our negligence and unkindnesse, which have neither worthily esteemed, nor in our lives sufficiently expressed the sweete comfort of thy Gospell reveiled unto us ; but rather to accept the obedience and death of thy Sonne Jesus Christe, who by offering up his bodie in sacrifice once for all, hath made a sufficient recompense for all our sins.<sup>6</sup> Have mercy therefore upon us, O Lord, and forgive us our offences.<sup>7</sup> Teach us by thine holy Spirit, that we may rightly weigh them, and earnestly repent for the same : and so much the rather, O Lord, because that the reprobate, and such as thou hast forsaken, can not praise thee nor call upon thy Name ;<sup>8</sup> but the repenting hearte, the sorrowfull minde, the con-

<sup>1</sup> Luke 18.  
13.<sup>2</sup> Exod. 20.  
5, 7.<sup>3</sup> Psalm 50.  
15.<sup>4</sup> Psalm 18.  
4, 5, 6.<sup>5</sup> Psalm 79.  
8.<sup>6</sup> Heb. 10.  
10, 12, 14.  
<sup>7</sup> Psalm 39.  
8.<sup>8</sup> Psalm 58.  
3, 4, 5.

sciences oppressed, hungry and thirsting for thy grace shall ever set forth thy praise and glory.<sup>1</sup> And albeit we be but worms<sup>2</sup> and dust, yet thou art our Creator, and we be the work of thine hands; Yea, thou art our Father and we thy children;<sup>3</sup> thou art our shepherd and we thy flocke; thou art our redeemer, and we thy people whom thou hast bought; thou art our God, and we thine inheritance: Correct us not therefore in thine anger,<sup>4</sup> O Lord, neither according to our desertes punish us, but mercifully chastise us with a fatherly affection: that all the world may know, that at what time so ever a sinner doth repent him of his sinne from the bottom of his hart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thine holy Prophet.<sup>5</sup>

\*†\* Finally, for as much as it hath pleased thee to make the night for man to rest in, as thou hast ordeined him the day to travell in: graunt, O deare Father, that we may fo take our bodily rest, that our soules may continually watch for the time that our Lord Jesus Christe shal appeare for our deliverance out of this mortal life;<sup>6</sup> and in the meane season that wee, not overcome by any fantasies,<sup>7</sup> dreames, or other tentations, may fully set our mindes upon thee, love thee, feare thee, and rest in thee: furthermore that our sleepe bee not excessive or overmuch after the insatiable desires of our flesh;<sup>8</sup> but only sufficient to content our weak nature, that we may be the better disposed to live in all godly conversation to the glorie of thy holy Name, and profit of our brethren. So be it.

## PRAYERS.

<sup>1</sup> Psalm 5.  
2, 3, 7, 11.  
& 51. 17,  
& 107. 9.

<sup>2</sup> Psalm 22.  
6.

<sup>3</sup> 2 Cor. 6.  
13, 16, 18.

<sup>4</sup> Jer. 10.  
24. Psalm  
6. 1.

<sup>5</sup> Ezek. 18.  
21, 22, 27,  
28.

<sup>6</sup> Luke 12.  
35, &c.  
<sup>7</sup> Matth. 16.  
23.

<sup>8</sup> Luke 11.  
34, 35.

\*†\* This mark directeth us to the part of that morning prayer that is for increase of the Gospell, which also may be said here as time serveth.

PRAYERS.  
—IX. *A godly Prayer to be sayd at all times.*

**H**ONOUR and praise bee given to thee, O Lorde God Almightye, most deare Father of heaven, for all thy mercies and loving kindnesse shewed unto us, in that it hath pleased thy gracious goodnesse freely and of thine owne accorde, to elect and chuse us to Salvation before the beginning of the world: and even like continuall thanks bee given to thee for creating us after thine own image; for redeeming us with the precious bloud of thy deare Sonne, when we were utterly lost; for sanctifying us with thine holy Spirite in the Revelation and knowledge of thine holy worde; for helping and succouring us in all our needes and necessities; for saving us from all dangers of body and soule; for comforting us so fatherly in all our tribulations, and persecutions; for sparing us so long, and giving us so large a time of repentance. These benefites, O most mercifull Father, lyke as wee knowlege to have receaved them of thine only gudnes; even so we beseech thee, for thy deare Sonne Jesus Christs sake, to graunt us always thine holy Spirite, whereby wee may continually grow in thankfulnes towards thee, to bee led into all trueth, and comforted in all our adversities. O Lord, strengthen our Faith; kindle it more in ferventnes and love towards thee, and our neighbours for thy sake. Suffer us not, most deare Father, to receive thy worde any more in vaine, but graunt us alwayes the assistance of thy grace and holy Spirite; that in heart, worde and deede, we may sanctifie and doe worship to thy Name.

Help to amplifie and increase thy kingdome, that whatsoever thou sendest, we may be hartly well content with thy gude pleasure and will: Let us not lake the thing, O Father, without the which we cannot serve thee; but

blesse thou so al the works of our hands that we may have sufficient, and not to be chargeable, but rather helpful unto others : Bee mercifull, O Lord, to our offences ; and seeing our debt is great, which thou hast forgiven us in Jesus Christ, make us to love thee, and our neighbours so much the more. Be thou our Father, our capitaine and defender ; in all tentations holde thou us by thy merciful hand, that wee may bee delivered from all inconveniencies, and end our lyves in the sanctifying and honouring of thine holy name, through Jesus Christ our Lord and onely Saviour. So be it.

Let thy mightie hand and outstretched arme, O Lorde, bee still our defence ; thy mercie and loving kindnes in Jesus Christ thy deare Sonne, our Salvation ; thy trew and holy word our instruction ; thy grace and holy Spirit, our comfort and consolation, unto the end, and in the end. So be it.

O Lord increase our faith.

X. *Ane Prayer to bee said of the Childe, bejore hee studie his lesson.*

Wherein shall the Childe addresse his way ? in guiding himselfe according to thy word. Open myne eyes, and I shall knowe the mervelles of thy Law. Give me understanding, and I shall kepe thy Law, yea I shall keepe it with my whole heart. *Psalme 119.* 9, 18, 34.

**L**ORD, quhilk art the fountaine of all wifdome and knowledge, seeing it hath pleased thee to give me the meane to be taught in my youth, for to learne to guide me godlyly and honestly all the course of my life ; may it also please thee to lighten myne understanding, (the quhilk of it felf is blind) that it may comprehend and receive that doctrine and learning quhilk shall be taught me : may

PRAYERS.  
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it please thee to strengthen my memory to keep it well ; may it please thee also to dispose myne heart willingly to receive it with such desire as apperteyneth, so that by myne ingratitude, the occasion quhilk thou givest me, be not lost. That I may thus do, may it please thee to powre upon me thine holy Spirit : the Spirit, I faye, of all understanding, trueth, judgement, wisedome, and learning ; the quhilk may make me able so to profite, that the paines that shall be taken in teaching me, be not in vayne. And to what studie foeuer I apply my self, make me, O Lorde, to addresse it unto the right end : That is, to knowe thee in our Lorde Jesus Christ, that I may have full trust of salvation in thy grace, and to serve thee uprightly according to thy pleasure ; so that whatsoever I learne, it may be unto me as an instrument to help me thereunto.

And seeing thou doest promise to give wisedome to the little and humble ones, and to confound the proud in the vanitie of their wittes, and likewise to make thy selfe knownen to them that be of an upright heart, and also to blinde the ungodly and wicked ; I beseeche thee to fashion me unto trew humilitie, so that I may be taught first to be obedient unto thee, and next unto my Superiours that thou hast appointed over me : further that it may please thee to dispose myne heart unfeanedly to seke thee, and to forsake all evil and filthie lustes of the flesh : And that in this fort, I may prepare my selfe to serve thee onely in that estate quhilk it shall please thee to appoint for me, when I shall come to age.

The Lorde revealeth his secretes unto them that feare him, and maketh them to know his aliance.

Pfalme 25.



XI. *An Prayer to be sayd before a man begin his worke.*

**O** LORD GOD, most mercifull Father and Saviour, seeing it hath pleased thee to command us to travell, that wee may relieve our neede ; wee beseech thee of thy grace so to blesse our labour, that thy blessing may extend unto us, without the which we are not able to continewe : and that this great favour may be a witnessse unto us of thy bountifullnesse and assistance, so that thereby wee maye knowe the fatherly care that thou hast over us.

Moreover, O Lord, wee beseech thee that thou wouldest strengthen us with thine holy Spirite, that we may faithfully travell in our state and vocation without fraude or deceit : and that we may indeavour our selves to follow thy holy ordinance, rather then to seeke to satisfie our greedy affections or desire to gaine. And if it please thee, O Lord, to prosper our labour, give us a minde also to helpe them that have need, according to that hability that thou of thy mercy shalt give us : and knowing that all good thinges come of thee, graunt that we may humble our selves to our Neighbours ; and not by anie meanes lift our selves up above them which have not receaved so liberal a portion, as of thy mercie thou hast given unto us. And if it please thee to trie and exercise us by greater poverty and neede then our flesh woulde desire ; that thou wouldest yet, O Lord, graunt us grace to know that thou wilt nourishe us continuallie through thy bountifull liberalitie, that wee bee not so tempted that wee fall into distrust : But that we may patiently waite till thou fill us, not onlie with corporall graces and benefits, but chiefly with thine heavenly and spirituall treasures ; to the intente that we may alwayes have more ample occasion to give thee thanks, and so wholly to rest upon thy mercies. Hear us, O Lord of mercy, through Jesus Christ thy Sonne our Lord, Amen.

PRAYERS.  
—XII. *A Christian exposition upon the Lords Prayer.*

**O** LORDE GOD, Father of mercie, God of all consolation, who art high and mightie above all lordes, and art alone King of kinges, make us we beseech thee wisely to know that thou art Our Father, and wee bee thy children, that we may rejoyce in this thine unspeakeable love, who hast had respecte unto us poore creatures and fraile men full of all infirmities, to take us from this bondage of our nature, and give us the libertie of thy faints : in which we shoulde bouldlie call upon thy name, both rejoycing in the greatnes of thy glorie, who art alone high, mightie and incomprehensible, above the highest heavens ; and knowing truly how to call upon thee, to lift up our thoughtes and cogitations unto thee, to imagine no carnall thing of thee, or to measure thy greatnes according to our capacitie, but to feare and reverence thy glorious majestie which art in heaven, and to put our trust and confidence in thee, who rulest and governeest all creatures. And as wee doe acknowledge all this goodnesse of thine, O our Father which art in heaven, so wee beseech thee enlarge our harts, plentifully to love thee who hast had mercie upon us ; especiallie to fet out thy honour and glorie. And because thy praises are great in all the worlde, make us, wee beseech thee, to shew them forth among the Children of men : yea let them bee knowen among all nations, and Halowed bee thy name in all the earth ; that as all things are done by thee, so the praise of al may be unto thee. And because, O Lord, the enemies are so many which seeke to darken thy praise, that thy children have no strength to bring to passe this worke ; Let thy kingdome come, to strengthen thy children with thy spirite, and make thyne enemies fal before thee. Multiplie, we

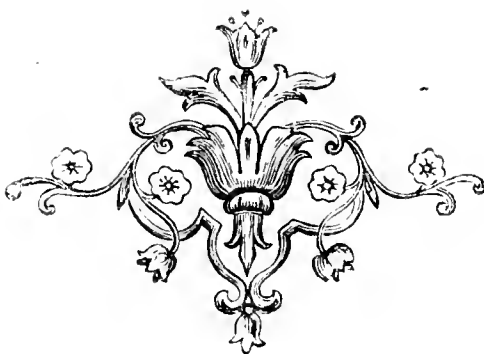
befeech thee, the number of thine electe, and increase thy manifolde graces in them ; let thy word have a free course and passage in many Nations, that thy power to salvation may be known, thy Church maye prosper, thy justice and mercies may be knowne, and shortly thy glorie maye bee feene, when thy Sonne shall appeare to judge the quick and the dead. And in the meane time, whyle yet the dayes of this pilgrimage endure, for asmuch as wee confesse thee to bee the God of glorie ; graunt, O Father, that all creatures may yeeld their obedience unto thee, doing all things after thy good pleasure, That Thy will may be done in earth as it is in heaven. Teach us to renounce our owne wills, and overcome our owne desires, which we acknowledg, O Lord, to be only evill, even from our Mothers wombe : Create in vs newe spirites and newe harts, that thy good pleasure may bee our will, our owne concupifences may bee vtterly quenched, and wee may offer up unto thee both our bodies and foules, to be living, holy and acceptable sacrifices to doe thy will, that for euer we may cease from our own workes, and doe the workes which thou hast commaunded ; that we may see at the last, thine obedience to prevaile in the world, even as thy blessed Angels are redie alwaies to execute thy will. And because, O Lord, wee bee compassed about with manie infirmities, and stande in neede of many things, in want of which there is great affliction unto our fleshe : Keepe from us wee beseech thee all calamities and troubles of our life whiche are too grievouse for us to beare, and arme vs with patience, so farre to beare the crosse of thy sonne Christ, as thou wilt have it a good triall of our fayth. Keep us also we beseech thee from al vain entifements of worldly thinges, that we bee not overcome by them ; but make us knowe that the world passeth, and the concupifcence of it, so that on every fyde we may be

PRAYERS.  

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armed, that no prosperitie eyther make us proude, or to forget thee, nor yet any aduersitie so cast us downe, that we murmure against thee ; but whatsoever, O Lorde, thou hast given us in these days to bee our portion, teach us to use it as becometh us ; that we may know how to abound and how to want, how to be full and how to be hungrie, so to use the world as though we used it not, knowing this, that Godlines is great riches, with a mind contented with that whiche it hath. In this hope of thy grace, O Lord, we call upon thee, To give us this day our daily bread : Blessè it unto us which is our portion, and make our desires measurable, fatisfied with that which is enough. And O Lorde our God and Father, seeing we bee by nature impure, sanctifie only by thy spirit, and make us thy children by the free adoption of grace ; graunt we most humblie beseech thee, that we may see the worke of this thy mercie in vs : We confesse it, O Lord, and we will not denie it, that our finnes are manie ; and they be before us as Debts for which we cannot fatisfie, but they hold us bound in condemnation and eternal death, which thou in justice mayst execute against vs : But thou hast made with us a new testament in thine only begotten sonne Jesus Christ ; through whom thou hast sworne that thou wilt not impute unto us our transgressions, nor remember our finnes any more. To this newe covenaut, O Lord, we cleave fast, beleving thy promises, and renouncing our owne works, denying ourselves, and imbracing thy Son our Saviour Christ, for his sake beseeching thee, as he hath taught us, Forgive us our trespasses. And because, O Lord, thou hast set out unto us this condition, under which we should crave pardon of our sins, As we forgive them that trespass against us : Graunt, we beseech thee, that our hartes may be so enlarged to all our brethren, that we may plentifully abound in all love toward them

to cover, if need should be, a great number of offences, whatsoever they shoulde commit against us; make us strong, O Lord, to bear with the weak, the wise with the unwise, that by mutual help we may grow vp together into a good measure of faith, and hold fast the band of peace and loue, in which thou, O Lord, doest knit thy Saints together. And for the whole course of our life which is yet behind, keep it, O Lorde, in thy trueth and righteoufness according to thy promise; let thy spirit guide us, that in all dangers we may escape, never to stumble at the deadlie rocks of sinne, nor to be deluded with our own concupiscences, nor overcom with any afaults of Satan: but thou, O Lord, with thy right hand which is onely mighty, keep us upright and in an unblamable course; that in good experience of thy long loving kindnes, we may have a stedfast faith to cal upon thee for thy defence, and thou maiest heare us, O Lord, when we crye, Leaed us not into tentation, but deliver us from evill. And when thou shalt accomplish all thy good will toward us, according to that that we crave; then wee shall confes with gladnes thy great and unspeakable majesty, who hast mightely overthrow all our enemies, and fet vs at libertie from sinne and death; we shall acknowledge thy marvelous love which could not be turned away with any multitude of our finnes, confessing thee only to be worthy upon whom we should call in all our troubles; and finally wee shall give all praise unto thee, rejoycing in thee, and alwayes rejoycing that in thee wee have found strong salvation, who onely art able to give us life and immortalitie: For thine is the kingdome, the power and glorie for ever and ever. And to thee, O Father, with thy Sonne our Saviour, and thy Spirit our comforter, be prayse world without end. Amen.



A  
CATECHISME  
OF CHRISTIAN  
RELIGION.

A P P O I N T E D

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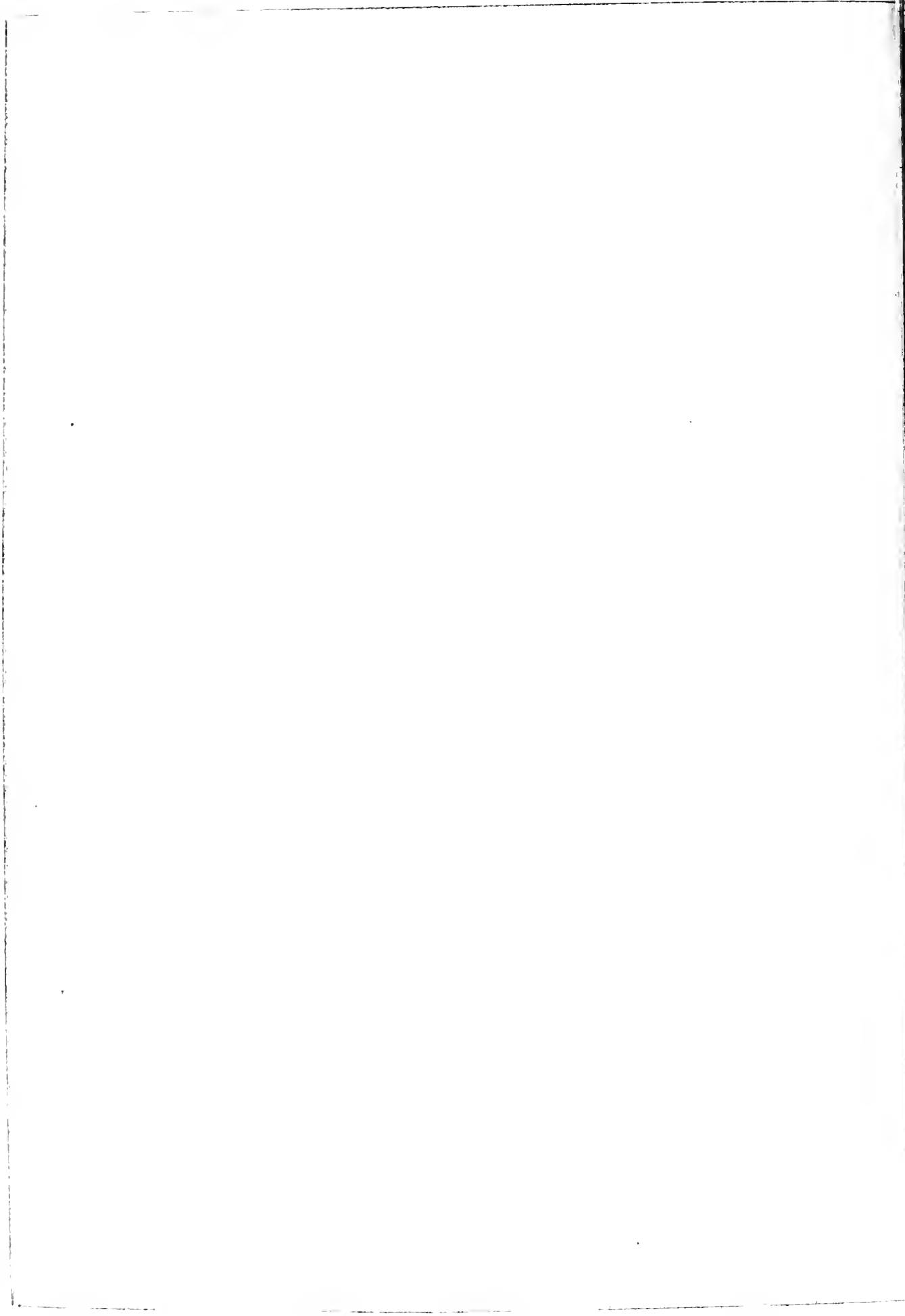


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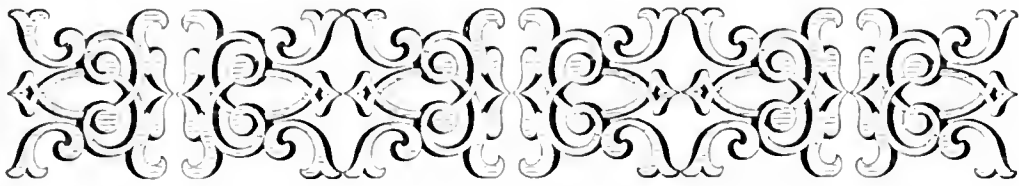
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ANNO DOM. 1615.







# A CATECHISM of Christian Religion.

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## THE ARGUMENT.

*In the First Section is handled the sovereign Good of Man, and namely, his only Comfort in Life and in Death: As also, the necessary Means to attain that sovereign Good: And Two Questions are propounded for the handling of this Preface, or Argument.*

### I. LORD'S DAY.

*Question.* **W**HAT is thy only Comfort in Life and in Death?

*Answer.* That in Soul and Body,<sup>1</sup> whether I live or die,<sup>2</sup> I am not mine own, but I belong unto my most faithful Lord and Saviour, Jesus Christ:<sup>3</sup> Who by his precious Blood, most fully satisfying for all my Sins,<sup>4</sup> hath delivered me from the whole power of the devil,<sup>5</sup> and doth so preserve me,<sup>6</sup> that without the Will of my heavenly Father, not so much as a Hair can fall from my Head:<sup>7</sup> Yea, all Things are made to serve for my Salvation.<sup>8</sup> Wherefore by his Spirit also, he assureth me of everlasting Life,<sup>9</sup> and maketh me ready and prepared, that henceforth I may live to him.<sup>10</sup>

<sup>1</sup> 1 Cor. 6. 19, 20.

<sup>1</sup> 1 Thess. 5. 10.

<sup>2</sup> Rom. 14. 8.

<sup>3</sup> 1 Cor. 3. 23.  
Tit. 2. 14.

<sup>4</sup> 1 Pet. 1. 18, 19.

1 John 1. 7. & 22.

<sup>5</sup> 1 John 3. 8.  
Heb. 2. 14, 15.  
John 8. 34. 35, 36.

<sup>6</sup> John 6. 39. and 10. 28.  
<sup>2</sup> Thess. 3. 3.  
1 Pet. 1. 5.

<sup>7</sup> Mat. 10. 30.  
Luke 21. 18.

<sup>8</sup> Rom. 8. 28.

<sup>9</sup> 2 Cor. 1. 22. and 5. 5.  
Eph. 1. 13, 14.  
Rom. 8. 16.

<sup>10</sup> Rom. 8. 14.  
1 John 3. 3.

PALATINE  
CATECHISM.

<sup>1</sup> Mat. 11. 28,  
29, 30.

Luke 24. 47.

Rom. 8. 16.

1 Cor. 6. 11.

Eph. 5. 8.

Tit. 3. 3, &c.

<sup>2</sup> Matth. 9. 12.

John 9. 41.

Rom. 3. 10, 11,

33.

1 John 1. 9, 10.

<sup>3</sup> John 17. 3.

Acts 4. 12. and

10. 43.

<sup>4</sup> Eph. 5. 10.

Psal. 50. 14.

Mat. 5. 16.

Rom. 6. 11, 12,

13.

<sup>2</sup> Tim. 2. 15.

1 Pet. 2. 9, 12.

<sup>5</sup> Rom. 3. 20.

<sup>6</sup> Mark 12. 30,  
31.

Luke 10. 27.

Deut. 6. 5

Lev. 19. 18.

<sup>7</sup> Rom. 3. 10,  
20, 23.

1 John 1. 8, 10.

<sup>8</sup> Rom. 8. 7.

Eph. 2. 3, 5.

Tit. 3. 3.

Gen. 6. 5, and

8. 21.

Jer. 17. 9.

Rom. 7. 25.

*Quest.* 2. How many Things are needful for thee to know, to the End thou enjoying this Comfort, mayst live and die an happy man?

*Ans.* Three Things.<sup>1</sup> *First.* What is the Greatness of my Sin, and of my Misery.<sup>2</sup> *Secondly.* By what Means I may be delivered from all my Sin and Misery.<sup>3</sup> *Thirdly.* What Thankfulness I ow to God for that Deliverance.<sup>4</sup>

THE I. PART.—*Of Man's Misery.*

## THE ARGUMENT.

1. *Of Man's Misery, that is, of Sin, and whereby it is known.* 2. *How great our Debt is.* 3. *Of our Inability to pay it.*

## II. LORD'S DAY.

*Quest.* 3. **H**OW dost thou know thine own Misery?

*Ans.* By the Law of God.<sup>5</sup>

*Q.* 4. What doth the Law of God require of us?

*A.* That doth Christ teach us summarily, Mat. 22. Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, with all thy Mind, and with all thy Strength. This is the first and the greatest Commandment, and the second is like unto this; Thou shalt love thy Neighbour as thy self. On these Two Commandments hangeth the whole Law and the Prophets.<sup>6</sup>

*Q.* 5. Art thou able to keep all these Things perfectly?

*A.* In no ways:<sup>7</sup> For by Nature I am prone to the Hatred of God, and of my Neighbour.<sup>8</sup>

THE ARGUMENT.

*Of the Creation of Man to the Image of God, and of his Fall: And in this, of original Sin, and of the Power of Free-will, or of the Understanding and the Will, in this Corruption of Nature.*

III. LORD'S DAY.

Q. 6. **W**HAT then, did God make Man so bad and so corrupt?

A. No truly: But God created him good,<sup>1</sup> and according to his own Image,<sup>2</sup> that is, endued with true Righteousness and Holiness, that he might rightly know God his Creator, and love him with all his Heart, and live in Blessedness with him for ever, and that to laud and magnify him.<sup>3</sup>

Q. 7. From whence then ariseth this Corruption of Man's Nature?

A. From the Fall and disobedience of our first Parents, Adam and Eve, in Paradise,<sup>4</sup> whence our Nature was so corrupted, that we are all conceived and born in Sin.<sup>5</sup>

Q. 8. But are we so corrupt, that we are not at all fit to do well, and are we prone to all Vice?

A. Yea,<sup>6</sup> except we be regenerated by the holy Ghost.<sup>7</sup>

<sup>1</sup> Gen. 1. 31.  
<sup>2</sup> Gen. 1. 26. 27.

<sup>3</sup> 2 Cor. 3. 18.  
Col. 3. 10.  
Eph. 4. 24.

<sup>4</sup> Gen. 3. 5.  
Rom. 5. 12, 17,  
18, 19.

<sup>5</sup> Psal. 51. 5.  
Gen. 5. 3.  
Eph. 2. 3.  
(Wisd. 12. 10.)

<sup>6</sup> Gen. 6. 5.  
and 8. 21.  
Job 14. 4. and  
15. 14, 16, 35.  
Isa. 53. 6.  
John 3. 3.

<sup>7</sup> John 3. 5.  
1 Cor. 12. 3.  
2 Cor. 3. 5.  
Eph. 4. 24.

THE ARGUMENT.

*That God doth no Man wrong, altho' he require of Man in his Law, that which he is not able to perform: Nay, that he doth justly punish Sin with Punishments present and everlasting, both of Soul and Body, without any Respect of Age.*

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## IV. LORD'S DAY.

Q. 9. **D**OETH not God then deal injuriously with Man, when he requireth that of him in his Law, which he is not able to perform?

A. Not at all: For God so created Man, that he was able to perform it;<sup>1</sup> But Man, enticed by thy Devil, by his own Disobedience deprived himself and all his Posterity of those Gifts of God.<sup>2</sup>

Q. 10. What then, will God let go the Disobedience and Backsliding of Man without Punishment?

A. No surely: But he is most fearfully angry,<sup>3</sup> both with our natural Sins, and with those Sins which we our selves do commit; and doth punish the same in his most just Judgment, both with temporal and eternal punishments,<sup>4</sup> even as himself pronounceth: Curfed is every one, who continueth not in all Things that are written in the Book of the Law to do them.<sup>5</sup>

Q. 11. What, is not God merciful also?

A. Yes truly: He is merciful:<sup>6</sup> But so he is just too.<sup>7</sup> Therefore his Justice requireth to have that punished with extreme, that is, with everlasting Punishment of Soul and Body, whatsoever is committed against the soveraign Majesty of God.

THE II. PART.—*Of Man's Deliverance.*

## THE ARGUMENT.

*That Man being in the State of Perdition, must seek Redemption in the Mediator.*

## V. LORD'S DAY.

Q. 12. **S**EEING then we are by the just Judgment of God, in Danger of temporal and ever-

<sup>1</sup> Eph. 4. 24.<sup>2</sup> Gen. 3. 13.

1 Tim. 2. 14.

(Wisd. 2. 23, 24.)

Rom. 5. 12.

Gen. 3. 7.

<sup>3</sup> Gen. 2. 17.

Rom. 5. 12.

Heb. 9. 27.

<sup>4</sup> Psal. 5. 6.

and 50. 21, .2.

Nah. 1. 2.

Exod. 2. 5, and 34. 7.

Rom. 1. 18.

Eph. 5. 6.

<sup>5</sup> Deut. 27. 26

Gal. 3. 10.

<sup>6</sup> Exod. 34. 6,

7, and 20. 6.

<sup>7</sup> Exod. 20. 5.

and 23. 7.

Psal. 5. 5, 6.

Nah. 1. 2, 3.

lasting Punishment, is there any Way or Means left, whereby we may be delivered from these Punishments, and be reconciled to God?

*A.* God will have his Justice satisfied:<sup>1</sup> Wherefore we must needs make Satisfaction, either by our selves or by some other.<sup>2</sup>

*Q.* 13. Are we able to satisfy by our selves?

*A.* Not one whit: Yea, rather we do increase our Debt every Day.<sup>3</sup>

*Q.* 14. Can any Creature in Heaven or in Earth make Satisfaction for us?

*A.* None at all: For *First*, God will not punish any other Creature, for that Sin that Man hath committed:<sup>4</sup> *Secondly*, That which is but only a Creature, is not able to endure the Wrath of God against Sin, and to deliver others from it.<sup>5</sup>

*Q.* 15. Then what Manner of Mediator and Deliverer must we seek for?

*A.* Such a one as is true Man, and perfectly just; and yet notwithstanding more mighty than all Creatures, that is, who is also true God.<sup>6</sup>

THE ARGUMENT.

*That Christ is that only Mediator, true Man, and perfectly just, and true God, such a one as in the Gospel is promised, and exhibited.*

VI. LORD'S DAY.

*Q.* 16. **W**HEREFORE must he needs be true Man, and perfectly just?

*A.* Because the Justice of God requireth, that the same Nature of Man which sinned, should also pay the punish-

<sup>1</sup> Gen. 3. 17.  
Exod. 20. 5.  
and 23. 7.  
Ezek. 18. 4.  
Matth. 5. 26.  
Luke 16. 2.  
<sup>2</sup> Thess. 1. 6.

<sup>2</sup> Rom. 8. 3, 4.  
<sup>3</sup> Job 24. 18,  
19. and 9. 2, 3.  
and 15. 14, 15,  
16.  
Matth. 6. 12.  
and 18. 2.

<sup>4</sup> Gen. 3. 17.  
Ezek. 18. 4.  
Heb. 2. 14.

<sup>5</sup> Psal. 130. 3.  
Nah. 1. 6.

<sup>6</sup> 1 Cor. 15. 21,  
25.  
Heb. 7. 26.  
Jer. 23. 6.  
Isa. 53. 11. and  
7. 14. and 9. 6.  
Rom. 8. 3.  
Luke 11. 22.

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<sup>1</sup> Rom. 5. 12,  
15, 17, 18.  
Ezek. 18. 4, 20.  
1 Cor. 15. 21.  
Heb. 2. 14, 15,  
16.

<sup>2</sup> Psal. 49. 8.  
Heb. 7. 26, 27  
1 Pet. 3. 18.

<sup>3</sup> Isai. 9. 6. and  
63. 3.  
Acts 2. 24.  
1 Pet. 3. 18.  
Psal. 130. 3.  
Deut. 4. 24.  
Nah. 1. 6.

<sup>4</sup> Isai. 53. 5, 11.  
John 3. 16, 36.  
Acts 20. 23.  
1 John 1. 2  
and 4. 9.

\* 1 Jo. 5. 20.  
Rom. 8. 3. and  
9. 5.  
Gal. 4. 4.  
Isa. 9. 6.  
Jer. 23. 6.  
Mal. 3. 1.

† Luke 1. 42  
and 2. 6, 7.  
Rom. 1. 3. and  
9. 5.  
Phil. 2. 7.  
Heb. 2. 14, 16,  
17. and 4. 15.

‡ Isa. 53. 11.  
Jer. 23. 5.  
Luke 1. 35.  
John 3. 46.  
Heb. 4. 15. and  
7. 26.  
1 Pet. 1. 19.  
and 2. 22. and  
3. 18.

<sup>5</sup> Matth. 1. 23.  
Luke 2. 11.  
1 Tim. 2. 5.  
and 3. 16.  
Heb. 2. 9.

<sup>6</sup> 1 Cor. 1. 30.

<sup>7</sup> Gen. 3. 15.  
<sup>8</sup> Gen. 12. 3. and 22. 18. and 49. 10. Isa. 53. Chapter, and 42. 1, 2, 3, 4. and 43. 25. and 49. 5, 6, 22, 23.  
Jer. 23. 5, 6. and 31. 31, 32, 33, 34. and 32. 39, 40, 41. Mic. 7. 18, 19, 20. Acts 10. 43. and 3. 22, 23, 24.  
Rom. 1. 2. Heb. 1. 1.

<sup>9</sup> Heb. 10, 1, 7. Col. 2. 16, 17. John 5. 46.

<sup>10</sup> Rom. 10. 4. Gal. 3. 24. and 4. 4. Col. 2. 17.

<sup>11</sup> Matth. 7. 21. and 22. 14.

<sup>12</sup> Mark 16. 16. John 1. 12. and 3. 16, 18, 36. Isa. 53. 11. Psal. 2. 12. Rom. 3. 22. and 11. 20. Heb. 4. 2. and 5. 9. and 10. 35. and 11. 6.

ment of Sin :<sup>1</sup> But he that were a Sinner himself, could not pay for other men.<sup>2</sup>

Q. 17. Wherefore ought he also to be true God?

A. That by the Power of his Godhead, he might be able to sustain the Burden of God's Wrath in his Flesh,<sup>3</sup> and to recover and restore unto us, the Righteousness and Life that we had lost.<sup>4</sup>

Q. 18. But who is that Mediator, who is both true God ;\* and true † and perfectly just Man? ‡

A. Our Lord Jesus Christ,<sup>5</sup> who is made unto us of God, Wisdom, Righteousness, Sanctification and perfect Redemption.<sup>6</sup>

Q. 19. Whereby knowest thou that?

A. By the Gospel, which God first revealed in Paradise,<sup>7</sup> and afterward, did publish by the Patriarchs and Prophets ;<sup>8</sup> shadowed out in Sacrifices and Ceremonies of the Law :<sup>9</sup> And last of all accomplished by his only begotten Son.<sup>10</sup>

## THE ARGUMENT.

*That Christ is a Saviour only of those that believe; and of true Faith, and of the Sum of those things that are to be believed.*

## VII. LORD'S DAY.

Q. 20. **I**S Salvation then restored to all Men by Christ that perished in Adam?

A. Not to all ;<sup>11</sup> but only to those who are ingrafted into him by true Faith, and do lay hold upon all his Benefits.<sup>12</sup>

Q. 21. What is true Faith?

A. It is not only a Knowledge, by which I do stedfastly assent to all things which God hath revealed unto us in his Word;<sup>1</sup> but also an assured Affiance<sup>2</sup> kindled in my Heart by the holy Ghost through the Gospel,<sup>3</sup> by which I rest upon God, making sure Account, that Forgiveness of Sins, everlasting Righteousness, and Life is bestowed, not only upon others, but also upon me,<sup>4</sup> and that freely by the Mercy of God, for the Merit and Desert of Christ alone.<sup>5</sup>

Q. 22. What are those Things which a Christian Man must of Necessity believe?

A. All those Things that are promised unto us in the Gospel;<sup>6</sup> the Sum whereof is briefly comprised in the Apostles Creed, or in the chief Heads of the Catholick and undoubted Faith of all Christians.

Q. 23. What is that Creed of the Apostles?

A. 1. I believe in God the Father Almighty, Maker of Heaven and Earth. 2. And in Jesus Christ his only Son our Lord: 3. Which was conceived of the Holy Ghost, born of the Virgin Mary. 4. Suffered under Pontius Pilate, was crucified, dead and buried, descended into Hell: 5. Rose again the Third Day from the Dead. 6. And ascended into heaven, and sitteth on the right Hand of God the Father Almighty. 7. From thence he shall come to judge the Quick and the Dead. 8. I believe in the Holy Ghost. 9. I believe the Catholick Church, the Communion of Saints: 10. The Forgiveness of Sins: 11. The Resurrection of the Flesh: 12. And the Life everlasting. Amen.

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<sup>1</sup> James 2. 19.

<sup>2</sup> Rom. 4. 16, &c. and 5. 1. and 10. 20, &c. Eph. 3. 12. Heb. 4. 16. and 17. 1, 7. James 1. 6.

<sup>3</sup> Matth. 16. 17. John 3. 5. and 6. 29.

Acts 16. 14. Rom. 1. 16. and 10. 17.

1 Cor. 1. 21.

2 Cor. 4. 13.

Gal. 5. 22.

Eph. 2. 8.

Phil. 1. 19.

<sup>4</sup> Heb. 2. 4.

Rom. 1. 17. and

4. 24. and 5. 1

Gal. 2. 16. and

3. 11.

Eph. 2. 7, 8, 9.

Heb. 10. 38.

Matth. 9. 2

<sup>5</sup> Luke 1. 77.

78.

John 20. 31.

Acts 19. 43.

Rom. 3. 24, 25.

and 5. 19.

Eph. 2. 8.

<sup>6</sup> Mat. 28. 20.

Mark 1. 15.

John 20. 31.

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## THE ARGUMENT.

*The Parts of the Creed, and of God one in Substance, and  
Threë in Person.*

## VIII. LORD'S DAY.

Q. 24. **I**NTO how many Parts is this Creed divided?

A. Into Three Parts; the First is of the everlasting Father, and of our Creation: The Second is of the Son, and of our Redemption: The Third is of the Holy Ghost, and of our Sanctification.

Q. 25. Seeing there is but one only Substance of God,<sup>1</sup> why dost thou name those Three, The Father, the Son, and the Holy Ghost?

A. Because God hath so revealed himself in his Word, that these Three distinct Persons are the one true and everlasting God.<sup>2</sup>

*Of God the Father.*

## THE ARGUMENT.

*Of God the Father, and of the Creation and Preservation  
of our selves and of the whole World, that is, of Heaven  
and Earth.*

## IX. LORD'S DAY.

Q. 26. **W**HAT believest thou when sayst, *I believe in  
God the Father Almighty, Maker of  
Heaven and Earth?*

A. I believe in the everlasting Father of our Lord Jesus Christ, who created of nothing the Heaven and the Earth, and all things that are therein,<sup>3</sup> and doth uphold and

<sup>1</sup> Dent. 6. 4.  
Isa. 44. 6. and  
45. 5.  
1 Cor. 8. 4, 6.  
Eph. 4. 6.

<sup>2</sup> Isa. 61. 1.  
Luke 4. 18.  
Gen. 1. 2, 3.  
Psal. 33. 6.  
Isa. 48. 16.  
Psal. 110. 1.  
Mat. 22. 43, 44.  
Mat. 3. 16, 17.  
and 28. 19.  
1 John 5. 7.  
Isa. 6. 1, 3, 10.  
John 12. 40.  
Acts 28. 26.  
John 14. 26.  
and 15. 26.  
2 Cor 13. 14.  
Gal. 4. 6.  
Eph. 2. 18.  
Tit. 3. 5, 6.

<sup>3</sup> Gen. 1 and  
2 Chapters.  
Exod. 29. 11,  
Job 33. 4. and  
38 and 39  
Chapters.  
Psal. 33. 6. and  
104. 3, 24, 25.  
Isa. 45. 7.  
Acts 4. 24. and  
14. 15.



govern the same by his everlasting Counsel and Providence,<sup>1</sup> to be by the Means of Christ, my God and my Father;<sup>2</sup> therefore I so trust in him, I so repose my self upon him, that I doubt not, but he will provide all Things necessary, both for my Soul and for my Body.<sup>3</sup> And moreover also, that whatsoever Evil he sendeth upon me in this miserable Life, he will turn the same to my Salvation;<sup>4</sup> seeing he is both able to do it, as being God Almighty,<sup>5</sup> and willing to do it, as being my bountiful Father.<sup>6</sup>

THE ARGUMENT.

*Of Providence belonging to the common Place of Creation, and of the Use of both.*

X. LORD'S DAY.

Q. 27. **W**HAT is the Providence of God?

A. The almighty and every where present Power of God,<sup>7</sup> whereby he doth as it were, bear up with his Hand, and govern the Heaven and Earth, with all Creatures,<sup>8</sup> so that whatsoever groweth out of the Earth, also Rain and Drought, Plenty and Dearth, Meat and Drink,<sup>9</sup> Health and Sicknes,<sup>10</sup> Riches and Poverty;<sup>11</sup> finally, all Things that are, fall out not rashly or by Chance, but by his fatherly Counsel and Will.<sup>12</sup>

Q. 28. What Profit have we by this knowledge of the Creation, and Providence of God?

A. Hereby we are in Adversity made patient,<sup>13</sup> in Prosperity thankful,<sup>14</sup> for the Time to come, we have a very good Hope reposed in God our most trusty Father,<sup>15</sup> knowing assuredly, that nothing can draw us from his Love,<sup>16</sup> seeing all Creatures are so in his Power, that with-

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<sup>1</sup> Psal. 104. 2, 3. and 115. 3. Matth. 10. 29. Rom. 11. 36. Eph. 1. 11. Heb. 1. 3.  
<sup>2</sup> John 1. 12. Rom. 8. 15. Gal. 4. 5, 6, 7. Eph. 1. 5.  
<sup>3</sup> Psal. 55. 23. Matth. 6. 25, &c. Luke 12. 22, &c.  
<sup>4</sup> Rom. 8. 28.  
<sup>5</sup> Isa. 46. 4. Rom. 8, 38, 39 and 10. 12.  
<sup>6</sup> Matth. 6. 32. 33. and 7. 7-11.

<sup>7</sup> Acts 17. 25. &c. Psal. 94. 9, 10, 11. Isa. 29. 15, 16. Jer. 23. 23, 24. Ezek. 8. 12.  
<sup>8</sup> Heb. 1. 2, 3.  
<sup>9</sup> Jer. 5. 24. Acts 14. 17.  
<sup>10</sup> John 9. 3.  
<sup>11</sup> Prov. 22. 2.  
<sup>12</sup> Matth. 10. 29. Prov. 16. 33.  
<sup>13</sup> Rom. 5. 3. Job 1. 3. Jer. 1. 21, 22. Psal. 39. 10.  
<sup>14</sup> Deut. 8. 10. 1 Thess. 6. 18.  
<sup>15</sup> Psal. 55. 23. Rom. 5. 4.  
<sup>16</sup> Rom. 8. 38, 39.

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<sup>1</sup> Job 1. 12.  
and 2. 6  
Prov. 21. 1.  
Acts 17. 25, &c.

out his Pleasure they are not able, not only not to do any Thing, but not so much as to stir.<sup>1</sup>

*Of God the Son.*

## THE ARGUMENT.

*He cometh now to handle the Second Part of the Creed, of the Son of God, and of our Redemption, and first is declared in the Meaning of the Name Jesus, and they are refuted, who in Word do acknowledge the Son of God to be Jesus, that is, a Saviour, but indeed do detract from his Merit.*

## XI. LORD'S DAY.

Q. 29. **W**HEREFORE is the Son of God called *Jesus*, that is, a Saviour?

A. Because he saveth and delivereth us from all our Sins,<sup>2</sup> neither ought Salvation to be sought for in any other, neither can it elsewhere be found.<sup>3</sup>

Q. 30. Do they then believe in the only Saviour Jesus, who seek for Happiness from Saints, or from themselves, or from anything else?

A. No: For although in Word they glory in him as a Saviour, yet indeed they deny the only Saviour Jesus;<sup>4</sup> for it must needs be, that either Jesus is not a perfect Saviour, or else whosoever by true Faith embrace him as a Saviour, they also are possessed of all Things in him, which are required unto Salvation.<sup>5</sup>

<sup>2</sup> Mat. 1. 21.  
Heb. 7. 25.

<sup>3</sup> Acts 4. 12.  
John 15 4, 5.  
1 Tim. 2. 5.  
Isa. 43. 11.  
1 John 5 11.

<sup>4</sup> 1 Cor. 1. 13,  
30, 31.  
Gal. 5. 4.

<sup>5</sup> Heb. 12. 2.  
Isa. 9. 6  
Col. 1. 19, 20.  
and 2. 10.  
Isa. 43. 11, 25.  
John 1. 16.  
1 John 1. 7.

THE ARGUMENT.

*Of the Name Christ; and of his Three Offices, and why we are called Christians.*

XII. LORD'S DAY.

Q. 31. **W**HEREFORE is he called *Christ*, that is, Anointed?

A. Because he is ordained of the Father, and anointed with the Holy Ghost,<sup>1</sup> to be the chief Prophet and Teacher,<sup>2</sup> to reveal unto us the secret Counfel and all the Will of the Father, concerning our Redemption;<sup>3</sup> and to be our high and only Priest,<sup>4</sup> to redeem us by the only Sacrifice of his own Body,<sup>5</sup> daily to make Intercession unto the Father for us,<sup>6</sup> and to be the everlasting King to govern us by his Word, and with his Spirit to preserve and maintain that Salvation which he hath purchased for us.<sup>7</sup>

Q. 32. Why art thou called a Christian?<sup>8</sup>

A. Because by Faith I am a Member of Jesus Christ,<sup>9</sup> and Partaker of his Anointing,<sup>10</sup> so that I both confesse his Name,<sup>11</sup> and present my self unto him a lively Offering of Thanksgiving,<sup>12</sup> and in this Life with a free and good Conscience fight against Sin and Sathan,<sup>13</sup> and afterward do possess with Christ an everlasting Kingdom over all Creatures.<sup>14</sup>

THE ARGUMENT.

*Why Christ is called the only begotten Son of God, and our Lord.*

XIII. LORD'S DAY.

Q. 33. **F**OR what cause is Christ called *the only begotten Son of God*, whereas we also are the Sons of God?

<sup>1</sup> Psa. 45. 3.  
Heb. 1. 9.  
Isa. 61. 1.  
Acts 4. 18.  
<sup>2</sup> Deut. 18. 15.  
Acts 3. 22 and 7. 37.  
Isa. 55. 4.  
<sup>3</sup> John 1. 18. and 15. 15.  
<sup>4</sup> Psal. 110. 4.  
Heb. 7. 21.  
<sup>5</sup> Heb. 9. 12, 14, 28. and 10. 12, 14.  
<sup>6</sup> Rom. 8. 34. and 5. 9. 10.  
Heb. 9. 24.  
1 John 2. 1.  
<sup>7</sup> Psal. 2. 6.  
Zech. 9. 9.  
Matth. 21. 5.  
Luke 1. 33.  
Matth. 28. 18.  
John 10. 28.  
Rev. 19. 11-16.  
<sup>8</sup> Acts 11. 26.  
<sup>9</sup> 1 Cor. 6. 15.  
<sup>10</sup> 1 John 2. 27.  
Isa. 59. 21.  
Joel 2. 28.  
Acts 2. 17.  
<sup>11</sup> Mat. 10. 32.  
Rom. 10. 10.  
<sup>12</sup> Rom. 12. 1.  
1 Pet. 2. 5. 9  
Rev. 1. 6. and 5. 8, 10.  
<sup>13</sup> 1 Pet. 2. 11.  
Rom. 6. 12. 13.  
Gal. 6. 16, 17.  
Eph. 6. 11.  
1 Tim. 1. 18, 19.  
<sup>14</sup> Mat. 25. 34.  
2 Tim. 2. 12.

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<sup>1</sup> John 1. 14.  
and 3. 16.

Rom. 8. 32.

Heb. 1. 2.

1 John 4. 9.

<sup>2</sup> Rom. 8. 16.

John 1. 12.

Gal. 4. 6.

Eph. 1. 5, 6.

<sup>3</sup> 1 Pet. 1. 18,

19. and 2. 9.

1 Cor. 6. 20.

and 7. 23.

Eph. 1. 7.

1 Tim. 2. 6.

John 20. 28.

<sup>4</sup> John 1. 1

and 17. 5.

Rom. 1. 4.

Col. 1. 15-19.

1 John 5. 20.

Psal. 2. 7.

Matth. 3. 17.

and 16. 16

<sup>5</sup> Rom. 9. 5.

<sup>6</sup> Matth. 1. 20.

Luke 1. 35.

<sup>7</sup> John 1. 14.

Luke 1. 31. 42,

43.

Gal. 4. 4.

Isa. 7. 14. and

9. 6

<sup>8</sup> 2 Sam. 7. 12.

Psal. 132. 11.

Luke 1. 32.

Acts 2. 30.

Rom. 1. 3.

<sup>9</sup> Phil. 2. 7.

Heb. 2. 14, 17.

<sup>10</sup> Heb. 4. 15.

and 7. 26.

<sup>11</sup> Heb. 2. 16,

17. and 7. 26,

27.

1 Pet. 1. 18, 19.

<sup>12</sup> Psal. 32. 1.

Isa. 53. 5, 11.

Rom. 8. 3, 4.

Gal. 4. 4, 5.

1 Cor. 1. 30, 31.

1 Pet. 3. 18.

*A.* Because Christ alone is the coeternal, and natural Son of his eternal Father,<sup>2</sup> but we for his sake by Grace, are made the Sons of the Father by Adoption.<sup>2</sup>

*Q.* 34. Wherefore dost thou call him *our Lord*?

*A.* Because he having redeemed our Body and Soul from Sin, not with Gold nor with Silver, but with his own precious Blood, and having delivered us from all the Power of the Devil, doth challenge us properly to belong to himself.<sup>3</sup>

## THE ARGUMENT.

*The Incarnation of the Son of God, that is, the Conception of Christ by the Holy Ghost, his birth of the Virgin Mary, where of the personal Union of both Natures, and of the Fruit of both.*

## XIV. LORD'S DAY.

*Q.* 35. **W**HAT dost thou believe when thou sayst  
*He was conceived by the Holy Ghost,  
born of the Virgin Mary?*

*A.* That the very Son of God, who is,<sup>4</sup> and abideth true and everlasting God,<sup>5</sup> did, through the working of the Holy Ghost,<sup>6</sup> take the very true Nature of Man, of the Flesh and Blood of the Virgin Mary,<sup>7</sup> so that he is also of the true Seed of David,<sup>8</sup> like unto his Brethren in all Things,<sup>9</sup> Sin excepted.<sup>10</sup>

*Q.* 36. What Fruit reapest thou by the holy Conception and Birth of Christ?

*A.* That he is our Mediator,<sup>11</sup> and by his Innocency and perfect Holiness, doth cover my Sins wherein I am conceived, and keepeth them from coming in the Sight of God.<sup>12</sup>

THE ARGUMENT.

*Hitherto of the Person; now of the Office of Christ, as touching our Redemption, the Parts whereof are Two, his Humiliation and his Glorification: To his Humiliation belong his Suffering, and under whom he suffered, and his Punishment, that is, the Kind of his Death.*

XV. LORD'S DAY.

Q. 37. **W**HAT believest thou when thou sayst, *He suffered?*

A. That in the whole Time of his Life, which he continued here upon Earth, but especially in the End thereof, he sustained both in Body and Soul, the Wrath of God against the Sin of all Mankind,<sup>1</sup> that by his Suffering, as by the only Sacrifice of Reconciliation,<sup>2</sup> he might both deliver our Souls from everlasting Condemnation,<sup>3</sup> and might also purchase for us the favour of God, Righteousness, and everlasting Life.<sup>4</sup>

Q. 38. What reason was there, why he suffered under Judge *Pilate*?

A. That he an Innocent, being condemned before a civil Judge,<sup>5</sup> might set us free from the severe Judgment of God, which was to fall upon us.<sup>6</sup>

Q. 39. Is it any more that he was fastned to the Cross, than if he had been put to any other Kind of Death?

A. Yea truly, it is more, for by this I am sure that he hath taken upon him the Curse, which did hang over me; for the Death of the Cross was cursed by God.<sup>7</sup>

<sup>1</sup> Isa. 53. 4, 5, 12.  
<sup>1</sup> Tim. 2. 6.  
<sup>1</sup> Pet. 2. 24. and 3. 18.

<sup>2</sup> Isa. 53. 10.  
Rom. 3. 25.  
<sup>1</sup> Cor. 5. 7.  
Eph. 5. 2.  
Heb. 9. 28. and 10. 14.  
<sup>1</sup> John 2. 2. and 4. 10.

<sup>3</sup> Gal. 3. 13.  
Col. 1. 13.  
Heb. 9. 12.  
<sup>1</sup> Pet. 1. 18, 19, 14.

<sup>4</sup> 2 Cor. 5. 21.  
John 3. 16, 36. and 6. 51.  
Heb. 9. 15. and 10. 19.

<sup>5</sup> John 18. 38. and 19. 4.  
Matth. 27. 24.  
Luke 23. 14, 15.  
Isa. 53. 4. 5.

<sup>6</sup> 2 Cor. 5. 21.  
Gal. 3. 10.

<sup>7</sup> Gal. 3. 13.  
Deut. 21. 23.

PALATINE  
CATECHISM.

## THE ARGUMENT.

*That Christ died and was buried, and why, and what Fruit there is of it, where of the Death of the Faithful, and afterward the Meaning of the Words, He descended, &c.*

## XVI. LORD'S DAY.

Q. 40. **W**HY was it necessary that Christ should humble himself even to the *Death*?

A. Because the Justice and truth of God,<sup>1</sup> could by no other Means be satisfied for our Sins, than by the Death of the Son of God.<sup>2</sup>

Q. 41. Wherefore was he also *buried*?

A. That he might thereby make it known, that he was truly dead.<sup>3</sup>

Q. 42. But seeing Christ died for us, why must we also die?

A. Our Death is not a Satisfaction for our Sins,<sup>4</sup> but an utter destroying of Sin, and a Passage into everlasting Life.<sup>5</sup>

Q. 43. What Profit receive we further by the Sacrifice and Death of Christ?

A. That by the Power of his Death, our old Man is crucified together with him, and is also dead and buried,<sup>6</sup> that the evil Concupiscences and Desires of the Flesh, may not hereafter reign in us,<sup>7</sup> but that we may offer our selves unto him a Sacrifice of Thanksgiving.<sup>8</sup>

Q. 44. Why is this added, *He descended into hell*?

A. That in my greatest Sorrows and most grievous Temptations, I may uphold my self with this Comfort, that my Lord Jesus Christ, by the unspeakable Anguish, Torments and Terrors of his Soul, whereinto he was plunged, both before, and especially as he was hanging upon the

<sup>1</sup> Gen. 2. 17.

<sup>2</sup> Rom. 8. 3, 4.  
Phil. 2. 8.  
Heb. 2. 14, 15.  
and 9. 14.

<sup>3</sup> Matth. 27.  
50, 60.  
Luke 23. 52, 53.  
John 19. 38, &c.  
Acts 13. 29.

<sup>4</sup> Psal. 49. 8.  
Mark 8. 37.

<sup>5</sup> John 5. 24.  
Rom. 7. 24.  
Phil. 1. 32.

<sup>6</sup> Rom. 6. 6.

<sup>7</sup> Rom. 6. 12.

<sup>8</sup> Rom. 12. 1.

Cross, hath delivered me from the Anguish and Torments of Hell.<sup>1</sup>

THE ARGUMENT.

*Christ's rising again, and the Fruit thereof. 2. His ascending into Heaven, and how far he is present at this Day in his Church; also of the inseparable Conjunction of the Two Natures in Christ: Last of all, of the fruit of Christ's Ascension.*

XVII. LORD'S DAY.

Q. 45. **W**HAT doth Christ's *rising again* profit us?

A. First, by his rising again, he hath overcome Death, that he might make us Partakers of that Righteousness which he purchased for us by his Death.<sup>2</sup> Secondly. We also now by the Power thereof, are raised up unto a new Life.<sup>3</sup> Last of all, the rising again of Christ our Head, is a Pledge unto us of our glorious Resurrection.<sup>4</sup>

Q. 46. How dost thou understand that, *He ascended into heaven*?

A. That in the Sight of his Disciples, Christ was taken up from Earth to Heaven,<sup>5</sup> and is yet there for us,<sup>6</sup> and shall be till he come again to judge the Quick and the Dead.<sup>7</sup>

Q. 47. What then, is not Christ with us as he promised, unto the End of the World?<sup>8</sup>

A. Christ is true God and true Man, therefore according to his Manhood, he is not now upon Earth,<sup>9</sup> but according to his Godhead, his Majesty, his Grace, and his Spirit, he is at no Time from us.<sup>10</sup>

Q. 48. And are not the Two Natures in Christ, by this Means pulled afunder, if the Manhood be not wheresoever the Godhead is?

PALATINE CATECHISM.

<sup>1</sup> Psal. 18. 5, 6. and 116. 3. Isa. 53. 5, 10. Matth. 26. 38. and 27. 6. Heb 5 7.

<sup>2</sup> Rom. 4. 25  
1 Cor. 15. 17.  
1 Pet. 1. 3, 4,  
5, 21.

<sup>3</sup> Rom. 6. 4.  
Eph. 2. 5.  
Col. 3. 1, 2.

<sup>4</sup> 1 Cor. 15. 20  
21.  
Rom. 8. 11.

<sup>5</sup> Mark 16. 19  
Luke 24. 51.  
Acts 1. 9.

<sup>6</sup> Heb. 4. 14.  
and 7. 25. and  
9. 24.  
Rom. 8. 34.  
Col. 3. 1.

<sup>7</sup> Mat. 24. 30.  
Acts 1. 11.

<sup>8</sup> Mat. 28. 20.  
<sup>9</sup> Mat. 26. 11.  
John 16. 28.  
and 17. 11.  
Acts 3. 21.

<sup>10</sup> John 14. 17,  
18. and 16. 13.  
Matth. 28. 20.  
(Aug. Tract. 50  
in John).

PALATINE  
CATECHISM.

<sup>1</sup> Jer. 23. 24.  
Acts 7. 49.  
and 17. 27, 28.

<sup>2</sup> Col. 2. 9.  
John 3. 13.  
and 11. 15  
Mat 28. 6.

<sup>3</sup> 1 John 2. 1.  
Rom. 8. 34.

<sup>4</sup> John 14. 2.  
and 17. 24. and  
20. 17.  
Eph. 2. 6.

<sup>5</sup> John 14. 16.  
and 16. 7.  
Acts 2. 33.  
2 Cor. 1. 22.  
and 5. 5.

<sup>6</sup> Col. 3. 1.  
Phil. 3. 20.

<sup>7</sup> Eph 1. 20,  
21, 22, 23. and  
5. 23.

Col. 1. 18.  
<sup>8</sup> Mat. 28. 18.  
John 5. 22.

<sup>9</sup> Acts 2. 33.  
Eph. 4. 10.

<sup>10</sup> Psal. 2. 9.  
and 110 1, 2.  
John 10. 28.  
Eph. 4. 8.

*A.* Not a whit, for seeing the Godhead cannot be contained in any Compass, and is present in all Places,<sup>1</sup> it followeth necessarily, that it is without the Nature of Man which it hath taken; and yet nevertheless, is in it also, and remaineth personally united unto it.<sup>2</sup>

*Q.* 49. What Fruit doth Christ's *ascending into heaven* bring us?

*A. First.* That he maketh Intercession in Heaven unto his Father for us.<sup>3</sup> *Secondly.* That we have our Flesh in Heaven, that by this, as by a certain Pledge we may be assured, that he who is our Head, will lift up unto him, us that are his Members.<sup>4</sup> *Thirdly.* That he sendeth unto us his Spirit, as a Pledge between us,<sup>5</sup> by the powerful working whereof, we seek not Things on Earth, but things that are above, where he sitteth at the right Hand of God.<sup>6</sup>

## THE ARGUMENT.

*The Sitting at the right Hand, and the Fruit thereof, which is the Third Degree of Christ's Exaltation.*

## XVIII. LORD'S DAY.

*Q.* 50. **W**HY is it added, *He sitteth at the right Hand of God?*

*A.* Because Christ did therefore ascend into Heaven, that he might thereby declare himself the Head of his Church,<sup>7</sup> by which the Father governeth all Things.<sup>8</sup>

*Q.* 51. What doth this Glory of Christ our Head avail us?

*A. First.* That by the Holy Ghost he poureth upon us his Members heavenly Gifts;<sup>9</sup> and then, that by his Power, he doth protect and defend us against all Enemies.<sup>10</sup>



THE ARGUMENT.

*Christ's coming again to Judgment. 2. The Fruit or Comfort thereof.*

XIX. LORD'S DAY.

Q. 52. **W**HAT Comfort doth *Christ's coming again to judge the Quick and the Dead* bring to thee?

A. That in all Miseries and Persecutions, I lift up my Head, and wait for him, who did before stand in my stead before God's Judgment-seat, and did take away all Curse from me, to come from Heaven as a Judge,<sup>1</sup> to throw all his and mine Enemies into everlasting Pains,<sup>2</sup> and to receive me with all the Elect unto himself, into heavenly Joys and everlasting Glory.<sup>3</sup>

<sup>1</sup> Luke 21. 28.  
Phil. 3. 21.  
Rom. 8. 23.  
Tit 2. 13.  
1 Thess. 4. 16.  
<sup>2</sup> Matth. 25. 4.  
2 Thess. 1. 6, 7.  
<sup>3</sup> Mat. 25. 34.

*Of God the Holy Ghost.*

THE ARGUMENT.

*Of the Holy Ghost, true and everlasting God, with the Father and the Son, and of his Office or working, and Effects in us.*

XX. LORD'S DAY.

Q. 53. **W**HAT believest thou of the *Holy Ghost*?

A. *First.* That he is true God, and co-eternal with the everlasting Father and the Son.<sup>4</sup> Then, that he is also given to me,<sup>5</sup> that through Faith he may make me Partaker of Christ and all his Benefits,<sup>6</sup> may comfort me,<sup>7</sup> and abide with me for ever.<sup>8</sup>

<sup>4</sup> 1 John 5. 7.  
Gen. 1. 2.  
Isa. 48. 16  
Mat. 28. 19.  
1 Cor. 3. 16.  
and 6. 19.  
Acts 5. 3, 4.  
<sup>5</sup> Gal. 4. 6.  
2Cor. 1. 22.  
Eph. 1. 13.  
<sup>6</sup> Gal. 3. 14.  
1 Pet. 1. 2.  
1 Cor. 6. 17.  
<sup>7</sup> John 15. 26.  
Acts 9. 31.  
<sup>8</sup> John 14. 16.  
1 Pet. 4. 14.

PALATINE  
CATECHISM.

<sup>1</sup> Eph. 5. 26.  
 and 4. 11. 12,  
 13.  
 John 10. 11.  
 Acts 20. 28.  
 1-a. 59. 61.  
 Rom 1. 16. and  
 10. 14, 15, 16,  
 17.  
<sup>2</sup> Gen. 26. 4.  
 Rev. 5. 9.  
<sup>3</sup> Ps. 71. 17, 18.  
 Isa. 59. 21.  
 1 Cor. 11. 26.  
<sup>4</sup> Rom. 8. 9.  
 Eph. 1. 10, 11,  
 12, 13.  
<sup>5</sup> Acts 2. 42.  
 Eph. 4. 3, 4, 5.  
<sup>6</sup> Psal. 129.  
 1-5.  
 Matth. 16. 18.  
 John 10. 27,  
 28, 29.  
<sup>7</sup> Rom 8. 16.  
 2 Cor. 13. 5.  
 1 John 3. 14,  
 19, 20, 21.  
<sup>8</sup> Psal. 23. 6.  
 John 10. 28.  
 1 Cor. 1. 8, 9.  
 1 Pet. 1. 5.  
 1 John 2. 9.  
<sup>9</sup> Rom. 8. 32.  
 1 Cor. 6. 17.  
 and 12. 13, 20.  
 1 John 1. 3.  
<sup>10</sup> 1 Cor. 12.  
 21. and 14. 5.  
 Phil. 2. 4, 5, 6.  
<sup>11</sup> 2 Cor. 5. 19,  
 21.  
 1 John 1. 7.  
 and 2. 2.  
<sup>12</sup> Psal. 103. 3,  
 10, 12.  
 Jer. 31. 34.  
 Mic. 7. 19.  
<sup>13</sup> Rom. 7. 23,  
 24, 25. and  
 8. 1, 2, 3.  
<sup>14</sup> John 3. 18.  
 and 5. 24.

## Of the Church.

## THE ARGUMENT.

*Of the Catholick Church, and the Notes thereof, of the Com-  
munion of Saints, and the Forgiveness of Sins.*

## XXI. LORD'S DAY.

Q. 54. **W**HAT believest thou of *the Catholick Church  
of Christ?*

A. I believe that the Son of God, doth by his holy Spirit and by the Word,<sup>1</sup> gather unto himself out of all Mankind,<sup>2</sup> from the Beginning of the World unto the End,<sup>3</sup> a Congregation chosen to everlasting Life,<sup>4</sup> agreeing in true Faith,<sup>5</sup> and doth maintain and preserve the same;<sup>6</sup> and that I am a lively Member of that Congregation,<sup>7</sup> and shall so for ever abide.<sup>8</sup>

Q. 55. What meaneth *The Communion of Saints?*

A. *First.* That all, and every one of the Believers have Fellowship with Christ and all his Benefits, as being Members of him.<sup>9</sup> *Secondly.* That every one who hath received Gifts, ought to imploy them readily and cheerfully for the common Profit and Salvation of all.<sup>10</sup>

Q. 56. What believest thou concerning the *Forgiveness of Sins?*

A. I believe, that God for the Satisfaction of Christ,<sup>11</sup> hath quite put out of his Remembrance all my Sins,<sup>12</sup> and even that Corruption also, wherewith I must strive all my Life long,<sup>13</sup> and doth freely give unto me the Righteousness of Christ, so that I shall never come into Judgment.<sup>14</sup>

*Of the Resurrection of the Flesh, and of everlasting Life.*

THE ARGUMENT.

*Of the Resurrection of the Flesh, and of Life everlasting,  
and of the Fruit of them both.*

XXII. LORD'S DAY.

Q. 57. **W**HAT Comfort doth the *Resurrection of the  
Flesh* minister unto thee?

A. Not only that my Soul shall straightway after it is departed out of the Body, be taken up unto Christ the Head thereof,<sup>1</sup> but that this Flesh of mine also, being raised up by the Power of Christ, shall be united again to my Soul, and shall be made conformable unto the glorious Body of Christ.<sup>2</sup>

Q. 58. What Comfort receivest thou by the Article of *everlasting Life*?

A. That because in this present Life, I feel the Beginnings of everlasting Joy in my Heart,<sup>3</sup> I shall after this Life enjoy full and perfect Blessedness wherein I shall praise God for ever;<sup>4</sup> which Blessedness neither Eye hath seen, nor Ear hath heard, nor any Man can conceive.<sup>5</sup>

<sup>1</sup> Luke 16. 22.  
and 23. 43.  
Phil. 1. 21, 23.

<sup>2</sup> Job 19. 25,  
26, 27.  
1 Cor. 15. 51-  
54  
Phil. 3. 21.  
1 John 3. 2.

<sup>3</sup> Rom. 8. 23.  
<sup>2</sup> Cor. 5. 2, 3.  
1 John 3. 2.

<sup>4</sup> John 17. 3.  
Rev. 5. 9. 10.

<sup>5</sup> 1 Cor. 2. 5.

*Of the Righteousness of Faith.*

THE ARGUMENT.

*A Repetition of the Fruit of all the Articles of our Belief,  
where, both of Justification by Faith, and of the Word  
(Faith only).*

XXIII. LORD'S DAY.

Q. 59. **N**OW, when thou believest all these Things,  
what Profit cometh to thee thereby?

PALATINE  
CATECHISM.

<sup>1</sup> Hab. 2. 4.  
Rom. 1. 17.  
John 3. 36.

<sup>2</sup> Rom. 3. 21,  
22, 24, 25, 28,  
and 5. 1.  
Gal. 2. 16.  
Eph. 2. 8, 9.  
Phil. 3. 9.

<sup>3</sup> Rom. 3. 9,  
10, 11, 12, 23.

<sup>4</sup> Rom. 7. 23.

<sup>5</sup> Rom. 1. 17.  
and 3. 22.  
Mark 16. 16.  
John 3. 18, 36.

<sup>6</sup> Deut. 9. 6.  
Rom. 3. 24.  
Tit. 3. 5.  
Eph. 2. 8, 9.

<sup>7</sup> Rom. 4. 5, 6,  
and 5. 19.  
John 17. 19.  
1 John 2. 2.  
2 Cor. 5. 19.  
Heb. 10. 10, 14.

<sup>8</sup> Rom. 8. 4.  
2 Cor. 5. 21.

<sup>9</sup> 1 Cor. 1. 30.  
and 2. 2.

<sup>10</sup> Rom. 1. 17.  
Heb. 11. 6.  
1 John 5. 10.

*A.* That in Christ I am righteous before God, and Heir of Life everlasting.<sup>1</sup>

*Q.* 60. How art thou righteous before God?

*A.* By Faith alone in Jesus Christ,<sup>2</sup> so that although mine own Conscience do accuse me, that I have grievously offended against the Commandments of God, and have not kept any one of them;<sup>3</sup> moreover also, that I am prone to all evil,<sup>4</sup> yet notwithstanding, (so that I do embrace these benefits, with true Affiance of Mind<sup>5</sup>) without any Merit of mine own, of the mere Mercy of God,<sup>6</sup> the perfect Satisfaction, Righteousness, and Holiness of Christ, is imputed and given unto me,<sup>7</sup> as if I had neither committed any Sin, neither were there any Blot or Corruption cleaving unto me; yea, as if I had myself perfectly performed that obedience, which Christ hath performed for me?<sup>8</sup>

*Q.* 61. Why dost thou say, that thou art righteous by Faith alone?

*A.* Not because, by the Worthiness of my Faith I please God, but because the Satisfaction, Righteousness, and Holiness of Christ alone is my Righteousness in the Sight of God,<sup>9</sup> and I can lay hold upon, and apply the same unto my self, by no other Means but by Faith.<sup>10</sup>

## THE ARGUMENT.

*That Works are not Righteousness, or any Part of Righteousness in the Sight of God, and therefore that the Righteousness of Works is gathered amiss from the Reward, and yet, that Men are not by this Doctrine made careless and profane.*

## XXIV. LORD'S DAY.

*Q.* 62. **W**HY cannot our good Works be Righteousness, or any Part of Righteousness in the Sight of God?

*A.* Because that Righteousness, which is able to abide the Judgment of God, must be most perfect, and in all Points agreeing with the Law of God;<sup>1</sup> but our best Works that we do in this Life, are imperfect, and even defiled with Sins.<sup>2</sup>

*Q.* 63. How sayst thou that our good Works deserve nothing, whereas God promiseth that he will give us a Reward for them, both in this Life, and in the Life to come?

*A.* That Reward is given, not of Desert, but of Grace.<sup>3</sup>

*Q.* 64. Doth not this Doctrine make Men secure and profane?

*A.* No; for it cannot be, but they who are ingrafted into Christ by Faith, should bring forth Fruits of Thankfulness.<sup>4</sup>

*Of the Sacraments.*

THE ARGUMENT.

*By whom and by what means Faith is begotten and confirmed in us; of the Sacraments in general, what they are, and of the Use or End of the Word and Sacraments, and of the Number of the Sacraments of the New Testament.*

XXV. LORD'S DAY.

*Q.* 65. **S**EEING then, Faith alone maketh us Partakers of Christ, and all his Benefits, from whence proceedeth this Faith?

*A.* From the Holy Ghost, who by the preaching of the Gospel, doth kindle the same in our Hearts,<sup>5</sup> and doth confirm it by the Use of the Sacraments.<sup>6</sup>

PALATINE  
CATECHISM.

<sup>1</sup> Lev. 18. 5.  
Luke 10. 28.  
Deut. 27. 26.  
Gal. 3. 10.

<sup>2</sup> Isa. 64. 6.

<sup>3</sup> Luke 17. 10.

<sup>4</sup> Mat. 7. 18.  
John 15. 5.  
Rom. 8. 14.

<sup>5</sup> John 3. 5.  
and 6. 29.  
Eph. 2. 8. and  
6. 17.  
Phil. 1. 29.

<sup>6</sup> Mat. 28. 19,  
20.  
1 Pet. 1. 22, 23.

PALATINE  
CATECHISM.

<sup>1</sup> Gen. 17. 11.  
Deut. 30. 6.  
Rom. 4. 11.  
Ezek. 20. 12.  
Mark 16. 16.  
Luke 22. 20.

<sup>2</sup> Rom. 6. 3.  
1 Cor. 11. 26.  
Gal. 3. 26, 27.

<sup>3</sup> Mat. 28. 19.  
Mark 16. 15, 16.

<sup>4</sup> Mat. 26. 26,  
&c.  
Mark 14. 22, &c.  
Luke 22. 19, &c.  
1 Cor. 11. 23,  
&c.

<sup>5</sup> Mat. 28. 19.

Q. 66. What are Sacraments?

A. They are Holy and visible Signs and Seals ordained of God, to that End that he might thereby the more fully declare, and seal unto us the Promise of the Gospel, *to wit*, that he doth freely give Forgiveness of Sins, and Life everlasting, not only to all in general, but even to every one that believeth, and that for the only Sacrifice of Christ offered upon the Cross.<sup>1</sup>

Q. 67. What then, do both these, as well the Word as the Sacraments, tend to that End, to lead our Faith unto the Sacrifice of Christ offered upon the Cross, as to the only Foundation of our Salvation?

A. Yea truly, for the Holy Ghost teacheth by the Gospel, and confirmeth by the Sacraments, that all our Salvation standeth in the only Sacrifice of Christ, offered for us upon the Cross.<sup>2</sup>

Q. 68. How many Sacraments hath Christ ordained in the new Covenant?

A. Two; Baptism,<sup>3</sup> and the holy Supper.<sup>4</sup>

*Of Baptism.*

## THE ARGUMENT.

*The Application of the former Doctrine of Sacraments unto Baptism. 2. Of spiritual Baptism. 3. And of the Confirmation thereof.*

## XXVI. LORD'S DAY.

Q. 69. **H**OW art thou put in Mind and confirmed in Baptism, that thou art Partaker of that only Sacrifice of Christ?

A. Because Christ hath commanded the outward Washing with Water,<sup>5</sup> adding this Promise, that I shall no less

affuredly be washed by his Blood, and by his Spirit, from the Spots of my Soul, *that is*, from all my Sins,<sup>1</sup> than I am outwardly washed with Water, wherewith the Spots of my Body use to be washed away.<sup>2</sup>

Q. 70. What is it to be washed by the Blood and Spirit of Christ?

A. It is to receive at the Hands of God, Forgiveness of Sins, freely for the Blood of Christ, which he hath shed for us in his Sacrifice upon the Cross;<sup>3</sup> and next, to be renewed also by the Spirit of Christ, and being sanctified by him, to become a Member of Christ, to the end we may more and more die unto Sin, and live holily, and without Blame.<sup>4</sup>

Q. 71. Where doth Christ promise that he will as certainly wash us with his Blood and with his Spirit, as we are washed with the Water of Baptism?

A. In the Institution of Baptism, the Words whereof are these, Go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost;<sup>5</sup> he that believeth and is baptized shall be saved; he that believeth not, shall be condemned:<sup>6</sup> This Promise is repeated when the Scripture calleth Baptism the Washing of the new Birth,<sup>7</sup> and the Washing away of Sins.<sup>8</sup>

THE ARGUMENT.

*That Baptism is not the very Washing away of Sins, and yet, that the Holy Ghost doth not without Cause so speak, and of the Baptism of Children.*

XXVII. LORD'S DAY.

Q. 72. **I**S then Baptism the very washing away of Sins?

PALATINE  
CATECHISM.

<sup>1</sup> Mat. 3. 11.  
and 28. 19.  
Mark 16. 16.  
Acts 2. 38.  
John 1. 33.  
Rom. 6. 3, 4.  
<sup>2</sup> 1 Pet. 3. 21.  
Mark 1. 4.  
Luke 3. 3.

<sup>3</sup> Heb. 12. 24.  
<sup>4</sup> 1 Pet. 1. 2.  
Rev. 1. 5. and  
7. 14.  
Zech. 13. 1.  
Ezek. 36. 25,  
26, 27.

<sup>4</sup> John 1. 33.  
and 3. 5.  
Rom. 6. 4.  
1 Cor. 6. 11.  
and 12. 13.  
Col. 2. 11, 12.

<sup>5</sup> Mat. 28. 19.  
<sup>6</sup> Mark 16. 16.

<sup>7</sup> Tit. 3. 5.  
<sup>8</sup> Acts 22. 16.

PALATINE  
CATECHISM.

<sup>1</sup> Mat. 3. 11.  
1 Cor. 6. 11.  
Eph. 5. 26.  
1 John 1. 7.  
1 Pet. 3. 21.

<sup>2</sup> Rev. 1. 5.  
and 7. 14.  
1 Cor. 6. 11.

<sup>3</sup> Mark 15. 16.  
Gal. 3. 37.

<sup>4</sup> Gen. 17. 7.

<sup>5</sup> Mat. 19. 14.  
Luke 1. 14, 15.  
Psal. 25. 9, 10.  
Isa. 44. 3, 4.  
Acts 2. 39.

<sup>6</sup> Acts 10. 47.

<sup>7</sup> Gen. 17. 14.

<sup>8</sup> Col. 2. 11,  
12, 13.

*A.* It is not, for only the Blood of Christ, and the Holy Ghost doth cleanse us from all Sin.<sup>1</sup>

*Q.* 73. Why then doth the Holy Ghost call Baptism the Washing of Regeneration, and the Washing away of Sins?

*A.* God doth not without great Cause so speak, *to wit*, not only to teach us, that as the Spots of the Body are cleansed with Water, so our Sins are purged by the Blood and Spirit of Christ,<sup>2</sup> but much more, that by this heavenly Token and Pledge, he may assure us, that we are as truly washed inwardly from our Sins, as we are washed with outward and visible Water.<sup>3</sup>

*Q.* 74. Ought Infants also to be baptized?

*A.* Yea truly; for seeing they belong to the Covenant and Church of God, as well as those that be at Years of Discretion:<sup>4</sup> and seeing unto them is promised by the Blood of Christ, Forgiveness of Sins, and the Holy Ghost the Worker of Faith, no less than to the other;<sup>5</sup> they ought also by Baptism to be ingrafted into the Church of God, and to be discerned from the Children of Infidels,<sup>6</sup> as they were in the Old Testament by Circumcision,<sup>7</sup> in place whereof, was ordained Baptism in the New Testament.<sup>8</sup>

*Of the Supper of the Lord.*

## THE ARGUMENT.

*The Application of the former Doctrine of Sacraments to the Supper of the Lord. 2. A Description of the spiritual Supper. 3. The Confirmation thereof.*

## XXVIII. LORD'S DAY.

*Q.* 75. **H**OW art thou put in mind, and assured in the Supper of the Lord, that thou art



Partaker of that holy Sacrifice of Christ, offered upon the Cross, and of all his Benefits ?

*A.* Because Christ hath commanded me, and all the Faithful, to eat of this Bread being broken, and to drink of this Cup, being divided among us, in Remembrance of him, and hath also added this Promise ;<sup>1</sup> *First.* That his Body was no less assuredly offered, and broken for me upon the Cross, and his Blood shed for me, than with mine Eyes I see, that the Bread of the Lord is broken unto me, and the Cup reached unto me. *Secondly.* That my Soul is no less assuredly fed unto everlasting Life by him, with his Body that was crucified, and his Blood that was shed for us, than I do with my bodily Mouth receive Bread and Wine, the Tokens of the Body and Blood of the Lord, being delivered unto me by the Hand of the Minister.

*Q.* 76. What is it to eat the Body of Christ crucified, and to drink his Blood that was shed ?

*A.* It is not only with certain Affiance of Mind to lay hold of the whole Passion and Death of Christ, and thereby to obtain Forgiveness of Sins, and Life everlasting ;<sup>2</sup> but also by the Spirit of Christ, which dwelleth at one Time both in Christ and us, in such Sort more and more to be united unto his holy Body,<sup>3</sup> that although he be in Heaven,<sup>4</sup> and we upon Earth, yet notwithstanding we are Flesh of his Flesh, and Bone of his Bone ;<sup>5</sup> and as all the Members of the Body are quickned and governed by one Soul, so are we all by one and the same Spirit.<sup>6</sup>

*Q.* 77. Where hath Christ promised, that he will as certainly give unto the Believers his Body and his Blood in this Manner to be eaten and drunk, as they do eat this Bread being broken, and drink this Cup ?

*A.* In the Institution of the Supper, the Words whereof are these,<sup>7</sup> Our Lord Jesus Christ, the same Night that he was betrayed, took Bread, and when he had given thanks,

<sup>1</sup> Mat. 26. 26, 27, 28.  
Mark 14. 22, 23, 24.  
Luke 22. 19, 20.  
1 Cor. 10. 16, 17. and 11. 23-29. and 12. 13.

<sup>2</sup> John 6. 35. 40, 47, 48, 50, 51, 53, 54, 58.

<sup>3</sup> John 6. 55. 56, 57.

<sup>4</sup> Acts 3. 21.  
1 Cor. 11. 26.  
Col. 3. 1.

<sup>5</sup> Eph. 5. 30.  
1 Cor. 6. 15.

<sup>6</sup> John 6. 57. and 15. 1-6.  
Eph. 3. 16. and 4. 15, 16.  
1 John 3. 24. and 4. 13.

<sup>7</sup> 1 Cor. 11. 23, 24, 25, 26.  
Mat. 26. 26, 27, 28.  
Mark 14. 22, 23, 24.  
Luke 22. 19, 20.

PALATINE  
CATECHISM.<sup>1</sup> Exod. 24. 8.  
Heb. 9. 20.<sup>2</sup> Exod. 13. 8,  
9.<sup>3</sup> 1 Cor. 10. 16.  
17.<sup>4</sup> Mat. 26. 29.  
Mark 14. 25.<sup>5</sup> Eph. 5. 26.<sup>6</sup> 1 Cor. 10. 16.  
and 11. 26.<sup>7</sup> Gen. 17. 10,  
11.Exod. 12. 11,  
13. and 13. 9.

1 Cor. 10. 4.

Tit. 3. 5.

1 Pet. 3. 21.

he break it, and said, Take, eat, this is my Body which is broken for you, this do ye in Remembrance of me. Likewise after Supper, he took the Cup, saying, This Cup is the new Testament in my Blood,<sup>1</sup> this do, as oft as ye drink it in Remembrance of me ;<sup>2</sup> for as often as ye eat this Bread, and drink this Cup, ye shew the Lord's Death till he come. This Promise is repeated by Paul, when he saith,<sup>3</sup> The Cup of Thanksgiving, wherewith we give Thanks, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Lord's Body? Because we being many are one Bread, and one Body, for we are all Partakers of one Bread.

## THE ARGUMENT.

*Transubstantiation of Bread and Wine in the Use of the Supper disproved, and the true Exposition and Meaning of these Words, Bread is the Body of Christ.*

## XXIX. LORD'S DAY.

Q. 78. **W**HAT then, are Bread and Wine made the very Body and Blood of Christ?

A. No truly ;<sup>4</sup> but as the Water of Baptism is not turned into the Blood of Christ, neither is the very Washing away of Sins, but only a Token and Pledge of those Things which are sealed unto us in Baptism :<sup>5</sup> No more is the Bread of the Lord's Supper the very Body of Christ,<sup>6</sup> although, after the Nature of Sacraments, and the Manner of Speech which the Holy Ghost useth in speaking of these Things,<sup>7</sup> the Bread is called the Body of Christ.

Q. 79. Why then doth Christ call the Bread his Body,

and the Cup his Blood, or the new Testament in his Blood; and Paul calleth the Bread and Wine, the Communion of the Body and Blood of Christ?

*A.* Christ not without great Cause so speaketh, *to wit*, not only to teach us, that as Bread and Wine sustaineth the Life of the Body; so also his Body crucified, and his Blood shed, is indeed the Meat and Drink of our Soul, whereby it may be nourished to Life everlasting:<sup>1</sup> But much more by this visible Sign and Pledge to assure us, that we are no less truly made Partakers of his Body and Blood, by the working of the Holy Ghost, than we do with the Mouth of the Body receive these holy Signs, in Remembrance of him.<sup>2</sup> *Secondly.* That his Passion and Obedience is as certainly ours, as if we our selves had paid the Punishment of our Sins, and made Satisfaction unto God.<sup>3</sup>

<sup>1</sup> John 6. 55.

<sup>2</sup> 1 Cor. 10. 16.

<sup>3</sup> Heb. 7. 27.

THE ARGUMENT.

*An Opposition of the Mass, and the Supper of the Lord; and who ought and may come unto the Supper, and whom Christ would have to be kept from the Supper.*

XXX. LORD'S DAY.

Q. So. **W**HAT Difference is there between the Supper of the Lord and the Popish Mass?

*A.* The Supper of the Lord doth witness unto us, that we have perfect Forgiveness of all our Sins, for that only Sacrifice of Christ, which himself once offered upon the Cross;<sup>4</sup> and then, that we are by the Holy Ghost ingrafted into Christ,<sup>5</sup> who now, according to his Humanity, is only in Heaven at the right Hand of his Father,<sup>6</sup> and will there be worshipped of us.<sup>7</sup>

<sup>4</sup> Heb. 10. 10, 12, 14. and 7. 27. and 9. 12. 25, 26, 28. John 19. 30. Mat. 26. 28. Luke 22. 19.

<sup>5</sup> 1 Cor. 6. 17. and 10. 16, 17. and 12. 13.

<sup>6</sup> Col. 3. 1. Heb. 1. 3. and 8. 1.

<sup>7</sup> Mat. 6. 20, 21. Luke 24. 52. John 4. 21. and 20. 17. Acts 7. 55. Phil. 3. 20. Col. 3. 1. 1 Thess. 1. 9, 10.

PALATINE  
CATECHISM.

<sup>1</sup> Canon missæ  
& de Consecr.  
distinct.  
Concil. Trid  
Sess. 13. 5. and  
S. Can. 6.

But in the Mass it is denied, that the Quick and Dead have Forgiveness of Sins, for the only Suffering of Christ, unless Christ be still every Day offered for them by the Priests; and then it is taught, that Christ is bodily under the Appearance of Bread and Wine, and therefore ought to be worshipped in them;<sup>1</sup> and so the very Foundation of the very Mass is nothing else, but a denying of that only Sacrifice and Suffering of Jesus Christ, and a most cursed Idolatry.

Q. 81. Who ought to come to the Supper of the Lord?

A. Only they who are truly sorry, that they have offended God by their Sins, and do believe that they are forgiven them for Christ's sake; and that whatsoever other Infirmities they have they are covered by his Passion and Death, and who desire more and more to go forward in Faith and Uprightness of Life: But Hypocrites, and they that do not truly repent, do eat and drink unto themselves Condemnation.<sup>2</sup>

Q. 82. May they also be admitted to this Supper, who declare themselves by their Confession and Life to be Unbelievers and ungodly Men?

A. No, in no ways; for by that Means the Covenant of God is profaned, and the Wrath of God is provoked against the whole Congregation:<sup>3</sup> Wherefore the Church, by the Commandment of Christ and of his Apostles, using the Keys of the Kingdom of Heaven, ought to keep back such from the Supper, until they repent and amend their Manners.

<sup>2</sup> 1 Cor. 11. 28,  
29. and 10. 20,  
21, 22.

<sup>3</sup> 1 Cor. 11. 20,  
24.  
Psal 50. 16. 17.  
Isa 1. 11-15.  
and 66. 3.  
Jer. 7. 21.

*Of the Keys.*

THE ARGUMENT.

*Of the Keys, and their Number, to wit, of the Use and Authority of the Key of the Gospel, and of Discipline, in opening and Shutting the Kingdom of God.*

XXXI. LORD'S DAY.

Q. 83. **W**HAT are the Keys of the Kingdom of Heaven?

A. The Preaching of the Gospel, and Ecclesiastical Discipline, whereby Heaven is opened to them that believe, and shut against Unbelievers.<sup>1</sup>

<sup>1</sup> Mat. 16. 19.  
and 18. 18.

Q. 84. How is the Kingdom of Heaven opened and shut by the preaching of the Gospel?

A. When by the Commandment of Christ it is openly preached to all and every one that believeth, that all their Sins are forgiven them by God, so oft as they lay hold upon the Promise of the Gospel by a true Faith. Contrariwise, unto all Unbelievers and Hypocrites it is denounced, that the Wrath of God, and everlasting Condemnation lieth upon them, so long as they continue in their Sins.<sup>2</sup> According to which Testimony of the Gospel, God will judge as well in this present Life, as in the Life to come.

<sup>2</sup> John 20. 21.  
22, 23.  
Mat 16. 19.

Q. 85. How is the Kingdom of Heaven shut and opened by Ecclesiastical Discipline?

A. When by the Commandment of Christ, they who are in Name Christians, but in Doctrine or Life shew themselves Strangers from Christ, after they have been once or twice admonished, and will not depart from their Errors, or sinful Living, are presented to the Church, or to those

PALATINE  
CATECHISM.

<sup>1</sup> Mat. 18. 15, 16, 17.  
<sup>1</sup> Cor. 5. 4, 5, 11, 13.  
<sup>2</sup> Thess. 3. 6, 14, 15.  
<sup>3</sup> John 10, 11.  
<sup>2</sup> 2 Cor. 2. 6, 7, 10, 11.  
 Rom. 12. 8.  
 1 Tim. 5. 17.

who are appointed to that Office by the Church: and if they obey not their Admonition, are, by forbidding them the Sacraments, by them shut out from the Assembly of the Church, and by God himself from the Kingdom of Christ;<sup>1</sup> and again, if they profess Amendment, and do indeed declare it, are received as Members of Christ and of the Church.<sup>2</sup>

THE III. PART.—*Of Man's Thankfulness.*

## THE ARGUMENT.

*Of the Necessity of good Works, and the Punishment of them who go on carelessly in their Sins.*

## XXXII. LORD'S DAY.

Q. 86. **S**EEING we are delivered from all Sins and Miseries, without any Desert of our own, by the only Mercy of God for Christ's sake, to what End should we do good Works?

A. Because, after that Christ hath redeemed us by his Blood, he doth also renew us by his Spirit according to his own Image,<sup>3</sup> to the end, that having received so great Benefits, we should all our Life long shew our selves thankful towards God,<sup>4</sup> and that he might be glorified by us.<sup>5</sup> *Secondly.* That we also every one of us, may be assured of our Faith by the Fruits thereof.<sup>6</sup> Last of all, that by the Uprightness of our Life, we may gain others unto Christ.<sup>7</sup>

Q. 87. Cannot they then be saved, who being unthankful, and continuing securely in their Sins, are not turned from their Wickedness unto God?

<sup>3</sup> 1 Cor. 6. 11.

<sup>4</sup> Rom. 6. 13. and 12. 1, 2.  
 1 Cor. 6. 20.  
 1 Pet. 2. 5, 9, 10.

<sup>5</sup> Mat. 5. 16.  
 1 Pet. 2. 11, 12.

<sup>6</sup> 2 Pet. 1. 10.  
 Mat. 7. 16-20.  
 Gal. 5. 5, 6, 22.

<sup>7</sup> Rom. 14. 19.  
 1 Pet. 3. 1, 2.

*A.* By no Means; for as the Scripture witnesseth, neither unclean Persons, nor Idolaters, nor Adulterers, nor Thieves, nor covetous Persons, nor Drunkards, nor Railers, nor Oppressors, shall inherit the Kingdom of God.<sup>1</sup>

PALATINE  
CATECHISM.

<sup>1</sup> 1 Cor. 8. 9,  
10.  
Eph. 5. 5, 6.  
1 John 3. 14.

*Of Repentance.*

THE ARGUMENT.

*Of Repentance, and the Fruits thereof, to wit, good Works.*

XXXIII. LORD'S DAY.

Q. 88. **O**F what Parts consisteth true Repentance, or turning unto God?

*A.* Of the mortifying or killing of the old Man, and quickning of the new Man.<sup>2</sup>

Q. 89. What is the Mortification of the old Man?

*A.* Truly, and from the Heart to be sorry, that by thy Sins thou hast offended God, and more and more to hate and flee from them.<sup>3</sup>

Q. 90. What is the quickning of the new Man?

*A.* True rejoicing in God, through Christ,<sup>4</sup> and a forward Desire to frame our Life according to God's Will, and to exercise all good Works.<sup>5</sup>

Q. 91. What Works are good?

*A.* Only those that are done of a true Faith,<sup>6</sup> according to the Law of God,<sup>7</sup> and are referred only to his Glory,<sup>8</sup> and not those which are devised by our selves upon a good Intent, or commanded by Mens Traditions.<sup>9</sup>

<sup>2</sup> Rom. 6. 1-6.  
1 Cor. 5. 7.  
2 Cor. 7. 11.  
Eph. 4. 22, 23,  
24.  
Col. 3. 5-10.

<sup>3</sup> Rom. 8. 8, 13.  
2 Cor. 7. 10.  
Hos. 6. 1.  
Joel 1. 13. and  
2. 12, 13.

<sup>4</sup> Rom. 5. 1.  
and 14. 17.  
Isa. 57. 15.

<sup>5</sup> Rom. 6. 11,  
12 and 7. 22.  
Gal. 2. 19, 20.  
Psal. 1. 2.

<sup>6</sup> Rom. 14. 23.

<sup>7</sup> Lev. 18. 4.  
1 Sam. 15. 22.  
Eph. 2. 10.

<sup>8</sup> 1 Cor. 10. 31.

<sup>9</sup> Isa. 29. 13  
Mat. 15. 7, 8, 9.  
Ezek. 20. 18, 19.

*Of the Law of God.*

*Q.* 92. What is the Law of God?

Exod. 20. 1-17. Deut. 5. 6-21.

*A.* The Lord spake all these Words, saying,

1. I am Jehovah thy God, which brought thee out of the Land of Egypt, from the House of Servants, see thou have no strange God before my Face.

2. Make not to thy self any graven Image, nor draw any Likeness of those Things, which are either in Heaven above, or in the Earth beneath, or in the Water under the Earth; thou shalt not fall down before them, nor worship them, for I am the Lord thy God, strong and jealous, avenging the Sins of the Fathers upon the Children, and that to the Third and Fourth Generation of them that hate me, and shewing Mercy upon Thousands of them that love me and keep my Commandments.

3. Take not the Name of the Lord thy God in vain, for the Lord will not let him go unpunished, that taketh his Name in vain.

4. Remember to keep holy the Sabbath-day: Six Days shalt thou labour and do all thy Work; but upon the Seventh Day shall be the Sabbath unto the Lord thy God: Thou shalt do no Work, neither thou, nor thy Son, nor thy Daughter, nor thy Servant, nor thine hand-maid, nor thy Cattle, nor the Stranger that is within thy Gates: For in Six Days the Lord made the Heaven, the Earth, the Sea, and all Things that are in them, and rested the Seventh Day, therefore the Lord blessed the Seventh Day and hallowed it.

5. Honour thy Father and thy Mother, that thou mayst live long upon the Land, which the Lord thy God shall give thee.



6. Thou shalt not kill.
7. Thou shalt not commit Adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false Witness against thy Neighbour.
10. Thou shalt not covet thy Neighbours House, neither shalt thou covet thy Neighbours Wife, nor his Servant, nor his Maiden, nor his Ox, nor his Ass, nor any of those Things that are thy Neighbours.

THE ARGUMENT.

*The Partition of the Law into Two Tables, and a Division of the Commandments both of the First and Second Table, and a laying forth of the Vices and Virtues which are contained in the First Commandment, the End whereof is, that God alone may be served.*

XXXIV. LORD'S DAY.

- Q. 93. **H**OW are these Commandments divided ?
- A. Into Two Tables,<sup>1</sup> whereof the first delivereth in Four Commandments how we ought to behave our selves toward God : The latter in Six Commandments, what Duties we ow to our Neighbour.<sup>2</sup>

Exod. 34. 28.  
Deut. 4. 13  
and 10. 3, 4.

<sup>2</sup> Mat. 22. 37-40.

*Of the First Commandment.*

- Q. 94. What requireth God in the First Commandment ?

A. That as I love the Salvation of my own Soul, so I diligently shun and avoid all Idolatry,<sup>3</sup> Conjuring, Inchantment, Superstition,<sup>4</sup> praying to Saints or other Creatures ;<sup>5</sup>

<sup>3</sup> 1 Cor. 6. 9,  
10. and 10. 7,  
14.

1 John 5. 21  
<sup>4</sup> Lev. 19. 31.  
Deut. 18. 10,  
11, 12.

<sup>5</sup> Mat. 4. 10.  
Eccl. 19. 10.  
and 22. 8, 9.

PALATINE  
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<sup>1</sup> John 17. 3.  
<sup>2</sup> Jer. 17. 5, 7.  
<sup>3</sup> 1 Pet. 5. 5.  
<sup>4</sup> Heb. 10. 36.  
 Col. 1. 11.  
 Rom. 5. 3, 4.  
 1 Cor. 10. 10.  
 Phil. 2. 14.

<sup>5</sup> Psal. 104.  
 27. 28, 29, 30.  
 Isa. 45. 7.  
 Jam. 1. 17.

<sup>6</sup> Deut. 6. 5.  
 Mat. 22. 37.  
<sup>7</sup> Deut. 6. 2.  
 Psal. 111. 10.  
 Prov. 1. 7. and  
 9. 10.  
 Mat. 10. 28.

<sup>8</sup> Mat. 4. 10.  
 Deut. 10. 20.

<sup>9</sup> Mat. 5. 29,  
 30 and 10. 37.  
 Acts 5. 29.

<sup>10</sup> 1 Chron. 16.  
 26.  
 Eph. 5. 5.  
 Phil. 3. 19.  
 Gal. 4. 8.  
 Eph. 2. 12.  
 1 John 2. 23.  
 2 John 9.  
 John 5. 23.

<sup>11</sup> Deut. 4. 15,  
 16.  
 Isa. 40. 18, 19,  
 25.  
 Acts 17. 29.  
 Rom. 1. 23, 24.

<sup>12</sup> Deut. 12. 30,  
 31, 32.  
 1 Sam. 15. 23.  
 Isa. 29. 13.  
 Mat. 15. 9.

<sup>13</sup> Isa. 40. 25.

<sup>14</sup> Exod. 23.  
 24. and 34. 13,  
 17.  
 Numb. 33. 52.  
 Deut. 7. 5 and  
 12. 3. and 16.  
 22.  
 2 Kings 18. 4.

and do rightly acknowledge the only and true God,<sup>1</sup> trust in him alone,<sup>2</sup> submit my self with all Humility<sup>3</sup> and Patience<sup>4</sup> unto him, look for all good Things from him alone :<sup>5</sup> To conclude, with the most inward Affection of my Heart, love,<sup>6</sup> reverence,<sup>7</sup> and worship him ;<sup>8</sup> so that I will rather forsake all Creatures, than commit the least Thing that may be against his Will.<sup>9</sup>

Q. 95. What is Idolatry?

A. It is, in the place of one God, or besides that one and true God, who hath revealed himself in his Word, to devise, or have any other Thing, wherein to put our Trust.<sup>10</sup>

*Of the Second Commandment.*

## THE ARGUMENT.

*What Manner of God the Lord is, and with what Kind of Service to be honoured, where, of painting of Images, and whether it be lawful to set them in Churches.*

## XXXV. LORD'S DAY.

Q. 96. **W**HAT doth the Second Commandment require?

A. That we express not God by any Image or Shape,<sup>11</sup> neither serve him after any other Manner, than as in his Word he hath commanded himself to be served.<sup>12</sup>

Q. 97. Ought we then to make no Images or Pictures?

A. God neither ought, nor can by any means be drawn or pictured ;<sup>13</sup> and although it be lawful to resemble the Creatures, yet God forbiddeth to have, or make their Images, to worship or honour either of them, or God by them.<sup>14</sup>

*Q.* 98. But may Images be suffered in Churches, to be instead of Books to the ignorant Multitude ?

*A.* No, in no ways ; for it becometh not us to be wiser than God, who will have his Church taught, not with dumb Images,<sup>1</sup> but with the lively Preaching of his Word.<sup>2</sup>

*Of the Third Commandment.*

THE ARGUMENT.

*That God hateth the Abuse of his Name, and requireth of every one to confess and praise him both privately and publickly.*

XXXVI. LORD'S DAY.

*Q.* 99. **W**HAT doth God decree in the Third Commandment ?

*A.* That we do not reproachfully or unreverently use the Name of God, not only by cursing,<sup>3</sup> or forswearing,<sup>4</sup> but also by swearing rashly ;<sup>5</sup> neither yet take Part in these horrible Sins, by holding our Peace, or winking at them ;<sup>6</sup> but that we use not the sacred Name of God without great Religion and Reverence,<sup>7</sup> that by true and constant confession,<sup>8</sup> and calling upon him,<sup>9</sup> and finally, by all our Words and Deeds he be praised and magnified.<sup>10</sup>

*Q.* 100. Is it then so great a Sin to take the Name of God in vain, either by swearing or by cursing, that God is also angry with them, who, as much as in them lieth, do not forbid or hinder it ?

*A.* Surely a most grievous Sin ;<sup>11</sup> for there is no greater Sin, or which doth more offend God, than the Reproach of his most holy Name, wherefore also he commanded that Sin to be punished with Death.<sup>12</sup>

<sup>1</sup> Jer. 10. 8.  
Hab. 2. 18, 19.  
<sup>2</sup> Rom. 1. 17.  
<sup>2</sup> Pet. 1. 19.  
<sup>2</sup> Tim. 3. 16, 17.

<sup>3</sup> Lev. 24. 15, 16.

<sup>4</sup> Lev. 19. 12.

<sup>5</sup> Mat. 5. 33-37.

Jam. 5. 12.

<sup>6</sup> Lev. 5. 1.  
Prov. 29. 24.

<sup>7</sup> Isa. 45. 23.  
Jer. 4. 2.

<sup>8</sup> Mat. 10. 32.  
Rom. 10. 9, 10.

<sup>9</sup> Psal. 59. 15.  
1 Tim. 2. 8.

<sup>10</sup> Col. 3. 17.  
Rom. 2. 24.  
1 Tim. 6. 1.

<sup>11</sup> Lev. 5. 1.  
Prov. 29. 24.

<sup>12</sup> Lev. 24. 16.

## THE ARGUMENT.

*Of a lawful and unlawful Oath; of the first, for the Anabaptists; of the latter, for the Popish Sort.*

## XXXVII. LORD'S DAY.

Q. 101. **B**UT may any Man lawfully, and in a godly fort, swear by the Name of God?

A. He may, when either the Magistrate requireth it of his Subjects, or Necessity requireth, that by this means Faith be assured, and Truth established; to the end that the Glory of God may be set forth, and the Safety of other Men provided for: For this Kind of Oath is confirmed by the Word of God,<sup>1</sup> and therefore hath been rightly used by holy Men, both in the Old and New Testament.<sup>2</sup>

Q. 102. Is it not lawful to swear by Saints and other Creatures?

A. No, for a lawful Oath, is a calling upon God, wherein a Man desireth, that he being the only Beholder of the Heart, would give witness to the Truth, and punish the Swearer,<sup>3</sup> if he deceive wittingly; now this Honour agreeth to no Creature.<sup>4</sup>

*Of the Fourth Commandment.*

## THE ARGUMENT.

*Of the true hallowing of the Sabbath.*

## XXXVIII. LORD'S DAY.

Q. 103. **W**HAT doth the Lord require in the Fourth Commandment?

A. *First.* That the Ministry of the Gospel and Schools

<sup>1</sup> Deut. 6. 13.  
and 10. 20.

Isa. 48. 1.  
Jer. 12. 16.  
Heb. 6. 16.

<sup>2</sup> Gen. 21. 24.  
and 31. 53.

Exod. 13. 19.  
Josh. 2. 12.  
and 9. 15.

1 Sam. 24. 22.  
2 Sam. 3. 35.  
1 Kings 1. 29,  
30.

Rom. 1. 9. and  
9. 1.

2 Cor. 1. 23.  
Gal. 1. 20.

<sup>3</sup> 1 Sam. 20.  
16.

Rom. 9. 1.  
2 Cor. 1. 23.

<sup>4</sup> Jer. 5. 7.  
Amos 8. 14.

Mat 5. 34, 35,  
36.  
James 5. 12.

be maintained ;<sup>1</sup> and that both upon other Days, and especially upon Sabbath-days, I do diligently frequent the holy Affsemblies,<sup>2</sup> hear the Word of God attentively,<sup>3</sup> use the Sacraments,<sup>4</sup> and to the publick Prayers joyn also mine own private ;<sup>5</sup> and according to mine Ability, bestow something upon the poor.<sup>6</sup> *Secondly*, That in all my Life I abstain from wicked Actions, yielding unto the Lord, that by his Spirit he may work his good Work in me, and so that I begin that everlasting Sabbath or Rest in this Life.<sup>7</sup>

*Of the Fifth Commandment.*

THE ARGUMENT.

*That they are to be honoured whom the Lord hath set over us, and both to be obeyed, and thankfully to be requited.*

XXXIX. LORD'S DAY.

Q. 104. **W**HAT doth the Lord enjoyn us in the Fifth Commandment.

A. That we perform unto our Parents, and even to all that are set over us, due Honour, Love, and Fidelity, and do submit our selves to their faithful Precepts and Chastifements, with that Obedience that is meet.<sup>8</sup> *Secondly*, that we patiently bear with their Faults and manners,<sup>9</sup> always having in Remembrance, that God will lead and rule us by their hand.<sup>10</sup>

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<sup>1</sup> Eph. 4. 11.  
Tit. 1. 5.  
1 Cor. 9. 13, 14.  
<sup>2</sup> Tim. 2. 2  
and 3. 14 15.  
<sup>3</sup> Psal. 40. 9,  
10. and 68. 29.  
Acts 2. 42, 46.  
<sup>4</sup> 1 Cor. 14. 16,  
19, 29, 31.  
1 Tim. 4. 13.  
<sup>5</sup> 1 Cor. 11. 33.  
<sup>6</sup> 1 Tim. 2. 1, 2.  
1 Cor. 14. 16.  
<sup>7</sup> 1 Cor. 16. 2.  
7 Isa. 66. 23.

<sup>8</sup> Eph. 6. 1, 2,  
5, 6. and 5. 22.  
Col. 3. 18, 20,  
22.  
Prov. 1. 8. and  
4. 1. and 15. 20.  
and 20. 20.  
Exod. 21. 17.  
Rom. 13. 1.  
<sup>9</sup> Prov. 23. 22.  
Gen. 9. 24.  
1 Pet. 2. 18.  
<sup>10</sup> Eph. 6. 4. 9.  
Col. 3. 19, 21.  
Rom. 13. 2, 3, 4.  
Mat. 22. 21.

*Of the Sixth Commandment.*

## THE ARGUMENT.

*Of avoiding Man-slaughter, and how many Ways it is committed in the Sight of God, the End whereof is, that the Safety of every one ought to be commended to every one.*

## XL. LORD'S DAY.

Q. 105. **W**HAT doth God require in the Sixth Commandment?

A. That neither by Thought, nor by Word, nor by Gesture, much less by Deed, either by my self, or by any other, I do revile, or hate, or hurt, or slay my Neighbour,<sup>1</sup> but cast away all Desire of Revenge.<sup>2</sup> Moreover, that I hurt not my self, nor wittingly cast my self into any Danger;<sup>3</sup> and therefore also, that Murder might be avoided, he hath armed the Magistrate with the Sword.<sup>4</sup>

Q. 106. Why, but this Commandment seemeth to forbid only Murder?

A. For the slaying of Murder, God teacheth, that he hateth the Root and Original of Murder, *to wit*, Anger, Envy, Hatred, and Desire of Revenge, and doth account all these for Murder.<sup>5</sup>

Q. 107. And is it sufficient to kill no Man in such Sort as hath been spoken?

A. It is not sufficient; for when God condemneth Wrath, Envy, Hatred, he requireth, that we love our Neighbour as our selves,<sup>6</sup> and that we use towards him Curtesy, Gentleness, Meekness, Patience, and Mercy;<sup>7</sup> and that whatsoever may hurt him, as much as in us lieth, we turn it away from him.<sup>8</sup> In a Word, that we be so disposed in Mind, that we spare not to do good even to our Enemies.<sup>9</sup>

<sup>1</sup> Mat. 5. 21.  
22. and 26. 52  
Gen. 9. 6.

<sup>2</sup> Eph. 4. 26.  
Rom. 12. 19.  
Mat. 18. 35.

<sup>3</sup> Rom. 13. 13  
Col. 2. 23.  
(Wisd. 3. 27.)  
Mat. 4. 7.

<sup>4</sup> Gen. 9. 6  
Exod. 21. 14.  
Mat. 26. 52.  
Rom. 13. 4.

<sup>5</sup> James 1. 20.  
Gal. 5. 20.  
Prov. 14. 30.  
Rom. 1. 29.  
1 John 1. 9, 11,  
and 3. 15.

<sup>6</sup> Mat. 22. 39.  
and 7. 12.

<sup>7</sup> Rom. 12. 10,  
18.  
Eph. 4. 2.  
Gal. 6. 1, 2.  
Mat. 5. 5, 7.  
Luke 6. 36.  
1 Pet. 3. 8.  
Col. 3. 12.

<sup>8</sup> Exod. 23. 5.

<sup>9</sup> Mat. 5. 44,  
45.  
Rom. 12. 20.

Of the Seventh Commandment.

THE ARGUMENT.

*Of Adultery, that is, that we be not defiled with any Uncleannefs or intemperate Lust of the Flesh, but that we govern all the Parts of our Life, chafly and continently.*

XLI. LORD'S DAY.

Q. 108. **W**HAT is the Meaning of the Seventh Commandment?

A. That God doth abhor all Filthinefs,<sup>1</sup> and therefore that we also ought to hate and detest it;<sup>2</sup> and on the other Side, that we ought to live soberly, modestly, and chafly,<sup>3</sup> either in holy Wedlock or fingle Life.<sup>4</sup>

Q. 109. Doth God forbid nothing elfe in this Commandment, but Adultery and fuch Kind of Filthinefs?

A. For as much as our Body and Soul are the Temples of the Holy Ghost, the Will of God is, that we poffefs both them purely and holily, and therefore he doth generally forbid filthy Deeds, Gestures, and Behaviours, Speeches,<sup>5</sup> Thoughts and Defires,<sup>6</sup> and whatfoever may allure us thereunto.<sup>7</sup>

Of the Eighth Commandment.

THE ARGUMENT.

*Because all Unrighteousnefs is abominable in the Sight of God, he forbiddeth greedily to gaze after that which is another Man's, and commandeth us to lend our faithful Help to every Man, for the keeping of his own Goods, and by this Means he doth allow and ratify the Distinction of Owners and Proper Poffeffions.*

<sup>1</sup> Lev. 18. 26, 27, 28.

<sup>2</sup> Jude 23.

<sup>3</sup> 1 Thess. 4. 3, 4, 5.

<sup>4</sup> Heb. 13. 4. 1 Cor. 7. 7.

<sup>5</sup> 1 Cor. 6. 18, 19, 20.

Eph. 5. 3, 4.

<sup>6</sup> Mat. 5. 27, 28.

<sup>7</sup> 1 Cor. 15. 33. Eph. 5. 18.

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## XLII. LORD'S DAY.

Q. 110. **W**HAT doth God forbid in the Eighth Commandment?

A. Not only those Thefts and Robberies which the Magistrate doth punish,<sup>1</sup> but under the Name of Theft, he comprehendeth all naughty Shifts and Occupations, whereby we catch after other Mens Goods, and labour to convey them to our selves, by Force, or by Colour of Right,<sup>2</sup> as are unequal Weights, an unjust Mete-wand, unequal Measure, deceitful Ware, counterfeit Money,<sup>3</sup> Usury,<sup>4</sup> or any other forbidden Way or Means to thrive and get Wealth; add hereunto all Covetousness,<sup>5</sup> and the manifold mispending and abusing of the Gifts of God.<sup>6</sup>

Q. 111. What are those Things which God commandeth here?

A. That I further and increase, as much as I am able, the Commodity and Profit of my Neighbour, and so deal with him, as I desire to be dealt withal my self,<sup>7</sup> that dilligently and faithfully I follow my Work, that I may be able also to help the Need of others.<sup>8</sup>

*Of the Ninth Commandment.*

## THE ARGUMENT.

*That we ought not to abuse our Tongue to Lying, Slandering, and false Accusations of our Neighbour, but rather to avouch the Truth, and to maintain and preserve the Life and Goods of our Neighbour.*

## XLIII. LORD'S DAY.

Q. 112. **W**HAT doth the Ninth Commandment require?

<sup>1</sup> Isa. 33. 1.  
<sup>1</sup> Cor. 5. 10.  
and 6. 10.

<sup>2</sup> Luke 3. 14.  
<sup>1</sup> Thess. 4. 6  
<sup>3</sup> Prov. 11. 1.  
and 16. 11  
Ezek. 45. 9-12.  
Deut. 25. 13-16.

<sup>4</sup> Psal. 15. 5.  
Luke 6. 35.

<sup>5</sup> 1 Cor. 6. 10

<sup>6</sup> Prov. 21. 20.

<sup>7</sup> Mat. 7. 12.

<sup>8</sup> Eph. 4. 28.



*A.* That I bear no false Witness against any Man,<sup>1</sup> that I falsify or misconstrue no Man's Words,<sup>2</sup> that I backbite or reproach no Man,<sup>3</sup> that I condemn no Man rashly,<sup>4</sup> or before his Cause be heard; but that I do with all Carefulness avoid all Kind of Lying and Deceit, as the proper Works of the Devil,<sup>5</sup> unless I will provoke the most grievous Displeasure of God against my self,<sup>6</sup> that in Judgments and other Affairs I follow the Truth, and freely and constantly profess the matter to be even as it is:<sup>7</sup> Moreover, that as much as in me lieth, I defend and increase the good Name and Credit of others.<sup>8</sup>

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<sup>1</sup> Prov. 19. 5.  
9. and 21. 28.

<sup>2</sup> Psal. 15. 3.  
and 59. 19. 20.

<sup>3</sup> Rom. 1. 30.

<sup>4</sup> Mat. 7. 1.  
Luke 6. 37.

<sup>5</sup> John 8. 44.

<sup>6</sup> Prov. 12. 22  
and 13. 5.

<sup>7</sup> 1 Cor. 13. 6.  
Eph. 4. 25.

<sup>8</sup> 1 Pet. 4. 8.

*Of the Tenth Commandment.*

THE ARGUMENT.

*That even the very smallest Desire contrary to Charity ought to be put out of Mens Minds. 2. Of the proceeding of the godly in the Obedience of the Law. 3. And what the Use of the Law is in this Life.*

XLIV. LORD'S DAY.

Q. 113. **W**HAT doth the Tenth Commandment forbid?

*A.* That our Hearts be never tempted, no not with the least Desire or Thought against any Commandment of God; but that always from the Heart, we detest all Sin, and contrariwise take pleasure in all Righteousness.<sup>9</sup>

Q. 114. Are they able who are converted unto God, to keep these Commandments perfectly?

*A.* No verily, but even they that are most holy, so long as they live, have only some small Beginnings of this Obedience;<sup>10</sup> yet so, that with an earnest and unfeigned

<sup>9</sup> Rom. 7. 7.

<sup>10</sup> 1 John 1. 8.  
10.  
Rom. 7. 14, 15.  
Eecl. 7. 22.  
1 Cor. 13. 9.

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<sup>1</sup> Psal. 1. 2.  
Rom. 7. 22.

<sup>2</sup> Psal. 32. 5.  
<sup>1</sup> John 1. 9.  
Rom. 8. 20.

<sup>3</sup> Mat. 5. 6.  
Rom. 7. 24.

<sup>4</sup> 1 Cor. 9. 24.  
Phil. 3. 12, 13,  
14.

<sup>5</sup> Psal. 50. 14,  
15.

<sup>6</sup> Mat. 7. 7,  
8, 11.  
Luke 11. 9, 10,  
13.  
Psal. 50. 15.

Endeavour, they begin to live, not according to some only, but even according to all God's Commandments.<sup>1</sup>

Q. 115. Why then will God have his Law so exactly and so severely preached, whereas there is no Man in this Life that is able to keep it?

A. *First.* That in our whole Life, we may more and more acknowledge how forward our Nature is to Sin,<sup>2</sup> and so much the more greedily desire Forgiveness of Sins and Righteousness in Christ.<sup>3</sup> *Secondly.* That we continually be about this, and daily muse upon it, that we may obtain the Grace of the Holy Ghost from the Father, to the end we may every Day, more and more be renewed according to the Image of God, until one Day at the length, after we are departed out of this Life, we attain with Joy to that Perfection which is set before us.<sup>4</sup>

*Of Prayer.*

## THE ARGUMENT.

*The Necessity of Prayer, the Conditions of good Prayer, and a Rule for those Things that are to be asked.*

## XLV. LORD'S DAY.

Q. 116. **W**HEREFORE is Prayer necessary for Christians?

A. Because it is the principal Part of that Thankfulness which God requireth at our hands;<sup>5</sup> as also, because the Lord bestoweth his Grace, and the Holy Ghost upon them alone, who with true Gronings do continually beg these Things at his Hands, and do give him Thanks for the same.<sup>6</sup>

Q. 117. What Things are required to that Prayer,

wherewith God is pleased, and which he heareth and granteth?

*A.* That with true Affection of Heart,<sup>1</sup> we ask of that true God alone, who hath revealed himself in his Word,<sup>2</sup> all Things whatsoever he hath commanded us to ask of him;<sup>3</sup> and that with an inward Feeling of our own needy and miserable Estate,<sup>4</sup> we humbly throw our selves down before the Majesty of God,<sup>5</sup> leaning upon this strong Foundation,<sup>6</sup> that we, albeit unworthy, yet are undoubtedly heard of God for Christ's sake,<sup>7</sup> as he hath promised unto us in his Word.<sup>8</sup>

*Q.* 118. What are those Things which God commandeth us to ask of him.

*A.* All Things necessary both for Soul and Body,<sup>9</sup> which our Lord Jesus Christ hath comprised, in that Prayer which he himself hath taught us.

*Q.* 119. What is that Prayer?

*A.* Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done as in Heaven, so also in Earth; 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, the Power, and the Glory for ever. Amen.<sup>10</sup>

THE ARGUMENT.

*The Preface of the Lord's Prayer, and the Exposition thereof.*

XLVI. LORD'S DAY.

*Q.* 120. **W**HY doth Christ command us after this Manner to call upon God, Our Father?

*A.* That even in the very Entrance of Prayer, he may stir up in us a Reverence and Trust in God, convenient

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<sup>1</sup> John 4. 21.  
Psal. 145. 18,  
19.

<sup>2</sup> Rev. 2. 9.  
John 4. 22.

<sup>3</sup> Rom. 8. 26.  
1 John 5. 14.  
James 1. 5.

<sup>4</sup> 2 Chron. 20.  
12.

<sup>5</sup> Psal. 2. 11.  
and 34. 18. and  
51. 17. and 119.  
120.

Isa. 66. 2.

<sup>6</sup> Rom. 10. 14  
James 1. 6.  
Mark 11. 21.

<sup>7</sup> John 14. 13.  
and 16. 23.  
Dan. 9. 18.

<sup>8</sup> Mat. 7. 8.  
Psal. 27. 8.

<sup>9</sup> Mat. 6. 33.  
Jam. 1. 17.

<sup>10</sup> Mat. 6. 9-  
13.  
Luke 11. 2, 3,  
4.

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CATECHISM.

<sup>1</sup> Mat. 7. 9, 10,  
11.  
Luke 11. 11,  
12, 13.

<sup>2</sup> Jer. 23. 24.  
Acts 17. 24, 25,  
27.

<sup>3</sup> Rom. 10. 12.

for the Children of God, which ought to be the Ground-work of our Prayer, *to wit* that God for Christ's sake is become our Father, and will much less deny unto us those Things that we ask of him by a true Faith, than our Parents deny us earthly Benefits.<sup>1</sup>

*Q.* 121. Why is that added, *which art in Heaven?*

*A.* That we should not conceive any base and earthly Thing of the heavenly Majesty of God,<sup>2</sup> and withal also, that from his almighty Power we should look for whatsoever is necessary for Soul and Body.<sup>3</sup>

*Of the First Petition.*

## THE ARGUMENT.

*Wherein the Hallowing of the Name of God consisteth.*

## XLVII. LORD'S DAY.

*Q.* 122. **W**HAT is the First Petition?

*A.* *Hallowed be thy Name*, that is, grant first of all, that we may know thee aright,<sup>4</sup> and may reverence, praise, and set forth thy almighty Power, Wisdom, Goodness, Righteousness, Mercy and Truth, that shineth in all thy Works.<sup>5</sup> *Secondly.* That we may so direct all our Life, Thoughts, Words, and Deeds, that thy most holy Name be not reproached by our Occasion, but rather be honoured and magnified.<sup>6</sup>

<sup>4</sup> John 17. 3.  
Jer. 9. 23, 24.  
and 31. 33, 34.  
Mat. 16. 17.  
James 1. 5.  
Psal. 119. 105.  
<sup>5</sup> Psal. 119.  
137, 138.  
Luke 1. 46-54,  
68, 69.  
Psal. 145.  
throughout,  
and 143. 1, 2,  
5, 10.

Exod. 34. 6. 7.  
Jer. 31. 35. and  
32. 18, 19, 20,  
40. and 33. 11,  
20, 21.  
Rom. 11, 33.

<sup>6</sup> Psal. 71. 8.  
and 115. 1

*Of the Second Petition.*

THE ARGUMENT.

*Wherein the Coming of God's Kingdom, the Preservation and Perfection thereof consisteth.*

XLVIII. LORD'S DAY.

Q. 123. **W**HAT is the Second Petition?

A. *Let thy Kingdome come*, that is, fo govern us by thy Word, and by thy Spirit, that we may be more and more subject unto thee;<sup>1</sup> preserve and increase thy Church,<sup>2</sup> destroy the Works of the Devil, and every Power that exalteth itself against thy Majesty, make void all the Counfels that are taken against thy Word,<sup>3</sup> until at the length thou do fully and perfectly reign,<sup>4</sup> when thou shalt be all in all.<sup>5</sup>

<sup>1</sup> Psal. 119. 5.  
and 143. 10.  
Mat. 6. 33.

<sup>2</sup> Psal. 51. 18.  
and 122. 6.

<sup>3</sup> Rom. 16. 20.  
1 John 3. 8.

<sup>4</sup> Rev. 22. 20.  
Rom. 8. 22. 23.

<sup>5</sup> 1 Cor. 15. 28.

*Of the Third Petition.*

THE ARGUMENT.

*The End of this Petition is, that all Men do submit themselves to the Will of God, that so it may appear, that God doth reign effectually in the World.*

XLIX. LORD'S DAY.

Q. 124. **W**HAT is the Third Petition?

A. *Thy Will be done, as in heaven, so also in Earth*, that is, grant that we, and all Men, renouncing our own Will,<sup>6</sup> may readily and without any Murmuring obey thy Will, which only is holy,<sup>7</sup> and so may

<sup>6</sup> Mat. 16. 24.  
Tit. 2. 11, 12.

<sup>7</sup> Luke 22. 42.  
Rom. 12. 2.  
Eph. 5. 10.

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21, 22, 23.

cheerfully and faithfully execute the Charge which thou hast committed unto us,<sup>1</sup> as the Angels do in Heaven.<sup>2</sup>

*Of the Fourth Petition.*

## THE ARGUMENT.

*The End of this Petition is, that we may acknowledge, that God is he, who must give unto us all Things necessary, for the Maintenance of this present Life.*

## L. LORD'S DAY.

Q. 125. **W**HAT is the Fourth Petition?

*A. Give us this Day our daily Bread, that is, supply unto us all Things necessary for this present Life ;<sup>3</sup> that thereby we may acknowledge, that thou art the only Fountain, from whence all good Things do flow ;<sup>4</sup> and except thou give thy Blessing, all our Care and Travel, and even thine own Gifts, will be unprosperous and hurtful unto us ;<sup>5</sup> wherefore grant, that Turning our Affiance from all Creatures, we may set it upon thee alone.<sup>6</sup>*

<sup>3</sup> Psal. 145.  
15, 16. and  
104. 27.  
Mat. 6 26.<sup>4</sup> Jam. 1. 17.  
Acts 14. 17.  
and 17. 27, 28<sup>5</sup> 1 Cor. 15. 58.  
Deut 8. 3  
Psal. 37. 16.  
and 127. 1, 2.<sup>6</sup> Psal. 55. 23.  
and 62. 10. and  
146. 3.  
Jer. 17 5, 7.*Of the Fifth Petition.*

## THE ARGUMENT.

*Because the Conscience of Sin hindreth Men in praying, by reason that the Devil suggesteth such Thoughts, to the end we might not be overcome with these Temptations, Christ would have us set against them, as a Comfort, this Petition of Forgiveness of Sins.*

## LI. LORD'S DAY.

Q. 126. **W**HAT is the Fifth Petition?

*A. Forgive us our Debts, as we for-*

*give them that are indebted unto us, that is, for the Blood of Christ, impute not unto us most miserable Sinners, all our Sins, and even that Corruption which as yet cleaveth unto us,<sup>1</sup> as we also feel this Testimony of thy Favour in our Hearts, that we have a stedfast Purpose from our Hearts to forgive all that have offended us.<sup>2</sup>*

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<sup>1</sup> Psal. 51. 1,  
2. and 143. 2.  
<sup>2</sup> John 2. 1, 2.  
Rom. 8. 1.  
<sup>3</sup> Mat. 6. 14.

*Of the Sixth Petition.*

THE ARGUMENT.

*This Petition is the Second Part of the spiritual Covenant, which God hath made for the Salvation of his Church, for we desire in it, that as he hath forgiven us our Sins, so he would vouchsafe to write his Lawes in our Hearts, that he would defend us by the Power of his Spirit, and sustain us by his Help, so that we may stand invincibly against all Temptations.*

LII. LORD'S DAY.

Q. 127. **W**HAT is the Sixth Petition!

*A. Lead us not into Temptation, but deliver us from all Evil, that is, forasmuch as we are by Nature so feeble and weak, that we are not able to stand no not a Moment of Time;<sup>3</sup> and our deadly Enemies Satan,<sup>4</sup> the World,<sup>5</sup> and our own Flesh,<sup>6</sup> do continually affail us, uphold thou us and strengthen us by the Power of thy Spirit, that we faint not in this spiritual Combate,<sup>7</sup> but may so long stand against them, until at the last we obtain a perfect Victory.<sup>8</sup>*

Q. 128. How dost thou conclude thy Prayer?

*A. For thine is the Kingdom, the Power, and the Glory for ever, that is, we ask all these Things at thy Hand,*

<sup>3</sup> John 15. 5.  
Psal 103. 14.  
<sup>4</sup> 1 Pet. 5. 8.  
Eph. 6. 12.  
<sup>5</sup> John 15. 19.  
<sup>6</sup> Rom. 7. 23.  
Gal. 5. 17.  
<sup>7</sup> Mat 26. 41.  
Mark 13. 33.  
<sup>8</sup> 1 Thess. 3.  
13. and 5. 23

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CATECHISM.

<sup>1</sup> Rom. 10. 12.  
<sup>2</sup> Pet. 2. 9.  
<sup>2</sup> John 14. 13.  
 Jer. 33. 8, 9.  
 Psal. 115. 1.

<sup>3</sup> 2 Cor. 1. 20.  
 2 Tim. 2. 13.

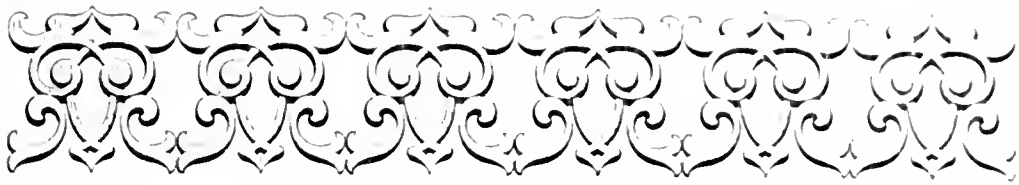
because thou being our King, and Almighty, art willing and able to give us all Things;<sup>1</sup> and these Things we therefore ask, to the end, that by them, all Glory may redound, not unto us, but unto thy holy Name.<sup>2</sup>

Q. 129. What meaneth the last Word, *Amen*?

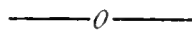
A. That the Matter is certain and out of doubt, for my Prayer is much more certainly heard of God, than I in mine own Heart do feel, that I desire it with all my Heart.<sup>3</sup>

*F I N I S.*





## PRIVATE PRAYERS.



I. *A Morning Prayer to be used in Christian Families before they go about their outward affairs.*

OMNIPOTENT and merciful God, we give thee Thanks, that thou hast so mercifully kept us this Night, and that thou hast prolonged our Life to this Day. We beseech thee likewise, that thou wilt protect us this Day, and that thou wilt give us Grace, that we may bestow it in those Things, which are pleasant and acceptable unto thee: And as now thou enlightnest the whole Earth with the Beams of thy Sun, so likewise thou wilt illuminate the Darknes of our Souls with the Brightnes of thy Spirit, lest we wavering from the Path of Righteousnes, we swerve either to the one Side or to the other, that we may ever fet thee who seest all Things before our Eyes; that we may reverence and acknowledge thee, as a just Revenger of all evil Thoughts, Words, and Deeds: that we fear nothing more, than to offend thee so bountiful a Father: and that ever, it continually be our final Drift, in all Things whatsoever we take in Hand or purpose to do, to refer the same only to thy Glory, and the Profit of others. Moreover, because wholsom Counsel, fit Occasions, and the happy Succes and Issue of Matters are only in thine Hand, grant that we may ask and receive all those Things

PRAYERS.  

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from thee alone. Grant also, most merciful Father, that we bestow not so much Thought and Travel, in purchasing of those Things, that pertain to the Necessity of this Life, that in the mean time we neglect and sluggishly regard heavenly Things; but that first, we may seek thy Kingdom, and the Righteousness thereof, nothing doubting, but that thou wilt give all Things needful and necessary to such as do the same. Keep also, and defend this frail Body and Soul of ours. Instruct us with the Counsel and Power of thy Spirit, against so many and so divers Assaults of Satan. Rid us out of all Fear and Perils, whereby we are in Danger always in this World: And because it is nothing to have begun well, except also we carefully persevere and go forward, we beseech thee, that thou wilt not only take us into thy Protection this Day, but likewise, thou wilt continually be our Guide and Defender all our Life, confirming and increasing the Gifts, which, according to thy Bountifulness and Mercy, thou hast bestowed upon us unworthy Sinners, until such Time at last, as thou shalt fully and perfectly unite us with our Head Christ; who seeing that he is that only Sun of Righteousness, he may replenish us with his eternal Light and Gladness. In the mean Time, while we live in this troublesome Life, send out faithful Pastors of Souls, and make thine holy Spirit to be effectual in the Hearts of the Auditors by the Power of thy Word, to the end, a great Church may be gathered to thee, and that the Works of the Devil may be destroyed. Enarm the Magistrate with thy divine Strength, that he may defend thy Church and Common-weall. Comfort and confirm every one that is afflicted in Soul or Body: And that we may be bold to seek and wait for so great good Things at thy Hands; forgive us our horrible Sins, for thy most dear Son Christ Jesus his sake, who hath promised to us, that whatsoever

we crave of thee, in a fure confidence in him, that thou wilt assuredly give it us; and therefore he hath commanded us to pray in this Manner, Our Father, &c. And finally, grant us, O Father, that we may always conform our Life to thy Will, which thou hast revealed to us in thy Law, comprehended in these Ten Commandments, I am the Lord thy God.

II. *A Prayer for Scholars.*

Pfal. 119. 9, 10.

Wherewith shall a young Man redress his Way? If he wisely take Heed to guide himself according to thy Word. 10. With my whole Heart have I fought thee, let me not wander from thy Commandments.

**I** RENDER thee Thanks, most merciful God, for all thy great and infinite Benefits, but chiefly, that, according to thy singular Mercy, thou hast called me to the Knowledge of thy Gospel, and hast given me Teachers, that they may bring me up in good Letters and Sciences, to endue my mind with holy and honest Precepts. Grant that I may acknowledge aright, what and how great these thy Benefits are, and that for the same, I may always give thee Thanks. Bestow moreover upon me thy Grace, and lighten me with the Beams of thy Spirit, in removing the dark Clouds of my Mind, that I may desireously and gladly learn these Things which are taught unto me by my Teachers, that I faithfully keep in Memory, that I may render Account again thereof readily, and with Judgment, lest my Teachers Labour and mine (the precious Time, and this so meet an Occasion given unto me of thee, and the Fruits which are hoped for of me) shamefully perish not, through my Unthankfulness and Sluggishness. To

PRAYERS.  
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the end this come not to pass, give me thy holy Spirit, the Author of all Understanding and Truth, that he may make me faithful, able and meet to comprehend these Things. Grant also, that to whatsoever Study I apply my Mind, this ever may be before mine Eyes, to acknowledge thee the only true God, and whom thou hast sent Jesus Christ, and so I may worship thee in a pure Conscience. Moreover, because thou promistest Wisdom to those, which are of a low and humble Mind, as Children; but those that are proud and high, destitute of thy Gifts, thou givest them over to Vanity; root out of my Heart all Pride, that being humbled, I may shew my self teachable and obedient, first to thee, then to those whom thou hast given me to instruct, that so I may by little and little prepare my self to serve to thy Glory only and to the Profit of others, in walking in that Calling, which thou shalt assign unto me. Amen.

III. *A Prayer before we go to Meat.*

Psal 145. 15, 16.

The Eyes of all Things trust in thee, O Lord, and thou givest them their Food in due Season; thou openest thy Hand, and fillest with thy Blessing every living Creature.

**A**LMIGHTY and most merciful God, which of thine infinite Goodness, hast created all Things of nothing, and who sustaineest and rulest the same perpetually by thy divine Power, who led the Israelites through the Desert, feeding them with Manna Forty Years: Bless us thy unworthy Servants, and sanctify those thy Gifts, that soberly and holily we may use them, and know in them, that thou art indeed our Father, and the Fountain of all good Things. Grant also, that we using all these Things corporal, we may be always disposed, chiefly to seek that

spiritual Food of thy Word, that our Souls may be nourished to eternal Life, which Christ hath purchased unto us by his precious Blood. Our Father which art, &c.

PRAYERS.  
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#### IV. *A Thanksgiving after Meat.*

Deut. 8. 10, 11.

When thou hast eaten and filled thy self, then thou shalt give Thanks unto the Lord thy God. 11. And thou shalt beware that thou forget not the Lord thy God, and neglect his Commandments.

**O** LORD God and heavenly Father, we give thee Thanks for thy great and infinite Benefits, which thou bestowest upon us miserable Sinners, of thine incomprehensible Mercy at all Times, in that thou upholdest us in this mortal Life, furnishing unto us all Things that are necessary, but chiefly that thou vouchsafest to regenerate us by the holy Doctrine of thy Gospel, unto the Hope of a better Life. We beseech thee, merciful God and Father, not to suffer our Minds to be occupied in these earthly and transitory Things, but that they may look up, and seek the Things that are in Heaven, waiting for the Coming of our Saviour Christ Jesus, when he appears in the Clouds to deliver us. So be it. Our Father, &c,

#### V. *A Prayer before we go to Bed.*

**O** LORD GOD and heavenly Father, which according to thy manifold Wisdom, hast appointed the Day for Labour, and the Night for Rest. We render thee Thanks, that thou hast so mercifully kept us this Day, and hast heaped continually upon us so many Benefits. Grant

PRAYERS.  
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likewise, that we now ceasing from our Labour and Care, may so be refreshed with Sleep, that our Minds not being buried in Sleep with the Body, we be slumbering in thy Love; but that the Memory of our Creation and Salvation, be at no Time wiped out of our Hearts. Grant moreover, that our Consciences, as well as our Bodies, may enjoy the own Rest. Likewise, that we moderately using Sleep, we may have a Respect, not unto Sluggishness, but to Necessity, to the end that we returning more apt and quick to our Works, left off for a Time, we may the more readily serve thee and profit our Neighbour: And in the mean Time, while we are taking Rest, deliver us from all Peril, and keep us undefiled both in Body and Soul, that our Sleep likewise may serve to the Glory of thy Name: And seeing this Day is past over with us, not without Manifold Slidings, (for we miserable Wretches carry alway Sin about with us) we beseech thee, that as the Night now foldeth up all Things in Darknes, so according to thy incomprehensible Mercy, that thou wilt bury all our Sins, lest for them we be casten out from thy Sight. Grant also Quietness and Comfort to all those which are afflicted with any Kind of Sicknes, or other Calamities, for Christ Jesus thy Son our Lord's sake, which this Way hath taught us to pray, Our Father, &c.

VI. *A Prayer necessary for all Men.*

**O** MERCIFUL GOD, I a wretched Sinner acknowledge my self bound to keep thy holy Commandments, but yet unable to perform them, and to be accepted for just, without the Righteousness of Jesus Christ thy only Son, who hath perfectly fulfilled thy Law, to justify all Men that believe and trust in him; therefore

grant me the Grace, I beseech thee, to be occupied in doing of good Works, which thou commandest in holy Scripture, all the Days of my Life, to thy Glory, and yet to trust only in thy Mercy, and in Christ's Merits, to be purged from my Sins, and not in my good Works, be they never so many: Give me Grace to love thy Word fervently, to search the Scriptures diligently, to read them humbly, to understand them truly, to live after them effectually: Order my self so, O Lord, that it may be always acceptable unto thee. Give me Grace not to rejoice in any Thing that displeaseth thee, but evermore to delight in those Things that please thee, be they never so contrary to my Desires. Teach me so to pray, that my Petitions may be graciously heard of thee. Keep me upright amongst Diversities of Opinions and Judgments in the World, that I never swerve from thy Truth taught in holy Scripture. In Prosperity, O Lord, save me, that I wax not proud, in Adversity help me, that I never despair nor blaspheme thy holy Name, but taking it patiently, to give thee Thanks, and trust to be delivered after thy Pleasure. When I happen to fall into Sin through Frailty, I beseech thee to work true Repentance in mine Heart, that I may be sorry without Desperation, trust in thy Mercy without Presumption, that I may amend my Life, and become truly religious without Hypocrisy, lowly in Heart without Fainting, faithful and trusty without Deceit, merry without Lightness, sad without Mistrust, sober without Slothfulness, content with mine own without Covetousness, to tell my Neighbour his Faults without Dissimulation, to instruct my Household in thy Laws truly, to obey our King and all Governors under him unfeignedly, to receive all Laws and common Ordinances, (which disagree not from thy holy Word) obediently, to pay every Man that which I ow unto him truly,

PRAYERS.  
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to backbite no Man, nor slander my Neighbour secretly, and to abhor all Vice, loving all Goodness earnestly: O Lord, grant me thus to do, for the Glory of thy Name.\*

\* This Prayer is not commonly printed with the Palatine Catechism, but usually at the End of the Old Psalm Book.



*Note.*

—o—

THE title which we have given is from the edition of 1615; but we add the fuller one given by Dunlop:—

“A Catechism of Christian Religion. Composed by *Zachary Ursin*, approved by *Frederick III.* Elector Palatine, the Reformed Church in the *Palatinate*, and by other Reformed Churches in *Germany*: and taught in their Schools and Churches: Examined and approved, without any Alteration, by the Synod of *Dort*, and appointed to be taught in the Reformed Churches and Schools of the *Netherlands*: Translated into *English*, and printed *Anno 1591*, by publick Authority, for the Use of *Scotland*: with the Arguments and Use of the several Doctrines therein contained, by *Jeremias Bastingius*: and sometimes printed with the Book of *Common Order* and *Psalm Book*. Acts viii. 38. Whosoever shall be ashamed of mee, an of my Words, among this adulterous and sinful Generation, of him shall the Sonne of Man be ashamed also, when he cometh in the Glory of his Father with the holy Angels. Edinburgh, Printed by James Watfon, His Majesty's Printer. MDCCXXI.”

The translation given in Dunlop (which we follow) differs from that of 1615, though not materially. There are several translations of this Heidelberg or Palatine Catechism; and our Church seems not to have kept to one. In the edition of the Book of Common Order before us (1615), the Catechism is given alone; in that which Dunlop has followed, it has the “Arguments” and “Uses” of Bastingius. The former of these we have retained, omitting the latter, as making the work too bulky.

I have not been able to discover any Act of Assembly authorizing this Catechism, nor any reference to it in the history of our Church. One would like to know how and why Calvin came to be superseded by Ursin; Ursin, by Craig; and Craig, by our present Westminster Catechism.

Though the translation we use is good on the whole, yet it sometimes

PALATINE  
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introduces needless expletives; as in the answer to question 18, we have "perfect redemption" instead of "redemption"; in that to question 20, "all his benefits" instead of "his benefits"; in that to question 21, "the merit and desert of Christ alone," instead of "merit of Christ alone;" in that to question 127, "deliver us from *all* evil," instead of deliver us from evil." In question 21, "affiance" is used for "trust," as the translation of the Latin *fiducia*.

To enable the reader to compare the two translations, we give the other version of one or two questions:—

"Q. 1. What is thine only comfort in life and death?

"A. That both in soule and body, whether I liue or die, I am not mine owne, but belong wholly vnto my most faithfull LORD, and Sauour IESVS CHRIST: who by his precious blood most fully satisfying for my finnes, hath deliuered me from all the power of the Deuill, and so preferueth me, that without the will of my heauenly Father, not so much as a haire may fall from my head: yea all things must serue for my safety. Wherefore by his Spirit also hee assureth mee of euerlasting life, and maketh mee ready, and prepared, that henceforth I may liue to him."

"Q. 21. What is faith?

"A. It is not only a knowledge, whereby I surely assent to all things which God hath reuealed vnto vs in his worde, but also an assured trust kindled in my heart by the holy Ghost through the Gospell, whereby I make my repose in God, being assuredly resolu'd, that remission of finnes, euerlasting righteousnes and life is giuen not to others only, but to me also, and that freely through the mercy of God, for the merite of Christ alone."

"Q. 26. What beleueest thou, when thou sayest, I beleue in God the Father almighty, maker of heauen and earth.

"A. I beleue the euerlasting Father of our Lord Iesvs Christ, who hath made of nothing heauen and earth, with all that are in them, who likewise vpholdeth and gouerneth the same by his eternall counsell and prouidence; to be my God, and my Father for Christ's sake: and therefore I do so trust in him, and so relie on him, that I may not doubt, but he will prouide all things necessarie both for my soule and body. And further, whatsoever euils hee sendeth on me in this troublefome life, hee will turne them to my safety, seeing both hee is able to doe it, as being God almighty, and willing to doe it, as being a bountifull Father."

"Q. 35. What beleueest thou, when thou sayest, he was conceiued by the holy Ghost, and borne of the Virgine Marie?

“*A.* That the Sonne of God, who is, & continueth true & euerlasting God, tooke the very nature of man, of the flesh, & blood of the Virgine Marie, by the working of the holy Ghost, that withall he might be the true feede of Dauid, like vnto his brethren in all things, sinne excepted.”

“*Q.* 37. What beleueest thou when thou sayest, he suffered!

“*A.* That he all the time of his life, which he led in the earth, but especially at the end therof, susteined the wrath of God, both in body & foule, against the sin of all mankind, that hee might by his passion, as the only propitiatorie sacrifice, deliuer our body & foule from euerlasting damnation, and purchase vnto vs the fauour of God, righteousnes, and euer-lasting life.”

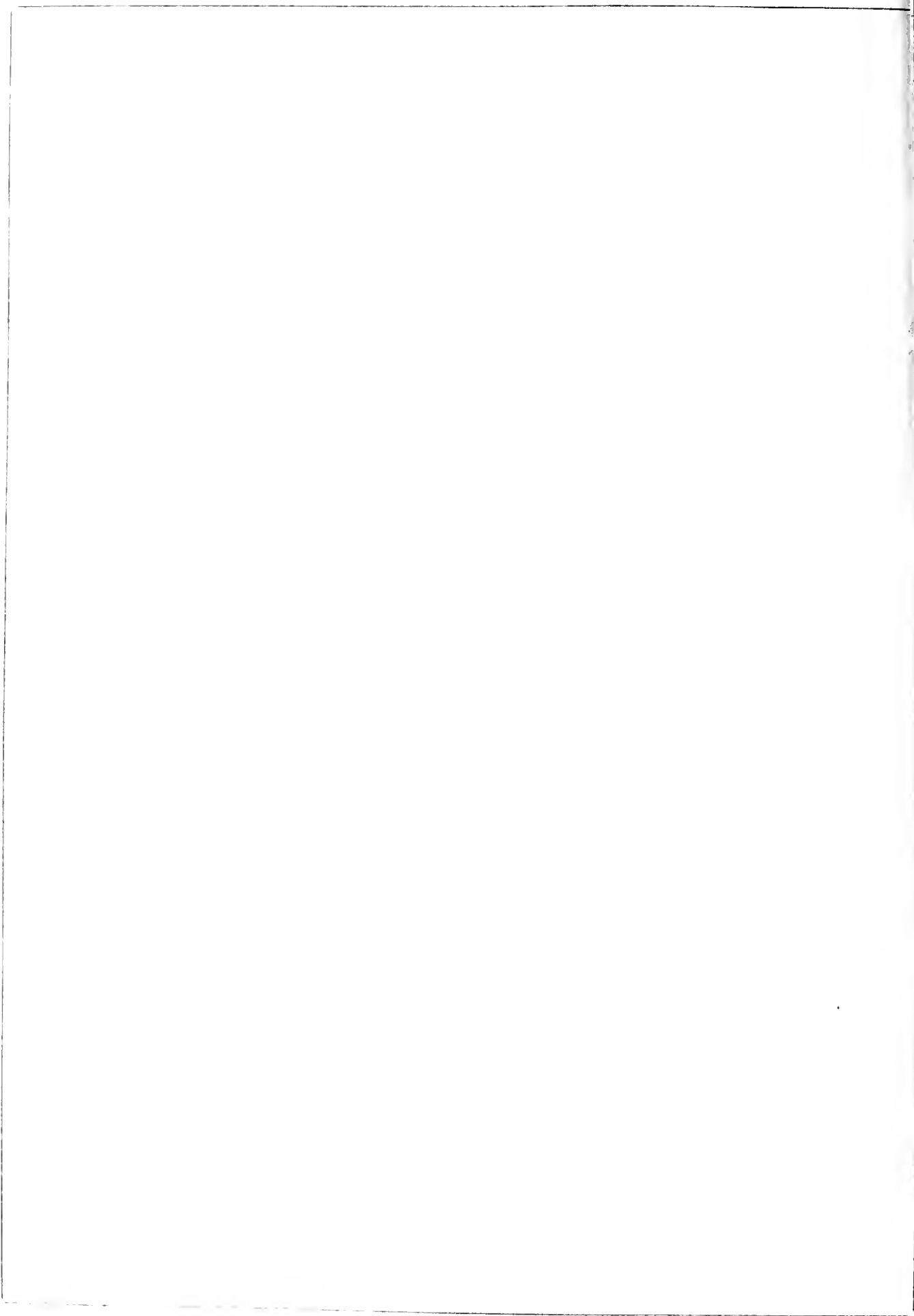
“*Q.* 129. What meaneth this particule, Amen!

“*A.* That the thing is sure and out of doubt. For my prayer is much more certainly heard of God, then I feele in mine heart that I vnfaignedly desire the same.”

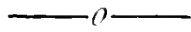
The date of the Catechism itself is 1563. The reader will find it at full length, both in German and Latin, in Nimeyer's *Collectio Confessionum*, pp. 390-461. See Alting's *historia de ecclesiis Palatinis*; H. S. Van Alpen's *Geschichte und Literatur des Heidelbergschen Katechismus*; Nevin's *History and Genius of the Heidelberg Catechism* (American). The translations of this Catechism into various languages are very numerous; the paraphrases, commentaries, &c., still more so. For a summary of information respecting it, the reader can consult Herzog's *Encyclopedia*, Art. Heidelberg. The author of that article (Sudhoff) states that it is “historically certain that this Catechism was the joint production of Dr Caspar Olevianus and Dr Zacharias Ursinus. The one composed it in German, the other in Latin. The decree of Elector Frederick III., ordering its publication and use, was dated Jan. 1563.”

*Q.* 85. p. 143, last line, “are presented to the Church;” another translation has “reported to the Church;” another, “made known;” the German is *angezeigt*; and the Latin, *indicantur*. “Presented to the Church” is a term of ecclesiastical law still in use.

At p. 163, line 12 from foot, the pronoun *æ* is improperly repeated; and this incorrectness occurs elsewhere. At p. 168, line 7, “the own” is probably for “thy own,” or perhaps “their own,” as in *Balnaves* on Justification we have “the lawe remaining in the owne perfection,” *i. e.* its own. The prayers are of very various and uncertain authorship.



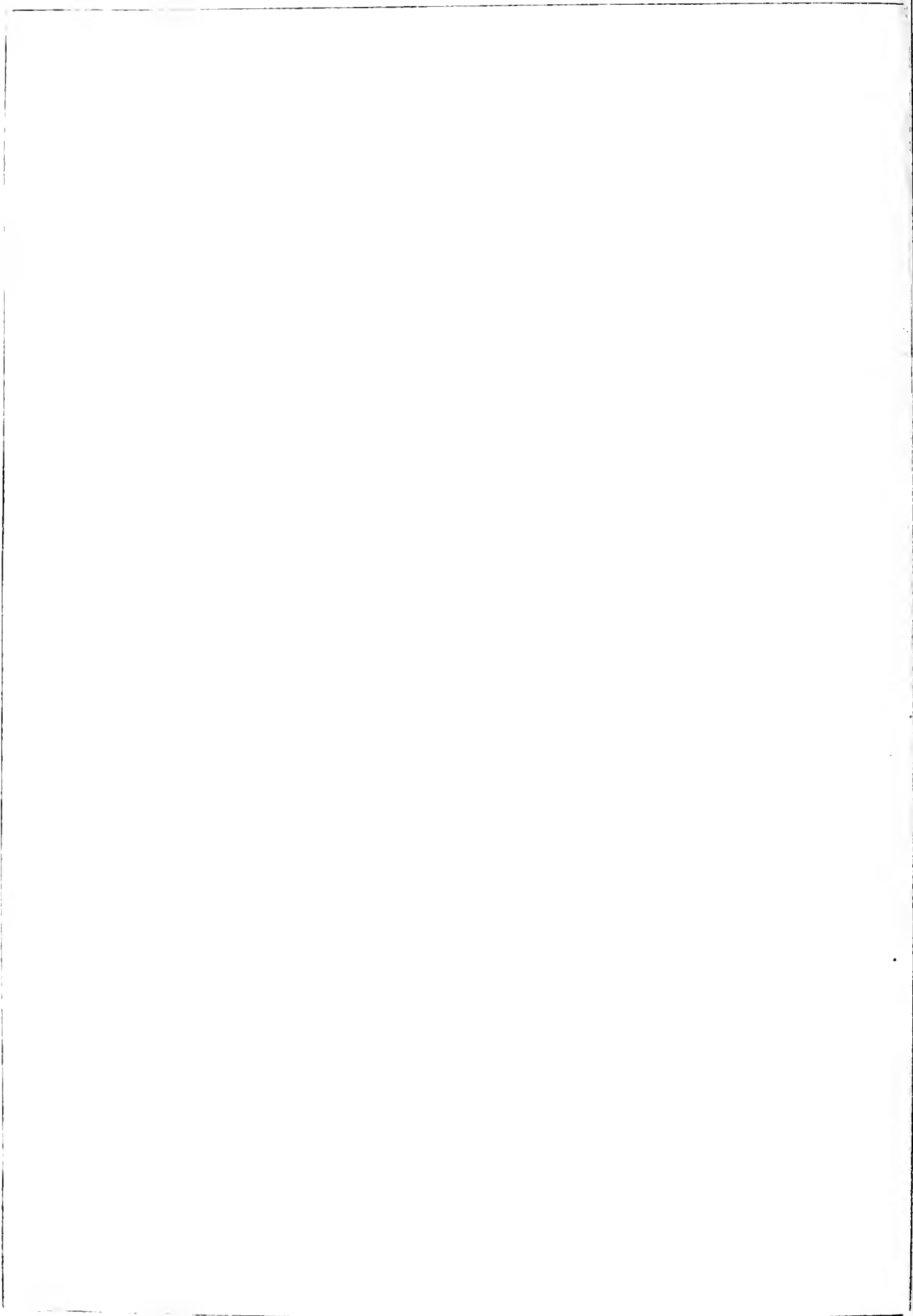
# *CRAIG'S CATECHISMS.*



## NOTE.

THE two following Catechisms are by Mr John Craig, who was first minister at Aberdeen (Scot's Apologetical Narration, p. 33 ; Calderwood, iii. p. 354), and then at Edinburgh. The former of these Catechisms is little known. It was first printed at Edinburgh by Henrie Charteris in 1581, and then reprinted at London in 1589. Our present reprint is from the London edition of 1597. It was thought too long by the General Assembly of 1591, and the author "contractit it in some shorter bounds" at their desire. In its shorter form it was used in the Church of Scotland till superseded by the Westminster.

John Craig was a man of eminence ; brave, noble, and well educated, like so many of his brethren of that age. He was born about 1512, and lost his father the next year at Flodden. After an eventful, romantic, and devoted life, he died in 1600, aged eighty-eight. Our reprint of Craig's larger Catechism is from the London edition of 1597, printed by Robert Robinson ; of his smaller Catechism, from Dunlop's Confessions.



A S H O R T E  
S V M M E O F T H E W H O -  
L E C A T E C H I S M E W H E R E I N

the Question is proponed and answered  
in few wordes, for the greater ease  
of the commoune peo-  
ple and children.

¶ Gathered by M. IOHNE CRAIG,  
Minister of GODS WORDE to  
the Kings M.

¶ IOHNE. XVII.

¶ **This is Lyfe Eternall, to knowe thee the  
onely verie GOD, & whome thou  
hast sent IESVS CHRIST.**

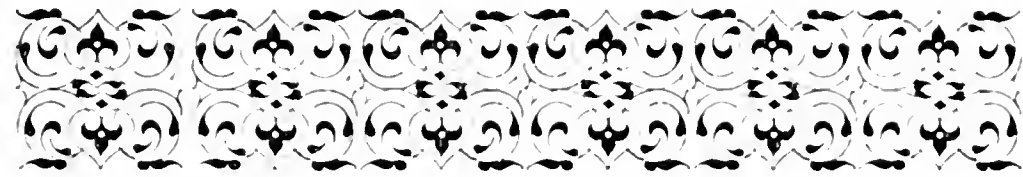
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burgh, by Henrie Charteris,  
ANNO, M.D,LXXXI.

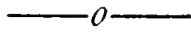
Cum Priuilegio Regali.







*THE CONTENTS OF THIS BOOKE, DEUIDED  
INTO TEN PARTS.*

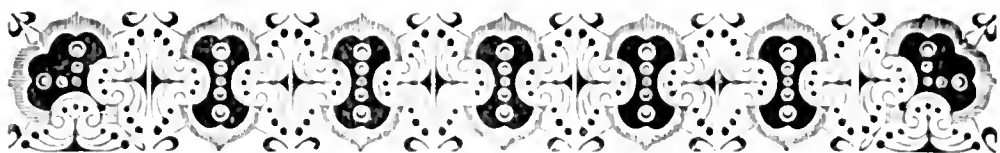


1. **T**HE Creation of man, and his first estate of innocencie, without death and miserie.
2. The miserable fall of man from God and his former estate vnder the bondage of sinne, death, & all other kinde of miseries.
3. The calling of man againe to repentance, and his third estate in Iesus Christ, & how he should honour his redeemer foure waies.
4. The first part of Gods honour is Faith, and here the beleefe and Faith is declared.
5. The second part of Gods honour is obedience, and here the law is declared, and how it doth differ from the gospell.
6. The third part of Gods honour is praier, which is declared in general, with an exposition of the Lordes praier.
7. The fourth part of Gods honour is thanksgiuing, where the causes, the rule, and other circumstances of thanks are declared.

CRAIG'S  
CATECHISM.  

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8. The ordinarie instruments to faluation are these, the worde, the Sacraments, and Ministry of men, which are particularly declared.
9. The first cause of our Saluation, is Gods eternal election, and here the progresse of the fame, and tow ends of all flesh are declared.
10. A shorte and generall confession of the true Christian faith and religion, according to Gods word, subscribed by the Kinges Maiestie, and his houshold, &c.



## *To the Professors of Christs*

Gospell at new ABERDINE, Maister Iohn  
Craig, *wisheth the perpetuall comfort and  
increase of the holy spirit to the end  
of their battaile.*



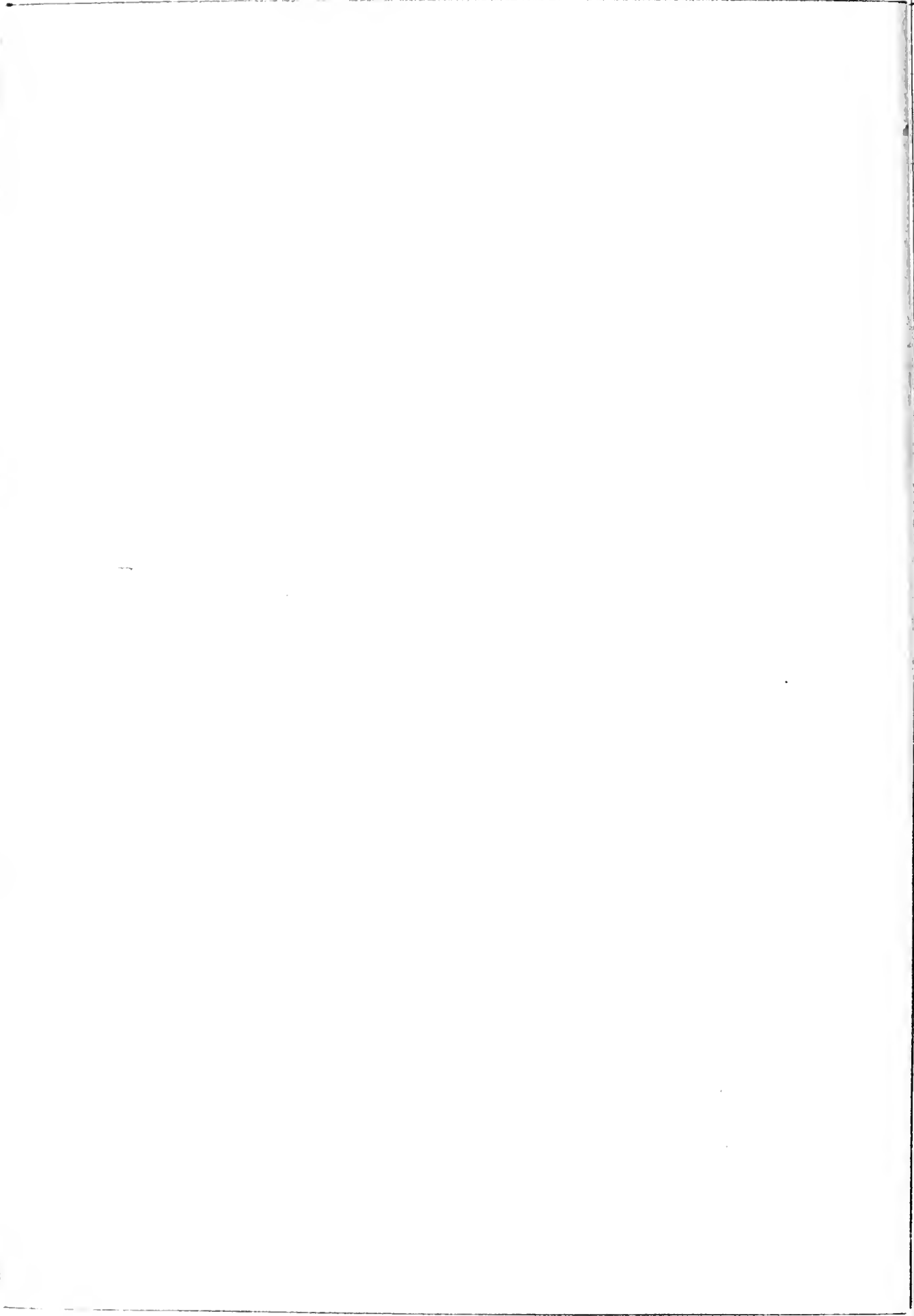
*T*is not unknowne to some of you (deare brethren in  
the Lorde) that for your sake chiefly, I took paines  
first, to gather this brieve Summe. Therefore will-  
ing now to set it out, and make it common to others:

*I thought good to recommend the same to you again  
in special, as a token of my goodwill towards you all, & as a  
memoriall of my doctrine, & earnest labors bestowed among  
you, and vpon that country for the space of six yeares.  
Wherefore desiring to heare of your profit and fruites of my  
laboures, I cannot, but of very loue and duetie, exhort you,  
not only to take this my labour in good part, but also to vse  
it aright least it be a witnes against you in the day of the  
lord. It shalbe very comfortable and fruitfull to you, if yee  
cause this short summe to bee oft and diligently read in your  
house: for hereby yee your selues, your Children and  
Seruantes, maye profite more and more, in the principall  
points of your saluation. What neede ye haue of this con-  
tinuall exercise in your houses, ye your selues, and I by ex-  
perience can beare witnessse of the great and grosse ignorance  
of some among you, notwithstanding the cleare light of the  
Gospell of long was shining there. In handling of this*

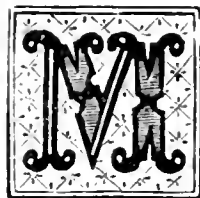
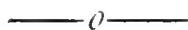
*matter, I haue studied to my power, to bee plaine, simple, short, and profitable, not looking foe much to the desire & satisfaction of the learned, as to the instruction and helpe of the ignoraunt. For first, I haue abstained from all curious and harde questions, and next, I haue brought the questions and the answeres to as fewe words as I could, and that for the ease of Children, and Common people, who cannot understand nor gather the substance of a long question, or a long answer confirmed with many reasons. And yet if any will exercise their housholde in the common Catechisme, (the which thing I exhort al men to doe) this my labour cannot hurt, but rather it shall be a great help to them, seeing I both gather the substance of the whole Catechisme in few words, and also folloze the same order, except a little in the beginning, and in the end, where certaine things are added, which all men (I hope) shal iudge to bee very profitable, and necessarie to bee knowne. There are also some questions and answeres interlaced in sundry places, but chiefly in the matter of the Sacraments, which serue greatly to the great understanding of the matter in hand. But if men wil bee both weary to learne the common Catechisme, and also this brieve Summe: I cannot understande what good will they haue to knowe the right waye of their saluation. For certaine and sure it is, that the reading or rehearsing (by word) of the Beliefe, of the Lordes prayer, the law, and number of the holy Sacraments, can profite nothing to saluation, without the right understanding & lively application of the same to our selues in particular: in the which only doth the true Christian faith consist. Wherefore I maruell greatly of the brutishnes of many, who do glorie in faith, & yet neither haue they knowledg, nor feeling of the principal heades of our Christian Faith, as their answeres do testifie, when they are brought to any publique examination. But albeit the great multitude perish in their wilfull ignorance, yet (I hope) some*

*shall profit by this my labour, taken for the Church of God, of the which I iudge you to be a part. Therefore take heede to your selues, and suffer no others to go before you in this spiritual exercise. For greater dishonour it shalbe to you, if others shall profite more by this brieife summe, then yee, seing for your cause it was first written, taught among you: & now lastly vnder your name come to the knowledge of others. Bee not of those men, to whome al kinde of good doctrine is either hard and obscure, or else ouer base and common. For as the one hath no will to learne, euen so the other would be fedde with some curiositie or new doctrine. If anye man shall complaine of my obscuritie in these short answeres, let him consider how hard a thinge it is, to bee both short and plaine, or yet to satisfie all mens desire and iudgment in lighter matters, then this is. Alwaies if daies bee granted, I minde with the helpe of God, to make this summe more ample, and more plaine, if the brethren shall iudge it needful. In the meane time, I desire all men to take this my trauaile in good parte, and use it to the edification of the Church, and glory of our God,  
To whome be all honour and praise  
for euer and euer  
Amen.*

At Edenburgh, the xx. of Iuly,  
in the yeare 1581.



*To the Reader.*



MAIUAILE not (gentle reader) that I aledge no authoritie of the scriptures nor fathers, for the confirmation of this doctrine, seing my purpose is not so much to instruct our prophaine *Atheistes* and *Apostates*, as to put our brethren in memory of that doctrine, which they daily heare confirmed (in our ordinarye teaching) by the scriptures and consent of the godly Fathers.

Alwaies if either the brethren, or other would haue further confirmation of this doctrine, let them reade the *Institution of M. Iohn Caluine*, & other godly men, who haue written abundantly for the defence of this doctrine, according to the scriptures of God. I doubt not but good men, and such as are perswaded of the truth, will take this mine excuse in the best part, and giue thanks to God for my labour, taken for their comfort. But as for the godles band of *Atheists* and *Apostates* whome God hath ordained to destruction, I care not what they shall iudge of this my simple wryting, & paines taken for the instruction of the ignorant, I would maruale greatly of the successe of our doctrine, which is not impugned & pursued by men, to the sight of the worlde (of great estimation & iudgment,) if the

same had come to passe to the Prophets and Apostles in their age, whose doctrine and religion was most falsele impugned, and cruelly persecuted by the sonnes of perdition. Of this we are forewardned by the Apostles, that men, after the witnessing of the truth, shall depart to their vomite againe, and become traitors and persecutors of Gods truth, which they professed afore with vs. When we see this fiery triall, and fearefull iudgement in the Church, let vs examine our selues betime, and call to God for constancie in the truth, and praise his iustice, in the blinding of those that in so ¶great a light, willingly & maliciously delight in darknes, and blaspheme the way of righteousnes. Of this sort are fundry of our nation, whose blasphemous writings come dalie to our hands, to the triall of our faith and constancie, to the further blinding of the reprobate, and their greater condemnation in the day of our Lord Iesus Christ. To whome with the Father and the holie Spirit, bee all honour and praise eternally. Amen.





*Of the Creation and first Estate  
of Mankind.*

—o—

*Quest.* **W**HO made man and woman?

*A.* The eternal God of his goodnes.

Mat. 19. 4.

*Q.* Whereof made he them?

Eccle. 12. 7.

*A.* Of an earthly bodie, and an heavenly Spirite.

Gen. 1. 26.

*Q.* To whose image made he them?

*A.* To his owne Image.

Ephe. 4. 24.

*Q.* What is the Image of God?

*A.* Perfect uprightnesse in body and soule.

*Q.* To what end were they made?

Act. 17. 27.

*A.* To acknowledge and ferue their maker.

*Q.* How should they have ferued him?

*A.* According to his holy will.

*Q.* How did they know his will?

*A.* By his Workes, Word, and Sacraments.

Psal. 19.

*Q.* What libertie had they to obey his will?

*A.* They had free will to obey and disobey.

*Q.* What profit had they by their obedience?

Gen. 1. 27.

*A.* They were blessed and happie in bodie and soule.

*Q.* Was this felicitie giuen to them only?

*A.* No, but it was giuen to them, and their posteritie.

*Q.* With what condition was it giuen?

CRAIG'S  
CATECHISM.

Gen. 2. 17.

*A.* With condition of their obedience to God.*Q.* Why was so small a commandment giuen?*A.* To shewe Gods gentlenes, and to trie mans obedience.*Q.* What auaieth to know this felicity lost?*A.* Hereby we know Gods goodnesse, and our ingratitude.*Q.* But we cannot come to this estate againe.

Gen. 5. 15.

*A.* We come to better estate in Christ.*Q.* What should we learne of this discourse?*A.* That the Church was first planted, blessed & made happie, through obedience to Gods word.*2. Of the fall of man from God and his second estate.*

Gen. 3. 5, 6.

*Q.* **W**HAT brought them from that blessed estate?*A.* Satan, and their owne inconstancie.*Q.* How were they brought to that inconstancie?

Gen. 2. 1, 2.

*A.* Through familiar conference with Satan against the word.*Q.* What thing did Satan first seeke of them?

Gen. 3. 4.

*A.* Distrust and contempt of Gods word.*Q.* Wherefore did he begin at their faith?

Abac. 2. 4.

*A.* Because he knewe it was their life.*Q.* How could they consent to their owne perdition?

2 Cor. 11. 3

*A.* They were deceived by the craft of Satan.*Q.* What was the craft of Satan here?*A.* He perswaded them that good was evil, and evil was good.*Q.* How could they be perswaded, hauing the Image of God?*A.* They had the Image, but not the gift of constancie.

- Q.* What things lost they through their fall ?
- A.* The fauour and Image of God, with the use of the creatures.
- Q.* What succeeded the losse of the fauour and Image of God ?
- A.* The wrath of God, and originall sinne.
- Q.* What thing is originall sinne ?
- A.* The corruption of our whole nature.
- Q.* How doth this sinne come to vs ?
- A.* By naturall propagation from our first Parents.
- Q.* What are the fruites of this sinne ?
- A.* All other sinnes which we commit.
- Q.* What is the punishment of this sinne ?
- A.* Death of bodie and foule, with all other miferies.
- Q.* What other thing did followe vpon this sinne ?
- A.* A curse vpon the creatures, and our banishment from the vse of them.
- Q.* But the most wicked vse them abundantly.
- A.* That is with testimonie of an evil conscience.
- Q.* These paines were ouer great for eating of the forbidden fruit ?
- A.* Their sinne was not eating of the fruite simply.
- Q.* What thing then properly was their sinne ?
- A.* Infidelity, pride, and open rebellion to God.
- Q.* How can that be proued ?
- A.* They consented to Sathans lies, mistrusted Gods worde, and sought to bee equall with God.
- Q.* Wherefore are we punished for their sinne ?
- A.* Wee are punished for our owne sinne, feing we are all in them, standing and falling with them.
- Q.* In what estate is all their posteritie ?
- A.* Under the same bondage of sinne.
- Q.* What natural freedome haue we ?
- A.* We haue freedome to sinne, and offende our God.

Gen. 3. 17.

Gen. 3. 14.

Rom. 5. 19.

Rom. 7.

Iob. 14.

Psal. 51.

Rom. 7. 8.  
& 23.

Rom. 5. 14.

Gen. 3. 17.

Tit. 1. 5.

Gen. 3. 1, 2,  
3, &c.

Rom. 5. 19.

Gen. 6. 5.

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Rom. 1. 7.

Gen. 8. 21.

Heb. 11. 6.

Rom. 11. 32.

1 Pet. 4. 5.

Q. Haue we not power to serue and please God ?

A. None at all, til we be called and sanctified.

Q. Haue we lost our minds and wils ?

A. No, but we have lost a right minde, and a right will.

Q. Naturall men may doe many good deeds ?

A. Yet they cannot please God without faith.

Q. Why did God suffer this fall of man ?

A. For the declaration of his mercie and Justice.

Q. Declare that.

A. By his mercie the chofen are deliuered, and the rest punished by his Justice.

3. *Of mans restitution againe, and his third estate.*

Q. **W**HO called our Parents to repentaunce ?

A. God only of his infinite mercie.

Q. What did they when he called them ?

A. They hid and excused themselues.

Q. But it was foolishnes to flie from God ?

A. Such is the foolishnes of all his posteritie.

Q. How were they conuerted to God ?

A. By the almightie power of Gods spirite.

Q. How did the spirit worke their conversion ?

A. He printed ye promise of mercy in their harts.

Q. What was their promise of mercie ?

A. Victorie in the feed of the woman against the Serpent.

Q. Which is the feed of the woman ?

A. Jesus Christ, God and man.

Q. How was his posteritie conuerted to God ?

A. By the same spirit and promise.

Q. May we vnderstand and receiue the promise by our selues ?

Gen. 3. 5.

Gen. 3. 8.  
& 12.

Gen. 3. 10.

Gen. 3. 15

Luke 1. 31.

Gal. 4. 4.

1 Cor. 6. 11

1 Pet. 2.

*A.* No more then blind and dead men may see and walke.

*Q.* What more is required for our conuerſion to God?

*A.* He muſt lighten our mindes, and mollifie our hearts, that we may underſtand, receive, and retaine his promiſe.

*Q.* But *Adam* did knowe his finne and Gods voice.

*A.* Yet that knowledge brought him not to repentance.

*Q.* What was the cauſe of that?

*A.* For the feeling of mercy was not yet given to him.

*Q.* What then is knowledge, calling, accuſation, and conuicting?

*A.* A way to deſperation, if mercy be not apprehended.

*Q.* What if mercie be offered and apprehended?

*A.* Then theſe things are the beginning of our repentance.

*Q.* How did *Adam* and his poſteritie receive the promiſe?

*A.* Onely through their owne lively Faith in Chriſt.

*Q.* What thing was their faith?

*A.* A fure confidence in Gods mercy through Chriſt to come.

*Q.* Who wrought this faith in them aboue nature?

*A.* Gods ſpirit through the Preaching of the promiſe.

*Q.* What is this promiſe called in the Scripture?

*A.* The goſpell or glad tidings of ſaluation.

*Q.* Then the Goſpell was preached in Paradife?

*A.* No doubt, and alſo the law.

*Q.* What neede was there of them both?

*A.* By the law they were accuſed and humbled, and thorough the Goſpel comforted and delivered.

*Q.* What thing then was the law and the Goſpell?

*A.* Inſtruments of Gods ſpirit to the ſaluation of man.

*Q.* Wherein ſtood their ſaluation?

*A.* In remiſſion of their finnes, and reparation of Gods image.

2 Cor. 3. 5.

Act. 16. 14.  
Eph. 5. 8.

Gen. 4.

2 Sam. 12.

Gal. 2. 23.

Heb. 11. 33.

Heb. 11. 1.

Gen. 3. 15.

Gen. 3. 15.  
& 2. 17.

Gal. 3. 24.

CRAIG'S  
CATECHISM.

Rom. 7. 9.

Q. What followed vpon the repairing of that image?

A. A continuall battell both within and without.

Q. From whence doth this battell proceede?

A. From the two contrary Images in mankinde.

Q. What are these Images?

A. The Image of God, and the Image of the Serpent.

Q. What shall be the end of this battell?

A. Victorie to the seed of the Woman, and destruction to the seed of ye Serpent in mankind.

Q. Was all Adams posteritie deliuered and restored?

A. No, but they only who beleued the promise.

Q. To what end were these deliuered?

A. To acknowledge and serue their God.

Q. Wherein stood their seruice chiefly?

A. In the exercise of faith and repentaunce.

Q. What rule gave he them for this purpose?

A. His most holy word and Scriptures.

Q. What things were contained in the word given to them.

A. The Law, the Gospell, and the Sacraments.

Q. What did the law to them?

A. It shewed their sinne, and the right way to know and serue God.

Q. What did the Gospell?

A. It offered to them mercie in Christ.

Q. What did the sacramentes to them?

A. They did helpe their faith in the promises of God.

Q. Was this order kept in the olde Testament?

A. No doubt, as Moses and the Prophets beare witness.

Q. What should we geather of this discourse?

A. That the Church was euer grounded vpon the word of God.

Q. What followeth vpon the corruption of the word?

A. The corruption of the true religion, and church at all times.

Rom. 4. 3.  
John 17. 31.

Rom. 7. 7.

Gen. 17. 11.

Eph. 2. 20.

Q. Was the faith and religion of the Fathers different from our faith?

A. Not in substance but in certaine circumstances.

Q. What is the substance?

A. The couenant of Jesus Christ.

Q. Why call we it the old Testament?

A. In respect of the obscure shadows and figures ioyned with the doctrine and religion.

Q. What profit came to the Fathers at all times through faith?

A. By this way onely they were blessed and happie.

Q. Wherein did the vn-happines of men stand?

A. In the misknowledge of the true God.

Q. Are we in the same estate?

A. No doubt, as our maister doth testifie.

Q. When know we God aright?

A. When we giue to him his due honour.

Q. What are the chiefe points of his due honour?

A. Faith, obedience, prayer, and thanks, with their fruites.

CRAIG'S  
CATECHISM.

1 Cor. 10. 1.

Gen. 3. 15.

Col. 2. 17.

Heb. 11. 1,  
&c.

2 Thes. 1. 8.

4. *The first part of Gods honour.*

Q. **W**HAT is faith put in the first place?

A. Because it is the mother of all ye rest.

Q. What doth faith worke in vs?

A. It moueth vs to put our whole confidence in God.

Q. How may we be moued to doe this?

A. By the knowledge of his power and goodnes.

Q. But we are vnworthie and guiltie?

A. Therefore we apprehend his promise in Christ.

Q. Which are the principall heades of his promise?

A. They are contained in our beliefe, called the Creede of the Apostles.

*Q.* Reherse the beliefe, or Creede of the Apostles.

*A.* I BELEEUUE in God the Father almightie, maker of heauen and earth.

AND in Iesus Christ his onely Sonne our Lord, who was conceiued by the holy Ghost : borne of the virgine Mary : suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell.

He rose againe the third day from death : He ascended into heauen, and sitteth at the right hande of God the Father almightie. From thence he shall come to iudge the quick and the dead.

I beleeeue in the holy Ghost.

THE holy Church vniuerfall, the Communion of Saints : the forgiuenes of finnes : the rising again of the bodies, and the life euerlasting.

*Q.* Why is it called the Creede of the Apostles ?

*A.* Because it agreeth with their doctrine and time.

*Q.* Into how many parts is it deuided ?

*A.* Into foure principall parts.

*Q.* What are we taught in the first part ?

*A.* The right knowledge of God the Father.

*Q.* What are we taught in the second part ?

*A.* The right knowledge of God the Sonne.

*Q.* What are we taught in the third part ?

*A.* The right knowledg of God the holy Spirit.

*Q.* What are we taught in the fourth part ?

*A.* The right knowledge of the Church, and gifts giuen to it.

*Q.* How many gods be there ?

*A.* Only one eternall God, maker of al things.

*Q.* Why then name we God thrise here ?

*A.* Because there are three distinct persons in the God-head.

*Q.* Wherefore is the father put in the first place ?



- A. Because he is the fountaine of all things.  
Q. Why is the Sonne put in the second place?  
A. Because he is the eternall wifdome of the Father,  
begotten before all beginnings.  
Q. Why is the spirit put in the third place?  
A. Because hee is the power proceeding from the Father  
and the Sonne.  
Q. Why is the church put in the fourth place?  
A. Because it is the good woorke of these three perfons.

Heb. 1.

Iohn 15. 26.

*The first part of our believe.*

- Q. **W**HYY is it said particularly, I beleue?  
A. Because every one should liue by his  
owne faith.  
Q. Should euery one know what he beleueeth?  
A. Otherwise he hath not true faith.  
Q. Are we bound to confesse our faith openly.  
A. Yes no doubt, when time and place doth require.  
Q. Is it inough to beleue that there is a God?  
A. No, but we must know who is the true God.  
Q. Is it inough to know who is true God?  
A. No, but we must know also what hee will be to vs.  
Q. How may we know that?  
A. By his promise, and works done for our comfort.  
Q. What doth he promise to vs?  
A. To be our louing father and fauour.  
Q. What craueth this promise of vs?  
A. A full trust and confidence in him.  
Q. What thing then doth mooue vs to beleue in God?  
A. A fence and feeling of his fatherly loue.  
Q. How call we him Father?  
A. In respect of Christ, and of our selues.  
Q. Declare how that is?

Heb. 2. 4.

1 Pet. 3 15.

Iohn 17. 3.

2 Cor. 6. 18.

CRAIG'S  
CATECHISM.

Eph. 12. 1.

*A.* He is Christes father by nature, and ours by grace through him.

*Q.* How then are we called the sons of wrath?

*A.* In respect of our naturall estate by sinne.

*Q.* When are we assured to be his sonnes?

*A.* When we beleue in his fatherly loue.

*Q.* Why make we mention here of his power?

*A.* To assure vs that he can and will saue vs.

*Q.* Of what power meane we here?

*A.* Of ye power which disposeth all things.

*Q.* What should the knowledge of this work in vs?

*A.* Humilitie, confidence, and boldnes.

*Q.* Why begin we at his fatherly loue and power?

*A.* Because they are the chiefe grounds of our faith.

*Q.* Declare that more plainely?

*A.* By these two, we are perswaded of all the rest of his promises.

*Q.* What is meant here by heauen and earth?

*A.* All the creatures in heauen and earth.

*Q.* Whereof made he all these creatures?

*A.* He made them all of nothing by his word.

*Q.* Wherefore did he that?

*A.* To shew his infinite power.

*Q.* Wherefore then did he occupie six daies?

*A.* That he might the better consider him in his workes.

*Q.* Wherefore are they put in our beliefe?

*A.* To bear witnes to vs of their Creator.

*Q.* What things do they testifie of him?

*A.* That he is infinite in power, in wisdom, and goodnes.

*Q.* What other things doe they teach vs in speciall?

*A.* His fatherly care and providence for vs.

*Q.* Who ruleth and keepeth all things made?

*A.* The same eternall God, that made them.

*Q.* Who maketh all these fearefull alterations in nature?

Heb. 11. 3.

*A.* The hand of God, either for our comfort or punishment?

*Q.* Who ruleth Satan and all his instruments?

*A.* Our God also, by his almightie power and providence.

*Q.* What comfort haue we of this?

*A.* This comfort, that nothing can hurt vs, without our fathers good will.

*Q.* What if Satan and his should haue freedome ouer vs?

*A.* We should be then in a most miserable estate.

*Q.* What should this fatherly care worke in vs?

*A.* Thankes for all things that come to vs.

*Q.* What other things should it worke?

*A.* Boldnes in our vocation against all impediments.

*Q.* Who ruleth sin which is not of God?

*A.* He only ruleth al the actions, and defections that come to passe in heauen and earth.

*Q.* Wherefore beleue we that?

*A.* Because he is God almightie aboute his creatures.

*Q.* But sinne is not a creature?

*A.* Yet he were not almightie, if he did not rule it.

*Q.* Is God partaker of sin when he ruleth sin?

*A.* No, for he worketh his owne good worke by it.

*Q.* Are the wicked excused thorough their good workes?

*A.* No, for they worke their owne euill work.

*Q.* Why are they not excused, feing Gods will concurreth with them?

*A.* They meane one thing and God an other.

*Q.* What meane they in their actions?

*A.* A contempt of God, and hurt of his creatures.

*Q.* What meaneth God, vsing them, and their sinne?

*A.* The triall of his own, or punishment of sin.

*Q.* What should we learne by this discourse?

*A.* To feare onely the Lord our God.

CRAIG'S  
CATECHISM.

Iohn 8. 44.

Q. What shall we iudge of them that vse familiaritie with Satan ?

A. They denie this first article of our believe.

Q. May we not coniure Satan to reueale secrets ?

A. No : for he is the author of lies.

Q. But he oftentimes speaketh the truth.

A. That is to get the greater credit in his lies.

Q. May we not remooue witchcraft with witchcraft ?

A. No : for that is to seeke helpe at Satan.

*The second part of our Believe.*

Q. What things learne we in the second part ?

A. The truth and iustice of God in our redemption ?

Q. Who is our redeemer, and who redeemed vs ?

A. Iesus Christ who redeemed vs by his death.

Q. What kind of person is he ?

A. Perfect God and perfect man.

Q. Wherefore was he both God and man ?

A. That he might be a meete mediator for vs.

Q. Why was this name Iesus, or Sauour given onely by God ?

A. To assure vs the better of our Saluation by him.

Q. Is there any vertue in this name ?

A. No, but the vertue is in the person.

Q. Wherefore was he called Christ, or annointed ?

A. He was annointed King, Priest, and Prophet for us.

Q. To what purpose do these titles serue ?

A. Hereby is expressed his office, and how hee faued us.

Q. Declare that more plainely ?

A. He faued vs by his Kingdome, Priesthood, and prophesie.

Q. How may this be proued ?

Mat. 1. 21.

A. By the anointing of kings, priests, and prophets, which were figures of his anointing.

Q. Was Christ anointed with materiall oyle ?

A. No, but he was anointed with the gift of the spirit without measure.

Q. What maner of kingdome hath he ?

A. It is Spirituall, pertaining chieflie to our souls.

Q. Wherein doth his kingdome consist ?

A. In Gods word and his holy spirit ?

Q. What things get we by the word and spirit ?

A. Righteousnes and life euerlasting.

Q. What thing is his priesthode ?

A. An office appointed for the satisfaction of Gods wrath.

Q. How did he satisfie Gods wrath for vs ?

A. By his obedience, praier, and euerlasting sacrifice.

Q. How is he called our onely Prophet ?

A. He euer was, is, and shalbe the onely teacher of the Church.

Q. What then were the Prophets and the Apostles ?

A. All these were his disciples and seruants.

Q. Wherefore were all these honorable offices giuen to him ?

A. That thereby he might deliuer vs from sin.

Q. Declare that particularly in these 3 offices.

A. By his kingly power we are free from sin, death, and hell.

Q. But we may easly fall into sinne again ?

A. Yet by the same power we shall rise, and get the victory.

Q. The battell is very hard ?

A. We fight not in our owne strength.

Q. What is our armour and strength ?

A. The power and spirit of Christ in vs.

CRAIG'S  
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John 3. 34.

Iam 4. 12.

CRAIG'S  
CATECHISM.

1 Pet. 2. 5.

Heb 10 22.

Heb. 12.

Rom. 8. 29.

Mat. 1. 20.

Iob 3 10.

Q. What profit commeth to vs through his Priesthood ?

A. Hereby he is our mediatour, and wee are Priests also.

Q. How are we made Priests.

A. By him we haue freedom to enter in before God, and offer up our selues and al that we haue.

Q. What kind of sacrifice is this ?

A. A sacrifice of thankgiuing onely.

Q. May we not offer Christ againe for our sins ?

A. No, for Christ cannot die againe.

Q. What profit haue we of his profesie ?

A. Hereby we know most plainely his fathers will.

Q. What other profit haue we ?

A. All reuelations and prophecies are finished.

Q. But some things are not yet fulfilled ?

A. That is true, but we speake of things pertaining to his first comming.

Q. Wherefore was he called his only sonne ?

A. Because he is his only sonne by nature.

Q. Yet is he called the first begotten among many brethren ?

A. That is in respect of his communicating with us.

Q. Why is he called our Lord ?

A. Because he beareth rule over us, and is head to man, and Angell.

Q. Wherefore was he conceiued by the holy Ghost ?

A. That he might bee without sinne, and so sanctifie vs.

Q. What if he had been a sinner !

A. Then could he not haue deliuered vs.

Q. Was he onely made free from sinne ?

A. No, but he was also replenished with the holy spirit without measure.

Q. Why was the fulnesse of the spirit given to him ?

A. That he should bestow of the same upon vs.

Q. Why was he made man like vnto vs ?

A. That he might dy for vs in our own nature.

Q. What thing followeth vpon his incarnation ?

A. That life and righteoufnes is placed in our fleshe.

Q. May not this life be loft, as it was in Adam ?

A. No : for our flesh is ioyned personally with the fountaine of life.

Q. Then all men are sure of this life ?

A. Not so, but onely they which are ioyned with him spiritually.

Q. What auaieth then our carnall vnion with Christ ?

A. Nothing, without our spiritual union with him.

Q. What serueth his mother's virginitie ?

Mat. 1.

A. It is a seal of his miraculous conception.

Q. Was he holy through her virginitie ?

A. No, seeing her whole nature is corrupted.

Q. Wherefore is she named in our beliefe ?

A. That we may know his tribe and familie.

Q. What can that helpe our faith ?

A. Hereby we may know him to be the Sauour promised.

Q. Of what tribe and house was he promised ?

Gen. 49. 20.

A. Of the tribe of Juda, and house of Dauid.

John 10. 18.

Q. How did he redeeme vs ?

A. He suffered death for vs willingly, according to Gods decree.

Q. Why suffered he vnder the form of iudgement.

A. To assure vs the better that we are free from Gods iudgment.

Q. But the iudge Pilate did pronounce him innocent ?

John 18. 38.

A. That made greatly for our comfort.

Q. What comfort haue we by it ?

A. That he died not for his own finnes, but for ours.

Rom. 4. 28.

Q. But the iudge meant no such thing ?

A. We looke not what he meant, but what God meened by his wicked iudgement.

CRAIG'S  
CATECHISM.

Gal. 3. 13.

Q. Wherefore did he suffer vpon the croffe?

A. To assure vs, that he took our curse vpon himfelfe.

Q. What assurance haue we of this?

A. Because that kind of death was accursed of God.

Q. Was he also cursed of God?

A. No, but he sustained our curse.

Q. Was he guiltie before God?

A. No, but he sustained the person of guiltie men.

Q. What comfort haue we of this?

A. Hee remooued our curse, and gaue to vs his blessing.

Q. In what part did he suffer?

A. Both in bodie and soule.

Q. Wherefore that?

A. Because we were lost both in body and soule.

Q. What suffered he in his soule?

A. The fearefull wrath and angry face of God.

Mat. 27. 46.

Q. What paine was that?

A. The dolours of death, and paine of hell.

Act. 2. 24.

Q. How know we that?

A. By his praying, sweating, and strong crying with teares.

Q. How did he sustaine these paines?

A. Through faith, patience, and praier to his father.

Q. How doe the damned sustaine these paines in hell?

A. With dispared and continuall blasphemie.

Q. When did Christ descend to hell?

A. When he sustained these fearefull paines vpon the croffe.

Q. Why did God punish an innocent man so grievously?

A. Because he took vpon himfelfe the burthen of our finnes.

Q. Was God content with his satisfaction?

A. No doubt, for he of his mercy did appoint it.

Act. 20. 25.

Q. Was his death also needfull for our redemption?



A. Otherwise the decrees and the figures in the law had not bene fullfilled.

Q. If he died for vs why die we ?

A. Our death is not now a punishment for our finnes.

Q. What other thing can it be ?

A. It is made (through his death) a readie passage to a better life.

Q. What should we learne by all these fearefull paines.

A. To know the terrible wrath of God for sin, and how deare we are bought.

Q. What comfort haue we by these sufferings of Christ our redeemer.

A. This, that the faithfull members of Christ shall neuer suffer them.

Q. But we were oppressed by the curse of the law ?

A. It is true, but Christ tooke it upon himfelse and gaue vs the blessing.

Q. What profit get we in special by his death ?

A. It is a sufficient and euerlasting sacrifice for our finnes.

Q. What doth this sacrifice work perpetually ?

A. It remoueth all things, and restoreth all good things.

Q. Is there any Priest and sacrifice for sin now ?

A. None at al, for Christ hath satisfied once for all.

Q. But yet in our nature there are many spots ?

A. Christes bloud therefore doth perpetually wash them away.

Q. The memorie and token of our finnes may affray vs ?

A. All punishments due for them, were taken away by the suffering of Christ.

Q. But yet we finde sinne working in vs ?

A. The death of Christ doth kill the tyrannie of it.

Q. Alwaies it remaineth in vs to the end ?

A. Yet through faith it is not imputed to the members of Christ.

1 Pet. 1. 18,  
19.

Col. 2. 14.

Heb. 20. 14.

Rom. 6. 3, 4.

Rom. 4. 7, 8.

CRAIG'S  
CATECHISM.1 Cor. 15. 16,  
17.

John 14. 2.

Mat 28. 20.

Rom. 8. 34.

Q. Wherefore was he buried?

A. To assure vs the better of his death.

Q. What doth his buriall teach vs?

A. Continuall mortification of sinne.

Q. Why did he rise before vs?

A. To assure vs of his victory ouer death for vs.

Q. What fruites get we by his victorie?

A. Hereby we are brought in a sure hope of life eternall. It worketh newnesse of life in vs here. And it shall raise up our bodies againe in the latter day.

Q. Why did he ascend into heaven before vs?

A. To take possession of our inheritance in our name.

Q. But he said, I shall be with you to the end?

A. He spake that of his spirituall presence.

Q. What doth he there now for vs?

A. He maketh continuall intercession for vs.

Q. What kinde of intercession is it?

A. It is the continuall mitigation of his Fathers wrath for vs, through the vertue of his death.

Q. Is hee our onely intercessour, and Mediatour?

A. No doubt, seeing he only died for vs.

Q. What meaneth his sitting at the right hand?

A. The power he hath in heauen and earth.

Q. What comfort haue we by his power and authoritie?

A. That we are in safety vnder his protection.

Q. For what cause will he come againe?

A. To put a finall end to our redemption.

Q. What shall be that end?

A. Eternall joy or misery to euery man.

Q. Is not that done in euery mans death?

A. No, for the bodies remaine yet vnrewarded.

Q. Shall there not be a middle state of men?

A. No, but all shall be brought to these two ends.

Q. Wherefore shall that be, seeing some are better and some are worse?

A. All shall be judged euill, which are not the members of Christ.

Q. But howe can the quicke be iudged before they die?

A. Their sodaine chaunge shall be in steade of death vnto them.

Q. But all flesh should goe to the dust againe?

A. Ordinarily it is done so, but here is a speciall cause.

Q. What comfort haue wee of the person of the Iudge?

A. Our Sauour, Aduocate, and Mediator, shal only be our Iudge.

Q. What should the meditation of this Article worke in vs?

A. The contempt of all other pleasures, and a delight in heavenly thinges.

Q. Who shall be faued in that day?

A. All that are made here the members of the Church.

Q. Who maketh vs members of Christ?

A. Gods holy spirit only working in our hearts.

1 The. 4. 17.

*The third part of our Beliefe.*

Q. What thing is the holy spirit?

A. He is God, equall with the Father, and the Sonne.

Q. From whence doth he proceed?

A. From the father and the Sonne.

Q. What is his office in generall?

A. He putteth all thinges in execution, which are decreed by Gods secreet counsell.

Q. What thing doth he in the order of nature?

A. He keepeth al things in their natural estate.

Q. From whence then come al these alterations.

Ioh. 15. 26.

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CATECHISM.

A. From the same spirit, working diuerfly in nature.

Q. Is then the spirit but nature?

A. Not so, for he is God, ruling and keeping nature.

Q. What doth he in the worldly kingdomes?

A. Hee doth raise and cast them downe at his pleasure.

Q. Why are thinges attributed vnto him?

A. Because he is the power and hand of God.

Q. What doth he in the kingdome of Christ?

A. He gathereth all Gods elect to Christ.

Q. Why is he called holy?

A. Because he is the fountaine of holines, and maketh vs holy.

Q. When and how doth he this?

A. When by his mightie power hee separateth vs from our naturall corruption, and dedicateth vs to godlines.

Q. What thing is this naturall corruption.

A. A blindnes of minde, hardnes of hart, and contempt of God.

Q. How doth he dedicate vs to godlines?

A. Hee lightneth our mindes, mollifieth our harts, and strengtheneth vs.

Q. What thing then is all flesh without the spirit of God.

A. Blind and dead in al heauenly things.

Q. What other names hath he in the scriptures?

A. He is called the spirit of faith, regeneration, strength, and comfort.

Q. Why are these names giuen to the holy Ghost?

A. Because he worketh all these things in vs.

Q. How are these graces called?

A. Sanctification, regeneration, or new birth and spirit.

Q. Howe is our corrupted estate called?

A. The old man, old Adam, flesh and blood.

Q. What followeth vpon our sanctification?

A. A continuall battell betwixt the spirit and the flesh.

Ephe. 2. 29.

Rom. 7. 15.

Q. Who doth strengthen and keep vs in the battell?

A. The same spirit who also giueth victory in the end.

Q. What is this battell to vs?

A. A sure seale of the presence of the holy spirit.

Q. What battell hath the old man in himselfe?

A. None at all against sin and wickednes.

Q. In whom then is this battell?

A. Onely in the members of Christ and hys Church, through the presence of the spirit.

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*The fourth part of our Beliefe.*

Q. What is the Church which we confesse here?

A. The whole company of Gods elect called and sanctified.

Q. Doe we beleue in his Church?

A. No, but we beleue onely in our God.

Q. What thing then beleue we of his Church?

A. That it was, is, and shalbe to the end of the world.

Q. What need we to beleue this?

A. For our great comfort and the glory of God.

Q. Declare that plainely?

A. The loue of the Father, the death of Christ, and the power of the spirit shall euer worke in some.

Q. What thing followeth vpon this?

A. The Glorie of God, and confusion of Satan with our comfort.

Q. Why is the Church onely knowne to vs by Faith?

A. Because it containeth onely Gods electe, which are onely knowne to himselfe.

Q. When and how may we know them?

A. When we see the fruites of election and holines in them.

1 Cor. 2.

2 Tim. 2. 19.

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Col. 5. 17.

Q. In what respect is the Church called holy?

A. In respect of our iustification, and sanctification.

Q. How differ these two Graces?

A. The first is perfect, and the second vnperfect.

Q. What is the cause of that diuersitie?

A. The first is in Christ, the second in vs.

Q. Are not both these giftes ours?

A. Yes no doubt, seeing Christ is ours.

Q. May wee not come to a full perfection in this life?

A. No, for the flesh doth rebell continually against the spirit.

Q. Why doth not the spirite sanctifie us perfectly?

A. Least we should misknowe our former captiuitie, and redemption?

Q. What admonition haue we of oure estate?

A. We should be humble, repent and be thankfull to our God.

Q. Why is the Church called vniuersall?

A. Because it is spread through the whole world.

Q. Howe many Churches bee there in the world?

A. One Church, one Christ: as one body and the head.

Q. Is it bound to any particuler time, place, or persons?

A. No, for then it should not be vniuersall.

Q. What is the communion of Saints?

A. The mutuall participation of Christ, and his graces among his members.

Q. What followeth vpon this communion?

A. A spirituall vniting and communion among all Christs members.

Q. Whereupon is this communion grounded?

A. Upon their vnion with Christ their head.

Q. Who maketh our vnion with Christ, and among themselues?

A. The holy spirit by his mighty power.

*Q.* Is there any saluation without this communion ?

*A.* None at all, for Christ is the ground of saluation.

*Q.* May men be ioyned with Christ, and not with his Saints ?

*A.* No, nor yet with the Saints, if not with Christ.

*Q.* What then should be our principall care ?

*A.* To hold fast our union with Christ our head.

*Q.* What followeth vpon that ?

*A.* Then of necessitie we are ioyned with al his Saints, and Church.

*Q.* Should we not feeke them, & ioine with them externally also ?

*A.* No doubt, whenfoeuer we may see them, or heare of them in particular.

*How the Church may be knownc.*

*Q.* How may wee know this company externally ?

*A.* By the true profession of the word and holie Sacraments.

*Q.* What if these tokens be not found among them ?

*A.* Then they are not the communion of faints.

*Q.* May we with safe conscience ioine our selues with such ?

*A.* No, for they are not the holy Church of God where these tokens are not.

*Q.* Then we depart from the vniuersall Church.

*A.* No, but we depart from the corruption of men and remain in the holy vniuersall Church.

*Q.* But yet they will call themselues the church.

*A.* We should looke to the true markes of the Church.

*Q.* May wee leeiue the particular Church where the word is retained ?

Ioh. 10. 27.

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- A. No, albeit fundry other vices abound there.
- Q. But the multitude are wicked and prophane?
- A. Yet there is a true Church, where the word truly remaineth.
- Q. What then is the infallible token of Chriftes Church?
- A. The word truly preached and professed.
- Q. Should we discusse who are Saints indeed, & who not?
- A. No, for that doth appertaine to God only, and to themfelues.
- Q. But by this way we are ioyned with the wicked in the body?
- A. That cannot hurt us, nor profit them.
- Q. Wherefore that?
- A. Because we and they are spiritually separated.
- Q. But they make the word and the Sacramentes vnfruitfull.
- A. Not to vs, but to themfelues onely.
- Q. Why is remiffion of finnes put here?
- A. Because it is proper to the Church and members of the fame.
- Q. Wherefore is it proper to the Church only?
- A. Because in the Church onely is the fpirit of faith and repentance.
- Q. Who forgiueth fins, by whom, and where?
- A. God onely, through Chrift, and his Church here.
- Q. How oft are our finnes forgiuen vs?
- A. Continually euen unto our liues end.
- Q. What need is there of this?
- A. Because finne is neuer throughlie abolifhed here.
- Q. How get we remiffion of our finnes?
- A. Through the mercy of God, and merite of Chrift.
- Q. Is there any remiffion of fins after this life?
- A. None at all, albeit some haue taught otherwife.
- Q. Is the finne and the paine both forgiuen?



1 Cor. 11. 32.

1 Cor. 15. 42,  
43.

1 Cor. 1. 20.

A. Yes no doubt, seeing the one followeth vpon the other.

Q. But some time the paine remaineth after the sinne?

A. The paine is not a satisfaction for sinne.

Q. What is it then, seeing it commeth of sinne?

A. It is a Fatherly correction, and medicine preferuatiue.

Q. What looke we for yet at the hande of our God?

A. The resurrection of our bodies, and life eternall.

Q. With what bodies shall we rise againe?

A. With the same bodies in substance, as Christ did rise.

Q. But the Apostle faith that our bodies shalbe spirituall?

A. That is in respect of their present estate.

Q. Of what condition shall our bodies be then?

A. Free from all corruption and alteration.

Q. Wherefore shall we rise with the same bodies?

A. That they may receiue their rewarde with the foules.

Q. What admonition haue we here giuen vnto vs?

A. That wee should dedicate our bodies to the seruice of God.

Q. But the wicked shall be partakers of the same resurrection?

A. No doubt, but to their great confusion.

Q. Many doubt of this resurrection?

A. But we are sure that he which fulfilled the first promises, canne and will performe the rest.

Q. What kinde of life is promised to vs?

A. Life eternall without all miserie.

Q. What is prepared for the wicked?

A. Death eternall without all ioy.

Q. But yet they shall liue eternallie?

A. That life shall be to liue in death eternall.

Q. What admonition haue we hereby?

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Tit. 2. 13.

A. That we should wait continually for the coming of the Lord.

Q. What other admonition haue we?

A. We should thirst continually for eternall life.

Q. Is it enough to know these things to be true?

A. No, but we must know and applie them to our selues.

Q. What are these Articles which we haue declared?

A. The ground and foundation of our faith and religion.

Q. How should we applie them to our selues?

A. By our owne true and liuely faith.

*Of true faith, with the fruites.*

Q. What thing is true faith?

A. An assured knowledge of Gods mercy towards vs for Christs sake, according to his promise.

Q. Haue wee any naturall inclination to this faith?

A. None at all, but rather a naturall rebellion.

Q. Who then worketh these things in vs.

A. Gods holy spirit doth feale them in our hearts.

Q. How can guilty men be assured of Gods mercie.

A. By the truth of his promise made to the penitent.

Q. Yet our guiltinesse cannot but feare Gods iustice?

A. Therefore we set betweene vs and it, the satisfaction of Christ.

Eph. 1. 13.

Eze. 18. 22.

Esa. 1. 18.

*The first fruite of faith.*

Q. What is the first fruite of faith?

A. By it wee are made one with Christ our head.

Q. How is the vnion made, and when?

A. When we are made flesh of his fleshe, and bone of his bones.

Eph. 3. 17.

Q. Was not this done when he took our flesh ?

A. No, for he onely then was made flesh of our flesh.

Q. When are we made flesh of his flesh ?

A. When we are vnited with him spirituallie as liuely members with the head.

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Eph. 5. 30.

*The second fruite of faith.*

Q. What thing get we by this vnion ?

A. Wee are made partakers of all his graces and merites, and our finnes are imputed to him, and abolished from vs.

Q. What thing followeth vpon this chiefly ?

A. A perfect iustification, and peace of conscience.

Q. Wherein doth our iustification stand ?

A. In remission of finnes, and imputation of iustice.

Q. How can Gods iustice forgiue sinne without satisfacion ?

A. Christ satisfied abundantly the iustice of God for us.

Q. Whose iustice is imputed to vs ?

A. The perfect obedience and iustice of Christ.

Q. How can an other mans iustice bee made ours ?

A. Christ is not an other man to vs properly.

Q. Wherefore is he not an other man to vs ?

A. Because hee is giuen to vs freely of the Father with all his graces, and we are ioyned with him.

Q. How is iustification offered to vs ?

A. By the preaching of the Gospell.

Q. How receiue we iustification ?

A. By our owne liuely faith onely.

Q. Is not iustification offered to vs by the Law ?

A. Yes, but no man is able to fulfill the Law.

Q. What if a man liue godly and vprightly ?

Rom. 1. 5.

Rom. 8. 30.

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Rom. 8. 30.

- A. No vpright liuing can be without faith.  
 Q. Is our faith perfect in all points?  
 A. No, for it is ioyned with manifold imperfections.  
 Q. How then can it iustifie vs?  
 A. It is onely the instrument of our iustification.  
 Q. What thing doth iustifie vs properly?  
 A. Iesus Christ onely by his perfect iustice.

*The third fruite of Faith.*

- Q. Can our Faith be without a godly life?  
 A. No more than fire without heat.  
 Q. What is the cause of that?  
 A. Because Christ sanctifieth all whom he iustifieth.  
 Q. Doe not the good works of the faithfull merite eternal life?  
 A. No, for then Christ should not be our onely Sauour.  
 Q. Yet the good works of the faithful please God?  
 A. Yes no doubt, but yet through Faith onelie they please him.  
 Q. Wherefore please they not God, seeing they are the workes of the spirit?  
 A. Because they are defiled with the infirmities of the flesh.  
 Q. Are then our good workes vnprofitable?  
 A. That followeth not, seeing they please God, and haue rewarde, both here and there.  
 Q. Doth the Gospel teach vs to condemne good workes?  
 A. No, for it craueth continuall Faith & Repentance.

Act. 20. 21.

*Of Repentance.*

Q. What thing is true Repentance?

A. It is the hatred of Sinne, and loue of Iustice.

Q. From whence doth this proceed?

A. From the feare of God and hope of mercie.

Q. How are we brought to this feare of God?

A. Through the preaching of the Law.

Q. How come we to the hope of mercy?

A. By the preaching of the Gospell.

Q. What thing doth repentance worke in vs?

A. Continuell mortification of our lustes, and newnes of life.

Q. Who worketh these two things in us?

A. The spirit of regeneration through the death and resurrection of Christ.

Q. How long should we continue in Repentance?

A. All the dayes of our lives.

Q. What thing is this exercife before God?

A. His spirituall service, and our chiefe obedience.

Q. What is the rule of Christian Repentance?

A. Gods holy Lawe, which is the rule of all godlines of life.

5. *The second part of Gods honour is Obedience.*

Q. Rehearfe the wordes of the Law. Exod. 20.

A. Hearken and take heed Israell, I am the Lorde thy God which haue brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt haue none other Gods before my face.

2. Thou shalt make to thee no grauen Images neither

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any similitude of thinges that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth, thou shalt not bow downe to them, neither ferue them: For I am the Lorde thy GOD a iealous God, visiting the iniquitie of the Fathers vppon the Children, vppon the thirde generation and vppon the fourth, of them that hate mee, and shewing mercie vnto thousandes of them that loue mee and keepe my commandements.

3. Thou shalt not take the name of the Lord thy God in vaine: for the Lord wil not holde him guiltles that taketh his name in vaine.

4. Remember the Sabbaoth day, to keepe it holy: Sixe daies thou shalt labour and doe all thy worke: but the Seauenth day is the Sabbaoth of the Lorde thy God: in it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maide, nor thy beast, nor thy straunger that is within thy gates.

For in sixe dayes the Lorde made heauen and Earth, the Sea, and all that in them is, and rested the seuenth day, therefore the Lorde blessed the Sabbaoth day, and halloved it.

5. Honour thy Father and thy mother, that thy daies may bee prolonged vppon the Lande which the Lord thy God giueth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adulterie.

8. Thou shalt not steale.

9. Thou shalt not beare false witnes against thy neighbour.

10. Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours Wife, nor his man seruant, nor his Maid, nor his Oxe, nor his Affe, neither anie thing that is his.

Q. Who gaue this law first to Mofes?

A. The eternall God, distinct in two Tables.

Q. What thing doth this law teach ?

A. It doth teach and craue our duty towarde God and man.

Q. Is the Law perfect in all points ?

A. Yes no doubt, seeing it came from the fountaine of all perfection.

Q. Doth the Law craue externall obedience onlie ?

A. No, but it craueth all the puritie of the spirite.

Q. What rewarde and paine doth the Law propound ?

A. The blessing of God to the keepers of this law, and his curse to the breakers thereof.

Q. How manie commandements are in the first table ?

A. Foure, which declare our dutie to our God.

Q. How manie are in the second table ?

A. Sixe, which declare our dutie to our neighbour.

Q. What thing is contained in euerie commandement ?

A. One thing is commanded, and the contrarie forbidden.

Q. What thing containeth the preface of the Law ?

A. The causes why God should command and we obey.

Q. What are these causes ?

A. His Maiestie, power, promise, benefits, our promise to him.

*I. Thou shalt have none other Gods, &c.*

Q. What thing is forbidden in this first commandement.

A. All forging or worshipping of false Gods.

Q. What thing is a false God ?

A. All things that we place in Gods roome.

Q. When place we any thing in Gods roome ?

A. When we giue it Gods due honour.

Q. Which is Gods due honour ?

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Ex. 23. 15.  
Mar. 22. 40.  
Psa. 19. 7.

Leui 26. 5:  
4. 5.

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- A. Faith, feare, praier, thankes, and obedience.  
 Q. What thing is commanded here?  
 A. That wee fettle our felues vpon one true God onely.  
 Q. Why is this commandement put first here?  
 A. Because it is the ground of all the rest.  
 Q. Why faith he, before my face?  
 A. Because he craueth the purity of the hart.

2. *Thou shalt make to thee no grauen, &c.*

Q. What thing is forbidden in the second commandement?

A. That we neither represent nor worship God by any Image.

Q. Is all kinde of Imagerie forbidden here?

A. No, but onely that whereby God is represented, or honoured.

Q. What thing is forbidden here in generall?

A. All corrupting of Gods seruice by the inventions of men.

Q. What thing is craued here?

A. That wee worship God according to his word.

Q. What kind of seruice craueth he of vs?

A. Both inward and outward seruice.

Q. May wee not serue him externally as wee please?

A. No, for that kind of seruice is cursed Idolatry.

Q. Doth God condemne the externall seruice?

A. Yes, if it hath not the inward seruice.

Q. What is it called without the inward seruice?

A. The dead or dumbe letter.

Q. What is the other seruice called?

A. The spirit, which giueth life to all external seruice commanded by God.



Q. Why is this commandment put in the second place?

A. Because it declareth howe the true God should be served.

Q. Why is the promise and the threatening added?

A. To moove vs more willingly to giue obedience.

Q. Wherefore is the promise longer than the threatning?

A. Because he is readier to mercy then to iudgment.

Psa. 103. 8.

3. *Thou shalt not take the name, &c.*

Q. What thing is forbidden in this thirde commaundement?

A. All dishonouring and abuse of Gods Maiestie.

Q. What thing is commanded here?

A. All kinde of honour and reuerence, due to his Maiestie.

Q. What thing is meant here by his name?

A. All the Titles and Names representing his Maiestie.

Q. What things do represent him?

A. His word, Sacraments, and workes.

Q. How should we honour his name?

A. With heart, mouth, and deed, to our power.

Q. When is this done?

A. When wee thinke, speake, and worke all things to his glory.

1 Cor. 10.

Q. May we sweare by his name?

A. We may, and should for good causes.

Q. What meaneth the threatning added?

A. The great regarde hee hath to his owne honour.

Ier. 4. 2.

4. *Remember that thou keepest holy, &c.*

Q. What craueth this fourth Commaundement?

- A. That we keepe the Sabbath holy to the Lord.  
 Q. When and how is this done?  
 A. When we bestow it only in Gods seruice.  
 Q. Why is Gods example added?  
 A. To moue vs more earnestly to followe him.  
 Q. Is there anie holinesse in that day aboue the rest?  
 A. No for the holines is onely in the exercife.  
 Q. What if the exercife be not kept?  
 A. Then it is made the diuels owne feast day.  
 Q. May we worke vppon all other dayes?  
 A. Yes for God hath giuen vs free libertie.  
 Q. Wherefore was there one day appointed?  
 A. To maintaine the true Religion in the Church.  
 Q. For what other cause was it giuen?  
 A. For the ease of seruants and beasts.  
 Q. Was it to the Iewes a sacrament of their spirituall rest.  
 A. Yes, but that ceremonie is taken awaye by Christ.  
 Q. Wherefore was it taken away?  
 A. Because we haue spirituall rest by him.

5. *Honour thy Father and Mother, &c.*

- Q. What craueth this fift commandement?  
 A. That we honour all such, as God hath placed aboue vs.  
 Q. What are those persons?  
 A. Parents, Pastors, Magistrates, Husbands, and Masters.  
 Q. What honour should we giue them?  
 A. Loue, Feare, Obedience, and helpe in their neede.  
 Q. What equity hath this commandement?  
 A. This, because these persons are placed in Gods roome for our comfort.  
 Q. How far should we obeye them?

A. So farre as the worde of GOD commandeth.

Q. What if they commaund anie thing against the word?

A. Then must wee obey God rather than men.

Q. What containeth the promise added?

A. It containeth the contrary threatning for the breakers.

Q. But neyther of them is absolutely kept?

A. Therefore the blessing and the curse remaineth alwaies fure.

Q. Why is this promise and threatning in speciall added?

A. Because these superiours are preferuers of our liues and liuings.

*6. Thou shalt not kill.*

Q. What thing is forbidden in this sixt commandement?

A. All enuie, rancour, and hatred, with the fruites.

Q. What thing is commanded here?

A. Brotherly loue with the fruites and signes?

Q. What is the finall end of this commaundement?

A. The preservation of our neighbours life.

*7. Thou shalt not commit Adulteric.*

Q. What thing is forbidden in the seventh commandement?

A. All filthie lufts in our heart, word, or deed, or signes.

Q. What thing is commanded here?

A. All kind of chastitie, and meanes to keepe it.

Q. Is marriage condemned here?

A. No, but rather hereby it is established.

Q. What is the end of this commandement?

A. That wee keepe both our bodies and hearts pure and cleane.

8. *Thou shalt not steale.*

Q. What thing is forbidden in the eight commandement?

A. All wrong and deceitfull dealing with our neighbour.

Q. What thing is commanded here?

A. Equitie and iustice to euerie man.

Q. How should this be done?

A. With minde, heart, mouth, and deede to our power.

Q. What is the end of this commandement.

A. That wee labour that euery man haue his owne.

9. *Thou shalt not beare false witnes, &c.*

Q. What is forbidden in the ninth commandement?

A. Falso reports of our neighbour, and hearing of them.

Q. Is this enough for our discharge?

A. No, for the vprightnes of the heart is required also.

Q. What is the end of this commandement?

A. That the simple truth be euer among vs.

10. *Thou shalt not couet, &c.*

Q. What thing is forbidden in this last commandement?

A. All light and sodaine motions to euill.

Q. Were not those motions forbidden before?

A. No, but the consent and deed were only forbidden.

Q. Then what degrees of finnes are forbidden.

A. The lust, the consent, and the deede.

Q. What thing is this lust?

A. Originall infection, and mother of the rest of our finnes.

Q. What thing is commanded here?

A. The perfect loue of our Neighbour with the fruites.

Q. Who is our neighbour?

A. Euerie man, friend, or foe.

Q. What is the reason of this Law?

A. In that we are all brethren, and beare the Image of our God.

Luk. 10. 37.

*The summe of the law.*

Q. What is the summe and end of these commandements?

A. The perfect loue of God, and our neighbour.

Q. When is our loue perfect, and the lawe absolutely fulfilled?

A. When all parts of our mindes and heartes are replenished with the loue of God, and our neighbour.

Q. Who did ever fulfill this law?

A. None at all, except Iesus Christ.

Q. What get they then that seek saluation by the Law?

A. Their owne double condemnation.

Q. Why did God giue this straight law to mankinde?

A. Because it agreeth with his nature, and our first estate.

Q. But we are changed and made weake through sinne.

A. Yet God hath not changed his will and Law.

Q. Is all flesh hereby accursed and damned?

A. Yes, but God hath giuen a sufficient remedie in Christ.

Q. Declare how that is, seeing the Lawe doth curse?

Rom. 8. 3.

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A. By Faith wee escape the curse, and get the blessing of the Law.

*The use of the Law.*

Q. To what purpose then doth the Law serue ?

A. It is profitable both to the faithfull, and vnfaithfull.

Rom. 7. 7.

Q. What profit doth it bring to the vnfaithfull ?

A. It sheweth their sinne and iust condemnation.

Q. But that is rather hurtfull to them ?

A. No, for hereby they are sent to Christ.

Q. But many other dispaire or become worse ?

Gal. 3. 21.

A. That commeth not of the law, but of our corrupt nature.

Q. When are they sent to Christ by the Law ?

A. When they get a taste of mercie in Christ, after that they are humbled by the law.

Q. Is this the ordinarie way of our conuersion ?

Mat. 11. 28.

A. Yes no doubt, for Christ saveth onely the humbled.

Q. What profit haue the faithfull by the Law ?

A. It putteth them daylie in remembrance of their finnes.

Q. What good fruit commeth of that ?

A. Humilitie, and an earnest depending vpon Christ.

Q. What other profit haue they by the Lawe ?

A. It is a bridle to their affections, and a rule of all godlines.

Q. If it be a bridle, doe they not then hate the Law ?

A. No, but they hate their owne affections, and loue the law.

Q. Commeth this by the knowledge of the Law ?

A. No, but by the knowledge of the Gospell.

*The difference betweene the Law and the Gospell.*

Q. From whence commeth this difference.

A. From the spirit which is ioyned with the Gospell, and not with the Law.

Q. What followeth vpon this?

A. The Lawe commaundeth, but it giueth no strength.

Q. What doth the Gospell?

A. It giueth freely all, that it craueth of vs.

Q. What other difference is there betwixt them?

A. The Law hath no compassion vpon finners.

Q. What doth the Gospell?

A. It offereth mercie onely to finners.

Q. What other difference is there?

A. In the manner of our iustification.

Q. What craueth the Law in our iustification?

A. Our owne perfect obedience.

Q. What craueth the Gospell?

A. Faith only in the obedience of Christ Iesus.

Q. Doth the Gospell fauour the transgression of the Law?

A. No, but it giueth strength to obey the Law.

2 Cor. 3. 6.

Rom. 10. 5.

*How the Law and the Gospell agree.*

Q. Wherin doth the Law and the gospell agree?

A. They are both of God, and declare one kind of Justice.

Q. What is that one kind of iustice?

A. The perfect loue of God, and our neighbor.

Q. What thinge doth follow vpon this?

A. That the feuere Law pronounceth all the faithfull iust.

Q. How can the Law pronounce them iust?

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CATECHISM.

*A.* Because they haue in Christ all that the law doth craue.

*Q.* But yet they remaine transgressors of the Law?

*A.* That is in themselues, and yet are iust in Christ, and in themselues loue iustice.

*Q.* What then is the estate of the faithfull here?

*A.* They are sure in Christ, and yet fighting against sinne.

*Q.* What battell haue we?

*A.* We haue battell both within and without.

*Q.* What battell haue we within?

*A.* The battell of the flesh against the spirit.

*Q.* What battell haue we without?

*A.* The temptations of Sathan, and the world.

*Q.* What armour haue we?

*A.* True faith, with feruent praier to our God.

*Q.* Is praier the cause of our victorie?

*A.* No, but it is a meane by the which God doth faue vs, and he is honoured thereby.

*6. The third part of Gods honour is of praier in generall.*

*Q.* **W**HAT thing is praier or calling vpon God?  
*A.* It is an humble lifting vp of our minds and harts to God.

*Q.* Why goe we to God onely in our praier?

*A.* Because praier is part of his true worshipping.

*Q.* Why then seek we needfull things at men?

*A.* Because they are appointed stewards to vs.

*Q.* How should we goe to them?

*A.* As to Gods instruments only.

*Q.* To whome should wee giue praise?

Rom. 7. 15,  
&c.

Eph. 6. 16, 18.

Psa. 50. 15.



*A.* Only to God, to whom al praise belongeth.

*Q.* May we pray to Saints and Angels?

*A.* No, for that is manifest Idolatrie.

*Q.* And are the Angels appointed to serue vs?

*A.* Yes, but we haue no commaundement to seeke to them.

*Q.* What shall we say of the common custome vsed in the time of blindnesse?

*A.* Wee should bee content with the order appointed by God.

*Q.* How should we pray to our God?

*A.* With our mindes and harts, for he is a spirit.

*Q.* What is a praier without the minde and heart?

*A.* It is vnprofitable and cursed of God.

*Q.* What manner of minde, and affection is required?

*A.* First an earnest feeling of our owne miserie through sinne.

*Q.* What thing is next required?

*A.* A feruent desire with faith and hope to obtaine.

*Q.* Who moueth vs to pray feruentlie?

*A.* Gods holy spirit onely.

*Q.* Should this make vs cold in praier?

*A.* No, but rather feruent in calling on ye spirit.

*Q.* What auaieth praier with the tongue?

*A.* It profiteth much, if the mind be with it.

*Q.* What is praier in a strange language?

*A.* It is a plaine mockerie of God.

*Q.* Should we be sure to be heard in our praier?

*A.* Otherwise we pray in vaine, and without faith.

*Q.* What are the grounds of our assurance?

*A.* Gods promise, his spirit in vs, and our Mediatour.

*Q.* In whose name should we praie?

*A.* In the name of our Lord Iesus Christ.

*Q.* How can that be prooued?

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Reue. 22. 9.

Psa. 41. 11.

Iohn 4. 23.

Iam. 1. 6.

Rom 8. 26.

1 Cor. 14. 14.

Mat. 7. 7. &  
16. 2.

CRAIG'S  
CATECHISM.

A. By Gods commandement and promise to heare vs in so dooing. Iohn. 16. ver. 23.

Q. What thing should we aske of God?

A. All thinges promised or commanded in the word.

Q. May we not follow our owne fantasie in our praier?

A. No, for then our praier should bee verie vaine.

Q. Wherefore that, seeing all men desire good thinges?

A. Because wee neither know, nor desire the thinges that are best for vs.

Q. What then should we do in our praier?

A. We must learne of God, what, and how we should aske.

Q. How then should wee begin our praier?

A. Wee should first submit our affections to Gods will.

Q. What rule hath God giuen vs for this purpose?

A. The scriptures, and chiefly the Lords praier.

Q. Rehearfe the Lordes praier?

Mat. 6. verse 9.

A. Our Father which art in heaven.

1. **H**ALLOWED be thy name. Thy kingdome come.  
Thy will be done in earth, as it is in heauen.

2. **G**IUE vs this day our daylie bread. And forgiue vs our trespaffes, as we forgiue them that trespaffe against vs. And lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power, and the glory, for euer and euer. So be it.

*The division and order of praier.*

Q. How is this praier deuided?

A. Into a Preface and fixe petitions.

Q. How differ the fixe petitions?

A. The three first appertaine to the glory of God onely.

Q. Whereunto doe the other three appertaine ?

A. To our comfort principally.

Q. What thing should we first seeke in our prayer ?

A. The glorie of our God before all things.

Q. Is not that hard to flesh and blood ?

A. Yes, but it is the worke of Gods holy spirit onely.

Q. Are we not happie when God is glorified in vs ?

A. Yes no doubt, but we should looke onely to Gods glorie.

Q. Do not the other three tend to the same end ?

A. Yes, but wee are permitted to looke to ourselues also.

Q. For what vse serueth the preface ?

A. To prepare our selues to pray aright.

*The Preface.*

Q. Why call we him Father ?

A. To assure vs of his good will.

Q. Wherefore call we him our Father in common ?

A. Because our praier should bee for our brethren also.

Q. What is meant here by the Heauen ?

A. His Maiestie, power, and glorie.

Q. What serue these things for in our praier ?

A. Hereby we are prepared to reuerence and hope.

*I. The first part.*

Q. What thing is meant here by his name ?

A. His due honour, glory, fame, and estimation.

Q. Can his honour either increase or diminish ?

A. Not in it selfe, but in the harts of men only.

Q. What thing then craue we here firft ?

A. Our fathers honour and glory in this world.

Q. When and how is this done ?

A. When with hart, mouth, and deed, hee is extolled aboute all thinges.

Q. How are men brought to doe this ?

A. By the liuelie knowledge of his Maieftie.

Q. How can his vnfearehable maiefty be known ?

A. By his word, facraments, and manifold works.

Q. What fhould men learne by thefe names ?

A. His infinit power, goodnes, mercie, iuftice, prouidence, truth, and conftancie, &c.

Q. Is it not inough that wee our felues honor his name ?

A. No, but wee fhould defire and labour, that the fame bee done in all men according to our power, and vocation.

Q. When and where fhould we doe this ?

A. In prosperity and aduerfitie, priuatelie, and publicly.

Q. What if we finde faulte with his worde or workes ?

A. Then we extoll our name, and prophane his holy name.

Q. What if wee be nothing mooued at the prophaning of his name ?

A. Then are we not the fonnes of God.

Q. From whence doth this petition flow ?

A. From a vehement affection to our Fathers glory.

Q. What is this affection to vs ?

A. A plaine testimony of our adoption.

Q. What defire wee when wee pray for his kingdome ?

A. That hee might raigne more and more in the hearts of his chofen.

Q. When is this thing done ?

A. When the fpirit reformeth and ruleth our harts.

Q. What other thing afke we here ?

A. That the tyranny of Satan be beaten downe.

Q. To what purpose serueth the third petition ?

A. Through it the other two are performed.

Q. Declare that more plainely ?

A. His name is sanctified, and hee raigneth when his will is done.

Q. Are not all things compelled to obey his will ?

A. Yes, but we speake here of mens voluntarie obedience.

Q. How can that be prooued ?

A. By the comparifon here added.

Q. When shal these three petitions be performed perfectly ?

A. Neuer in this world, by reason of our corruption.

Q. Why pray wee for the thinges that will not be ?

A. We craue alwaies what ought to be, and once shall be done.

Q. But all those things shall come to passe, whether we pray or not ?

A. No doubt, yet herein wee declare our good will to our Fathers glorie.

Q. What should we gather of this ?

A. This, that he is not the childe of God, that seeketh not this before all thinges.

Q. Pray we not here against our owne naturall willes ?

A. Yes no doubt, for wee desire them to bee reformed, according to Gods will.

*The Second part.*

Q. What thing meane we by our daylie bread ?

A. All thinges needfull for this present life.

Q. But he commandeth vs to labour for it ?

A. Our labours are vaine without his blessing.

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Heb. 13. 5.

Q. Why call we it ours, seeing it is his gift?

A. Because we aske no more than is giuen vs by lawfull meanes.

Q. Why aske we for this day onely?

A. To teach vs to be content with his present prouision.

Q. Then must we beg dayly at his hand?

A. Herein standeth our felicitie, to depend vpon him daylie.

Q. Haue the rich need of this daylie seeking?

A. Yes no doubt, for riches haue not alwaies the blessing of God.

Q. What aske we in the other two petitions?

A. The continuall comfort of our foules.

Q. Why seeke wee the comfort of our bodies first?

A. To assure vs the better of our spiritual comfort.

Q. Declare that?

A. If hee take care of our bodies, how much more shall he prouide for our foules.

Q. What seeke we in this fift petition?

A. Remission of our finnes, or spirituall debts.

Q. Why are our finnes called debts?

A. Because they bind vs to an euerlasting paine.

Q. Wherefore craue we free remission?

A. Because by no meanes wee can satisfie for them.

Q. Is the paine remitted freely with the sinne?

A. Yes, for Christ satisfied fully for vs.

Q. Should euery man pray thus continually?

A. Yes, for all flesh is subiect to sinne.

Q. But sometimes men doe good thinges?

A. Yet they sin in the best thinge they doe.

Q. What profit get we by this petition?

A. By this way onely both we and our workes please God.

Q. Wherefore is the condition added?

A. To put vs in remembrance of our dutie.

Esa. 64. 6.

Eph. 4. 32.

Q. What is our dutie ?

A. To forgiue freely all offences done to vs.

Q. Is this the cause wherefore we seek remission ?

A. No, but wee alleadge it for a token that we beare the inward seale of Gods children.

Q. Which is that inward seale of Gods children ?

A. The image of God, who doth freely forgiue.

Q. What doth this image worke in all his children ?

A. Free remission of all offences done to them.

Q. What are they that will not forgiue ?

A. Those that beare not the image of our heauenly father.

Q. What thing aske we in the last petition ?

A. Defence against all temptations to euill.

Q. Hath euerie man need of this defence ?

A. Yes no doubt, for without it no flesh canne stand.

Q. Wherefore, feeling we haue the spirit ?

A. Because the daungers are great and many, within and without vs.

Q. By what way are wee preferued from these temptations ?

A. By the mighty power of the spirit, working in vs.

Q. Doth God draw any man to wickednesse ?

A. No, for that is contrary to his nature.

Q. Why then aske we this of God ?

A. Because no man is led in sinne without his willing permission.

Q. Who doth lead men properlie to sinne ?

A. Satan and mens owne wicked lusts.

Q. When doth God willinglie permit men to be ledde ?

A. When he deliuereth them to Sathan, and their owne lusts.

Q. What moueth our good God to doe this to men ?

A. His iustice prouoked through their ingratitude.

Q. What meaneth Satan to lead men from sinne to sinne ?

1 Pet. 5. 5.

Iam. 1. 14.

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CATECHISM.

Iam. 1. 2.

A. Malice conceiued both againſt God and man.

Q. Doth all kind of temptations proceed of Sathan ?

A. No, for God oftentimes doth tempt men alſo.

Q. When and how doth he this ?

A. When he offereth occaſions to diſcouer their hearts.

Q. What thinges are diſcouered then ?

A. Notable giſtes of his, or monſtrous finnes of theirs.

Q. Should we deſire that we be not thus tried ?

A. No, for that were not profitable for vs.

1 Pet. 4. 19.

Q. What ſhould we gather of theſe laſt petitions ?

A. That we commit both body and ſoule to Gods prouidence.

Q. What other ſhould we obſerue ?

A. That wee pray for the welfare of our brethren.

Q. May we not change the forme of this praier ?

A. We may change the words, but not ye ſenſe.

Q. But euery man may pray particularly for himſelfe ?

A. Yet he may not exclude the welfare of his brethren.

Q. Are all thinges needfull for vs contained in this praier ?

A. Yes, ſeeing the wiſedome of God gaue it.

Q. What time chiefly ſhould we uſe praier ?

A. At all times, but principallie in time of trouble.

Q. What if God delaie to graunt our petitions ?

Pſa. 50. 51.

A. We ſhould continue in praier with patience and hope.

Q. What ſhould we hope of his long delay ?

A. That he will turne all thinges to our comfort.

Eph. 6. 18.

Q. What meaneth the claufe added here, For thine is, &c. ?

A. It declareth the cauſe and ground of our praier to God.

Q. What other thing are we taught here ?

A. That we ſhould conclude our praier with thankes.



*The 7. part is, the fourth part of Gods honour which is, thanksgiving.*

Q. **W**HAT thing is Thankes, or praising of God ?

A. It is to acknowledge him to be the

Authour and fountaine of all good thinges.

Q. May wee not giue thankes to Aungels or Saints ?

A. No, for that were manifest idolatrie.

Q. Should we not be thankfull to men ?

A. Yes, but the chiefe praise pertaineth to God.

Q. How should we praise him ?

A. With minde, heart, mouth and workes.

Q. What rules of thanksgiuing haue we ?

A. The Scripture, and examples of his seruants.

Q. For what cause should we praise him ?

A. For his infinite benefits, corporall and spirituall.

Psa 103. 2.

Q. But we are oftentimes in great miserie ?

A. Yet for that also we should praise him.

Q. Wherefore for that ?

A. Because he turneth all thinges to our comfort.

Rom. 8. 28.

Q. By whome should we praise him ?

A. By Iesus Christ onely.

Q. Wherefore by him onlie ?

A. Because through Christ onely wee receaue his graces.

Q. Where should we praise God ?

A. Both publikely and priuately.

Q. How long should we praise him ?

A. So long as we enioy his benefits.

Q. How differ praier and thanksgiuing ?

A. A praier seeketh, and thankes granteth our praier heard, or delayed for our comfort.

Q. What other difference is there ?

A. Praier in a part may cease for a time, but not thankes.

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Q. What is the cause of that?

A. Because wee haue alwaies some benefits of God.

Q. How should we then begin and end our praier?

A. Euermore with thankefgiuing to our God.

Q. Had the Fathers sacrifice of praise?

A. Yes, and all that we doe in faith, is a sacrifice of thanks.

Q. What may wee gather of all that wee haue spoken?

A. That this is life eternall, to knowe GOD thorough Iesus Christ, and to honour him aright.

Q. What are these foure partes of Gods honour?

A. They are his onely seruice pleasing him.

Q. What are these foure parts to vs!

A. Infallible seales of our election and saluation.

Q. By whome are we kept in this estate?

A. By the power of the holy spirit.

Q. What instruments vseth hee for this purpose?

A. The word, the Sacraments, and Ministry of men.

*The 8. part is, of the outward instruments of our saluation.*

Of the word of God.

Q. **W**HERE shall we finde the word?

A. In the holy Scriptures.

Q. How should wee behaue our selues towards the word?

A. We should loue, receiue, and obey it, as Gods eternall truth.

Q. But it commeth to vs by men only?

A. Yet alwaies we should receaue it, as sent of God.

Q. Who can assure vs of this?

1oh. 17. 3.

2 Thess. 2. 5.

A. The holye Spirite onelie, working in our hearts.

Q. How should we vse the word?

A. We should read it, and heare it reuerently.

Q. May the common people reade the Scriptures?

A. They may, and are commanded to read them.

Q. May they haue them in their owne language?

A. I no doubt, for otherwise they could not profit.

Q. Is not priuate reading sufficient for vs?

A. No, if publike teaching may be had.

Q. How may that be prooued?

A. Thus, as the Ministers are commanded to teach, euen so are we commanded to heare them.

Q. How far should we obey their doctrine?

A. So farre as it agreeth with the word.

Q. How long should we continue in hearing?

A. As long as wee liue, and teaching may bee had.

Q. What neede is there of this continuall hearing?

A. Because we are both ignorant and forgetfull.

Q. What shall wee iudge of them that will not heare?

A. They refuse the helping hand of God.

Q. What shall wee doe when preaching cannot be had?

A. We should read the Scriptures with all diligence.

Q. What if we cannot read them?

A. We should haue recourse to them which can read.

Q. But the scriptures are obscure and hard?

A. The holy spirite will helpe the welwillers.

Q. What if we bee once well instructed by our Pastors?

A. Yet wee must continue in this schoole to the end.

Q. Wherefore that, if we bee once sufficientlie instructed?

A. God hath established this order in his church because wee need continually to bee instructed.

Q. What followeth vpon this?

A. The ministers or pastors are needful for vs.

Q. But they are commonly neglected and contemned?

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Luk. 10. 19.

A. Who so contemneth them, contemneth God and his owne saluation.

Q. What should this continuall exercife worke in vs?

A. Increase of faith, and godlines of life.

Q. What if these two things follow not?

A. Then in vaine is our reading and hearing.

Q. What other thing is ioyned with the worde for our comfort?

A. The holy sacraments of Iesus Christ.

*Of the Sacraments in generall.*

Q. What is a Sacrament?

A. A sensible signe, and seale of Gods fauour offered and giuen to vs.

Q. To what end are the Sacraments giuen?

A. To nourish our faith in the promise of God.

Q. How can sensible signes doe this?

A. They haue this office of God, and not of themselues.

Q. It is the onelie office of the spirit to nourish our faith?

A. Yet they are added as effectual instruments of the spirit.

Q. From whence then commeth the efficacie of the sacraments?

A. From Gods holy spirit only.

Q. What moued God to vse this kind of teaching?

A. Because it is naturall to vs to vnderstande heauenlie things, by sensible and earthlie things.

Q. May we be saued without the Sacraments?

A. Yes, for our saluation doth not absolutelie depend vpon them.

Q. May we refuse to vse the Sacraments?

A. No, for then wee should refuse the fauour of God.

Q. Doe all men receiue the fauour of God by them?

A. No, but onelie the faithfull receiue it.

Q. How then are they true feales to all men?

A. They offer Christ truelie to all men.

Q. Why are the Sacraments fruitfull?

A. When we receiue them with faith.

Q. Is there any vertue inclosed in them?

A. None at all, for they are but signes of heauenly Mysteries.

Q. What should our faith seeke by them?

A. To be led directly to Iesus Christ.

Q. If they require faith first, how can they nourish faith?

A. They require some faith first, and then they nourish the same.

Q. Are we not Infidels when we need signes?

A. No, but rather we are weake in faith.

Q. What then is our estate in this life?

A. Wee are alwaye imperfect and weake in faith.

Q. What then should we doe?

A. We should vse diligently the word, and the Sacraments.

Luk. 11. 26.

*How the Sacraments and the word differ and agree.*

Q. How doe the Sacramentes differ from the word?

A. They speake to the eye, and the word to the eare.

Q. Speake they other thinges then the word?

A. No, but the same diuerfly.

Q. But the word doth teach vs sufficientlie?

A. Yet the Sacramentes with the word doe it more effectually.

Q. What then are the Sacramentes to the word?

*A.* They are pure and authentike feales giuen by God.

*Q.* May the Sacraments be without the word?

*A.* No, for the word is their life.

*Q.* May the worde be fruitfull without the sacraments?

*A.* Yes, no doubt, but it worketh more plentifully with them.

*Q.* What is the cause of that?

*A.* Because more fences are moued to the comfort of our faith.

*The partes of the sacraments.*

*Q.* What are the principall partes of the sacrament?

*A.* The external action, and the inward signification.

*Q.* How are they ioyned together?

*A.* Euen as the word, and the signification.

*Q.* What similitude haue the sacramentes with the signe signified by them?

*A.* Great similitude in substance and in qualities.

*Q.* What signifieth the substance of the Elements?

*A.* The very substance of Christs body.

*Q.* What if the substance of the elements were not there?

*A.* Then they were not true Sacramentes of Christs body.

*Q.* What meane the naturall qualities of the Elements?

*A.* The spirituall qualities giuen by Christ.

*Q.* What signifieth our neere coniunction with the sacraments?

*A.* Our spirituall vnion with Iesus Christ, and among our selues.

*Q.* What meaneth the outward giuing and taking?

*A.* The spirituall giuing or taking of Christ.

*Q.* What meaneth the naturall operation of the Elements?

A. The spirituall operation of Christ in vs.

Q. Are these things only signified by the sacraments ?

A. No, but they are also giuen and sealed up by the spirit.

Q. Who may giue the seale of these things ?

A. God onely may giue the Seale of his promise.

*Of the Minister, and order of the Sacraments.*

Q. Who may administer the sacraments ?

A. Onely the minister of the word of God.

Q. After what manner shoulde they bee ministred ?

A. According to the order giuen by Christ.

Q. How are they sanctified, consecrated, or blessed ?

A. By the practise of the order, commaunded by Christ.

Q. What is it to consecrate or blesse a Sacrament ?

A. It is to applie a common thing to an holie vse.

Q. Who may doe this ?

A. God onely, and wee at his commandement.

Q. Doth the consecration or blessing change the substance of the Elements ?

A. No, for it changeth the vse only.

Q. How long remaine they holy ?

A. So long as they are vsed in that action.

Q. What are they after that vse ?

A. Common thinges as before.

Q. Doe the Sacramentes profit all the receiuers, when they are administred ?

A. No, seeing they are receiued by some without faith for a time.

Q. Then the wordes of consecration have no force ?

A. They haue no force to imprint any qualitie in the Elements of vertue or holines.

Q. To whom are they spoken ?

1 Cor. 11. 23.

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A. To the receiuers, and to the Elementes.

Q. What is the office of those wordes of blessing ?

A. To testifie the will of God to the people.

Q. In what language should they be spoken ?

A. In the receiuers owne language.

Q. Where should the sacraments bee administred ?

A. Publikely before the congregation.

*Of the Receiuers.*

Q. To whom should the Sacraments be giuen ?

A. To all the members of the Church in due time.

Q. How should the sacraments be receiued ?

A. In a liuely faith and true repentance.

Q. What if faith and repentance be not ?

A. Then double condemnation is sealed vp.

Q. Can the finnes of the Ministers or others hurt vs ?

1 Cor. 11. 28.

A. No, for they are Gods ordinances.

Q. How should we prepare our selues ?

2 Cor. 13. 5.

A. We should trie our knowledge, faith, and repentance.

Q. Should these giftes be perfect in vs ?

A. Not so, but they should bee found and without hipocrisie.

*The causes and number of the sacraments.*

Q. To what end are the sacraments vsed ?

A. For the nourishment of our faith, and for an open protestation of our Religion before men.

Q. To what other end serue they ?

A. They craue the increase of newnesse of life, with brotherly loue and concord.



Q. Did the sacramentes of the old testament serue for the same vses?

A. Yes no doubt, as the Prophets and Apostles doe testifie.

Q. How manie sacramentes hath Christ giuen vs?

A. Two onely, Baptisme, and the Lords supper.

Q. Wherefore haue wee onelie these two sacraments?

A. Because we need both to bee receiued, and also feed in Gods familie.

Q. The Fathers haue verie manie sacraments?

A. Yet they had but two principals, that is Circumcision, and the Passeouer.

Q. What did these two testifie to them?

A. Their receiuing, and continuall feeding in Gods household.

*Of the sacrament of Baptisme.*

Q. What is the signification of Baptisme?

A. Remission of our finnes, and regeneration.

Q. What similitude hath baptisme with remission of finnes?

A. As washing cleanseth the body, so Christes blood our foules.

Q. Wherein doth this cleansing stand?

A. In putting away of sinne, and imputation of iustice.

Q. Wherein standeth our regeneration?

A. In mortification and newnesse of life.

Q. How are these things sealed vp in baptisme?

A. By laying on of water.

Q. What doth the laying on of the water signifie?

A. Our dying to sinne, and rising to righteousnesse.

Q. Doth the externall washing worke these thinges?

Tit. 3. 5.

Rom. 6. 3, 4,  
&c.

*A.* No, it is the worke of Gods holie spirit onlie.

*Q.* Then the sacrament is a bare figure?

*A.* No, but it hath the veritie ioyned with it.

*Q.* Doe all men receiue these graces with the sacraments?

*A.* No, but onely the faithfull.

*Q.* What is the ground of our regeneration?

*A.* The death, Buriall, and Resurrection of Christ.

*Q.* When are we partakers of his death, and resurrection?

*A.* When we are made one with him thorough his spirit.

*Q.* How should we vse baptisme aright?

*A.* Wee should use it in Faith, and Repentaunce.

*Q.* How long doth baptisme worke?

*Q.* All the daies of our life.

### *Of the Baptisme of Children.*

*Q.* Howe then may little Children receiue baptisme?

*A.* Euen as they receiued Circumcision vnder the law.

*Q.* Vppon what ground were they Circumcised?

*A.* Upon the ground made to the Fathers, and their seed. Gen. 17. Act. 7. verse 8.

*Q.* Haue we the like promise for vs, and our children?

*A.* I no doubt, seeing Christ came to accomplish the same to the faithfull.

*Q.* What if our children die without baptisme?

*A.* Yet they are faued by the promise.

*Q.* Why are they baptised, seeing they are yong and vnderstand not?

*A.* Because they are of the seed of the faithfull.

*Q.* What comfort haue we by their baptisme?

*A.* This, that we rest perswaded, they are inheritours of the kingdome of heauen. †

*Q.* What should that worke in vs?

*A.* Diligence to teach them the way of saluation.

*Q.* What admonition haue they hereby?

*A.* That they should be thankfull, when they come to age.

*Q.* What thing then is baptisme to our Children?

*A.* An entrie into the Church of God, and to the holy supper.

*Q.* Howe doth Baptisme differ from the Supper?

*A.* In the Element, Action, Rites and signification.

*Q.* Wherefore is baptisme once administred onely?

*A.* Because it is inough to be once receiued into Gods familie.

*Q.* Why is the Lordes supper so often administred?

*A.* Because we haue need to bee fed continuallie.

*Q.* Why is the Lordes supper not ministred also to infants?

*A.* Because they cannot examine themfelues.

*Of the sacraments of the Lordes supper.*

*Q.* What signifieth the Lordes supper to vs?

*A.* That our foules are fed with the bodie and blood of Christ.

*Q.* Why is this represented by bread and wine?

*A.* Because what the one doth to the body, the same doth the other to the soule spiritually.

*Q.* But our bodies are ioyned corporallie with the Elements, or outward signes?

*A.* Euen so our souls ioyned be spiritually with Christ his body.

Q. What need is there of this vnion with him?

A. Other wise we cannot enioy his benefits.

Q. Declare that in the sacrament?

A. As we see the Elementes giuen to feede our bodies. Euen so we see by Faith Christ gaue his body to vs, to feed our soules.

Q. Did he not giue it vpon the Crosse for vs?

A. Yes, and here he giueth the same body to be our spirituall food, which we receiue and feed on by faith.

Q. When is his bodie and blood our food?

A. When wee feele the efficacie and power of his death in our consciences.

Q. By what way is this done?

A. By his offering, and our receiuing of it.

Q. How doth he offer his bodie and blood?

A. By the word and sacraments.

Q. How receiue we his body and blood?

A. By our owne liuely faith onely.

Q. What followeth vpon this receiuing by faith?

A. That Christ dwelleth in vs, and we in him.

Q. Is not this done by the word and baptisme?

A. Yes, but our ioyning with Christ is more eident and manifest here.

Q. Wherefore is it more eident?

A. Because it is expressed by meate and drink ioyned with vs inwardly in our bodies.

*The partes of the sacrament and their signification.*

Q. What signifieth this bread and wine to vs?

A. Christs body and blood once offered vpon the Crosse for vs, and now giuen to vs to be the food of our soules.

Q. What signifieth that breaking of that bread?

*A.* The breaking and suffring of Christs bodie vpon the Croffe.

*Q.* What meaneth the powring out of the wine ?

*A.* The shedding of his blood, euen to the death.

*Q.* Whereunto doth the supper lead vs ?

*A.* Directly to the Croffe and death of Christ.

*Q.* Should we offer him againe for ovr finnes ?

*A.* No, for Christ did that once for al vpon the Croffe.

*Q.* What things are we commantled here ?

*A.* To take it, eate it, and drinke it in his remembrance.

*Q.* What meaneth the giuing of that bread and wine ?

*A.* The giuing of Christs body and blood to our foules.

*Q.* Is it not first giuen to our bodies ?

*A.* No, for it is the onely food of our foules.

*Q.* What signifieth the taking of that breade and wine ?

*A.* The spirituall receiuing of Christs body in our foules.

*Q.* What meaneth our corporall eating, and drinking here ?

*A.* Our spirituall feeding vppon the bodie and blood of Christ.

*Q.* By what way is this done ?

*A.* By the continuall exercife of our faith in Christ.

*Q.* What meaneth the neare coniunction we haue with meat and drinke ?

*A.* That spirituall vnion, which we haue with Iesus Christ.

*Q.* What signifieth the comfort which we receiue of meat and drinke ?

*A.* The spirituall fruites, which wee receaue of Christ.

*Q.* Why is both meate and drinke giuen here ?

*A.* To testifie that Christ onely is the whole foode of our foules.

*Q.* Doth the Cuppe appertaine to the common people ?

*A.* Yes, and the wisdome of God did so teach vs and command. Mat. 26. 27.

Heb. 10. 14.

Mat. 26. 26.

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Q. Is Christes bodie and blood in that bread and wine?

A. No, his bodie and bloud is onely in heaven.

Q. Why then are the Elements called his bodie and blood?

A. Because they are fure feales of his body and blood giuen to vs.

*Christ's naturall bodie is receiued.*

Q. Then we receiue onlie the tokens, and not his bodie?

A. We receiue his verie substantiall bodie and bloud by faith.

Q. How can that be proued?

A. By the truth of his word, and nature of a sacrament.

Q. But his naturall bodie is in heauen?

A. I no doubt, but yet we receiue it in earth by faith.

Q. How can that be?

A. By the wonderful working of the holy spirit.

Q. What thing should wee behold in this sacrament?

A. The visible food of our bodies, and the inward food of our foules.

Q. Should we seeke the food of our foules in the elements of bread and wine?

A. No, for they were not giuen to that end.

Q. To what end then were they giuen?

A. To lead vs directly to Christ, who onely is the foode of our foules.

Q. What profit should our bodies haue by this sacrament?

A. It is a pledge of our resurrection by Christ.

Q. Wherefore that?

A. Because our bodies are pertakers of the signe of life.

*The order and vse of this sacrament.*

Q. How should this sacrament bee administered and vsed?

A. As Christ with his Apostle did practise and command.

Q. May the Minister alone vse it in the name of the rest?

A. No, for it is a common and publike banquet.

Q. What thing maketh this action holy?

A. Christs ordinaunce practised by the lawfull Minister.

Q. How is it made fruitfull?

A. Through the true faith of the receiuers.

Q. To whome should this sacrament be giuen?

A. To all that beleue and can examine themselves.

*How we should prepare our selues.*

Q. What should they examine?

A. If they be liuely members of Christ.

Q. How may they know this secret?

A. By their own faith and repentance.

Q. How may faith and repentance be knowne?

A. By their fruites, agreeable to the first and second Table.

Q. But all mens faith and repentaunce is imperfect?

A. Therefore we come to the sacrament for remedy.

Q. What kinde of faith and repentance is required?

A. That which is true, vpright, and not counterfaited.

Q. What receaue they that come with guilty conscience?

A. They eate and drinke their own damnation.

Q. How can Christ receiued bring damnation?

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1 Cor. 11. 28.

*A.* Hee is not receiued with the wicked, but refused, and that by diffimulation and abuse of the sacrament.

*Q.* Then it is best to abstaine from the sacrament?

*A.* We are not so commanded, but to examine and prepare our selves.

*Q.* What if men cannot examine themselves?

*A.* Then they should read the Scriptures, and consult with their Pastors.

*Q.* What if men will not vse these meanes?

*A.* Then they deceaue themselves, and abuse the Sacrament.

*Q.* What if the minister admit such careles men?

*A.* He doth then prophane this holy sacrament.

*Of the Ministrie of men, and the Discipline.*

*Q.* How should men be excluded from the sacrament?

*A.* By the iudgement of the elders of the church.

Mat. 18. 17.

*Q.* What kind of men should be excluded?

*A.* All Infidels and publike slanderers of the Church.

*Q.* What if their crime be secret?

1 Cor. 5. 21.

*A.* Then they should be left to their own iudge.

*Q.* Wherefore are men excluded from the sacraments?

*A.* Least they should hurt themselves, slander the Church, and dishonour God.

2 Cor. 17.

*Q.* By whom and when should such persons be admitted?

*A.* By the Eldership, after iust triall of their repentance.

*Q.* Who established this order in the Church?

*A.* Iesus Christ by his word and the Apostles.

Mat. 18.

1 Cor. 5.

*Q.* What is the office of this Eldership?

Rom. 12. 8.

*A.* They should watch vpon the manners of men and exercise the discipline.



Q. What authoritie haue they ?

A. Authoritie to bind and loofe on earth.

Q. May they do this at their owne pleafure ?

A. No, for their authority is bound to the word.

Q. Wherein then ferueth the ciuill Magistrate ?

A. Hee should caufe all things to bee done according to Gods word, and defend the difcipline.

Q. Doth the care of the Religion appertaine to him ?

A. No doubt, feeing he is raifed chiefly for this caufe.

Q. May the Magistrate vfe the Office of the minifters ?

A. No, but he chargeth them to vfe their owne office.

Q. What may the eldership do to the Magiftrat ?

A. Admit him to the facraments, or exclude, according to the word of God.

Q. May the Minifter vfe the office of the Magiftrate ?

A. No, for they should not be entangled with worldly affaires.

2 Tim 2. 4.

*Two Iurifdictions in the Church.*

Q. How many Iurifdictions are then in the Church ?

A. Two, one fpiritually, and another ciuill.

Q. How doe they agree in the Church ?

A. As the mouth and hand of God.

Q. To what end were they eftablifhed in the Church.

A. For the planting and preferuation of the fame.

Q. How farre should we obey thefe Iurifdictions ?

A. So farre as their commandement agreeth with the word.

Q. What should we doe, when they are both againft the Church ?

A. We fhould remaine with the church of God.

Q. But they will fay the Church muft needs be with them ?

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*A.* We should trie their sayings by the tokens of the true Church.

*Q.* What are these tokens or markes ?

*A.* The word, the Sacraments, and Discipline rightly vsed.

*Q.* What if no order of Discipline be among them ?

*A.* Then wee should remaine with the worde and Sacraments.

*Q.* But what if both the word and Sacramentes be corrupted ?

*A.* Then we should not ioyne our selues with that company.

*Q.* But what if they receiue the name of the true Church ?

*A.* So did Sathan cloathe himselfe with the Angell of light, for the further blinding of the world.

*Q.* But what shall men doe when they know not another Church ?

*A.* Let them content themselues with true faith in Christ.

*Q.* But then they are deuided from the Church ?

*A.* Not from the true Church, and body of Christ.

*Q.* How can that be prooued ?

*A.* Thus : all that are vnited with Christ, are ioyned with the Church.

*Q.* Which of these two vnions is first and cause of the other ?

*A.* Our mysticall and spiritual vnion with Iesus Christ. For we are ioyned with all the Saints of God, because wee are ioyned first with God in Christ.

*Q.* What comfort then is our societie with the Church to vs ?

*A.* A singular comfort, chieflie when we are persecuted by the bastard Church, and Tyrantes of the world.

Q. What is the comfort to vs?

A. This, that they cannot separate vs from Christ and his members, albeit they separate us from their wicked societie.

9. *The 9. part is. Of the first cause and progresse of saluation, and end of all flesh.*

Q. **O**VT of what fountaine doth this our stabilitie flow?

A. Out of Gods eternall and constant<sup>1</sup> election in Christ.

Q. By what way commeth this election to vs?

A. By his effectuall calling in due time.

Q. What worketh this effectuall calling in vs?

A. The obedience of faith.

Q. What thing doth faith worke?

A. Our perpetuall and inseparable vnion with Christ.

Q. What worketh this vnion with Christ?

A. A mutuall communion with him and his graces.

Q. What worketh this communion?

A. Remission of finnes, and imputation of Iustice.<sup>2</sup>

Q. What worketh remission of finnes and imputation of iustice.

A. Peace of conscience, and continuall sanctification.

Q. What worketh sanctification?

A. The hatred of sinne, and loue of godlines.

Q. What worketh the hatred of sinne?

A. A continuall battell against sinne.

Q. What worketh this battell?

A. Continuall desire to profit in godlines.

Q. What worketh this desire?

A. An earnest studie in the word of God.

Q. What worketh this earnest studie?

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Rom. 3. 5.

Eph. 1. 4.  
<sup>1</sup> Unchanging.

Rom. 8. 30.

Ro. 4. 6, 7. 8.  
<sup>2</sup> Righteousness.

Rom. 5. 8.

Rom. 12. 5.

A. A further knowledge of our owne weakenes and Gods goodnes.

Q. What worketh this knowledge in vs ?

A. An earnest calling vpon God for help.

Q. What worketh this earnest calling ?

A. Victorie against Satan and sinne.

Q. What worketh this victorie ?

A. A liuely experience of Gods fauour.

Q. What worketh this liuely experience ?

A. Boldnes to fight, and sure hope of further victorie.

Q. What worketh this sure hope ?

A. An vnspokeable ioy of heart in trouble.

Q. What worketh this ioy of heart ?

A. Patience to the end of the battell.

Q. What worketh patience in vs ?

A. Stoutnesse of heart to the finall triumph.

Q. What worketh this stoutnes of heart ?

A. A plaine defiance against Satan and sinne.

Q. What is this defiance ?

A. The beginning of the eternall life in vs.

Q. What is this beginning to vs ?

A. A sure feale of our election, and glorification.

*The certaintie of adoption.*

Q. May not this feale bee abolished through sinne ?

A. No, for these giftes are without repentaunce.

Q. But many fall shamefullie from God.

A. The spirit of adoption raifeth all the chofen againe.

Q. But many are neuer raifed againe ?

A. These were neuer the chofen of God.

Q. Yet both they and the Church beleued other-  
wife ?

A. They deceiued themselves, but the Church iudgeth charitably.

Q. Then faith is not certaine ?

A. True faith is euer certaine to the beleeuers.

Q. What certaintie hath euerie one of his faith ?

A. The testimonie of the spirit of adoption with the fruites.

Rom. 8. 16.

Q. But many glory in this testimonie in vaine ?

A. Yet this testimonie is most fure and certaine.

Q. Why then are so many deceiued by this way ?

A. Because they glory in a Faith without fruites.

Q. How may we eschew this daunger ?

A. By the right triall of our adoption.

Iam. 2. 6. 18,  
&c

*The triall of our adoption.*

Q. Where should we begin our triall ?

A. At the fruites of faith and repentance. Because they are best knowne to our selues and others.

Q. What if we begin at election ?

A. Then we shall wander in darkenes.

Q. But Gods election is most cleare and certaine ?

A. It is cleare and certaine in it selfe : but it is not alwaies certaine to vs in speciall.

Q. When is it certaine to euerie one of us ?

A. When it may bee felt and knowne by the fruites.

Q. But this exact triall hath brought some to desperation ?

A. Yet Gods elect are alwaies sustained, and finally comforted.

Q. Yet this triall is troublefome to mens consciences ?

A. But at length it bringeth great peace of conscience.

2 Cor. 2. 4.

Q. When and how is that ?

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A. When after the feeling of Gods iudgements wee taste of his mercy againe more abundantly.

Q. Why are Gods elect so oft thus troubled in minde ?

A. Because that they may the better feele and know the mercy of God.

Q. Why doe worldly men esteeme so little the mercy of God ?

A. Because they taste not throughly of his Iustice.

Q. What thing then is trouble with the comfort of the spirit ?

A. A feale of Gods loue, and a preparation to life eternall.

Q. What is prosperitie without the taste of the spirit ?

A. A token of Gods wrath, and a way to perdition.

Q. But some are troubled in minde without any reliefe ?

A. Such men begin their hell with Cain.

*Of the last and eternall estate of mankinde.*

Q. What then shall be the finall end of all flesh.

A. Either life, or death eternall, without any change.

Q. With whom and where shall the faithfull be ?

Mat. 25.

A. With God in heauen, full of all ioy and felicitie.

Q. With whom and where shall the wicked be ?

Mat. 25. 41.

A. With Sathan in hell, oppressed with infinite misereries.

Q. Are these two ends certaine and fure ?

A. Yes no doubt, seeing the meanes are certaine and fure.

Q. Which are these fure meanes ?

A. Faith and infidelity with their fruites.

Q. What maketh these meanes fure ?

A. Gods most iust and constant will reuealed in his word.

Q. When ordained he these meanes and ends ?

A. Before all beginnings in his secret counsell.

Q. To what end did he this ?

A. That his mercie and iustice might shine perfectly in mankinde.

Q. How was this brought to passe ?

A. Through the creation of man in vprightnes, and his fall from that estate.

Q. What followed vpon this fall of man ?

A. All men once were concluded vnder sinne & most iust condemnation.

Q. What serued this for his mercie and iustice ?

A. Hereby occasion was offered both of mercie and iustice.

Q. To whom was mercy promised and giuen ?

A. Onely to his chofen Children in Christe, which are called the vessels of mercy.

Q. How doth he shew mercy to them ?

A. He giueth them the meanes whereby they come assuredly to life eternall.

Q. Vpon whom doth he shew iustice ?

A. Upon all the rest of Adams posterity, which are called the Children of wrath.

Q. When doth he this ?

A. When he suffereth them patiently to walk according to their owne corrupt nature.

Q. What followeth vpon that walking ?

A. Eternall perdition infallibly, according to Gods eternal decree.

Q. Doth God compell them to walke that way ?

A. No, but they willingly doe imbrace it against his word.

Q. How can men willinglie imbrace the way of perdition.

Rom. 9. 9. 13.

Rom. 11. 32.

Rom. 9.

Rom. 9. 23.

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*A.* Because they are blinded and corrupted by Sathan and their owne lufts.

*Q.* May they imbrace the way of life?

*A.* No, they refufe it neceffarily, and yet freely without anie compulfion.

*Q.* From whence commeth this neceffitie?

*A.* From the bondage of finne, wherein they were caft by the fall of Adam.

*Q.* Is all Adams pofteritie equallie in the fame bondage?

*A.* Yes no doubt, but yet the chofen are redeemed through Chrift, and the others iuftly left in their naturall eftate.

*Q.* What thinges fhall be feene perpetuallie in veffels of wrath?

*A.* The glorie of Gods eternall and fearefull iuftice.

*Q.* What fhall be feene in the veffels of mercie?

*A.* The perpetuall praife of his mercy and goodnes, through Jefus Chrift our Lorde. To whom with the Father and the holy fpirit, be all honour and glorie eternally. So be it.



¶ A short and generall confession of the true Christian faith, and Religion, according to Gods word, & acts of our Parliament, subscribed by the kings Maiestie & his household, with fundry others to the glorie of God, & good example of all men. At Edenburgh the 20 of Iune. 1580. and in the 14. yeare of his raigne.

**W**E all & euerie one of vs vnderwritten, protest that after long and due examination of our own consciences, in matters of true and false religion, are now thoroughly resolued in the truth by the word & spirit of God. And therefore we beleue with our harts, confesse with our mouthes, and subscribe with our hands, & constantly affirme before God & the whole world, that this is only the true christian faith, and religion, pleasing God, and bringing saluation to man, which is nowe by the mercy of God reuealed to the world, by the preching of the blessed gospel, & is receiued, beleueed, and defended by many and fundry notable churches, & realmes, but chiefly by the church of Scotland, the kings M. and three estates of this realme, as Gods eternall truth, and onlie ground of our saluation, as more particularly is expressed in the confession of our faith, established & publikely confirmed by fundry Actes of Parliaments, & now of a long time hath bin openly professed by the Kings M. and whole bodie of the realme, both in City & Countrie.

To the which confession and forme of religion, we willingly agree in our consciences in al points, as vnto Gods

vndoubted truth and veritie, grounded onlie vppon his written word. And therefore wee abhorre and detest all contrary religion and doctrine: but chiefly alkind of Papistrie in generall, and particular, euen as they are nowe damned and confuted by the word of God and Church of Scotland.

But in speciall we detest & refuse the vsurped authoritie of the Romaine Antichrist ouer the scriptures of God, ouer the Church, the ciuell Magistrates, and consciences of men: all his tyrannous Lawes, made vppon indifferent thinges against our Christian liberty, his erroneous doctrine against the sufficiency of the written word, the perfection of the law, the office of Christ, & his blessed gospel, his corrupted doctrine concerning Originall sin, our naturall inhability, & rebellion to Gods law, his blasphemie against our iustification by faith onely, our imperfect satisfaction, & obedience to the law: the nature, number, & vse of the holy sacraments. We detest his five bastard sacraments, with all his Rites, Ceremonies, and false doctrine, added to the ministracion of the true Sacraments, without the word of God: his cruell iudgements against infants departing without the Sacrament, his absolute necessity of Baptisme, his blasphemous opinion of transubstantiation, or real presence of Christs body in the sacrament, & receauing of the same by the wicked, or bodies of men, his dispensations with solemned othes, periuries, and degrees of marriage forbidden in the word, his crueltie against the innocent deuorced.

We abhorre his Deuilish Masse, his blasphemous Priesthood, his prophane sacrifice for the sins of the dead & the quicke, his canonization of men and women faintes, calling vpon Angels or Saints departed, worshipping of Imagerie, Reliques, Croffes, dedicating of Churches, altars, daies, vowes to creatures, his Purgatory, praier for the

dead, praying or speaking in a strange language, his processions and blasphemous Letany, his multitude of aduocates, or mediators, with his manifold orders, and auricular confession, his desperate & vncertaine repentance, his generall & doubting faith, his satisfactions of men for their sins, his iustification by workes, his *Opus operatum*, workes of supererogation, merits, pardons, peregrinations, and stations.

We detest his prophane holy-water, Baptising of Bels, coniuring of spirites, crossing, sayning, anoynting, coniuring, his hallowing of Gods good creatures, with the superstitious opinion ioyned therewith, his worldly Monarchie, and wicked Hierarchie, his three solemned vowes, with all his shauelings of fundrie fortes, his erronious and bloody decrees made at Trent, with all the subscribers and approouers of that cruell and bloody Band, coniured against the church of God. And finallie wee detest all his vaine Allegories, rites, signes, and traditions brought in the Church; without, or against the word of God & doctrine of this reformed Church.

To the which we ioyne our selues willinglie in doctrine, faith, religion, discipline, and vse of the holy Sacraments, as liuely members of the same with Christ our head, promising and swearing by the great name of our Lord, that we shall continue in the obedience of the doctrine and discipline of this Church, and shall defend the same, according to our vocation, and power, all the dayes of our liues, vnder the paines contained in the lawe, & danger both of bodie and soule, in the day of Gods fearefull iudgement.

And seeing that many are stirred vp by Sathan and the Romaine Antichrist, to promise, sweare, subscribe, and for atime vse the holie Sacramentes in the Church deceitfully against their own consciences, minding hereby first, vnder

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the externall cloake of Religion, to corrupt and subuert secretly Gods true religion within the Church, and afterwarde, when time may serue, to become open enemies and persecutors of the same, vnder vaine hope of the Popes dispensation, deuised against the worde of GOD, to his greater confusion, & their double condemnation in the day of the Lorde Jesus. Wee therefore willing to take away all supition of Hipocrisie, and of fuche double dealing with God and his Church, protest, and call the searcher of all harts for witnesse, that our mindes and hearts doe fully agree with this our confession, promise, oath, and subcription, so that we are not moued for any worldly respect, but are perswaded only in our consciences, through the knowledge and loue of Gods true religion imprinted in our hartes, by the holy spirit, as we shall answere to him in the day when the secrets of all harts shalbe disclosed.

And because we perceiue, that the quietnes & stability of our religion & church doth depend vpon the safety, & good behauour of the kinges Maiestie, as vppon a comfortable instrument of Gods mercie, graunted to this countrie, for the maintaining of his church, and ministration of iustice among vs: we protest and promise with our harts, that we shal defend his person, & authority, with our bodies & liues in the defence of Christs gospel, libertie of our country, administration of Justice, and punishment of Iniquitie, against all enemies within this Realme, or without, as we desire our God to bee a strong and merciful defender to vs in the day of our death, and comming of our Lord Jesus Christ. To whom with the father & the holy spirit, be all honor and glorie eternally, Amen.

The names of all the subscribers contained in the principall copie, written in parchment, and kept in the handes of the Ministers.

*The Kinges Maiesties charge to all the commissioners  
and Ministers within this Realme.*

**S**EING that we and our household haue subscribed, and giuen this publike confession of our faith to the good example of our subjectes : wee command and charge all Commissioners & Ministers, to craue the same confession of their Parishioners, and to proceede against the refusers, according to our laws, and order of the Church, deliuering their names, and lawfull proceffe to the Ministers of our house, with all haste & diligence, vnder the pain of xl. pounds to bee taken from their stipends : that we with the aduise of our councell, may take order with such proud contemners of God and our lawes : subscribed with our hand, At Holirodehouse, the xi. day of March 1580. The 14. yeare of our raigne.

**I** THOUGHT good to adde for the better confirmation of this confession, the iudgement of the ancient and godly Fathers, concerning the authoritie of the holy scriptures, vpon the which onely they grounded their faith and religion, & by the same onely confuted and condemned all contrarie doctrine and religion in their time, as their writings doe testifie to vs. And next I laie downe the open and shamelesse blasphemies of the late Papistes spued out, and written in contempt of the holie scriptures, and praise of mens traditions aboue the word of God, the which traditions they reuerence equally with the scriptures as it shall appeare by their owne wordes.

*The Godlie Fathers.*

Irenæus. lib. 3. cap. 8.

THE Apostles haue put in writing the thinges, that were to be the foundation and piller of our faith.

Idem, cap. 11. The piller and ground work of the Church, is the Gospell, and the spirit of life.

Orignes, lib. 1. cap. 17. in Epist. ad Roman.

Idem in prim. Hieremiæ. Our iudgements and expositions haue no credit without the testimonie of the Scriptures.

Idem Homil. 25. in Matth. For confirmation of all those words wee speake in our teaching, we should first alleadge the iudgement of the scripture, as a confirmation of that thing we declare unto you.

Cyprianus de baptismo Christi. Out of the scriptures must come all rule of teaching.

Basilus epist. 8. The Scripture is a perfect rule and line, and admitteth no addition.

Idem Ibidem. Let vs stand to the iudgement of the Scripture inspired by God, and let the sentence of truth be giuen them, whose Doctrine is agreeable to the heauenly oracles.

Cyrillus in Iohan. lib. 12. All things that our Lorde did, are not written, but the Apostles wrote the things they iudged to be sufficient for our maners and doctrine.

Basilus de vera fide. It is pride, to reiect any thing the Apostles haue written, or to adde any thing to their writings, and bring in things not written.

Theophilus, epist. 9. cap. vlt. They that offer any thing except the doctrine of the Apostles, they bring in flanders, heresies, and dissentions.

Ambrosius. We iustly damne all new things which Christ did not teach, because Christ is the way to the faithfull.

Idem, primo officiorum. Things that wee finde not in the Scriptures, we may use as we please.

Hieronimus, Pfal. 86. Take heede what they say that were, and not that are nowe: for whatsoever thing is spoken without the Doctrine of the Apostles, let it be put away and haue no authoritie.

Idem in Aggæum. The worde is Gods sworde wherewith all things are cutte off, which without the testimonie and authoritie of the Scriptures men of their owne head doe inuent and feine, as traditions of the Apostles.

Chrysostomus, opere imperfecto. Hom. 49. In no way can the true Church of Christ be knowne, but by the scriptures only.

Idem, in Sancto & adorando Spiritu. If anie thing be obruded without the Gospell, vnder the title of the Spirite, let vs not beleue it.

Idem, opere imperfecto. Hom. 47. We should in no case giue credit to the church, except they speake and doe things that are consonant to the scriptures.

Augustinus de vanitate Ecclesiæ, cap. 2. The scripture doth shew Christ in the Church.

Idem in Iohan. tract. 86. When the Lorde hath not reuealed these things, which of vs can say: these, or these things are: and if any man will affirme this or that to bee, how doth he prooue it?

Idem de Pastoribus, cap. 14. I inquire at the voice of the Pastour, to read mee it out of the Prophet, read it out of the Psalme, recite it out of the Law, recite it out of the Gospell, recite it out of the Apostle.

Ibidem, lib. 2. cap. 85. contra literas Petiliani. Whether we are Schismatikes, or ye, neyther I, nor thou shall be

judge, but let Christ bee demaunded, that he may shew his owne Church.

Tertullianus de perſcriptione contra hæreticos. The Heretickes denie, that Christ and the Apostles reuealed all thinges to all, but something openly, something secretly.

Athanasius, orat. 2. contra hæreticos, doth testifie, that the Arrians gloried in the reuelations, and in the spirit without the word.

Augustinus, de natura & gratia, 16. I am bound to giue consent onely to the Canonickall Scriptures without any excuse.

Epiphanius, lib. 1. Hæresi. 38. Affirmeth that Caiani an Heretike saide, that they receiued their errours by traditions without the scriptures.

Irenæus lib. 3. cap. 2. The Heretikes when they are rebuked by the scriptures, they turne to the accusation of the scriptures, as if they were corrupt, or had not authority, and that they are spoken fundry waies, and that the truth cannot be found by them, if wee want the traditions.

1. Leo, Epist. 83. ad Palest. Yee are armed with the name of the Church, and therewith doe fight against the Church.

Cyprianus, de simplicitate Prælatorum. The diuell hath found a new deceit, that vnder the title of Christian people, he may deceaue them that are not warie and heedfull.

Augustinus de fermone Domini in monte. The sheepe should not cast away her skin, because Wolues and Toads sometimes hyde themfelues vnder it.

*Papistes acknowledge here your owne wordes against the scripturees, agreable to the old hereticks your fathers.*



THIS was the Doctrin of the Fathers, and faith of the Church, for the space of five hundred yeares, after the Ascension of Christ. The which Doctrin and faith did, piece by piece decay, as the Romaine Antichrist did growe to his high estimation : where through the true handling of the scriptures was altogether neglected, and his traditions placed in their roome, and so the Pope with his creatures were placed aboue the Scriptures, to make Scriptures lawfull, or vnlawfull, and to be the onely iudge of all interpretations, and their sentences to be without all error, and so all men bound to it, without anie contradictions as the histories of the Church do plainly declare, but chieflye the bloud of the Saints of God shed for the defence of this doctrine of the fathers against their errors.

Wherefore I desire thee gentle Reader, to marke these blasphemies following which the slaues of that pestilent secte haue spued out against the scriptures of GOD, the fathers iudgment, and the confession of the Primatiue Church.

*The second head, concerning the blasphemies of the  
Papists, against the word of God.*

Cusanus Cardinal Epist. 2. ad Bohemos.

THE Scriptures must follow the Church, and not the Church the Scriptures.

Idem, Ibidem. I say, the precepts of Christ are of no strength, except the church admit them for such.

Hofus Cardinalis, de expresso verbo dei. It is vaine labour that is spent vpon the scriptures, we will rather waite for Gods sentence out of heauen.

Idem, Ibidem. What the church doth teach, that is the

expresse worde of God, what is taught againſt the minde and conſent of it, is the expresse word of the diuell.

Idem, Ibidem. If a man haue the interpretation of the church of Rome, albeit he ſeeth not how it agreeth, or diſagreeth with the text, this man hath the expresse word of God.

Eckius multis in locis. The Scripture is the blacke Goſpell, and diuinitie of Incke.

Heruæus de poteſtate Papæ. The Pope is the whole church in power.

Veractus, The determination of the church is called the Goſpell.

Piggius de cœleſti Hierarchia. The Church hath power to giue to ſome ſcriptures a Canonically authority, which they neuer haue of themſelues, nor yet of their authors.

Idem, Ibidem. The ſcriptures are like a noſe of waxe, which may bee turned in what ſhape and forme thou pleaſe to forme and draw it.

Idem, Ibidem. The Apoſtles wrote ſome thinges, not that theſe writings ſhould be ſuperiours to our faith, but rather that our faith ſhould be ſuperiour to them.

**N**OW let all men iudge, what ſpirit mooued theſe godleſſe writers, to blaſpheme the Scriptures of God ſhamefully. But ſome will ſay, that they were priuate men and not the Pope nor his counsell. I anſwere: They were gladlie heard, authoriſed, and well rewarded by the Pope and his corrupted ſynagogue. And *John Huſ. Hiero de Praga*, with fundrie of our brethren cruellie were perſecuted with fire and ſworde, for ſpeaking againſt their blaſphemies.

It is true, the late counsell of *Trent*, woulde appeare to iudge more reuerently of the Scriptures, when they hid their venome vnder ſome fair and generall termes, but

which of them was offended when they heard the Bishop of *Poitiers* in his exhortation, call the Scriptures, *a void and dumb law*, &c. And likewise, who accused the prophane priest of *Latarane*, which in all their presence, called the scriptures *Dead Luke*, &c.

*Adrianus* writing in the defence of that prophane Counsell, doth plainely testifie, that they in their mindes did throughly agree with these blasphemies, but yet durst not speake so plainely against the scriptures, least they should haue prouoked the common people against them.

And therefore to bleare the eyes of the people for a time, they ioyne the scriptures and their vnwritten traditions together in their decrees.

But in the mean time, they arme and fend out certaine vile flaues, and godlesse runnagates to speake and write against the written word, who doe call it *a dead Letter, obscure, vncertaine, insufficient, the occasion of all heresies, written without the commandement of Christ, and vnprofitable to the people*, labouring hereby to bring the consciences of men from the word of life, to their diuelish traditions.

Let all men therefore that loue the truth of God, flee farre from this deceitfull and diuelish companie, which God in his wrath hath raised vp to blinde this vnthankfull age, and to try our faith and patience, vnto the time of our ful victorie, through Iesus Christ our Lord: To whom with the Father and the holie spirite, bee all honour, praise, and Maiestie for euer and euer, So be it.

*FINIS.*

## Notes.

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P. 202, line 24, "dispaired," hopeless. This word was a common one among our Reformers, both continental and Scottish. It was Luther who first so strongly spoke out in reference to the "desperatio" which is produced in the sinner by anything less than the gospel, and by "the popes gospel." The word is frequently used by Calvin in his Institutes, in a similar way. Our Scottish Reformers took up the word, and in the Confession of 1581, commonly called "the King's Confession," they thus use it:—"We detest and refuse the usurped authority of that Romane Antichrist upon the Scriptures of God . . . his *despered* and uncertain repentance, his general and doubtfull faith." (Dunlop's Confessions, vol. ii. p. 105; Calderwood, vol. iii. p. 504. Calderwood gives "desperat" instead of dispaired. See note on this in Irving's Confessions, p. 135; in present volume, p. 261.)

P. 204, line 8, "brought in," *i.e.* "brought into."

P. 210, last line, "paine," evidently punishment or penalty—*pœna*, as in some acts of General Assembly.

P. 216. In the first sentence there are one or two manifest errors of the printer which I have corrected. In the fourth commandment I have retained "Sabbaoth."

P. 218. In interpreting the second commandment, our Reformers were careful to distinguish between making "images" or "pictures" of God and pictures of men. Painters, such as Lucas Cranach, are among our Reformation worthies.

P. 221, line 8, "Therefore" seems here used in the sense of "nevertheless."

P. 222, line 16, "discharge," clearance. "Is this enough to clear us from the charge of discharging this commandment."

In pp. 221, 237, line 24, I have given "feuenth," "doctrine," "partes," instead of "fourth," "dictrine," "wordes."

P. 243, line 10. "The Fathers" here are the Jewish fathers, to

whom our Reformers appealed, more than to the so-called "Christian fathers"; and the "manie sacraments" are evidently the many sacrifices and rites of the Old Testament.

P. 244, line 11 from foot. There seems a word omitted here. It should probably run thus: "on the ground of the promise made," &c.

*Ibid.*, line 8 from foot, "I no doubt." This may be, "I doubt not," or, "Yes, no doubt"; as also in p. 248.

P. 245, line 18. The word "not" is omitted in the edition from which we print; but as it manifestly ought to be there, we insert it, as in Craig's Smaller Catechism, Quest. 70, "Why is not the fupper ministered to infants."

P. 245, second last line, for "joyned be," we should read "be joyned," as such a transposition is unknown save in poetry.

P. 246, last line, the first "that" should be "the."

P. 247, line 14, for "the only," we should read "only the."

P. 249, line 13 from foot, "lively" is "living," as in our version of Scripture, "lively stones."

P. 252, line 11, "and joyned," should probably be "are joyned."

P. 257, line 5 from foot, I have given "them" for "you," as the sense seemed to require.

P. 261, line 10, "sayning," the old Scotch word for "blessing."

P. 266, line 3. The title of Tertullian's book is properly *de præscriptione hæreticorum*.

In the "General Confession" which Craig has appended to his Catechism, there are some small variations from Dunlop's edition, which professes to be from an old manuscript of 1585. We have printed exactly from Craig; the reader can compare this with Dunlop.



ANE  
FORME  
OF  
EXAMINATION  
BEFORE THE  
COMMUNION,

APPROVED BY THE  
*GENERAL ASSEMBLY OF THE KIRK  
OF SCOTLAND:*

And appointed to be used in  
FAMILIES and SCHOOLES.

WITH THE  
Short *Latin* CATECHISM,  
Commonly taught in Schools.

---

*EDINBURGH,*  
Printed by JAMES WATSON, His Majesty's Printer.

MDCCXXI.

The three following Acts of Assembly give the history of Craig's Smaller Catechism :—

*Assembly 1590. Sess. 12. 10 Augusti.*

*A* NENT the Examination before the Communion, it is thought meet for the common Profite of the whole People, that ane uniforme Order be keepit in Examination, and that ane schort Forme of Examination be set down, be their Breither, Mrs. John Craig, Robert Pont, Thomas Buchanan, and Andrew Melvine, to be presentit to the next Assembly.

*Assembly 1591. Sess. 17. Julii 13.*

*A* NENT the Forme of Examination before the Communion, pennit be their Brother Mr. Craige, the Assembly thought it meet to be imprintit, being be the Author thairof contractit in some schorter Bounds.

*Assembly 1592. Sess. 10. Penult. Maii.*

*F* OR swa meikle as at the special Desire of the Kirk, ane Forme of Examination before the Communion was pennit and formit be their Brother Mr. John Craige, quhilk is now imprintit, and allowit be the Voyce of the Assembly. Therefore it is thought needful that every Pastor travel with his Flock that they may buy the samen Buik, and read it in their Families, quhereby they may be better instructit; and that the samen be read and learnit in Lectors Schools, in place of the little Catechism.\*

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\* That is, *The Maner to examine Children*, at the End of Calvin's Catechism.





A N E

*Forme of Examination before the  
Communion.*

—o—

*I. Of our miserable Bondage through Adam.*Q. 1. **W**HAT are we by nature?

A. The Children of God's Wrath,

Eph. 2. 3.

Q. 2. Were we thus created of God?

A. No, for he made us to his own image, Gen. 1. 26.

Q. 3. How came we to this Mifery?

A. Through the Fall of Adam from God, Gen. 3.

Q. 4. What Things came to us by that Fall?

A. Original Sin, and natural Corruption, Rom. 5. 12,

18, 19.

Q. 5. What power have we to turn to God?

A. None at all, for we are dead in Sin, Eph. 2. 1.

Q. 6. What is the Punishment of our Sin?

A. Death eternal, both in Body and Soul, Rom. 6. 23.

*II. Of our Redemption by Christ.*Q. 7. **W**HOMAY deliver us from this Bondage?

A. God only who bringeth Life out of

Death.

- Q. 8. How know we that he will do it?  
 A. By his Promise, and sending his Sonne Christ Jesus in our Flesh, John 3. 16, 17.
- Q. 9. What Kind of Person is Christ?  
 A. Perfect God and perfect Man, without Sin, Matth. 1. 23. Luke. 1. 31.
- Q. 10. What needed this wonderful Union?  
 A. That he might be a meet Mediator for us.
- Q. 11. How did he redeem us?  
 A. Through his Obedience to the Law, and Death of the Cross, Phil. 2. 8.
- Q. 12. Suffered he only natural Death?  
 A. No, but he suffered also the Curse of God, in Body and Soul, Gal. 3. 13.
- Q. 13. How know we that his Death brought Life to us?  
 A. By his glorious Resurrection and Ascension.
- Q. 14. Wherefore that?  
 A. For if he hath not satisfied for all our Sins perfectly, he hath not risen, nor we by him, 1. Cor. 15, 14, 17.
- Q. 15. Is it needful that we believe these Mysteries?  
 A. No doubt, but yet that is not enough, Jam. 2. 17, 20.
- Q. 16. What more is required?  
 A. That we be made Partakers of Christ and his Merits, John 15. 4-7.

### III. *Of our Participation with Christ.*

- Q. 17. **H**OW is that wrought?  
 A. Through his continual Intercession for us in Heaven, Heb. 7. 25.
- Q. 18. Declare how that is done?  
 A. Hereby the holy Spirit is sent, John 14. 16, 26.
- Q. 19. What doth the Spirit in this Work?

*A.* He offereth Christ and his Graces to us, and moveth us to receive him.

*Q.* 20. How doth he offer Christ to us?

*A.* By the Preaching of the Evangel, Rom. 10. 13, 14. 15.

*Q.* 21. How doth he move us to receive him?

*A.* Through Printing in our Hearts true Faith in Christ, Acts 16. 14.

*Q.* 22. What Thing is Faith in Christ?

*A.* A fure Perwasion that he is the only Saviour of the World, but ours in special, who beleive in him, John 6.

*Q.* 23. What doth this Fruit work?

*A.* Our inseparable Union with Christ and his Graces, Eph. 3. 16-19.

*Q.* 24. What is the first Fruit of this Union?

*A.* A Remission of our Sins, and Imputation of Justice,<sup>1</sup> Rom. 6. 19.

*Q.* 25. Which is the next Fruit of our Union with him?

*A.* Our Sanctification and Regeneration<sup>2</sup> to the Image of God, John 3. 3, 5.

*Q.* 26. Who doth this, and how?

*A.* The Holy Spirit through our Union with Christ, in his Death, Burial, and Resurrection, Rom. 6.

*Q.* 27. What are the chief Parts of our Regeneration?

*A.* Mortification of Sin, and rising to Righteousness, Rom. 6.

*Q.* 28. How know we Sin and Righteousness?

*A.* By the just and perfect Law of God, Rom. 7.

*IV. Of the Word.*

*Q.* 29. **W**HERE shall we find the Word of God?

*A.* Only in the holy Scriptures, Rom.

15. 4.

<sup>1</sup> righteousness.

<sup>2</sup> renewal.

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CATECHISM.

- Q. 30. Are the Scriptures sufficient for our Instruction?  
 A. No doubt, as the Apostles do testify, John 20. 31. Gal. 1. 8. 2 Tim. 3. 16.
- Q. 31. How should we receive and use the Word?  
 A. We should read it privately and publicly with all Reverence, Deut. 31. 21.
- Q. 32. Is this sufficient for our Instruction?  
 A. No, if publick Teaching may be had, Eph. 4. 11, 12.
- Q. 33. Wherefore that  
 A. For as God raiseth publick Teachers and Pastors, so he hath commanded us to hear them, Mal. 2. 7.
- Q. 34. How long should we continue in this School?  
 A. All the Days of our Lives, seeing we are ignorant, forgetful, and easy to be deceived, Col. 3. 16.
- Q. 35. What then serve the Sacraments?  
 A. They are added for our further Comfort and Admonition as a visible Word, Gen. 17. 9, 10, 11. Exod. 12.

*V. Of our Liberty to serve God.*

- Q. 36. **W**HAT good Things may we do now being thus regenerated?  
 A. We may serve our God freely and uprightly, Rom. 12.
- Q. 37. May we do it perfectly according to the Law?  
 A. No truly, for our Regeneration is not perfect, Gal. 5. 17. Ecclef. 7. 22.
- Q. 38. What followeth upon that?  
 A. A certain Rebellion of the Flesh against the Spirit, Rom. 7. 15-25.
- Q. 39. Is not this Rebellion cursed by the Law?  
 A. Yea truly, but yet it is not imputed to us, 2 Cor. 5. 19.
- Q. 40. Wherefore that, seeing it is Sin, and the Root of all our Sins

*A.* Because Christ satisfied all the Points of the Law for us, Rom. 3. 21, &c.

*Q.* 41. What are we then who believe in Christ?

*A.* Just in him, but Sinners in our selves, Rom. 8.

*Q.* 42. What craveth this Confession of us?

*A.* A constant Faith in Christ, and continual Repentance.

*Q.* 43. What then is our only Joy in Life and Death?

*A.* That all our Sins bypast, present and to come, are buried; and Christ only is made our Wisdom, Justification, Sanctification, and Redemption, 1 Cor. 1. 30.

*Q.* 44. What Fruit cometh of this Faith?

*A.* A Peace of Conscience, and Joy in the Spirit, in all our Troubles within and without, Rom. 5. 2. 2 Cor. 6. 4.

*Q.* 45. What shall we gather of this whole Discourse?

*A.* How miserable we are through Adam, and how blessed through Christ, Phil. 3. 8.

*Q.* 46. When should we remember of this Doctrine?

*A.* At all Times, but chiefly when we are touched with a proud Opinion of our own Worthiness, or are troubled in Conscience for Sin, Luke 18. 19.

*Q.* 47. Then this Meditation serveth for a Preparation to the holy Sacraments?

*A.* Yea truly, if they be rightly considered.

## VI. *Of the Sacraments.*

*Q.* 48. **D**ECLARE that in Baptism?

*A.* We see there the Seal of our spiritual Filthiness through our Communion with Adam, and our Purgation by our Communion with Christ.

*Q.* 49. Declare the same in the Supper?

*A.* We see, feel, and taste there also, the Seal of our

spiritual Wants, and Death through Adam ; and likewise of our spiritual Treasures and Life through Christ only.

Q. 50. How contract we our spiritual Filthiness from Adam ?

A. Through our natural Communion with him, Rom. 5. 12, &c.

Q. 51. How came we to our spiritual Purgation, and Life by Christ ?

A. Through our spiritual Communion with our Second Adam, Head and Spouse, Eph. 5. 30.

Q. 52. Do the Word and the Sacraments work this Communion ?

A. No, for it is the Work of the Spirit only, Eph. 3. 16.

Q. 53. Whereunto do the Word and Sacraments lead us ?

A. Directly to the Crofs and Death of Christ, 1 Cor. 1. 17, 18, 23, 24.

Q. 54. Wherefore that ?

A. Because through his Crofs and Death, the Wrath of God was quenched, and all his Blessings made ours, Gal. 3. 13, 14.

Q. 55. Why was this high Myſtery represented by theſe weak and common Elements ?

A. Because they expreſs moſt lively our ſpiritual Purg- ing and Feeding, which we have by Chriſt, John 6. 32, &c.

Q. 56. When doth he theſe Things to us in very Deed ?

A. When he is ſo joynd with us, and we with him, that he abideth in us, and we in him ſpiritually, John 15, 4, 5.

Q. 57. How is this Union and Abiding expreſſed here ?

A. By natural Waſhing, Eating, Drinking, Digefing, Feeding, and Abiding in us.

Q. 58. How may we feel and know this ſpiritual Abid- ing in us ?

A. By the Teſtimony of the Spirit in us, and external Actions agreeable to Chriſt in us, Matth. 7. 6. Rom. 8. 16.

Q. 59. Then Christ is not an idle Guest in us !

A. No truly, for he came not only with Water and Blood, but also with the Spirit, to assure us, in some Measure, of his Prefence in us, 1 John 5. 6.

VII. *Of Baptism.*

Q. 60. **W**HAT signifieth Baptism unto us ?

A. That we are filthy by Nature, and are purged by the Blood of Christ, Tit. 3. 5.

Q. 61. What meaneth this our Union with the Water ?

A. Our spiritual Union with Jesus Christ, Rom. 6. 3, 8. Gal. 3. 27.

Q. 62. What followeth upon this our Union with him ?

A. Remission of Sins and Regeneration, Rom. 6. 4, 18, 22.

Q. 63. From whence cometh our Regeneration ?

A. From the Communion with the Death, Burial, and Resurrection of Christ, Rom. 6. 4, 5, 8.

Q. 64. How long, and by what way doth Baptism work in us ?

A. All the Days of our Life, through faith and Repentance, 1 Cor. 6, 19, 20.

Q. 65. How then are Infants baptized ?

A. Upon the Promise made to the Faithful and their Seed, Gen. 17. 7, 10.

Q. 66. How doth Baptism differ from the Supper ?

A. In the Elements, Action, Rites, Signification and Use.

Q. 67. Wherefore is Baptism but once ministered ?

A. It is enough to be received once in the House of God, Rom. 8. 16.

Q. 68. Declare the Cause of that ?

*A.* For they are never casten out, who are once truly received in his Society, John 6. 37.

*Q.* 69. Why is the Supper so oft ministred?

*A.* We have need to be fed continually, John 6. 55.

*Q.* 70. Why is not the Supper ministred to Infants?

*A.* Because they cannot examine themselves, 1 Cor. 11. 18.

### VIII. *Of the Supper.*

*Q.* 71. **W**HAT signifieth the Action of the Supper?

*A.* That our Souls are fed spiritually, by the Body and Blood of Jesus Christ, John 6. 54.

*Q.* 72. When is this done?

*A.* When we feel the Efficacy of his Death in our Conscience by the Spirit of Faith, John 6. 63.

*Q.* 73. Why is this Sacrament given in Meat and Drink?

*A.* To seal up our near Conjunction with Christ.

*Q.* 74. Wherefore is both Meat and Drink given?

*A.* To testify that Christ is the whole Food of our Souls, John 6.

*Q.* 75. Is Christ's Body in the Elements?

*A.* No, but it is in Heaven, Acts 1. 11.

*Q.* 76. Why then is the Element called his Body?

*A.* Because it is a sure Seal of his Body given to our Souls.

*Q.* 77. To whom should this Sacrament be given?

*A.* To the Faithful only, who can examine themselves.

*Q.* 78. Wherein should they examine themselves?

*A.* In Faith and Repentance, with their Fruits.

*Q.* 79. What should the Pastors do when Men are negligent, and abuse the Sacraments?

*A.* They should use the Order of Discipline established in the Word.



*IX. Of Discipline.*

Q. 80. **W**HO should use this Discipline?

A. The Pastors and Elders by their mutual Consent and Judgment.

Q. 81. What is the Office of the Eldership?

A. To watch upon their Flock, and exercise the Discipline.

Q. 82. How is this done?

A. By private and publick Admonition, and other Censures of the Kirk, as Need requireth.

Q. 83. Who ought to be excluded from the Sacraments?

A. All Infidels, and publick Slanderers

Q. 84. Wherefore are these excluded

A. Left they should hurt themselves, slander the Kirk, and dishonour God.

*X. Of the Magistrate.*

Q. 85. **W**HAT is the Office of the Christian Magistrate in the Kirk

A. He should defend the true Religion and Discipline, and punish all Troublers and Contemners of the same.

*XI. Of the Table in special.*

Q. 86. **W**HY use we a Table here, and not an Altar as the Fathers did at God his Commandment?

A. Because we convene, not to offer a Sacrifice for Sin, but to eat and drink of that Sacrifice, which Christ once

CRAIG'S  
CATECHISM.  

---

offered upon the Crofs for us, Heb. 7. 23, 24, 27. and 10. 11, 12, 14, 18.

Q. 87. What proteft we when we come to the Table?

A. That we are dead in our felves, and feek our Life only in Chrif.

Q. 88. Shall this Confession of our Unworthinefs be a Stay to come to the Communion?

A. No truly, but rather a Preparation to the fame, if Faith and Repentance be with it, Mark 2. 17.

Q. 89. Wherefore is there Mention made here of Chrif his Body and Blood feverally?

A. To testify his Death, by the which only he was made our fpiritual Meat and Drink, John 6. 51, 55.

Q. 90. For what Cause is this Action called the Communion?

A. Because it is the true Caufe of our mutual Society<sup>1</sup> with Chrif in all Things, good and evil.

Q. 91. Declare how that is performed?

A. Hereby he removeth all evil Things from us, which we have by Nature, and we receive of him all good Things, which we want by Nature.

Q. 92. Declare thefe Things more plainly?

A. The Wrath of God and Sin is removed, which we have by Nature, and the Favour of God, and Adoption, with the Joy of Heaven, is reftored to us, the which Things we have not by Nature, Rom. 8.

Q. 93. What Thing then may the faithful Soul fay?

A. Now live I, not I, but Chrif liveth in me, it is God that juftifieth, who fhall condemn.

Q. 94. Let us therefore give Thanks, and pafs to this holy Action, every one of us, faying and finging in his Heart, The Lord is the Portion of mine Inheritance and of my Cup, thou fhalt maintain my Lot, the Lines are

<sup>1</sup> fellowship.

fallen unto me in pleafant Places, yea, I have a fair Heritage, Pfal. 16. 5, 6.

*A.* Let it be done fo, with Heart and Mouth, to the Confufion of all Idolaters, and Glory of our God.

*XII. The End of our Redemption.*

Q. 95. **T**O what End are we thus redeemed, and brought in Hope of that endless Joy to come?

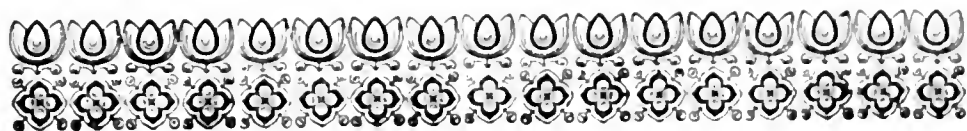
*A.* To move us effectually to deny all Ungodlinefs worldly Lufts, and Unrighteoufnefs, and fo live godly, foberly, and righteoufly in this prefent World, looking for the Coming of Chrift, for our full Redemption, Tit. 2. 11, 12, 13.

Q. 96. What fhall be the final End of all thefe Graces?

*A.* God fhall be glorified for ever in Mercy, and we fhall enjoy that endless Life with Chrift our Head, to whom with the Father, and the holy Spirit, be all Honour and Glory for ever. Amen.

*FINIS.*





RUDIMENTA  
PIETATIS.

Quibus accessit summula  
*Catechismi,*

Ad piam juniorum educationem  
apprime utilis.

1. Timoth. 4. 8.

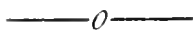
Pietas ad omnia utilis est, promissiones  
habens præsentis & futuræ vitæ.



EDINBURGI,  
Excudebat, GIDEON LITHGOW,  
*Anno Dom. 1653.*



## Note.



We print this Catechism from a copy kindly lent us by Mr David Laing, to whom we here acknowledge our obligations for information respecting editions of this and other catechisms in this volume.

In Dunlop's Confessions, no separate title page is given to this Catechism ; and the scholia are omitted. I insert the *scholia*, but I omit the Lord's Prayer, Creed, Decalogue, &c. The book seems to have gone under the general title of "Rudimenta Pietatis," of which the *Summula Catechismi* was part. These "rudimenta" were early taught in some of the Latin schools ; and down as far as 1710, we have mention of their forming one of the books read in the High School of Edinburgh (Dr Steven's Hist. of the High School, App. p. 36). From the Town Council Records (July 21. 1598), we find that, in 1598, it was the "Catachesis Palatinatus" that was taught, which had been "laitlie fett owt in Latin" (Steven, p. 25). The "Catachefis laitlie fet out in latin verfe," mentioned in minute of Oct. 19. 1598, must have been another, perhaps that of Robert Pont (which forms one of our reprints), first published at St Andrews in 1573. Sibbald speaks of Pont's "parvus catechismus quo examinari possunt qui ad facram cœnam admittuntur," St Andrews, 1573. This must have been a translation of the "little Catechism" appended to that of Calvin, given at p. 93 of this volume. Before this, however, we have mention made of the "inglis and latine Catechisms, les and mair" (Licence to Lekprevik, Jan. 14. 1567 ; Dr Lee's Memorial, App. p. 6). We add to this, the information given by Dunlop regarding this "Summula," in his table of contents :—"This is the little Catechism which has always been taught in the Grammar Schools of Scotland. It is said to be composed by Mr. *Andrew Simpson*, the Author of the *Latin Rudiments*, which begins, *Quum literarum consideratio*, who was Master of the Grammar School at *Perth*, before and in the Time of the Reformation ; and afterward was the first Protestant Minister of *Dumbar*."

## RVDIMENTA PIETATIS.

*Triplex hominis status.*

- |    |   |                            |
|----|---|----------------------------|
| 1. | } | In sanctitate et fanitate. |
| 2. |   | Sub peccato et morte.      |
| 3. |   | Sub Christi gratia.        |

*Questio.* I. **Q**UIS hominem creavit?  
*Responso.* DEUS.

*Q.* 2. Qualem creavit eum?

*R.* Sanctum et sanum, mundique dominum.

*Q.* 3. In quem usum creatus est?

*R.* Ut Deo inferviret.

*Q.* 4. Quod servitii genus ab eo exigebat Deus?

*R.* Legis suæ præstationem.

*Q.* 5. Num in legis Dei præstatione persistit?

*R.* Nequaquam: sed eam foedè transgressus est.

*Q.* 6. Quæ hujus transgressionis pœna?

*R.* Mors æterna, cum animæ, tum corporis, et ipsi,  
& posteris.

*Q.* 7. Quomodo inde liberamur?

I. *Homo liber cum  
creatur.*

## SCHOLIA.

1. Primæva Dei in hominem beneficia. (1.) Quod esset. (2.) Quod homo esset. (3.) Quod Dei similis, nempe sanctus, & sanus mundique Dominus.

2. Ex lapsu enim cum in peccatum, tum in morbum, mortemque incidit: peccato enim non modo foedati, rerumque dominio exuti, sed graviter vulnerati, atque adeo trucidati sumus.

II. *Captivus cum  
peccavit.*

Porro vide unde miser homo excidit. Fuit beatus primum in internis æternisque: deinde in externis. Interna fuerunt sanctitas, sanitasque omnium partium animæ ac corporis, &c. Externa: rerum dominatus, opes, & copiæ.

3. Sed fraude Diaboli his omnibus fuit eversus, factusque miser. 4. Nam quid æquius. 1. Quam ut opifici opus suum serviat. 2. Quid nobis conducibilius quam finem ob quem conditi sumus assequi. 5. Modus liberationis per mortem Christi. Ea enim est nostra felicitas. 6. Non es factus in alium finem, quam ut servias Deo; unde ni ei servias, nulli es usui, nisi ut in æternum pereas, justitiæ ejus declarandæ causa. Qui liberati? Fideles. 7. Mors duplex, Animæ & corporis, in hac vitâ moritur anima simul ac peccat: Deum enim qui animæ vita est deserit, moritur corporis dum ab anima deseritur. In futurâ utrumque morietur: dum sævissimis, sempiternisque suppliciis totus homo mactabitur.

SUMMULA  
CATECHISMI.

III. *Liberatus cum credit  
in Christum.*

*Verbi Dei partes Lex  
& Evangelium : 2. Hæc  
pœna inflictæ est posteris  
quia omnes in Adamo  
peccavimus, qui autem  
peccat, jure punitur.  
Peccati autem comes est  
pœna, vindicæ justitiæ.*

8. Homo fuit ut mori  
posset hominisque de-  
bitum exsolveret: Deus.  
ut moriendo mortem  
vinceret ne mors, Dei  
hominisque hostis, ampli-  
us in hominem do-  
minaretur.

9. Ex peccato debitum  
contraximus unde obli-  
gati sumus ut æterne  
moreremur. Sed per-  
tulit hanc mortem  
Christus pro nobis, nos-  
que exsolvit.

10. Nam justus ex fide  
vivit, & qui fide caret,  
ei sub morte & ira Dei  
eternum habitandum  
est.

11. Nam in fide est du-  
plex persuasio. 1. De  
amore Dei erga nos.  
2. De Dei beneficiis quæ  
ex amore fluunt: Christo  
nimirum, cum omnibus  
suis bonis. Hinc duæ  
Symboli partes.

12. De Dei Patris, Filii, & Spiritus sancti amore erga nos, qui elucet ex iis quæ nostri causa præ-  
stiterunt: De Dei beneficiis in nos collatis. 13. Ex gemina autem ea persuasione nascitur fiducia,  
cum in solidum à Deo pendemus. Expende symbolum. 14. Undique obstructum est cor hominis,  
tenebrisque, & omni perversitate refertum, ut nullus sit aditus Dei verbo, aut ulli rei bonæ. 15. Sed  
Spiritus sanctus accidens, id aperit, facem cœlestis veritatis infert & hoc Augeæ stabulum expurgat.  
16. Deus Lege exigit debitum: debitum autem est, ut aut legem exequamur, aut æterne pereamus.  
Elucet hic Dei justitiæ; Evangelio declarat, & Sacramentis obsignat hoc debitum esse solutum à Christo.  
nosque liberos si Christus fiat noster: fit autem noster si credemus.

*R.* Merâ Dei gratiâ in Christo Jesu, absque nostris  
meritis.

*Q.* 8. Cujusmodi persona est Christus?

*R.* Verè Deus verèque homo, in personâ unâ.

*Q.* 9. Quomodo nos liberavit?

*R.* Morte suâ: mortem enim nobis debitam pro  
nobis subiit, nosque eripuit.

*Q.* 10. Num omnes liberantur per Christum?

*R.* Minimè, sed ii tantum qui fide eum amplec-  
tuntur.

*Q.* 11. Quid est fides?

*R.* Cum mihi persuadeo, Deum me omnesque  
Sanctos amare, nobisque Christum cum omnibus suis  
bonis gratis donare.

*Q.* 12. Recense Summam tuæ Fidei?

*R.* Credo in Deum Patrem, &c.

*Q.* 13. Quis operatur hanc fidem in nobis?

*R.* Spiritus Sanctus per Verbum et Sacramenta.

*Q.* 14. Quomodo eam operatur per Verbum et  
Sacramenta?

*R.* Aperit cor, ut Deo loquenti in Verbo et Sacra-  
mentis credamus.

*Q.* 15. Quid est Dei verbum?

*R.* Quicquid veteris ac novi Testamenti libris con-  
tinetur.

*Q.* 16. Verbi Dei quot partes?

*R.* Duæ, Lex et Evangelium.



SUMMULA  
CATECHISMI.

Q. 17. Quid est Lex?

R. Doctrina Dei, debitum à nobis exigens, et quia non fumus solvendo, damnans.

Q. 18. Quid Evangelium?

R. Doctrina Christum cum omnibus suis bonis [nobis] offerens, debitumque nostrum ab eo solutum, nosque liberos esse proclamans.

Q. 19. Quid Sacramenta?

R. Sigilla Dei, significantia et donantia nobis Christum cum omnibus suis bonis.

Q. 20. Quæ hæc Christi bona?

R. Amor Dei, Spiritus Sanctus, unio nostri cum Christo: unde remissio peccatorum, sanatio naturæ, spiritualis nutritio & vita æterna [promanant].

Q. 21. Quot sunt novi Testamenti Sacramenta?

R. Duo, Baptismus & sacra Cœna.

Q. 22. Quid [est] Baptismus?

R. Sacramentum infitionis nostræ in Christum, et ablutionis à peccatis.

Q. 23. Quid infitio nostri in Christum?

R. Unio nostri cum Christo, unde manat remissio peccatorum, et perpetua resipiscentia.

Q. 24. Baptismus quid juvat fidem?

R. Testatur, ut aquâ corpus abluatur, sic, operante Spiritu sancto, à peccatorum reatu et radice, per fidem in sanguine Christi, nos repurgari.

17. Atque hic elucet Dei misericordia; utrobique vero hominis miseria absque Christo.

18. Nam Sacramenta non modo significant Christum, sed eum etiam donant cum omnibus quæ habet, imo esse nobis in Verbo donatum confirmant, & obsignant, sunt enim sigilla; Ergo quid si sic definiam Sacramenta, sunt Dei sigilla, certum me facientia Christum esse mihi donatum, cum omnibus suis bonis.

19. Nam Deus Christum cum omnibus quæ habet in verbo nobis offert.

20. Nos fide accipimus & possidemus.

21. Spiritus autem sanctus hanc possessionem Sacramentis obsignat.

22. Baptismus obsignat cœlestem nativitatem; cœna educationem nostri in Ecclesia.

23. Unum cum Christo facti, quicquid ille habet, nos accipimus, &

quicquid ab eo præstitum est, Deus nos existimat id omne præstitisse. Nos ergo in Christo satisfacimus pro peccatis: nos cum Christo peccatum crucifiximus, ne in nos ultra tyrannidem exerceret, nos in illo tam placemus Deo ac si nunquam peccassemus, Christus liberavit nos tum a damnatione peccati, tum a dominatione seu tyrannide. Mortuus est enim peccato, & pro peccato. Qua mortuus est pro peccatis, meritis est nobis remissionem: satisfecit enim, unde reatum & damnationem abolevit. Qua autem mortuus est peccato, peccati tyrannidem fregit, simulque sanavit naturam; peccatum enim cum eo crucifixum est & extinctum. Nos liberati. Hinc perpetua in nobis resipiscentia & totius naturæ renovatio. 24. In peccatis sunt duo; reatus & radix: Reatus est obligatio ad poenam ob peccatum: Radix est corrupta natura, unde peccata manant. Christus morte sua utrumque sustulit. Reatum quidem, dum meritis est peccatorum remissionem Radicem, dum peccatum cruci affixum vi mortis ipsius est peremptum.

SUMMULA  
CATECHISMI.

25, 26. Ut Baptismo nascimur Dei filii, ita cœna nutrimur, & in robustos & perfectos viros augescimus.

27. Nil à Deo ad salutem accipimus, nisi interventu fidei: Ni enim persuasum habeas te accipere, Non accipis ea quæ morte meritis est Christus; operante Spiritu sancto duntaxat accipimus. Nam, Spiritus est qui vivificat; caro non prodest quicquam, Jo. 6. 63.

28. Quidni id nobis persuaderemus, si Christus sit noster, omnia quæ Christus habet fiunt nostra ab ipso jure. Si caput est Christus, nos ejus membra, quæcunque aut fecit aut perpessus est, ea Deus nobis accepta fert: Mors erga & merita, omnia denique Christi, sunt nostra judicio Dei; ut Deus jam nil adversum nos habeat magis quam adversum ipsum Christum.

29. Nam fides cum malis operibus esse nequit; quia is qui fidelis est, Vir bonus necessario est; boni autem natura est bene agere. Ubi fides, ibi regnat Dei Spiritus. At ubi mala sunt

opera regnat Diabolus. 30. Qui fidem habet, habet Christum, at qui possidet Christum, num malus erit? Num Deus dedit tibi Filium suum, & Spiritum sanctum ut Diabolo servias? 31, 32. In bono opere duo sunt. 1. Ut sit bonum. 2. Ut bene fiat; ex fide scilicet ad Dei gloriam; dat quisquam Eleemosynam; si ad ostentationem ut Mat. 6. 22, bonum opus facit sed non bene. 33, 34. Supra te ipsum amare debes Deum, at proximum ut te ipsum; Dei gloriam ergo promoveres, quamvis tibi exitio sit futura, quanto magis, cum nostrum sit summum bonum, & felicitatem unice pariat.

Q. 25. Quid est sacra Cœna?

R. Sacramentum spiritualis nutritionis nostræ in Christo.

Q. 26. Cœna Domini quid juvat fidem?

R. Testatur, ut pane & vino corpora nostra aluntur et auferunt; sic animas nostras corpore et sanguine Christi crucifixi alii et corroborari ad vitam æternam.

Q. 27. Corpore et sanguine Christi quomodo alimur?

R. Dum fide percipimus, et Spiritus Sancti, qui unà adest, vi, ea nobis applicamus.

Q. 28. Quando fide percipimus, et nobis applicamus corpus Christi crucifixi.

R. Dum nobis persuademus Christi mortem et crucifixionem non minus ad nos pertinere, quam si ipsi nos pro peccatis nostris crucifixi effemus: Persuasio autem hæc est veræ fidei.

Q. 29. Vera fides quomodo dignoscitur?

R. Per bona opera.

Q. 30. Quomodo cognoscuntur bona opera?

R. Si Dei legi respondeant.

Q. 31. Recita Dei legem?

R. Audi Israel, Ego sum Dominus, &c.

Q. 32. Hæc Lex de quibus te admonet?

R. De officio meo erga Deum, et erga proximum.

Q. 33. Quid officii debes Deo?

R. Supra omnes eum ut amem.

Q. 34. Quid debes proximo?

*R.* Eum ut amem tanquam meipsum.

*Q.* 35. Potis es hæc præstare?

*R.* Minimè gentium : nam tantisper dum hic vivimus, habitat in nobis peccatum.

*Q.* 36. In Dei filiis quid hinc existit?

*R.* Perennis pugna inter carnem et spiritum.

*Q.* 37. In hac pugna quomodo nobis versandum?

*R.* Affiduè orandum, ut Deus peccata nobis remittat, imbecillitatemque sustentet.

*Q.* 38. Quomodo orandum?

*R.* Ut nos docuit Christus, Pater noster, qui es, &c.

*Q.* 39. Qui tibi persuades, Deum donaturum quæ petis?

*R.* Quia orare jussit, pollicitusque est, quicquid peterem in Christi nomine, se mihi largiturum.

*Q.* 40. Quid debes Deo pro tot beneficiis?

*R.* Ut ei gratias agam, perpetuèque serviam.

*Q.* 41. Quomodo Deo serviendum?

*R.* Ex verbi ipsius præscripto, ut jam dictum est.

SUMMULA  
CATECHISMI.

35, 36. Caro sunt omnes vitiosi affectus in homine, ipsaque vitiositas, Spiritus est sanctitas, sanitasque naturæ, & boni motus inde promanantes, operante Dei Spiritu: Verum hæc sanctitas dum vivimus imperfecta est, ut vitiositatem nequeat penitus expurgare, & expugnare. Hinc pugna hæc, Spiritus enim est a Deo, caro a Diabolo.

37. Duo hostes intra nos, quibuscum jugiter deluctandum. 1. Peccata. 2. Naturæ corruptio, unde tentationes, Hinc in oratione Dominica petimus peccatorum remissionem, & victoriam de tentationibus.

38. Hæc omnium precationum norma esse debet, quæ licet discre-

pent verbis, re certe, & sensu non discrepent. 39. Duo nos certos facerent Deum nos exauditurum 1. Quia toties & tam serio petere jussit. Homo quispiam paulo humanior, nedum pater, num juberet petere, quod nollet dare? 2. Quia ultro & sæpe pollicitus est se daturum. Cur esset pollicitus; num gloriatur fidem fallere, & nos decipere? 40. Ante accepta beneficia vult nos petere, post accepta gratias agere. Nil præterea pro tot beneficiis exigit. 41. Si feceris quod præcipitur in Scriptura non dubium est quin Deo sis placiturus, salutemque consequuturus. Quid opus ergo aliis, O Papista, ad Dei cultum?

*Preces.*

—o—

*Pecati confessio.*

NE intres in iudicium cum seruo tuo Domine, quia non justificabitur in conspectu tuo omnis vivens. Delicta juventutis meæ, & ignorantias meas ne memineris: sed secundum misericordiam tuam memento mei, propter bonitatem tuam respice me, et miserere mei, quoniam Deus meus es tu.

*Precatio matutina.*

QUANDOQUIDEM tu Cœlestis Pater, cum in Cœlis, tum in terris unus ille omnipotens Deus, ubique gentium et locorum es, et usque permanebis, te ex animo supplicissime precor, ne finas ut in meam, neque ut alii credentes in fuam, voluntatem, hunc diem convertamus, neque ut ad pravum arbitrium nostrum abutamur, sed ad paternam tuam voluntatem, æternum consilium, verbum illud tuum saluiferum, tuumque beneplacitum recte intueamur, et veraci corde perficiamus, quo Nomen tuum Divinum, per nos miseros peccatores nunc et semper sanctificetur, per filium tuum Jesum Christum, Amen.

*Precatio pro Docilitate.*

**A**UDI preces meas æterna Patris sapientia, Domine Jesu Christe; qui teneræ ætati docilitatis commodum addidisti, adde quæso ad naturæ propensionem, auxilium gratiæ tuæ, ut literas, ac liberales scientias perdiscam, sed tuæ gloriæ servituras, quarum adminiculis adjuta mens mea plenius assequatur cognitionem tui, quem nosse felicitatis humanæ summa est: Utque ad tuæ sanctissimæ pueritiæ exemplum, indies proficiam ætate, sapientia et gratia apud Deum et apud homines: Qui vivis et regnas in confortio Patris, et Spiritus sancti in æterna secula, Amen.

*Consecratio Mensæ.*

**O**CULI omnium in te sperant, Domine, et tu das escam illis in tempore opportuno: Aperis tu manum tuam et imple omne animal benedictione: Benedic nobis Pater Cœlestis et his donis, quæ de tua largitate sumus sumpturi, per Jesum Christum Dominum nostram, Amen.

*Precatio alia ante Degustationem.*

**P**ATER cœlestis, qui pro tua benignitate pascis omnia, neque in multis pascendis tenuior, neque in paucis copiosior es, qui nulla lege rerum teneris, effice, rogamus, ut his cibariis refecti, tuam inexhaustam in Christo liberalitatem et beneficentiam recognoscamus, qui verus es, et indeficiens animæ cibus, Amen. *Pater noster, &c.*

*Gratiarum actio post cibum.*

**Q**UANDOQUIDEM nos Domine donis tuis, omnipotens et miserecors Deus, exfatiasti, effice ut posthac quod per nos fieri, aut secus, velis, diligenter observeamus: Atque illud animo sincero effectum præstemus, per Jesum Christum Dominum nostrum, Amen. *Pater noster, &c.*

*Alia.*

**Q**UI nos creavit, redemit et pavit, benedictus sit in æternum, Amen. *Pater noster, &c.*

*Gratiarum actio de profectu in studiis sub Vesperam dicenda, è Schola redeuntibus.*

**N**OS tibi benignissime Domine Jesu Christe, qui fons es et dator omnis sapientiæ, et intelligentiæ, sine quo omnia nostra studia successu carent, agimus gratias quod mentes nostras tuâ gratiâ illuminasti ad percipiendas honestas disciplinas: Da quæsumus, ut quicquid bonarum literarum hoc die addidimus, fideli id quoque memoriâ retineamus, et in usum melioris vitæ profectus literarum imitando trahamus, ut indes pietatem honestis moribus et bonis literis feliciter promoveamus, comparantes nobis doctrinam qua uti possimus, ad gloriam tui nominis illustrandam, et utilitatem proximorum augendam, atque nostram [et] ipsorum salutem. Amen. *Pater noster, &c.*

*Alio precatio.*

OMNIPOTENS, juſte, et miſericors Deus : ne patiaris ſanctiſſimum nomen tuum propter peccata noſtra affici contumelia. Nam alioqui plus fatiſ te benignum patrem offendimus, dum verbo tuo, ut par erat, non obedi-  
mus : dum ignorantia, ingratitude, et murmure noſtro iram tuam quotidie adverſus nos concitamus, atque ita juſtas pœnas nobis attrahimus. Veruntamen, O domine, miſerere noſtri pro magna tua miſericordia, fac ut peccata noſtra et rectius agnoſcamus, et magis deploremus, et vitam noſtram emendemus, excita et corrobora magiſtratum populi tui, ut gladio, quem ei porrexiſti ad terrorem et ſecuritatem, legitime utatur. Confirma miniſtros Eccleſiarum tuarum, ut fideliter at conſtanter verbum tuum doceant, et omnes officii ſui partes obeant. Tuere ac defende nos ab omni dolo et perfidia, irrita fac omnia ſcelera, atque inſidioſa conſilia, quæ adverſus Eccleſiam et verbum capiuntur. Ne ſubtrahas nobis verbum tuum, et Spiritum ſanctum tuum ne auferas a nobis. Excita in nobis veram fidem, patientiam, et conſtantiam ; Fer opem miſeræ et afflicte Eccleſiæ tuæ, libera eam omni tyrannide et ignorantia. Conſolare et confirma quotquot ſunt animâ vel corpore afflicti. Da nobis pacem, per Jeſum Chriſtum, Filium tuum, Dominum noſtrum, qui hanc nobis indubitata de tua voluntate promiſſionem edidit : Amen dico vobis, quicquid petieritis a Patre in nomine meo, hoc dabit vobis ; eâque fretos nos ſic precari juſſit. *Pater noſter, &c.*

*Precatio dum itur cubitum.*

**E**GO tibi Omnipotens et misericors Pater, per Jesum Christum dilectum Filium tuum gratias ago, quod me hoc die per gratiam tuam custodieris: teque rogo, ut mihi omnia peccata mea condones, quibus te hoc die offenderim: Item hac nocte mei curam agere, et me defendere velis: Ego enim, Domine, animam ac vitam meam in manus tuas commendo, Sanctus tuus Angelus nusquam discedat á me, ne quid possit in me Satan. Amen.

*Pater noster, &c. Credo in Deum, &c.*

FINIS.

## NOTES.

The prayer, *pro docilitate*, p. 295, is one of those composed by Erasmus, "for the daily use of severy scholar" of St Paul's School, London. See "Private Prayers" in Queen Elizabeth's days, Parker Society, pp. 171, 372. It is hardly possible to trace the authorship of the others.

The words within brackets in page 291 are not in the original edition. *Est* in Q. 22 is in the edition of 1692.

In p. 289, line 4 from foot, the three words, "Qui liberati? Fideles," more properly belong to Q. 10.

Page 296, last line, *et*, as given in brackets, seems to be required to complete the passage.



APPENDIX.



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## APPENDIX.

—o—

## NO. I.

THE exact historical place of the following so-called Catechism, I have not been able to discover. It seems to have been one of the earliest productions of the Reformation,—the work of the Wedderburns. It is not a Catechism in the sense in which we generally understand that word, but as a piece of rhythmical instruction, it is a *Catechism*. The earliest Catechisms were not in the form of question and answer; Luther's is a brief exposition of practical Christianity, and we do not know of any old metrical Catechism in our language but the present.

To it are appended many other rhythmical pieces; several of these versions of Scripture, and others Christian "songs and ballads," adapted to the old tunes, and substituted for the profane songs of previous days. Some of these are admirable; though one or two are a little coarse in expression, as well as peculiar in versification.

Our forefathers took great pains in this department of instruction. They did what they could to make the ballads of the nation; not merely for the purpose of purifying the literature of the country, but of conveying religious truth in the most effective and pervasive of forms.\* They aimed at taking hold of the heart of the nation by Christian song. Protestant

\* One of the earliest martyrs (in 1530) was "one Kennedie, who had not past the eighteenth yeere of his age; a man of good witt, and *excelling in Scottish poesie*" (Calderwood, vol. i. p. 132).

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songs, Christian songs, loaded with everlasting truth, were sent over Scotland ; and they did a work which endured for generations.

To metrify David's Psalms was their first object ; and to add to these other songs and hymns scattered through Scripture, was their next. In "The Book of Common Order," the Psalms are given, and these other pieces, such as the Song of Moses, the Magnificat, the Nunc Dimittis, the Veni Creator, the "Humble Suit of a Sinner," the "Complaint of a Sinner," the "Lamentation of a Sinner." The versions of some of these are not the same in the Book of Common Order, as in the "Gude and Godly Ballates." The Church took for granted that it was a right thing to sing Christian songs in the congregation, and she provided the flocks both with the songs and the music.\* Scotland owes much to her wisdom in this respect.†

The idea that nothing ought to be sung in public worship beyond the 150 Psalms was unknown, not only to our Scotch Reformers, but to the reformers of the continent.‡ Luther, Calvin, Beza, as well as Knox, Craig, and Melville, all took for granted that the hymns of both Old and New Testament belonged to the service of the congregation as truly as did the Psalms of David.

The Wedderburns had given their rude but nervous songs to the Church, meaning them to be sung, not only in families, but in the congregation. They had done so under the imprimatur of Knox and his colleagues ; as Marot had done at Geneva under the sanction of Calvin and his brethren.

\* As to Pre-Reformation times, the following statement from Calderwood is curious, as to James First of Scotland (about 1420) : "He brought into divine service a new kind of chaunting and music, wherein he was expert himself. They placed a great deal of religion in curious singing in these dayes. The organs were not known in Scotland before his time" (vol. i. p. 48).

† In Livingstone's autobiography, we read of Principal Boyd's (of Glasgow) musical sympathies. "Sometimes he would call me and some other three or four, and lay down books before us, and have us sing setts of musick, wherein he took great delight" (Life of Livingstone, Wod. Soc. Sel. Biogr. vol. i. p. 134).

‡ As the Psalms are even more a "liturgy" than a "psalter," embodying in them as much prayer as praise, it is impossible to contend for an inspired psalter, without maintaining an inspired liturgy. Besides, one does not see why we should

A few years later additions were made, and in some of the editions of "The Book of Common Order," we have "The Song of Moses, to bee sung to the tune of the third psalme." To this the following preface is prefixed :—

The Song of Mofes : Wherein is contained Gods benefites towardes  
his people, And the peoples great vnthankfulneffe  
towards their God, &c.

The Printer to the Reader.

BEEING in conference with a Godlie Brother (Christian Reader) I shewed vnto him that I was minded to print ouer againe this Booke of the Psalmes, who faide vnto me that he marueled that the Song of Mofes was neuer yet infert therein, the which contained an abridgement of all Doctrin meeete for the glorifying of God, and edifying of his Church : And therefore, moſte finelie fet foorth in verſe, by the Spirit of God, for memories cauſe, dited to Mofes word for word, and expreffelie commanded to bee put into the mouthes of all fortes of people, to bee a witneſſe for the patience of the Lord againſt their finne and vnthankfulneſſe, to juſtifie him, when his judgementes ſhould bee extreamelie powred foorth for the ſame. The which doctrine and purpoſe of the Holie Spirite, remaining in register, is as needfull in this declining eſtate of the Goſpell, and taking away of ſo manie faithfull Meſſengers of God, as it was at the departure of Mofes and more. I requested him therefore, that I might haue it put into Meeter, who accorded, and ſent mee the ſame to be infert in this new Edition, and recommended carefullie to the Church of our time and land : The which I pray God may by her be vſed fruitfullie for preuenting of the horrible plagues ſo long threatned, and comfort of Her elect children when the ſame ſhall be powred out, Amen.

Some years later, very soon after the famous Assembly of 1638, the Church seems to have taken up this subject in earnest, recommending that "Mr Zachary Boyd be at the paines to translate the other Scriptural songs in meeter";\* and in the following year appointing a committee to "revise the labours

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sing David's Psalms, and not "the Song of Songs, which is Solomon's"; why we should sing the "new song" of Ps. xlviii., and not the new song of Rev. v. If we are to keep within the limits of inspired psalmody, let us occupy the whole range of it, as our fathers did.

\* Acts of General Assembly, August 1647.

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of Mr Zachary Boyd upon the other Scriptural Songs.”\* In spite of Principal Baillie’s warnings as to “the flatteries of his unadvised neighbours,” † Boyd carried out this commission, and published some sixteen or seventeen “Scriptural Songs,” along with a version of the Song of Solomon, prefixing the following dedication :—

To the right reverend the faithful ministers of God’s word, of the Church of Scotland. Right reverend, It pleased you in the Generall Assembly last at Edinburgh, anno 1647, to take to your consideration the great utility the Church of God may have by the Songs contained in Holy Scriptures. After due deliberation, it pleased you to ordain that I should labour in that work. In obedience unto you I have endeavoured to come as near to the text as was possible for me to do ; and these my labours, I, in all humility offer to be considered by the most learned and most judicious brethren, that the Church having the use thereof may, in obedience to the apostle’s precept, Eph. v. 18, in psalmes and hymnes and spirituall songs make melody in their heart to the Lord, whom I entreat in all humility to direct you in all things by his Holy Spirit. So I remain, from Glasgow, the 27th of February 1648, your humble servant in the Lord, M. Zachary Boyd.

These efforts for obtaining “Scriptural Songs,” over and above the Psalms, were interrupted by the days of persecution ; but in 1707, the work was resumed, and so far carried out, long before the “reign of moderatism” had begun. From that date there are several references to the subject in successive General Assemblies. But coldness was coming over the Church, and “moderatism” soon threw its damper over all spiritual praise. Instead of saying that the spirit which led to the adoption of the paraphrases was the spirit of moderatism, it would be more true to say that, by means of that Arminian abortion called “The Paraphrases,” moderatism succeeded in defeating one of the great objects which our forefathers for nearly two centuries had kept in view,—the providing of Scriptural hymns for the public worship of God.

As the first part of the work, entitled, “Ane compendious Booke of Godly and Spiritual Songs, collected out of sundrie

\* Acts of General Assembly, August 1648.

† Letter to W. Spang, January 1647.

partes of the Scripture," &c., is named a Catechisme, we append it to the more regular documents, so called, already printed in full. It begins with :—

*The Prologue.*

PAVL writand to the Coloss. in his third chapter, sayes, Let the word of God dwel in you plenteouslie in all wisdome, teaching and exhorting your selues with psalmes and hymns, and spirituall sangs, quihilk haue lufe to God, and fauours his word. We haue heir an plain text, that the word of God in excessis plenteously in vs, by singing of psalmes and spirituall sangs, and that specially among yong persons, and sik as are not exercised in the Scriptures. For they will sooner consaue the true word, nor quhen they heir it sung in Latine, the quihilk they wot nocht what it is. But quhen they heir it sung, or sings it themselves into their vulgur toung with sweet melody : then sall they loue their God, with hart & minde, and cause them till put away bawdrie and vnclain sangs. Praise to God. Amen.

*The Text of the Catechisme.*

THE text of the Catechisme or Instruction of Christen men, whilk is necessary to euery man that wald be saued, to knaw and exercise themselves dayly therein, containd

The Ten Commandements of God.

The Twelf Articles of our Faith.

The Lords Prayer, or Pater noster.

Of our Baptisme, and of the Lords Supper.

*And, first, the Ten Commandements of God, as they are written in  
Exod. xx. chap.*

I am the Lord thy God quihilk haue brought thee out of the land of Egypt, and out of the house of bondage : thou sall not haue any vther strange gods before my face.

¶ Thou sall not make to thy selfe any grauen image, nor the similitude of ony thing that is in heuin aboue, or in the earth beneth, or in the waters vnder the earth. Thou sall nocht bow downe thy self to them, nor worship them. For I the Lord thy God am a ielous God, and visites the sinnes of the fathers upon the children, vnto the third and fourth generation of them that hate me, and shaws mercie vnto thousands of them that lufe me, and keep my commandements.

Thou sall not take the Name of the Lord thy God in vaine ; for the Lord wil not hald him guiltles that taketh his Name in vaine.

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Remember that thou keep haly the Sabbath day.  
 Honour thy father and mother.  
 Thou sall nocht slay.  
 Thou sall not commit adultery.  
 Thou sall nocht steill.  
 Thou sall not beir fals witnes against thy neighbour.  
 Thou sall nocht desire thy neighbours house.  
 Thou sall nocht desire thy neighbours wife, nor his seruand, nor his maiden, nor his oxe, nor his asse, nor ony thing that is his.

¶ *Followes the threatning of God, made to them that brekis his commandements, and his promises made to them that keeps them, Deut. 17.*

¶ Cursit ar they that continewis not in all the words of this law to do them : and all the pepill sall say Amen. Exod. xx.

¶ *Followes the Twelue Articles of our Faith or Creed, as they were written by the Apostles to the Three Persons in Trinity.*

1. I beleue in God the Father Almighty, Maker of heuin and earth.
2. And in Jesus Christ his only Sonne our Lord.
3. Quhilk was consauit by the Haly Gaist, borne of the Virgin Mary.
4. Sufferit vnder Ponce Pylat, was crucified, died and buried : he descended into the hell.
5. The third day he raise againe fra the deid.
6. He ascended into heuin, and sits at the right hand of God the Father Almighty.
7. Fra thence sall he cum to iudge the quicke and the deid.
8. I beleue in the Haly Gaist.
9. The Haly Catholicke Kirke, the communion of sanctis.
10. The remission of sinnes.
11. The resurrection of the body.
12. And life euerlasting.

FINIS.

*Followes the Lords Prayer or Pater noster, as it is written in the 6 chapter of Mat. quhilk Christ learned vs to pray, commandand vs to pray, and promiseist to heare vs. Conteinand 7 Petitions, and all things necessary for vs.*

- OUR Father that art in heuin, hallowed be thy name.
2. Thy kingdome come.
  3. Thy will be done in earth, as it is in heuin.



4. Giue vs this day our dayly bread.
5. Forgiue vs our trespasses, as we forgiue them that trespas against vs.
6. And lead vs not into temptation.
7. But deliuer vs from euill. For thine is the kingdome, the power and the gloir, for euer. Amen.

*Followis of our Baptisme.*

GOE your way, and teich all nations, baptise them, In the name of the Father, of the Son, and of the Holy Ghost. Mat. 16. Goe your way into all the world, and preich the Euangell till all creatures: And quha that beleuis and is baptised, sall be saued: But quha that beleuis not, sall be condemned. Tit. 3. Nought for ye works of righteousness which we haue wrought, but after his great mercy, God hes saued vs by the fontane of the new birth, and renewing of the Holy Ghost: Whilke hee shed on vs abundantly throw Jesus Christ our Sauour, that wee beeing made righteous by his grace, suld be aires of eternall life, according to the hope that is trew. Rom. 6. Therefore are wee buryit with Christ be baptisme into deid: sa as Christ was raisit from deid be the glore of his Father, euin sa also wee suld walke in a new life.

*Followis the Lordis Supper, as it is written in the I Epist.  
to the Corinth. chap. II.*

THAT whilke I haue delyuered vnto yow, I resauit of the Lord. For the Lord Jesus, the same night in the whilke hee was betrayed, tooke the bread, brak it, and gave thankes, and saide, Take yee, eit yee, that is my bodie whilke is broken for yow, doe yee in remembrance of mee. Efter the same maner also, hee tuke the cup when the supper was done, and said, This cup is the New Testament in my blud, doe this (als oft as yee drinke it) in remembrance of mee, for als oft as sall yee eit of this bread, and drinke of this cup, yee shall shaw the Lordes deith vntill his comming. Wherefore, whasaever sall eit of this bread, and drinke of this cup of the Lord vnworthelie, sall be giltie of ye body and blude of the Lord: But let euery man examine himselfe, and let him eit of this bread, and drink of this cup. For hee that eitis and drinks vnworthelie, eitis and drinks his own condemnation, because he maks na difference of ye Lords bodie and blude.

*Followes the power of binding and lowsing granted to the Preachers  
of Gods word. Mat. 16.*

THE keyis of heuin will I give unto the. Quhatsoever thou sall bind

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vpon the eird, sall be bound also in heuin : and quhatsaeuer thow sall louse vpon the eird, sall be lousit also in heuin : Quhais sūnis ye forgiue, are forgiuen vnto them, and quhais sinnis ze reteine, are reiteinit vnto them.

*Heir followis the Catechisme put in meter, to be sung with the tune, and first the Ten Commandis.*

MOYSE vpon the Mount Sinay,  
With the grit God spake face to face,  
Fastand and prayand but<sup>1</sup> delay,  
The tyme of fourtie dayis space.  
O God be mercifull to vs.

And God gaif him thir ten commandis,  
To teach to mankynd euery ane,  
And wraite thame with his awin handis,  
Twyse on twa tablis made of stane.  
O God be mercyfull to vs.

I am thy God allanerly,<sup>2</sup>  
Serue me in feir and faith thairfoir,  
Wirschip na kynd of imagery,  
And geue na creature my gloir.  
O God be mercifull to vs.

2. Take nocht the name of God in vaine,  
Bot lat zour talke be nay and ze,  
Except ane Judge do zow constraine,  
To testifie the veritie.  
O God be mercifull to vs.

3. Work na euill wark on haly day,  
Fle from all filthie lust and sleuth,  
Walk and be sober, fast and pray,  
Heir him<sup>3</sup> that preiche the word of treuth.  
O God be mercifull to vs.

4. Honour thy elders : and thame supply,  
Gif that they neid of the<sup>4</sup> requyre,  
Obey all judges in thair degre,  
Ordan'd ouer the till haue impyre.  
O God be mercifull vnto vs.

<sup>1</sup> without.<sup>2</sup> alone<sup>3</sup> them.<sup>4</sup> thee.

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 1 in no man-  
ner of way.

5. Thow sall not slay in no kyn wise,<sup>1</sup>  
In counsell, thocht, nor outward deid.  
Be thow ane judge or on ane syse,  
In judgement ordourly proced.  
O God be mercifull to vs.

6. Commit na kynd of lecherie,  
Bot leif ane chast and sober lyfe :  
Want thow the gift of chastity,  
Burn not in lust, bot wed ane wyfe.  
O God be mercifull vnto us.

7. Commit na thift, na man thow reif,<sup>2</sup>  
Leue on thy wage, thy rent or wark.  
Hald na mans geir, lat nane the craif,<sup>3</sup>  
Beg not and thow be haill and stark. \*  
O God be mercifull vnto vs.

2 rob.

3 let none  
crave thee.

8. Beir na witnes with fals report,  
Incontrair iust and richteous men :  
Defame na man in ony sort,  
Suppois his falt or vice thow ken.  
O God be mercifull to vs.

9. Thy neichtbouris wyfe, hous, heritage,  
Thow couet not to the, nor wis  
His hors, his oxe, his mayd, his page,  
Nor ony gudis that is his.  
O God be mercifull to vs.

10. Our poyssound nature (allace thairfoir)  
Can neuer mair this law fulfill,  
Bot greuand God ay moir and moir,  
And can nocht wirk his godly will.  
O God be mercifull to vs.

Than quhy gaue God to vs this law,  
The quhilk be na way we can keip ?  
That we be it our sin suld knaw,  
Repent and mende, and for it weip.  
O God be mercifull to vs.

\* Beg not if thou be well and strong.

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<sup>1</sup> working by  
love.

<sup>2</sup> believe in  
one God.

<sup>3</sup> earth so  
broad.

<sup>4</sup> now lives.

Trew faith in Christ wirkand be lufe,<sup>1</sup>  
Sall saue vs from the fyre of hell :  
Thocht Goddis angell wald this reprufe,\*  
As fals and curst ye him expell.  
O God be mercifull to vs.

FINIS

*Followis of our Creed.*

WE trow<sup>2</sup> in God allanerly,  
Full of nicht and maiesty,  
Maker of heuin and eird sa braid,<sup>3</sup>  
Quhilk hes him selve our Father maid.  
And we his sonnes ar in deid,  
He will us keip in all our neid,  
Baith saule and body to defend,  
That no mischance sall vs offend ;  
He takis cure baith day and nicht,  
To saue vs throw his godly nicht,  
From Sathans subtilty and slicht.

We trow in Jesus Christ his sone,  
God lyke in gloir, our Lord allone,  
Quhilk, for his mercy and his grace,  
Wald man be borne to mak our peace,  
Of Marie mother Virgin chast,  
Conseuit be the Haly Ghaist,  
And for our saik on croce did die,  
Fra sin and hell to mak vs fre,  
And rais from deith throw his godheid,  
Our Mediatour and our remeid,  
Sall cum to judge baith quick and deid.

We trow in God the Haly Spreit,  
In all destres our comfort sweet :  
We trow the Kirk Catholick be,  
And faithfull Christin companie,  
Throw all the world with ane accord :  
Remission of our sin we trow,  
And this same flesche that leuis now,<sup>4</sup>

\* Though an angel of God would deny this.

Sall stand vp at the latter day,  
And bruke<sup>1</sup> eternall life for ay.

FINIS.

*The Lordis Frayer.*

OUR Father God Omnipotent,  
Quhen Christ thy sone was heir present,  
He bad vs euer pray to the ;  
Beclus we knew not for to pray,  
He leirnit vs quhat we suld say,  
Syne hecht<sup>2</sup> to heir vs mercifully.

Sen the to call is thy command,  
Thyne awin wordis than vnderstand,\*  
Quhilk thow hes prouiseit for till heir :  
Behalde not my vnworthines,  
Bot luke till Christis richteousnes,  
So with thy faith my spreit vp steir.

And thou will haue allanerlie,  
Worschip in spreit and verity,  
And till nane vther gif thy gloir :  
Thy name than lat vs loue and dreid,  
And call on it in all our neid,  
And thank and loue the euermoir.

Destroy the deuill his realme and reinge,<sup>3</sup>  
Quhilk of this warld is prince and king,  
And lat thy Gospell be our gyde :  
Conforme our life eftir thy word,  
That we may regne for euer, O Lord,  
In thy kinrik<sup>4</sup> with the to byde.

God grant that we may wirk thy will,  
In eird thy plesour to fulfill,  
Siclyke as in the heuin impyre :  
And quhat that euer we take on hand  
May be conforme to thy commande,  
And nathing eftir our desire.

Geue vs this day our dayly breid,  
And all thing that thow hes maid

METRICAL  
CATECHISM.

<sup>1</sup> enjoy.

<sup>2</sup> promises.

<sup>3</sup> reign.

<sup>4</sup> kingdom.

\* Since it is Thy command to call on Thee, we must understand Thy words.

METRICAL  
CATECHISM.

For mannis sustentatioun,  
And all thing quhairof we haue neid  
Our saull and body for to feid,  
But sleuth or solistatioun.\*

Forgeue our sinnis and our trespas,  
For Christis saik quhilk geuen was  
To deid for our redemptioun ;  
As we forgeue all creature  
Offendand vs, baith rich and pure,  
Hartfully without exemption.

Defend vs frome temptatioun,  
The feind and his vexatioun,  
The world sa fals, the fragill flesche ;  
Saif vs frome schame and from dispair,  
From vnbeleue and Lollareis lair, †  
And deullis doctrine mair and les.

Delyuer vs from euillis all,  
Baith spirituall and corporall,  
And grant vs grace quhen we sall die,  
And fra this present life we wend,  
That we may mak ane blissit end,  
Syne regne with the eternally.

Power nor gloir, impyre nor tryne, ‡  
Is nane in heuin nor eird bot thyne,  
And euermair sall sa remaine :  
Thairfoir thow may and will releue  
All thame that can in Christ beleue,  
Frome deid, the deuill, and hellis paine.

FINIS.

*Followis the effect of the Sacrament of Baptisme, and first institution  
thairof: declaring alsua quhat singular comfort we obtain be the  
saming.*

CHRIST baptist was be John in Jordan flude,  
For to fulfill for vs all richteousnes,

\* Without sloth on the one hand, or carefulness on the other.

† Doctrine of the Lollards, which had come to be another name for heresy.

‡ Royal retinue, pomp, splendour.

METRICAL  
CATECHISM.

And our baptisme dotit<sup>1</sup> with sanctitude,  
 And greit vertew, to wesche<sup>2</sup> our sinfulness,  
 To drowne the deid,<sup>3</sup> and hell for to oppres.  
 Quhen Goddis word, with water ioynit be,  
 Throw faith to giue vs lyfe eternally.

For our waiknes God of his mercy sweit,  
 To strength our faith ordaned this Sacrament,  
 In name of Father, Sone, and Haly Spreit,  
 To wesche our body, and in our mynde to prent  
 That word and water outward represent,  
 Throw working of the Spreit into our hart,  
 That Christis blude weschis away the sin inwart.

Our baptisme is ane takin<sup>4</sup> and ane signe,  
 That ald Adame suld drownit be and die,  
 And grauit in the deid of Christ our King,  
 To ryse with him to lyfe eternally ;  
 That is, we suld our sin ay mortifie,  
 Resistant vice, liue haly, just and trew,  
 And throw the Spirite dayly our lyfe renew.

Be figure and be worde, Christ did vs teich,  
 The Fatheris voice was hard saying full cleir,  
 Jesus, quhome I haif send my word to preich,  
 He is my weilbelouit Sone so deir,  
 In word, in wark, alone ze sall him heir.  
 In him is all my plesour and delite,  
 To him I you commit baith small and greit.

The Haly Gaist come doun to testifie,  
 His doctrine and his baptisme to declair,  
 In forme of dow sat on him soberlie,<sup>5</sup>  
 In our baptisme to dout not nor despair,  
 Baith Father, Sone, and Haly Gaist, ar thair  
 To be our gyde, the Trynitie him sell  
 Hes geuin in eird<sup>6</sup> with vs to dwell.

Christ bad his apostillis preich to all creature,  
 That thay with sin and hell war all forlorne ;  
 Quha will beleif and traist my wordis sure,  
 And baptist is, and now againe is borne,  
 And Sathan and his warkis hes forsworne,

<sup>1</sup> endowed.<sup>2</sup> wash.<sup>3</sup> death.<sup>4</sup> token.<sup>5</sup> solemnly.<sup>6</sup> earth.

METRICAL  
CATECHISM.

1 reign.

Thay salbe saif, and neuer mair sall die,  
Bot ring<sup>1</sup> in glorie perpetuall with me.

Quha will not this greit grace beleif, to hell  
Salbe condempuit with eternall deid,  
Quhair purgatorie and pardonis will not sell,  
And gud intent thair pylat plycht and leid.\*  
Dum ceremoneis, the quhilk them self hes maid,  
And wowis vaine, quhilk thay did neuer keip,  
Sall gar them gnasche thair teith, and eyis weip.

Our eine seis outward bot the watter cauld,  
Bot our pure faith the power spirituall  
Of Christis blude inwart it dois behald,  
Quhilk is ane leuand well celestiall,  
Zit for to purge the penetant withall.  
Our nature sin in Adam to expell,  
And all trespas committit be our sell.

Our baptisme is not done all on ane day,  
Bot all our life it lestis identlie.  
Remissioun of our sin induris for ay :  
For thocht we fall throw greit fragilitie,  
The cunnand anis contract faithfully<sup>2</sup>  
Be our grit God, at Font sall euer remaine,  
Als oft as we repent, and sin refraine.

2 The cove-  
nant once con-  
tracted.

3 worthy love.

We can not giue to God louing conding<sup>3</sup>  
For sa grit grace and mercie infynit,  
Quhilk institute this Sacrament, and sing  
Quhais grit vertew in vers I can not dyte ;  
Bot mony cunning clerk of it dois wryte  
Full Christianlie, als<sup>4</sup> the catechisme buke  
Declaris at lenth, quha list to luke.

4 also.

*The Supper of the Lord, and richt use of it, to be sung.*

OUR Saviour Christ, King of grace,  
With God the Father made our peace,  
And with his bludie wounds feill,  
Hes vs redemit from the hell.

\* Even though good intent as their pilot promise and lead.



METRICAL  
CATECHISM.

And he that we sould not forget,  
Gaif vs his body for to eit,  
In forme of breid, and gaue vs syne<sup>1</sup>  
His blude to drink, in forme of wyne.

<sup>1</sup> then.

Quha will ressaue this Sacrament,  
Suld haue trew faith, and sin repent :  
Quha vsis it vnworthelie,  
Ressauis deid eternallie.

We suld to God giue praise and gloir,  
That sched his blude vs to restoir ;  
Eit this in his rememberance,  
In signe of thy deliuerance.

Thow sould not dout, but fast beleue,  
That Christis body sall resaue  
All them that in heauines  
Repentand fore thair sinfulness.

Sik grace and mercie nane can traist,  
Bot thay that troublit hertis haist.  
Feill thow than sin,\* and abstene thy sell,  
Or thy reward salbe in hell.

Christ sayis, Sinneris, cum vnto me,  
Quhilk myster<sup>2</sup> hes of my mercie.  
Neidis thow not my medecine,  
I lose my paine and traueilling.

<sup>2</sup> need.

Giue thow thy self thy saull culd win,  
In vaine I diet<sup>3</sup> for thy sinne ;  
My Supper is not greithit<sup>4</sup> for the,  
Giue thou can make thy self supple.

<sup>3</sup> died.<sup>4</sup> prepared.

Will thow thy sinfull lyfe confesse,  
And with this wark thy faith expres,  
Sa ar ye worthie, small and greit,  
And it sall strenth your faith perfyte.

And thow sall thankfull be thairfoir,  
And loue thy God for euermoir ;  
Thy nichbour lufe, and als supple  
His neid, as Christ hes done for the.

\* Know (or feel) thou then sin-

METRICAL  
CATECHISM.

*Certane Graces to be sunge or said befoir meit, or eftir.*

ALL meit and drink was creat be the Lord,  
 Ressaut for to be with thankfulnes,  
 To all faithfull knaweris of the trew word,  
 To satisfie thair neid with sobernes.  
 All fude is gude, the quhilk God creat hes,  
 And not to be refusit ony day,  
 Only to God geuing the louing<sup>1</sup> ay,  
 Be prayer and be Goddis word all meit  
 Unto the clene all thingis is clene to eit :  
 Therefoir, we pray his godly maiestie  
 To bliss our meit, and all our companie,  
 And saif vs from exces and drunkinnes ;  
 Eftir our meit to thank his gentilnes.

<sup>1</sup> love.

<sup>2</sup> promised.

Christ leirmit vs on God how we sould call,  
 And bad vs pray, syne hecht<sup>2</sup> to heare vs all.  
 Our Father God quhilk is in heuin sa hie,  
 Thy glorious name with vs mot hallowit be.  
 Lat cum to vs thy kindome and thy gloir,  
 Thy will mot be fulfillit euermoir  
 In eird, as it is in heuin, but variance.\*  
 Gif vs this day our dayly sustenance,  
 Forgif our dettis, for Christis pane and smart,  
 As we forgiue our detteris with our hert.  
 And leid vs not into temptatioun,  
 Bot, for Christ Jesus bitter passioun,  
 Delyuer vs from euillis spirituall  
 And corporall, now and perpetuall.  
 Saif vs, gude Lord, for thy promeis deuyne :  
 For kindome, power, glorie, all is thyne  
 For ay. Amen. Lat it be sa euer, we the pray.  
 We thank our God baith kynde and liberall,  
 His grace and mercie dois euer indure.  
 He geuis sustentatioun to vs all,  
 To man and beist, and eury creature ;  
 And he allone dois feid baith riche and pure :  
 Thairfoir to God be gloir allanerlye,  
 Throw Jesus Christ we thank him hertfullie.

\* Without opposition, universally.

*Say the Lordis Prayer aboue writtin befoir supper.*

ALL creature on the Lord dependis,  
Their sustenance for to ressaue of the.  
Their meit and drink in tyme to them thou sendis,  
Thow opinnis furth thy hand full graciouslie,  
And satisfyis all flesh aboundantlie.  
Blis vs gude Lord into thir giftis gude,  
Quhilk thow hes giuen to vs to be our fude.

*Say the Lordis Prayer, or ane part of the Catechisme efter Supper.*

To our gude God, of warldis Lord and King,  
Full of mercie, onlie trew and wyse,  
Be louing,<sup>1</sup> honour, gloir, without ending,  
Kingdome, impyre, hiest renown and pryse,\*  
With mynde and mouth gif we a thousand syse<sup>2</sup>  
All gloir to him, quhilk alone worthie is,  
Asking for Christ to bring vs to his blys.

<sup>1</sup> love.

<sup>2</sup> times.

*Say the Lordis Prayer aboue writtin, ane Grace to be sung.*

WE thank the God, of thy gudnes,  
Throw Jesus Christ our gracious Lord,  
For thy grit mercie and gentilnes,  
Quhilk feidis vs with thy sweit word :  
Sen all that euer tuke lyfe of the,  
Thow satisfyis aboundantlie,  
We praise the all with one accord.

As thow hes fed the sinfull fleshe,  
Quhilk sone sall die, and turne in ash,<sup>3</sup>  
Siclyke the sillie saull refresche,  
The quhilk immortall creat was.  
God, for thy grace and mercie greit,  
Grant vs ane steidfast faith perfyte,  
And in thy gloir with the to passe.

<sup>3</sup> ashes.

To God on hicht be louing maist,  
Quhilk loussis sin alanerlie, †  
Till all that will repent and traist  
On Jesus Christ his Sone onlie :

\* Value, estimation, praise.

† Alone looses sin (forgives)

METRICAL  
CATECHISM.  
—

Thow makis them thy sone and air,  
Throw him thow will them saif from cair,  
To whome be gloir eternallie.

*Followis Spirituall Sangis, and ane Confessioun of Sin,  
with ane Prayer.*

SORE I complaine of sin,  
And with King Dauid weip ;  
I feill my hart within  
The wraith of God full deip.  
I wyte\* my greit trespas  
Is caus of all my wo,  
Quhair with God greuit was  
Full sore, and oft also.

O God, I me confes  
Ane sinfull creature,  
Full of all wretchednesse,  
Fragill, vaine, vyl<sup>d</sup> and pure :<sup>1</sup>  
Thair is na gude in me  
Bot pryde, lust, and desyre,  
And warldis vanitie,  
The way to hellis fyre.

Except God do me saue  
From hell and endless paine,  
My sin will me dessaue,  
Quhilk I can not refraine.  
My only hope and traist,  
Help my fragilitie  
My sinnis to detest,  
Resistand constandleie.

O cast me not away  
For my greit sinne, O Lord,  
I grant my vices all  
Blasphemit hes thy word,  
God, for thy greit mercie,  
And Christis woundis wyde,  
Ane steidfast faith grant me  
Allone to be my gyde.

\* Wyte generally means "blame"; here it seems used as "know" or "confess."

<sup>1</sup> vile and poor.

Christ Goddis Sonne alone  
 Victour of deid and hell,  
 Thow tuke my nature on,  
 My sinnis to expell,  
 And gaif thy self to plaige\*  
 Me catiue to conuoy  
 To my richt heritage,  
 From paine to heuinly joy.

Thy seruand Lord defend,  
 Quhom thow hes brocht so deir,  
 Trew preichouris to me send  
 Thy word to schaw me cleir.  
 Lat me my life amend,  
 And thairin perseueir,  
 Grant me ane blessit end  
 Quhen I sall part from heir.

O Lord God, Haly Spreit,  
 Full of benignitie,  
 Trew Christis promeis sweit,  
 Teich me the veritie.  
 Expell my ignorance,  
 My sinnis mortifie,  
 Grant me perseuerance  
 Vnto the end trewlie.

FINIS.

*Followis ane Sang of our corrupt nature, and the only remeid thair of.*

WE wratchit sinners pure,  
 Our sin hes vs forlorne,  
 Thairin all creature consauit is and borne.  
 Sin hes wrocht vs sic paine,  
 That we, without remeid,  
 Condamnit are and slaine to hell, the deuill, and deid.  
 Lord haue mercie on vs. Christ haue mercy, &c.

Our warkis can not be  
 As dois the law requyre,  
 Nor yet can satisfie our Fatheris wraith and ire.  
 No deid can mak vs fre

\* Gave thysself to blows. wounds. or sorrow.

METRICAL  
CATECHISM.

From our grit sinfulness,  
But Goddis Sone must die, for our vnrighteousness.  
Lord haue mercy. Christ haue, &c.

Or had not Christ bene send,  
Cled in our vylde nature,  
Fra hell vs to defend,  
Our deidlie wound to cure,  
And willinglie to die,  
Fra sin to make vs cleane,  
We had eternally  
In hell condampnit bene.  
Lord haue mercy. Christ haue mercie. Lord, &c.

Man now hes thy peace,  
Sik lufe God schawist thee ;  
He takis the in his grace,  
His mortall enemye,  
Throw faith in Christ so kynde,  
Quhilk frelie gaue him sell  
On croce for to be pynd,<sup>1</sup>  
To saif vs from the hell.  
Lord haue mercy. Christ haue mercie. Lord, &c.

This we sould euer beleue,  
And nocht despair for sin,  
For hell can not vs greue,  
The deid<sup>2</sup> nor deuill thairin.  
We ar maid iust and richt,  
And fred from panes sore,  
Throw Christ, that Lord of micht,  
Blissit for euermore.  
Lord haue mercie. Christ haue mercie. Lord, &c.

Thairfoir lat vs loue and praise  
God the Father feruentlie.  
We thank ane thousand syse  
His Sonnis maiestie.  
We pray the Haly Gaist  
Our sin to mortifye,  
And nocht despair, bot traist  
Goddis word maist faithfully.  
Lord haue mercy. Christ haue mercy. Lord, &c.

<sup>1</sup> pained.<sup>2</sup> death.

*Ane Sang of the Flesche and the Spirit.*

ALL Christin men take tent and lier,<sup>1</sup>  
 How saull and body are at wier,  
 Upon this eird baith lait and air,  
 With cruell battell identlie,  
 And ane may nocht ane vther flie.

*The Flesche.*

The Flesche said, Sen I haif haill,<sup>2</sup>  
 I will in zouth with lustis daill,  
 Or<sup>3</sup> age with sorrow me assail ;  
 With ioy I will my time ouerdryue,  
 And will not with my lustis stryue.

*The Spreit.*

The Spreit said, Thocht I charge the nocht,  
 Dreid God, and haue his law in thocht,  
 Thow hecht quhen thow to font was brocht,  
 Efter his law lust to refraine,  
 And nocht to wirk his word agane.

*The Flesche.*

The Flesche said, I am stark and wucht<sup>4</sup>  
 To wacht gude wyne,<sup>5</sup> fresche, cauld and bricht,  
 And tak my plesour day and nicht,  
 With singing, playing, and to dance,  
 And set on sax and seuin the chance.

*The Spirit.*

The Spirit said, Think on the rich man,  
 Quhilk all tyme in his lustis ran,  
 Body and saull he loissit than,  
 And synde was buryit into hell,  
 As Jesus Christ hes said him sell.

*The Flesche.*

The Flesche said, Quhat hald I of this,  
 Laser<sup>6</sup> yneuch and tyme thair is  
 In age for till amend my misse,\*

METRICAL  
CATECHISM.

<sup>1</sup> take heed  
and learn.

<sup>2</sup> since I am  
in health.

<sup>3</sup> ere.

<sup>4</sup> strong and  
powerful.

<sup>5</sup> swill good  
wine.

<sup>6</sup> leisure.

\* Sin, the Greek *ἄμωρημα*, missing the mark.

METRICAL  
CATECHISM

And from my vicious lyfe conuert,  
Quhen sadnes hes ouer set my hart.

*The Spirit.*

The Spirit said, Power thow hes none,  
In yocht nor zit in eild bygone.  
With twinkling of ane eye anone,  
God sall the tak at euin or morne,  
No certayne tyme set the before.

*The Flesche.*

The Flesche said, All tyme air and lait,  
I se all warldly wyse estait  
Hald lust vertew in their consait,<sup>1</sup>  
With thame I will persew my weird,<sup>2</sup>  
Als long as I leue on this eird.

<sup>1</sup> hold lust to  
be virtue in  
their esteem.  
<sup>2</sup> fortune or  
fate.

*The Spirit.*

The Spirit, Zit sall cum the day  
The saull sall part the body fray ;  
Than quhat sall help thy game or play  
Quhen thow man turnit be in as  
At first in eird quhen thow maide was.

*The Flesche.*

The Flesche said, Thow hes vincust<sup>3</sup> me,  
I traist eternall gloir to se,  
Christ grant that I may cum thairby,  
Now will I to my God returne,  
Repent my sin richt sore I murne.

<sup>3</sup> vanquished.

*The Spirit.*

The Spirit, Nane to schame I dryue,  
Ane contreit hert help God alyue,<sup>4</sup>  
The flesche man die with pain and stryue,  
For it was borne to that intent,  
In eird with wormes for to be rent.

<sup>4</sup> the living  
God help a con-  
trite heart.

*The Flesche.*

The Flesche said, O Lord God of peace,  
Help me to turne throw Christis grace,  
O Holy Gost my faith incesse,



That I may thole this eirthlie noy,<sup>1</sup>  
My hope is in eternall ioy.

*The Spirit.*

The Spirit said, Now I haif my nicht,  
Thoch I be ane vnworthie knycht,<sup>2</sup>  
Thow God the quhilk is onlie richt,  
Thow saif me from the deuillis net :  
Thairfore thow on the croce was plet.<sup>3</sup>

*The Dyter.<sup>4</sup>*

Now hes this ballat heir an end,  
God grant ilk man his hart a kend,  
To sin na more, syne to Christ wend.  
Than sall he turne agane to vs,  
And giue vs his eternall blys.

FINIS.

Then follow many quaint but striking “sangs,” such as “Ane Sang of the Croce, and the Frute thairof ;” “The Forlorne Sone ;” “Ane Sang of the Euangell ;” “Ane sang of the Birth of Christ ;” “Ane sang of the Resurrection ;” “Certaine Ballatis of the Scripture.” Then we read, “Heir endes the Spirituall Sangs, and begins the Psalmes of Daud, with others new pleasant Ballates, translated out of *Enchiridion Psalmorum*, to bee sung.”

So much for the earliest form of our Reformation Catechisms, which was metrical, and not set down as question and answer.\*

\* We append here the “Funeral Hymn” which seems to have been in use in many parts of Scotland ; though whether authorised by the Church or not we cannot say :—

FUNERAL HYMN.

Our brother let vs put in graue,  
And na dout thereof let vs haue,  
But hee sall rise on domise-day,  
And haue immortall life for aye. \*

\* Variations in other editions :—

“Oure broder lat us put in graiff,  
And sall immortal live for aye.”

METRICAL  
CATECHISM.

<sup>1</sup> endure this  
earthly sorrow.

<sup>2</sup> unworthy  
servant.

<sup>3</sup> nailed to  
the cross.

<sup>4</sup> the writer.

## DAVIDSON'S CATECHISM.

Some helpes for young Schollers in Chriftianity, as they are in vfe and taught ; Partly, At the Examination before the Communion : and Partly, In the ordinarie Catechifme euery Sabboth day, in the new Kirk of Salt-Prefton. 2 Cor. 12. 19. Now we doe al thefe things dearly beloned, for your edifying. Philip. 3. 3. And reioice in Chrift Iefus, and haue no confidence in the flefhe. *Multa cauillari promptius eft, quam æmulari.*

It is more eafie faults to pike,  
In many things then do the like.

Edinbvrgh. Printed by Robert Walde-graue, Printer to the Kings Maiefty. 1602. Cum Privilegio Regio.

To the Reader.

IF the often repetitions following, to any man feeme tedious and fu-

<sup>1</sup> must.

Hee is of earth, and of earth made,  
And man<sup>1</sup> returne to earth againe ;\*  
Synne rise fall from the earth and ground,  
When that the last trumpet fall sound.

<sup>2</sup> only.

The saule reignes with God in glore,  
And hee fall suffer paine no more ;  
For caufe his faith was constantly †  
In Chriftes blude allenerly.<sup>1</sup>

<sup>3</sup> dying.

His painefull pilgrimage is past,  
And till ane end cummit at the last,  
Deiand<sup>2</sup> in Chriftes zocke<sup>3</sup> full sweat,  
Bot yet is liuand in his Spreit.

<sup>4</sup> yoke.

The saull leuis with God, I say ;  
The bodie sleipes whill domese-day :  
Then Christ fall bring them both to glore,  
To reigne with him for euermore.

<sup>5</sup> without  
doubt.

In earth he had vexatioun,  
But now he hes saluation,  
Reignand in glore and blisse but weir,<sup>4</sup>  
And shines as the sunne so cleire.

Yee faithfull therefore let him sleip,  
And not like Heathen for him weip,

\* And man returne to earth thruch deid.

† For that his faith was constantlie.

perfluous, let him consider that heere we haue to doe but with rude beginners, that are wained from the milk (as it were) and drawen from the breasts, to whome as to children beginning to learn, precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, &c. whilk craues painful labour of the teachers, with greate plainnesse (which is not so common perhappes in this our Church and country as needs were), and therefore the Apostle Peter sayth, wherefore, I will not bee negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be established in the present truth, &c. 2 Pet. 1. 12. much more then, is repetition needful to such as are yong in knowledge, or rather ignorant, as the gentiles wisely acknowledge who befought Paul and Barnabas, that they woulde preach these words, that is, the same words they harde that Sabbath day, to them the next Sabbath day. Act. 13. 42.

To his loving flock of Salt-Prestoun who by the preaching of the Gospel, beleue and turne to the Lorde. Iohn Davidson, wisheth

But deiply prent into your breist,  
That deid to vs approaches neist.

When cumming is our hour and time,  
Then wee must burned be in slyme;  
And there is naue vther defence,  
Bot die in hope with patience.

Though pest or sword wald us preuene,  
Before our hour to slay vs cleine,  
They can nought pluke ane little haire  
Out of our head, nor doe us deare.<sup>1</sup>

When fra this world to Christ we wend,  
Our wretched short life must haue a end.  
Changit fra paine and miserie,  
To lastand gloire eternallie.

Then sall our dayes short and vaine,\*  
And sin whilke we could nocht refrain,  
Ended sall be our pilgrimage,  
And brought hame to our heritage.

Christ, for thy might and celsitude,  
That for our sinnes shed thy blude:  
Grant vs in fayth to liue and die,  
And syne receiue our saules to thee.†

\* End sall oure dayes schort and vane.

† See "Form of Buriall used in the Kirk of Montrois," in Miscellany of the Wodrow Society, p. 298.

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increase of Faith and Repentance, with constancie therin, to the end and in the end, Amen.

What hath beene the drifte of my doctrine fen\* God placed mee among you, welbeloued in Christe Iesus, yee cannot be ignorant, feing without excellencie of wordes and all curiositie, in moste plaine fortè after my familiar maner, I shew† you the Testimonie of God, esteeming‡ not to knowe anye thing among you, as the Apostle sayeth, faue Iesus Christ and him crucified. For the whilk purpose this daye seauen yeare, to wit, the 16 day of Nouember 1595, the first time I spake among you, I made choise of this place of Scripture following, to bee as a ground of that doctrine whilk thereafter I minded to builde thereupon, during our continuance together at Gods pleasure. The place was this, as ye remember. The people that fate in darknesse, sawe great light, &c. Mat. 4. 16. Firfl, I opened the true meaning of the place, obseruing§ some pertinent notes therupon. Thereafter I made some vse thereof by applycation to you for that present,|| as a people by the sea-coaste, long sitting in no lesse darknesse, then¶ did they of Galile, that dwelt by the lake of Genazareth, whilk was to them as a sea: shewing therewithall the greate mercie of God towarde you, in offering to you that day the light of his gospell after sik a rare manner, so that rightly it might be faide ouer againe of new, A people that fate in darknesse, hath seene greate lighte. Last, after all this, I gathered some general grounds of Christian religion out of that place, as first. The miserable blind estate of man by nature, without Christ. Secondlie, the moste comfortable light of saluation in Christ. Thirdly, that men receaue Christ his light by faith wrought by the holy Spirit in the preaching of the gospell. Fourthly, the end, that walking in that light of Christ, we may glorifie him that hes translated vs out of darknes into his wonderful light.

Heerevnto in the afternoone the same daye, I added these words of

\* Since.

† Shew is here used as the perfect tense of show, instead of shewed or showed.

‡ Esteeming. Davidson here uses the translation in "the Bishop's Bible," not the Geneva, which latter the Scotch ministers generally made use of at that time (Dr Lee's Memorial for the Bible Societies, p. 24. Mr Gunn's preface to Rollock's Works, Wodrow Soc. Ed. p. xx). "I esteemed not to know anything among you," are the words of the Bishop's Bible, or as the margin gives the passage, "I thought nothing worthie to be known."

§ *Observing* ; making "observes" or observations, in the form of "pertinent" or suitable notes.

|| *For that present* ; applicable to your circumstances at that time.

¶ *Then, than.*

Christ : Behold, I stand at the dore and knock, if any man heare my voice and open the dore, I will come into him, and suppe with him and he with mee. Reuel. 3. 20. To serue as a spurre to exhort you to the cheerefull embracing of so comfortable a ghuest, whilk moued the whole parish present, so at that time and long thereafter, that as the Apostle speaketh of the Galathians, I beare you record that if it had bene possible, ye would haue plucked out your eyes and haue giuen them to me. Though nowe and then to some I be-come an enemie for speaking of the trueth, God graunt them amendement that offend of simplicitie and not of malice. But we must not bee offended, though one part onlie, of the foure parts of ground that the feede of Gods worde lights on, (and seeme for the most part to receaue it), bee fruitful, for Sathan is a busie Bishep ; and persecution and cares of the world with fleshly pleasures, ar not soone ouercome. But with this sorte of people at this present I haue not to doe, but onlye with you who obey from the hart vnto that forme of doctrine, wherevnto ye were deliuered. Whilk yee know hes euer bene according to the foresaid groundes. For the better keeping in memorie whereof, I haue thought good to put them in writ in diuers formes, and set them to printing for your vse as ye see, that nothing bee wanting that maye further the founde grounding of you, according to your meane capacitie, in the true Christian religion, so farre as in me lyeth. Wherefore it rests, that yee bee not slouthful in exercising your selues, and your families, in reading, learning, and practising heereof. Fare-well in Christ. 16 Nouember, 1602.

And the Lord faide, Sal I hyde from Abraham that whilk I do, &c., for I knaw him that he will command his sonnes, and his house-hald after him, that they keip the way of the Lorde, to do righteousnesse and iudgement, &c.

Gen. 13, 17, 18,  
19.

And the wordes that I command thee this day, falbe in thy hart, and thou fall rehearse them continuallye vnto thy children, and fall talke of them when thou tarriest in thyne house, and as thou walkest by the way, and when thou lyes downe, and when thou ryfes vp.

Deut. 6. 6, 7.

And they red the book of the law distinctly, and gaue the sence, and caused them to vnderstand the reading.

Nehem. 8. 8.

The Lord establihed a testimony in Iacob, and ordained a law in Israel, whilk he commanded our fathers that they suld teich their children, that the posterity might knaw it, and the children whilk suld be borne, suld stand vp and declare it to their children, that they might

Psa 78. 4, 5, 6, 7.

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Esai. 28. 9, 10.

Heb. 5. 12.

fet their hope on God, and not to forget the works of God, but keip his commandements.

Whome fall he teich knowledge, and whome fall he make to vnderstand the things that he heareth? them that are wained from the milke, and drawne from the breasts: for precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

For when as concerning the time, ye aucht to be teachers, yet haue ye neid againe, that we teach you what are the first principles of the word of God, and are becum sik as haue neid of milke, and not of strong drinke.\*

Some helpes for young Schollers in Christianitie.

The Forme of familiar instruction and examination of rudet people, entring to be disciples in the schoole of Christ: practised in the new erected Kirk of Salt-Prestoun, and parish thereof before the Communion, not without experience of some profite and edification of Gods people. Prayed be God bliffed for euer through Iesus Christ our Lord. Amen.

After that the wryter hath taken vp the names in writ, of fa mony as for the tyme are present of them, that were warned to that dyet, according to our visitation passing before: and hath demanded of euery ane, whether they can say the x. commands, the Belief, and the Lordes Praier, and hath tryed some maiste suspected of ignoraunce in that caise (thocht † otherwise they affirme, as the maner is, they can say them), and exhortation giuen to learne with diligence where they want any thing: we proceed to prayer, after this, of the like maner following.

*The Prayer before the Catechysing, at the Examination.*

Bliffe vs gude Lord, and this familiar exercife, that presently we are to haue (by thy grace) in catechising and instructing thy people familiarly in the way of trueth: that thereby our owne misery by nature,

\* All these quotations are from the "Bishop's Bible," with one or two slight deviations, as if the author had quoted from memory. In the last of them, "strong drink" is given instead of "strong meat," an evident *erratum*. It may be noticed that for "first principles," Coverdale gives "first preceptes."

† *Rude*; dull, ignorant (Latin, *rudis*); not generally used in this sense by Scotch writers.

‡ *Thocht*, or *allthocht*; sometimes used in old Scotch writers for *though* and *although*.

and happy estate by grace in Christ, being the better knowin to euery one of vs, and this grace in Christ truly beleueed, wee may learne to deny al confidence in our selues, and all other creatures, and putting our hail traist\* in our allane Sauour Iesus Christ, may studie to earnest and vnszeit repentance, and amendement of life al our daies, through Iesus Christ our Lord. To whome with the Father, and the haly Gaist, be praise and glory, nowe and euer. Amen.

*The Doctrine and Teaching before the Examination.*

For your better instruction (well-beloued in Iesus Christ), before I demand† any thing of you, I will familiarly set down the sowme‡ of the mater, whereof I minde particularly to examine you: that teaching going alwaies before examination, the better ye may know, what, and how to answere. Now, as ye hear at the preaching from time to time, the sowme and chiefe drift of all our doctrine to be, that all wha wald haue rest to their faules, and life eternall, must only cum to Christ Iesus, the sonne of God, and to nane other. Because there is saluation in nane vther as the Scripture saith. For his awin§ selfe (allane) bare our sinnes in his body on the Tree. So it is neidfull that we know whereof it comes, that we are sa sinfull, that by nature we are subiect to condemnation, and whereof our saluation in Christ cometh, and how we are made partakers thereof: and what is craued of vs, being assured of our saluation in Christ. And therefore we shall bring the sowme of all whereof we are to speake of, vnto these foure points.

The first salbe of our miserable estate by nature, and the cause thereof. The second, of our redemption, and the cause thereof. The third, of our assurance of this redemption and saluation, with the cause and meinis therof. And the fourth and last, of our duty being saued|| or assured of saluation.

But before wee proceede farther, ye are to be admonished, that as all this mater belongs to euery one of you in particular: so this forme of doctrine especially, craueth sik particular attendance of euery one of you (nane of any estate, sexe, or degree excepted) that ye be ready to answere to any question that shalbe moued: for it is vncertaine to you what question may be demanded of any of you. Whairof seing here we haue better occasion to trye your attendance, then¶ at the ordinarie preaching, and generall cate-

Act 4 12.  
Isa. 53. 45, 69.  
3 Peter 2, 24.

\* *Hail traist*; whole trust.

† *Demand*; put any question to you. ‡ *Sowme*, sum. § *Awin*, own.

|| *i.e.* of the duties resulting from our being saved. See after. ¶ *Then*, for than.

chizing before the haille Parochin,\* euerye Sabbath afternoone : where na fik feuerall demanding is of euery ane : ye are not to misse the hearing of ane word that falbe spoken, but to mark diligently for your instruction, the haille discourse and euery part thereof, that the better ye may answer by your awin vnderstanding to euery point, and not vppon the whispering and rounding† in the eare by others next you, whilk on nawaies wee wil permit. For I had rather haif ane sentence, yea neuer so small, spoken of your awin vnderstanding, then ane thousand spoken by suggestion and tickling‡ of vthers. And as for me, I fall labor to bee so plaine, that the maist rude heir may be able to conceaue what falbe proponed, gif attendance falbe giuen as becommeth. Now then to the first.

*The firste part of our Christian doctrine, touching mans miserable estate by nature.*

Then as concerning our condition by nature, we are the children of difobedience, that is, altogether giuen to rebellion against God, and his word, and sa are plaine rebelles to God. Whilk must not seeme strange vnto you, (as I perceauie sum of you to be whispering, and saying, Jesus keip vs, as though it were ane abomination sa to thinke, or speak : that we are plaine rebels to God by nature). For except ye be furely perfwaded of this point, and acknowledge it to be maist true : all our teaching, and all your hearing is but in vaine. For

\* *Parochin*. Either "the parish," as when in old acts of parliament we read of "the pure (poor) of the parochin;" or "the parishioners," the "parochiani," as they are called in old ecclesiastical Latin (see Du Cange). In the one case the word denotes the *district*, in the other, *people* round "the church," the *Κυρίου δικοῦ*; for "church" or "kirk" means properly the *building*, not the people. Hence our Scotch Reformers used generally the word *congregation* as the translation of *ἐκκλησία*. Coverdale, Tyndale, and Cranmer, in the Translations, do the same (see 1 Cor. i. 2, &c.). Coverdale, in his translation of Erasmus's paraphrase, gives us in 1 Cor. i. 2, "the congregation of God;" and in the paraphrase, "the congregation of the churche;" and in 2 Cor. i. 1, "the congregation of God;" and in the paraphrase, "the Christian company;" and in Rev. i., "John to the seven congregations in Asia."

† *Rounding*; muttering, whispering secretly. Calderwood says in one place, "the Secretar *whispered* in her eare;" and a few paragraphs after, "Lethington smirkelled (smiled in a suppressed way) and *rounded* in her eare" (Calderwood, vol. ii. pp. 236, 240). *Round* is sometimes given *roune*.

‡ *Tickling*; prompting, properly such prompting as is effected by touching or motioning.



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1 John 3. 4.

Ephes. 2. 1.

Gen 6. 5.

Eph. 4. 10.

Rom 6. 23.

Rom. 7.

Rom. 10. 4.

what account makes any man of a Phisitian or Medicinar, that perceaueth and feeleth no sicknesse? And what account can we make of the doctrine of saluation, that misknawis\* our condemnation, and the cause thair of. Thairfore, let vs acknowledge in our heartes, and confesse with our mouthes, that by nature we are rebelles to God, as euen in our common speach we grant with our tongue, though unwittingly and without feeling, and consenting of the heart, in the maist parte, whill as we say, We are all sinners. That is, altogidder transgressors, and breakers of the Lawe of God (for sin is the transgression of Gods Lawe) whilk seemeth to be spoken of many, rather to cloake and make light of sin then truly to acknowledge the misery of our nature, whilk is imported thairby howfoeuer we dissemble the matter. For the Scripture hes concluded vs all vnder sin, and pronounced that we are fauld vnder sinne, and sa being altogidder slaues to sin, ther remaineth not sa meikle in vs, as ony free-will at all in vs to do good, for we are dead in trespasses and sins. And very experience it self teaches euerye Christian, and sik as wilfully will not be blinde and senslesse, that all the imaginations and thoughts of the hart of man, or the vnregenerat part are only euil continually. Whair of it followeth, that being the children of disobedience, not onely sik as cannot thinke ane gude thocht, or ony wayis performe the least iote† that God commands vs, and sa offends in defection and omission of our duty: but also sik as are giuen to commit all kinde of sinne with greedinesse. Being sik, I say, it followes that we are the children of wrath, through the iustice of the wrathfull God against sinne, and sa are gyilty of euerlasting death and condemnation, for the reward of sin is death. Now the Law, or the ten commands of God, serues as ane glasse to let vs see our finnes, for the knowlege of sin commeth by the Lawe. And thairfoir it is, that we fameikle vrge, that euery ane haue the ten commands, and the true vnderstanding thair of in some measure, that knawing thairby what duety is craued of vs towards God, in the foure commandements of the first Table, and towards our nichtbour, in the sex commandements in the second Table: and howe vnable we are to performe any of them: yea how reddy and bent we are to brek euery ane, and al of them, and sa to fal vnder the curse and condemnation of the Law: we may bee driuen to seek for the Gospell of grace and free remission of our finnes in Christ, who is the end of the Lawe, for righteounes vnto euery ane that beleueeth, whair of mair

\* *Misknawis* ; is ignorant of.† *Iote*, jot.

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Gen. 2. 31.

heirafter shall bee spoken in the awin place Godwilling. It rests then, that wee knaw whairof, and how we haue this bentnes by nature to sinne and breaking of Gods commandements, to our eternall condemnation. By creation we haue it not, and sa God is not the author of it : for it is said, And God sawe all that he had made, and loe it was gude. Yea, to his awin image God created man at the beginning, that amang all other creatures maist perfiteley, he might represent ye foueraigne wisdome, righteousnesse, and godenesse of God the Creator : sa that in him, as it were, was set up a little warld. We haue this bentnesse to sin then, of the corruption of that gude nature that God made at the beginning, whilk came to passe after the maner following.

Adam and Eue our first parents, being made of the dust of the ground, and hauing receaued the breath of life by the faull ioyned to the body, and made to the Image of God, gude, haly, and righteous, and placed by him in the gardine, or pleasant orcharde called Paradise, to dresse and labour it : and hauing receaued commandement to eate of euery tree of the garden, except of the tree of knowledge of gude and euill (whairof God forbade them to eate vnder the paine of death and condemnation : faying, for in the day thou eatest thairof, thou shalt die the death) it came to passe through the subtely of the Serpent, or rather the Diuel, abusing the subtely of the Serpent (wha thairfore is called that auld Serpent the Diuell, and Sathan) that they were begyled, and brought to breake the plaine command of God foresaid, in eating of the frute of the forbidden tree : Whairthrow they falling from their former gude estate, into sinfull disobedience, and consequently vnder condemnation : so defaced the Image of God in themselues, by corrupting and infecting their haill nature, that they and their haill posterity were inuolued vnder sinne and death. For as touching themselues, it is plaine that they became sinners, and so incurred the sentence of death and damnation according to the truth of Gods word foretauld them, and therevpon were thrust out of Paradise. And as for vs thair posterity, we cannot be better nor they whome of we come, and flock out of the whilk we are hewin. For wha can bring ane clean thing out of filthinesse ? and sa, as we say, we haue sin by kinde we cost it not. And Dauid faieth, Behald, I was born in iniquitie, and in sin did my mother conceaue me. And this is that originall sinne whairwith the hail rase of mankinde is infected, the rewarde whereof is death : as the power that very natural death hath ouer infants that sinne not after the manner of Adam and vthers, (wha sinnes with knowledge) is a fure argument, becaufe being included in sinning with Adam, they are sinners : and meikle mair are

Job. 14. 4.

Psal. 51. 25.



they and all we gyilty of condemnation, when actual sinne followeth thairvpon. Then, as by aue man sin entered into the world, and death by sinne: so death went ouer al men, forasmuch as all men haue sinned.

Heir I inlarge the dialogue betweene the Serpent and Eue, and the feuerall iudgements of God pronounced against euery pairtie offending, in this firste parte touching our misery: and thairafter shortly repeats the former discourse, and then faves after this manner following.

*The forme of demanding and asking, touching the first part of the familiar instruction.*

*Q.* When I fall aske you then, what are ye by nature? Euery aue of you fall answere,

*A.* I am the childe of wraith, and sa subiect to eternall condemnation.

*Q.* When the question sal follow, what is the cause of this miserabill estate? Ye fall answere,

*A.* My sinne is the cause.

*Q.* When it salbe demanded what is sinne? Ye fall answere,

*A.* The transgression of the Law of God, contained in the ten commandements.

*Q.* When the sowme of the ten Commandements fall bee craued? Ye fall say,

*A.* The somme thairof is the entire and perfite loue of God, and the loue of my neighbour as my selfe. The first Tabill contayning foure commandements concerning God: and the second contayning six concerning my neighbour.

*Q.* When the question salbe moued, Can thou not obey and fulfill these commandementes of thy awin nature? Ye fall say,

*A.* I am sa far from obeying and fulfilling of them, that I can do nathing but transgreffe and breake them.

*Q.* Whairof commeth this thy bent disposition to sinne, and breking of Gods commandements? Ye fall say,

*A.* Of the gyltineffe and corruption of nature in my first parentes, Adam and Eue.

*Q.* How were they corrupted, seeing God made them gude at the beginning? Ye are to say,

*A.* By the deceat of Sathan in the Serpent, intyng them to breake Gods command.

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*Q.* What was the command they brake? Ye fall answere,

*A.* They ate of the frute of the tree of knowledge of gude and euill in Paradife, whair of God forbad them to eate, vnder the paine of death and damnation.

*Q.* Howe can thou be partaker of the sinne of our first parents, and consequently of condemnation? Ye fall answere,

*A.* As they, and we in them became sinners, for wha can bring ane clean thing out of filthines: sa the sentence of death and condemnation fell vppon vs, thair posteritye for euer.

*The second part of the Catechisme.*

Nowe we are to see, gif there be any remedy or safaty for vs from this fearefull condemnation. And in verry diede, if there were na remedy for vs, man and woman were mair miserabill then the brute beaft, yea, then the very Toade: for when the braines or harns of it are dashed out, there is na mair of it: but miserabill man by nature is subiect to vnspeakable paines eternally, whilk is set down in these words, Thou sal die ye death: that is, thou salbe subiect to ye first and second death, in body and faul, with all the miferies that may accompanie the same. Whilk must be fameikle the mair painfull to man and woman, because they are indued with reason and vnderstanding aboute the beaft: whairby they may discourse and confer betwene the happy estate from the whilk by sinne they fell, and that endlesse misery whereinto they are fallen. Then feing thair is relief for miserabill and losfe man, wee are to see from whence it commeth. From damned man it cannot come, from the Diuell our deadly enemy it cannot come. Angels who are diuerse in nature from vs, cannot satisfie for vs. Our help and safaty then, is only from the Lord our God, who hath made both the heaven and the earth: who said, I am the Lord, and beside mee thair is no Sauour. For our saluation commeth not of nature, but of grace. And euen as when a condemned malefactor beeing freely pardoned by the Prince, is said to get grace: euen sa it fareth with vs, and our merciful God. Then of his awin gude will and free fauour, mooued of tender mercy and compassion toward sik of the race of mankinde, as his gude will hes predestinate and elected to saluation, before the beginning of the world, that aswell his iustice might be satisfied, as his mercy haue place: or dayned our saluation to bee wrought by his awin deir and weilbeloued Sonne, verry God and verry man in ane person: wha being the second person of the Trinity, tooke to him the nature of man, in the fulnesse of time, of the Virgine Marie, and so was called the feede of

Psal. 124. 8.

Isa. 43. 11.

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the Woman that fall tread down the head of the Serpent, and God manifested in the fleshe, our Immanuel and Ithiel,\* and Lord Jesus Christ. This is that only Mediatour betweene God and man, euen the man Christ Iesus, wha was deliuered to death for our sinnes, and rais againe for our righteoufnesse. Neyther is there saluation in any other: For amongst men there is giuen nane other name vnder heauen whereby we must be faued. Nowe, as for the price whair-with he redeemed vs. It was not corruptible things, as siluer and golde, but his awin precious blude, as of an lamb vndefiled, and without spot, when he suffered vnder Pontius Pilate, redieming vs thairby from euerlasting death and damnation. And by his powerfull resurrection from the dead the third day, restoring vs to righteoufnesse and life eternall: so he was crucified, and died that cursed death of the Croce, concerning his infirmity (or manhoode) and liueth through the power of God (that is his Godhead) to the whilk aggreeth Peters saying, he was put to death concerning the fleshe, but was quickned in the Spirite. For performing of whilk twa parts of a perfite Sauour, in suffering and ouercomming, it behooued him to be God and man in one person.

*The forme of demanding and answering, touching the second part of this familier instruction.*

Q. When I fall aske thairfore touching the second principle of our Religion, whether there be ony saluation for losse man? Ye fall answere,

A. Yes: or else our estate were more miserable then the estate of brute beastes.

Q. From whence commeth this saluation? Ye fall answere,

A. From the tender mercy and grace of God, who louing vs when wee were his enemies, prouyded our saluation to bee wrought onely by his wellbeloued Sonne Jesus Christ, made man of the Virgine Marie without sinne.

Q. What is Christ in person, and office? Ye fall answere,

A. In person he is God and man, the son of God, and the son of the Virgine Marie, very God and very man without confusion of the twa natures.

Q. Why was it needful that hee should be God and man in one person?

Rom 4. 25.  
Act 4. 12.

1 Pet. 1. 18,  
19.

Rom. 1. 4.

2 Cor 13 14.

1 Pet. 1. 18.

Rom 5. 8.

\* God with me.

*A.* He was man to suffer for mankind to the vttermost punishments due for man's finnes : and God to beare vp the manhood in suffering and ouercomming to the full.

*Q.* What is he in office ?

*A.* He is our King, Priest, and Prophet : our Mediatour, Redeemer, ruler, preferuer, teacher : and finallie, he is in all things necessarie for our perfite saluation without ony helpe, merite, or work of ours, first or last.

*Q.* How redeemed he you ?

*A.* By his bludshed, death, and passion, and by rising againe from the dead the third day.

*Q.* Then the saluation of man is so fully wrought, and perfitey accomplished by Christ in his awin person, that nothing is left to bee done or wrought by vs in our persons, to bee onie cause of the least part thereof ?

*A.* That is most certaine. For as his blude purgeth vs from all sinne, and his perfite righteoufnesse becommes oures, so in him wee are compleit : and so sure is that sentence, For by ane oblation hath he made perfite for euer, them that are sanctified. Heb. 10. 14.

*Q.* Can wee haue no saluation except wee haue participation, and be conioyned with Christ : so that we must be his, and he ours ?

*A.* None at all : for seeing the cause of our saluation is in the person of Christ only, and neuer in our selues, but by participation of him : wee can neuer be partakers of saluation but by our coniunction and vnion with him, whairby he becomming ane with vs, and wee ane with him, we get through him the ful right of saluation and life euerlasting.

*The third parte of our familiar examination before the Lords Supper.*

Now feing our reconciliation to God and eternall saluation, binds in our vnion and true coniunction with Christ : we are to learn in the third part, by what meanes this strait communion is made betweene him and vs. Meanes is their nane that properly ioyneth vs with Christ but onely Faith, whilk is ane hartie receiuing of Christe crucified and risen againe : our alone and sufficient Sauour, as he is offered to vs in the gospell : whilk is wrought by the holy Spirite through the preaching of Gods word, heard and receiued of vs : Whereby we are made assured of reconciliation to God, and life euerlasting through him alone : yea, we are made ane with him, and he becomes ours, and we his : in sik forte, that euerie ane that hath this

faith, maye faye, neither death nor life, things present nor things to come, &c. falbe able to separate mee from the loue of God, whilk is in Christe Jesus my Lord, who hath loued me and giuen himselfe for me. Now wee say, that faith onely receiues Christ, whereby he dwells in our harts. Because neither hope nor loue, nor any other heuinly guift hes that office but onely faith. Hope as a watchman luiks for the end of our faith, whilk is the saluation of our fouls. And loue is faiths handmaid and steward, disposing the graces and gudes of faith, by euident demonstration, as it were, witneffeth and declareth to our selues and to vthers, that wee possesse Christ by faith, and haue sure hope of enjoying saluation by him. And heirfore it is, that to belecue in Christe, and to receiue Christ, is all one thing. So that when we say, faith onely makes vs partakers of Christ and his righteousnes, wee separate not Hope and Charitie from Faith, but distinguishing them, giues euery ane of them thair owne proper office, and namely, to faith her proper office: whilk is to make a true and present coniunction with Christ crucified, and risen againe to our assured reconcilioun with God. As when we say, the Son only and not the Father, nor the holy Ghoſte, was incarnat for the redemption of man. We separate not the Sonne from the Father, and the holy Spirit: but giues vnto him his awin distinct and proper office. So the Papiſts sophistry serueth for nothing: saying, Faith onely iustifieth not, because Faith is not allone when it iustifieth, but hath Hope and Charity ioyned with it: but they make little of hope, fa they may haue some cloake of charity, whilk seemes to make something for their stinking merites: for the whilks they make mair adoe, then for Christ himself. We are said then to be saued or iustified by Faith onely: because Faith is the onely instrument that receaueth Christ, wha saued vs by those things whilk he did for vs in his awin person, and not by anything whilk hee worketh in or by vs, in our awin persons, or the person of any other. And so the merites of men and Angels, are excluded from being any cause of the least part of our saluation. For God willing to make the saluation of his elect sure, in the person of his Sonne Jesus Christ, wald not commit the credite thereof to our selues, or to any other: for it is not meete that we should haue the credite of our awin saluation in our awin keeping any mair, seing when we had free-will and power of the keeping of our first gude estate in Paradise, fa sodantly, and upon fa small occasion we lost it. For a remembrance and castigation whairof, and for humbling of man, God will haue a remanent of sinne to remaine during this life, euen in his chosen children, whilk may euer keep them vnder feare of condemnation in themselves, and make them seeke saluation in him only, in

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Rom. 8. 38, 39.  
Phil. 3. 8.  
Gal. 2. 20.

1 Pet. 2. 9.

Ioh. 1. 11, 12.  
5. 38, 41.

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Heb. 3. 14.

1 Cor. 2. 14.  
Iohn 14. 17.

Eph 1. 13.

2 Thes. 3. 2.  
Rom. 10. 16.  
Heb. 4. 12.

whome only it is to be found, that is, Christ Jesus his only Sonne, our Lord, of whome truely we are made partakers by Faith only : whilk is that beginning, as the Scripture faith, whereby we are made partakers of Christ and are upheld in fa, that no doubting that ariseth through our awin infirmity, can deface the assurance of our saluation in Christ, possessed by true Faith, whilk findes euer in Christ the full satisfaction for our sinnes, and full restoring to righteoufnesse and Gods fauour, and neuer any of either of them, nor of any part thereof, in our selues, nor in our warks, nor in any creature else. And this coniunction with Christ by Faith is moste sure and certaine, thocht it be not naturall, civill, nor artificiall : but meere spirituall, mystick, and secreit : and sa altogidder unknowin to the naturall warldly, and carnall man, wha perceaueth not the things of the spirit of God, whom the world cannot receaue. And certaine it is, that both the enlightening of the mind to acknowledge the trueth of the promise of saluation to vs in Christ : and the sealing vp of the certaintie thair of in our hearts and myndis (of the whilk twa parts, as it were, faith consists) are the works and effects of the Spirit of God, and neither of nature, nor arte : the preaching of the word, and administration of the Sacramentes interueening, as meanes and instruments whereby the haly Spirit begetteth and confirmeth Faith in our harts. Now as this faith is ordinarily wrought by the halye Spirit through the preaching of the word, and by the Sacraments increased and confirmed : so it is certaine, where no preaching is, thair, ordinarily can be no faith, and where there is no faith, there is no Christ, and wher there is no Christ, there is no saluation. And howbeit Faith cannot be wrought (wee speake as ordinarily) without hearing of the word, yet the preching and hearing of the worde may be without Faith in manye. For all men haue not Faith, and without the mixture of Faith, the preaching and hearing is vnprofitable. Hei of it is plaine, that neither Turkes, Jewes, Pagans, nor they that heare not the worde at all, as also neither Papists (who are enemies to true Faith, not knawing, but abolishing the liuely nature thereof and preferring the dumbe guyse of their masse, whilk is neither ministraton of any Sacrament, nor preaching of the word, but contumelious to both, before the preaching of the word) neither Atheists, nullifidians, bare and idle hearers, nor temporarie belieuers, and wha heare not with ane honest and gude hart, wanting the gift of true Faith, can be partakers of saluation in anye wise. And therefore we are earnestly to pray to the Lorde of the Haruest, that he would thrust out faithfull labourers into his Haruest, that is true ministers and teachers in his kirk, and that he would giue us honest and reuerent



hearts, to be profitable and faithful hearers of them by true faith. Now, we have sik a coniunction with Christ, by vertue of our vnion with him by iustifying Faith only: that as our finnes onely are the cause of his death, and that condemnation whervnto he was subject: so his death and righteousnesse onely is the cause of our saluation. And so the cause of our saluation is onely in him, and the effect whilk is our saluation, commeth to vs through him only, possessed by Faith: whairby he becoming ane with vs, and taking our cause vpon him, he deliuered vs from all sin and condemnation, and presents vs faultlesse and righteous before God. Neither aucht this to seem strange to vs, as though heereby we were not made free, and truly holy in Gods presence, and meet to be made partakers of the inheritance of the Saintes in light: or as though we could not get the effect in vs, wherof he is the cause fauing the payment, of ane man for another, where ther is no sik vnion nor coniunction, but the meer right of sourety-ship, both make the pairty indebted for payment, free, and able to enioy his freedom, as law, practife, and dayly experience teacheth vs. But we by vertue of our marriage, and coniunction with Christ by Faith, haue iust title and right to him, and so to all that is his. As concerning the fowme of our faith, contained in the articles of the Beliefe, whilk is continually rehearsed amongst vs, wee are to vnderstand, that it sets downe to vs, that there is one God, and three persons in the Godhead, the Father, the Sonne, and the haly Gaist: the Father the maker and preferuer of all creatures, and fountains of grace and gudenesse. The Sonne made man the Redeemer and ransom for man. The holy Spirite, the sanctifier and worker of the coniunction betwixt Christ and the Faithfull. The sown of all is, that euery Christian is sure and certaine, that his saluation is foundly and throughly wrought and performed by Christ crucified and risen again. So that nothing rests for man or any other creature to doe, for purchasing or meriting his saluation, or any of the least part thereof, for heere Christ receaned by faith, is all, and in all things. For the greater confirmation of vs in this Faith, beside the worde preached, are added twa holy actions, with outwarde signes and ceremonies sealing vp the same saluation and faith in Christ, to them that beleue, called the Sacraments: that is, holy signes ordayned by Christ in the Newe Testament, to seale vp saluation in him, who is signified, represented, and really, though sacramentally, exhibited to them that beleue. Shortly, they may be called the scales of the righteousnesse of Faith. These Sacraments are twa in number: to wit, Baptisme and the Lords Supper. Baptisme, importing wasching

and cleansing : and the Supper feeding and nourishment in Christ. For the whilk cause the outward signe in Baptisme is water, representing the blud-shed of Christ, for drowning, washing away, and remission of our finnes, and planting vs in Christ, to growe vp with him in newnesse of life. In the Supper are the twofolde signes of bread and wine, setting out Christ crucified to bee the onely true fude of our faules to life euerlasting. Our entres into Christ and his kirk is set downe by Baptisme, and so to be ministred but once to every one : the supper importeth our nourishment and continuance in the family and Kirk of Christ, and so is to be reiterate, and often celebrate, for keeping vs in fresh memory of Christ his passion, as the continuall fude of ane Christian faul, all the dayes of this our life. And so both the Sacraments (as doeth the word preached) lead vs to Christ crucified onely, for our full redemption wrought in his awin person, as that onely cause of our saluation, and seale vp the same more sensibly to all that beleue.

*The forme of demanding and answering, touching the third parte of this familiar instruction.*

*Q.* Howe are yee ioyned with Christ, and sa made partaker of him and of his righteoufnesse?

*A.* By Faith only.

*Q.* What is Faith?

*A.* It is ane heartie assurance, that our finnes are freely forgiuen vs in Christ. Or after this manner : It is the harty receauing of Christ offered in the preaching of the word and Sacraments, by the working of the haly Spirit, for the remission of finnes, whereby he becumes ane with vs, and we ane with him, he our head, and we his members.

*Q.* When it fall be said, Hes euerie man this faith? Ye fall answer

*A.* No : for as all men haue not Faith, sa nane can beleue in him of whome they haue not heard by preaching : and none heares by preaching but they that haue eares to heare, and are ordayned to life euerlasting. For many are called but few chosen.

*Q.* When it fall bee asked, Can this bee ane dead Faith that receaueth Christ? Ye fall answere,

*A.* How can it be dead that receaueth the Lord of life, and very lyfe it selfe.

Heir I demand some fewe questions touching the articles of the Beliefe: and whether they feil any comfort in their harts through this Beliefe, and whether they finde this sure belief wrought in their hearts by the preaching of the word : and so finds the preaching necessary, profitable, and comfortable to them. To the whilk I

receave many sensible, cheerefull, and pertinent answers, whilk is the frute and ioy of my labours that I craue. And therefore I chiefly labor this point of feeling knowlege of Christ in the people.

*Q.* What is ioyned with the preaching of the worde in the Ministerie, for your further strengthening in this Faith? Ye fall answer,

*A.* The twa sacraments of Baptisme and the Lords Supper.

*Q.* What are these Sacraments? Ye fall say,

*A.* They ar actions commanded by Christ to be ministred in the Kirk, in ye ministratation of visibible signs, ioyned with the preaching of the word; offering Christ Jesus crucified onely for saluation to the rest of the senses, that the word preached does to the eares and hearing.

*Q.* When I fall aske what is the signe in Baptisme, and what are the signes of the Lords Supper? Ye fall answer,

*A.* Water in Baptisme, and bread and wine in the Lords Supper.

*Q.* What signifies the signes? Ye fall say,

*A.* They both signifie and truly offer Christ crucified to the receauers for saluation. The water applied, setting out the washing away of our sinnes by the bludshed of Christ: and the bread and the wine the continual feeding and nourishment of our faules by his death to life euerlasting.

*Q.* When ye falbe asked, Do the Sacraments mair really and powerfully communicate Christ crucified vnto vs, then the word preached? Ye fall say,

*A.* Not, but more sensibly.

*Q.* Last, when I shall demand, Doth any Sacrament more effectually communicate Christ crucified vnto vs, then another, or any signe more then another? Ye fall say,

*A.* No: and therefore the bread in the Lords Supper, is no more transubstantiat into Christ his body, then is the water in Baptisme, and the Cupe or the wine in the Supper into the new testament, or blood of Christ. Finally, all this communication of Christ by Faith into the Sacraments, is meere spiritual, and supernaturall. Sa that thereby Christ is not corporally and locally brought out of heauen (whilk must needes containe him, and his bodily prefence to the last day) to bee in the place of the elements, or to be included within them. But contrariwise, by the vse of the elementes, our hearts are convoyed and carried, to the liuely consideration of his death and resurrection, and from thence to heauen, (where hee sits at the right hand of God) to feed upon him by Faith, to life euerlasting, whilk is the verye washing of our sinnes, and true eeting of his body, and drinking of his blude.

*The fourth parte of our familiar Examination, before the Communion.*

Now beeing made truly and really partakers of Christ and his righteousnes by Faith only, and so iustified, saued, and counted truly righteous in the sight of God, to whome we are reconciled: We are to see, what God craueth of vs in our awin part, to witnes our thankfulness for so great and unspeakable a benefite. We may not think that we are redeemed from sinne, to liue still in sinne, and take our pleasure therein as wee did before wee were called or beleued: or that faith destroyeth gude works, and taketh away the use of charity: No, no: for that were but to deceaue our selues, with that deade faith, whereof Iames speaketh chap. 2. and not to haue that effectual faith whereby the iust man liueth, Abac. 2. 4. and whilk purifieth the heartes Acts 15. 9. and that worketh by loue Galath. 5. 6. For beeing bought for so great a price, we are Gods, and so must glorifie him in body and spirite. 1. Corinth. 6. 20. And as he is God al-sufficient to vs: so must we walke before him, and be vpright. Gen. 17. 1. that is, we must serue him in holiness and righteousnesse all the dayes of our life. Luke 1. 74. 75. according to the ten commandements contained in the first and second Table, whilke euery Christian aught to haue by hart perfetely: First, to let him se his awin iniquity and condemnation in himself: and next, to lead him to Christ who is the end of the Law for righteousnes, vnto euery ane that beleueneth, Rom. 10. 4. And thirdly, to bee as a rule whereby to leade his life, Iames 1. 25. To bee short, being in Christ, we must be newe creatures, not in substance, but in qualities and disposition of our mindes, and change of the actions of our liues: so that we must hate and flee that whilk before we loued and embraced: and wee must love and followe that whilk before we hated and abhored: that is, we must deny vngodlinesse, and worldly lustes, and must liue soberly and righteously, and godly in this present warld, Tit. 2. 12. Al whilk, is impossible to them that haue no Faith, and haue but a dead faith, and are enemies to the iustifying faith that is in Christ Jesus, brag foolishly otherwayes of gude workes as meikle as they list. For as it is impossible to please God without faith, Heb. 11. 6. so it is impossible to please him by any other meanes than by faith onely, because that in none other is he euer pleased, but in his only Sonne, who is made ours by faith only, as before is clearly proued. And so the person of the worker, must be in the fauour of God, and acceptabill vnto him, before euer his workes can be accepted and please him: whilk cannot be but by Faith onely, whilk makes vs one with Christ his Sonne, in whome hee is well

pleased, Matth. 15. 5. and so being in the fauour of God, by vertue of our vnion with Christ, and iustification in him before we worke, our workes cannot bee a preceeding cause of our reconciliation to God, nor the procurers of Gods fauour to us: na mair than breathing, feeling, seeing, hearing, and the haill actions of our naturall life, are causes thereof, but the effects only: Sa gude warkes follow as effects of Christ in us, possessed by faith, who by the hid and secrete power of the haly Spreit, beginneth to work in vs regeneration, and a renewing of the haill parts and powers of faule and bodie. Whilk begun sanctification and holinesse, he neuer ceaseth to accomplish vnto the day of the Lord Jesus Christ, at what time beeing growne to the fulnesse of our age in Christ, he wil present vs faultlesse to his heauenly Father, as meet to be partakers of the inheritance of the Saints in light, in that life euerlasting, when God fall bee all in all things, bliffed for euer, Amen.

Now this begun regeneration or new birth in vs, stands in the mortifying of our aulde corrupted and sinful nature, whilk is called the auld man: and in quickening and renewing the Image of God, whilk we losse in Adam: of righteoufnesse and true holinesse, called the new man: whairby thair growes an hatred, lothing, and lawing<sup>1</sup> of sinne in vs: and a loue, following, and embracing of godlines, and a gude life, whilk is commonlye called repentance, or a turning and change of the mind and deed, from sathan and sinne, to God and godlines, whilk indures all the dayes of this lyfe, with a great strife and battel betwene the fleshe and the spirite: that is, the auld man and the new: that euery Christian fa becomming twa, (as it were in ane) the ane whairof is euer contrary to the vther, is euer occupied in a continuall warrefare, though some in a greater, and some in a lesser measure: of whilke battell and strife, the vnregenerate and vnfaithfull, haue neither knowledge nor any feeling, because they remaine on after the auld maner, in Sathans bondage: altogidder walking after their lustes, in fornication, vncleannesse, wrath, anger, malicioufnesse, cursed speaking, leeing, and so foorth. Colof. 3. 5. 8. Whilk, as the Apostle faith, beeing past feeling, haue giuen themselues unto wantonnes, to work all vncleannes, euen with greedines. Ephes. 4. 19. Yea, they make a pastime of sinne, Prouerb. 10. 23. and haue their delite so therein, that to twin and part them and sinne, it is to part them, as it were, and their life. But in the person that is borne again of God, this auld corruption of nature called the aulde man, howbeit it striue mightily, and by all meanes, through the working of Sathan that workes in the children of vnbelief, to recouer his king-

<sup>1</sup> bringing low.

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<sup>1</sup> vexation.

dome of finne: yet by the power of the Spirit of Christ, renewing the spirite of our mynde: hee gets sik a deads wound, that although he make us meikle cumber,<sup>1</sup> yet is he never able to ouercome, but in Jesus Christ we are mair nor victors. The assurance whairof is our singular comfort in this fearful battel between the Flesh and the Spirite: and therefore the grace of God is sufficient for vs, who will have his power perfited in infirmitie. And so with the Scripture we say, that as the world is altogidder set vpon finne, and can doe nathing but finne: so they that are borne of God finne not: not that their finnes of themselves are not deadly, but because their persons are so liuely in Christ, that the deadlineesse of sin cannot preuaille against them: for it is our faith that ouercommes the world, because Christ possessed by faith hath ouercome the world. And so howbeit the condemnation of sin be removed from the faithfull altogidder: yet the battel with sin remaineth during this life. To this domestick inward battel, for the farther tryall of our faith, as our God seeth it needful, is the croce of persecution externall added: for the better bearing out of al without desperate fainting, wee haue neede of that worthy gift of pacience, Philip. 1. 29. Whilk is a constancie giuen of God, to sustaine and beare out all kinde of afflictions for the name of Christ, and therefore is called the pacience of God, and not our awin. Rom. 15. 5. Reuel. 3. 10. for the better fighting as weill of this domestique battell, as patient sustayning afflictions for Christ, both in ourselues, and the rest of Christs members, and hail Kirk of God in this earth, continuall and hartly prayer to God is commanded to all Christians, as the chief frute and exercife of faith and hope, Ephes. 6. 18. James 1. 3. 4. 5. Whilk prayer is a *confident* and a familiar begging and crauing of God, onely at his commandement, publikely and priuately, in the name of his Sonne onely, and in the name of no Saint, nor Angel, sik things as be needfull and requisite for Gods glory and the comfort of ourselues, and our neighbours: the summe whereof, is set downe by Christ himselve in the Lords prayer. Wherein are sex petitions, touching the glory of God, and our awin weelfare and our neighbors (answering to the twa Tables of the Lawe). The first three concernes the glorie of God directlye, whilk of all things fuld be most dear, and so most needfull unto vs: and the vther three the weil of ourselues and our neighbours, in faule and body heir, and alwayes to the end, and in the end, Amen. In the whilk Prayer, as wee are taught to bee moste humble in our selues, in respect of our manifold and vnspeakable wants: fa wee are taught to be moste confident in our God through Christ, by whom all our wants are repaired and supplied in faules and bodies, Amen. And so

whether wee looke to our iustification or sanctification, they are wholly wrought and perfited by Christ, in whome we are compleit, howbeit after a diuers fort: For our iustification is only wrought by him in himselfe, without vs, sa that how soone we truely belieue, we are iustified, counted righteous, and get the right of life euerlasting, through the death and resurrection of Christ. And as for our sanctification, he worketh it in our selues by little and little, so that in this life it is neuer perfite in our selues, howbeit before the enjoying of life euerlasting he presents vs faultlesse before his heauenly Father, to possesse that kingdome prepared for vs before the beginning of the world. Whairby the difference clearly appeareth betwixt the one and the vther, faith and works, iustification and sanctification: the one, as the cause, giues the right of saluation: the vther as effect truely declares our meitnesse for possession of our right.

*The forme of demanding and answering, touching the fourth parte of this familiar instruction.*

*Q.* When I fall aske you then, What is craued of vs after that wee are ioyned to Christ by Faith, and made truely righteous in him? Ye fall answere,

*A.* We must repent and becom newe persons, that we may shewe forth the vertues of him that hath called vs out of darknesse into his maruellous light.

*Q.* When I fall aske, What is Repentance? Ye fall answere,

*A.* It is ane sorrow and displeasure for sinne, and hatred thereof, and a loue to righteousnes, preceeding of the knowlege of the truth: whilk by the working of the haly Spirit of regeneration, changeth and renueth the minde of man and woman.

*Q.* When I fall aske, wherein chiefly stands Repentance? Ye fall answere,

*A.* In departing from euil, and doing good, as outward frutes before men of our inward regeneration before God, whilk euer accompanieth true faith in Christ.

*Q.* When it fall be demanded, Are we whollie and throughly made new by our new birth, so that there remaines no more sin in vs? Ye fall say,

*A.* Though the condemnation of sinne be taken away, yet the battell with sinne remaines sa lang as we liue in this life.

*Q.* When the question falbe moued, wha are the parties in this battell? Ye fall say,

*A.* The aulde man, and the newe man.

*Q.* What is the aulde man, and what is the newe man? Ye fall anfwere,

*A.* The remanent of finne according to our conuerfation in time paff, after our corruption through the deceiuable luftes, is the auld man : and the renewing of the fpirite of the minde, wha after God is created in righteoufneffe and true halineffe, is the new man. Or fhortly ye may fay, the vnregenerate part is the auld man and the regenerate part the new man.

*Q.* When I fall demand, Hath euery Chriftian thefe twa parts, or twa men in him, and confequently this battell? Ye fall anfwere,

*A.* Yes in fome fort, though al not in like meafure of feeling and fighting.

*Q.* Gif I fall afke any of you touching your awin feeling and experience in this caufe? Ye fall anfwere as ye finde the truth in your felues, but certaine it is ye may truely anfwere,

*A.* As our knowledge is fmall, our feeling is leffe : and namely, touching the true hatred of finne in our felues and vthers, and the true love of righteoufneffe euery way : but yet in Chrift who is our true holineffe, we are mair than victors.

*Q.* When I fall fay, What is the chief armour of a Chriftian in this batteil, befide faith and repentance? Ye fall fay,

*A.* Hearty and continuall Prayer vnto God onely, in the name of his Sonne onely, for all things needful to our faule and body : as fummariy is contained in the Lords Prayer?

*Q.* The laft queftion will be this, Howe manye petitions are in the Lords Prayer? Ye fall anfwere,

*A.* Sex : of the whilk the firft three concernes the glory of God directlye : and the vther three, his glory in our felues, and our neighbours welfare : whilk Prayer, no man can make without Faith. For howe fall they call vpon him in whome they haue not believed. Rom. 10. 14. Amen.

After the Doctrine deliuered in effect forefaid, and a fhort and fummari repetition made thereof againe, we proceede to the Examination accordinglie.

*The ordinary Catechifme, as it is taught in the newe erected Kirk of Salt-Prefton euery Saboth day.*

Iefus faide to her (to wit, to Martha) I am the Refurrection and the life, hee that beleueth in mee, though he were dead, yet fall he liue, &c. Beleeues thou this? Sche faide unto him, yea Lord, I beleeue



that thou art that Christ the son of God, whilk fuld cum into the world.

He that beleueth in the Sonne hath euerlasting lyfe, and he that obeyeth not the Sonne, fall not see life, but the wrath of God abydeth on him.

For vther foundation can no man lay, then that whilk is laide, whilk is Iesus Christ.

And ye are compleit in him, &c. Colos. 2. 10. wha is Alpha and Omega, the beginning and the ending, Reuel. 1. 8. the authour and finisher of our Faith, Heb. 12. 2. and obtained eternall redemption for vs, Heb. 9. 12. who in the ende of the world hath appeared once to put away sin by the sacrifice of himselfe, Heb. 9. 26. For with one offering hath hee consecrate for ever, them that are sanctified. So there is no more offering for sin. Heb. 10. 14. 18.

For amongst men there is giuen nane vther name vnder heauen whereby we must be faued, noyther is their saluation in any vther.

Followes our ordinarye Catechisme according to the former grounds, whilk we teach before the people on the Sabbath daies, taking euery Sabbath a part thereof: and so euerye Moneth once wee goe through the principles of Religion, as they are contained therein: the children of the schoole, as by turne they are appointed, by cuples, demanding and answering ane another before the people, as by the Catechisme they are led, after that I haue read and opened a fit and conuenient place of Scripture, according to the part for the day. After al whilk, I sometimes demand the children, and fometimes as it seemeth meete for edification, any man of the Congregation, how he can answere to some principall things, after sik easie manner as I thinke his capacity is able to vnderstand: whairof (praised be God) baith I, and the party answering, many times receaues comfort, and the Kirk edification.

This is not to preiudge the labours of anye godly learned brethren, nor to make any prescription vnto them who followe the learned Catechismes made either by themfelues, or any vther godly learned man: but onely for the edification of our own people, whome we haue trained vp after this manner, as maist meit in our iudgment for their capacity, according to the approbation of our Prouinciall assembly of *Lowthiane*, by their act made thairanent. The tenour wherof is heirafter fet downe. And as wee in the meane time are to vse the godlie Catechismes of vthers, as wee may profite thereby, and to reiect and contemne none: so gif any Christian can reape any profite by this, we offer it to their discretion: Befeiking Gods haly Majestie, to

1 Cor. 3. 11.

Act. 4. 12.

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bleffe the godlie labours of all his feruants, to his awin glory, the edification of his Kirke, and comfort of the labourers, through Iesus Christ our Lord and only Sauour. Amen.

At Edinburgh the 7. of Nouember. 1599.

The Prouincial Affsembly of Lowthiane and Tweddale, having red and considered the forme of Examination, and Catechisme, written by our brother Maister Iohn Daidfon, approues the same, and agrees that it fall bee imprinted. Extract furth of the books of the prouinciall affembly of Lothiane and Tweddale, by mee Richarde Thomefone clerk therto.

Richarde Thomefone.

*The firste parte of the Catechisme, touching the sinful and damnable estate of man by nature.*

*Teacher.* What does thou chieflye heare and learne at the hearing of Gods word?

*Disciple.* That my saluation is in Iesus Christ, the Sonne of God only, and in nane vther.<sup>1</sup>

*Teacher.* How art thou vnder condemnation, that thou hast need of saluation by Christ?

*Disciple.* By sinne, whilk is the breaking of Gods Law, or ten Commandements.<sup>2</sup>

*Teacher.* Rehearse the ten Commandments, as they are fet downe in the first and fecond Table?

*Disciple.* Hearken and take heed Israel, I am the Lord thy God, and sa forth.<sup>3</sup>

*Teacher.* What is summarly contained in these ten Commandements?

*Disciple.* That I folde loue God intirely, with all my heart, with all my faul, and with my haille minde, and my neighbour as myself.<sup>4</sup>

*Teacher.* Can thou not doe sa by nature, but contrariwise hate both God and thy neighbour?

*Disciple.* All the imaginations of the thoghts of my heart, are onely euill continually, and so are bent to all actual sinne.<sup>5</sup>

*Teacher.* Whereof commeth this thy bentnesse to actual sinne, and breaking of Gods Commandements?

*Disciple.* Of the corruption of nature, from my first Parentes Adam and Eua, called originall sinne.<sup>6</sup>

*Teacher.* How were they corrupted, feing they were made gude at the beginning?

<sup>1</sup> Rom. 1. 3.  
& 3. 24, 25, &c.  
Acts 4 12.  
<sup>1</sup> Cor. 15. 3, 4,  
&c.

<sup>2</sup> Rom. 5. 12, 16,  
18.  
<sup>1</sup> John. 3. 4.

<sup>3</sup> Exod. 20.

<sup>4</sup> Matth. 22.

<sup>5</sup> Gen. 6. 5.  
Rom. 7. 14, 15.

<sup>6</sup> Job. 15. 14, 15,  
16.  
Rom. 5. 18.

*Disciple.* By the deceit of Sathan in the Serpent, making them breake Gods commandement.<sup>1</sup>

*Teacher.* What was the commandement they brake ?

*Disciple.* They ate of the frute of the tree in Paradise, whairof God forbad them to eate.<sup>2</sup>

*Teacher.* Brought this their fault condemnation on them and thair hail posteritie ?

*Disciple.* Yes : for in them wee all finned, and who can bring ane cleane thing out of filthinesse : sa hauing sin from them, we haue also death and damnation, the reward of sin, through them.<sup>3</sup>

*Teacher.* Then all being finners by nature, we are all by nature the children of wrath and condemnation ?<sup>4</sup>

*Disciple.* It is so : for as by ane man sinne entered into the world, and death by sinne : sa death went ouer all men, because all men haue finned.<sup>5</sup>

*The seconde parte touching our saluation by the death and passion of Christ.*

*Teacher.* Seing then we are iustly condemned by Gods Law,<sup>6</sup> aswell for originall as actuall sinne, whilk is the doctrine of the Lawe : whairof commeth our saluation ?

*Disciple.* Of the tender mercye and loue of our God in Iesus Christ his Sonne, and second person of the Trinitie, whilk is the doctrine of the Gospell, or word of grace.<sup>7</sup>

*Teacher.* Why say ye in Iesus Christ his Sonne ?

*Disciple.* Because he only is made vnto vs of God, redemption, and righteousnesse, neither is there saluation in any vther.<sup>8</sup>

*Teacher.* Seing then all our felicity stands in the true knowledge and acknowledging of Iesus Christ to bee our onlie Sauour, declare what he is in person and office ?

*Disciple.* In person he is God and man : and in office hee is Mediatour betwixt God and man, and our onely Redeemer.<sup>9</sup>

*Teacher.* Was it neidfull to our saluation that he shoulde bee both God and man in one person ?

*Disciple.* Yes : for none coulde duely suffer for man, but man with God : and none coulde ouercome for man, but God with man in one person.<sup>10</sup>

*Teacher.* Why is he called Iesus, that is to say, that Sauour ?

*Disciple.* Because he saueh his people from their finnes.<sup>11</sup>

*Teacher.* Why is he called Christ, that is to say, he that is annointed ?

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<sup>1</sup> Genes. 3. 2.  
<sup>2</sup> Cor. 15. 3.

<sup>2</sup> Gen. 3. 6, 13,  
17.  
<sup>1</sup> Tim. 2. 14

<sup>3</sup> Rom. 5. 12, 19.  
Job. 14. 4.  
Rom. 5. 16, 18.  
& 6. 28.

<sup>4</sup> Ephes. 2. 2.

<sup>5</sup> Rom. 5. 12.

<sup>6</sup> 1 Cor. 3. 9.

<sup>7</sup> Luc. 1. 78.  
Eph. 2. 4.  
& 1. 13.  
Act. 14. 3.  
& 20. 32.

<sup>8</sup> Rom. 3. 24, 25  
1 Cor. 1. 30.  
Act. 4. 18.

<sup>9</sup> Esa. 7. 14.  
Heb. 2. 16.  
1 Tim. 2. 5.  
Tit. 2. 14  
Act. 10. 38.

<sup>10</sup> Prov. 30. 14.  
Esa. 7. 14.  
John 3. 13.  
Rom. 1. 3, 4.  
2 Cor. 13. 4.  
1 Pet. 3. 18.  
Reuel. 19. 11,  
12, 13, 15, 16.  
<sup>11</sup> Mat. 1. 21.

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<sup>1</sup> Mat. 1. 26.  
Psal. 40. 7.  
Heb. 10. 5, &c.  
Reu. 5. 9.  
Esa. 61. 1. &  
63. 1.  
Act. 10. 38.  
<sup>2</sup> Psal. 22. 1.  
Matth. 27. 26.  
Luc. 22. 24.  
Rom. 4. 35.  
1 Pet. 2. 24.  
<sup>3</sup> Deut. 21. 23.  
Gal. 3. 13.  
Mat. 3. 7.  
1 Thes. 1. 10.  
<sup>4</sup> 2 Cor. 5. 21.  
Isa. 58. 9. 11.  
1 Ioh. 1. 7.  
<sup>5</sup> 1 Cor. 6. 15, 17.  
Eph. 1. 22, 23.  
Colos. 1. 18.  
Ioh. 17. 21.  
The song of  
Sol. 2. 16.  
<sup>6</sup> Esa. 28. 16.  
Act. 16. 31.  
Ioh. 17. 8, 25.  
& 6. 69. & 1. 11,  
12. & 5. 38, 43.  
& 3. 36.  
Rom. 3. 28.  
2 Cor. 5. 13.  
Gal. 2. 18.  
Col. 2. 6. 7.  
Heb. 3. 14.  
1 Ioh. 5. 12.  
<sup>7</sup> Esa. 63. 3. 5.  
Eph. 2. 8, 9, 10.  
Phil. 2. 9.  
Tit. 3. 5,  
Heb. 9. 9, 12,  
26.  
1 Pet. 2. 24, 25.  
& 3. 18. Here  
is the maine  
point and  
ground of our  
disagreement  
with the  
Papists.  
<sup>8</sup> Rom. 4. 24,  
25. & 5. 12. &  
8. 38. & 10. 10.  
2 Cor. 5. 3, 4,  
7, 18, 29.

*Disciple.* Because he onely is annointed, that is, indued of God with all giftes meit for a perfite Sauour : as he that is our King, Priest, and Prophet.<sup>1</sup>

*Teacher.* How faued he vs ?

*Disciple.* By suffering all our deserued punishmentes in faule and body, in shedding his blude on the Croce : and fa dying for our finnes, and ryfing againe for our righteoufnesse.<sup>2</sup>

*Teacher.* Why died he that cursed kinde of death on the Croce, rather then ony vther ?

*Disciple.* That thereby taking our curse in faule and body plainly vpon himself, he might fully deiouer vs from the wrath to come.<sup>3</sup>

*Teacher.* Doth Christ his blude clenge vs from all sinne, and his righteoufnesse imputed vnto vs, truelie iustifie vs in Gods fight ?

*Disciple.* Yes : for as our finnes imputed vnto him, made him truely guilty of death and condemnation : fa his righteoufnesse imputed vnto vs, makes vs truely righteous in Gods fight.<sup>4</sup>

*Teacher.* Whereof commeth this Communion and mutual fellowship betweene Christ crucified and vs ?

*Disciple.* Of the vnion and strait coniunction betweene vs : as of the head with the body. For we are one with him, and he is ours, and wee are his.<sup>5</sup>

*The third part of the Catechisme.*

*Teacher.* Whereby is this vnion and fraite coniunction made betweene Christ crucified and vs ?

*Disciple.* By Faith onely : as the onely instrument whereby we receaue him to dwell in our heartes. And fa by Faith only wee are said to be faued, because Faith onely receaueth our onely Sauour.<sup>6</sup>

*Teacher.* Then there is no parte of our righteoufnesse left, without the apprehension or grip of Faith, seeing it is all whollie in the person of Christ apprehended by Faith ?

*Disciple.* It is so : and fa we are perfite faued by the warkes whilk Christ did for vs in his awin person, and no wayes by the gude warkes whilk he works in vs with, and after Faith.<sup>7</sup>

*Teacher.* What is this Faith that is the only instrument of this strait coniunction betweene Christ crucified and vs ?

*Disciple.* It is the sure perswasion of the heart, that Christ by his death and resurrection hath taken away our finnes, and cloathing vs with his awin righteoufnesse, hes throughlye restored vs to the fauour of God.<sup>8</sup>

*Teacher.* How is this sure perswasion ordinarlie wrought and kept in the heart?

*Disciple.* By the haly Spirit working with the hearing of Gods word preached, and the right ministry of the Sacraments, according to the due administration of Christs kingdome in the discipline of the Kirk, establisht by him in his word.

*Teacher.* Does euerie ane that heares the worde preached beleete, and get this sure perswasion?

*Disciple.* No: for all men haue not Faith, and they only beleete that are ordayned to lyfe euerlasting, and haue eares to heare, wha onely are the true kirk of Christ, and his sheepe, because they heare his voice.<sup>1</sup>

*Teacher.* Hes thou gotten this sure perswasion of forgiueneffe of thy sins, and full redemption in Christ?

*Disciple.* Yes praysed he God: for I liue by my awin Faith, and thereby haue peace towards God, through Christ.<sup>2</sup>

*Teacher.* Rehearse the fowme of thy Beliefe!

*Disciple.* I beleete in God the Father almightie, and so forth.<sup>3</sup>

*Teacher.* Thou beleetes then that there is ane God, and three persons in the Godhead, the Father, the Sonne, and the halie Gaist?

*Disciple.* Yes: the Father the maker of all creatures: the Sonne made man, redeemer of his people: and the halye Gaist the sanctifyer.<sup>4</sup>

*Teacher.* What helps beside the worde preached, hes God ordained for the confirmation of thy Faith?

*Disciple.* The signes or two seales, called the Sacramentes of Baptisme and the Lords Supper.<sup>5</sup>

*Teacher.* What does the Sacraments signifie and seale vp to thee, that beleetes in Christ?

*Disciple.* Remission of my finnes in the passion of Christ, whilk is exhibited by water in Baptisme, and bread and wine in the Supper. For the mair sincere administration and obseruation of all, is ordayned by Christ the discipline of the Kirk.<sup>6</sup>

*The fourth part of the Catechisme.*

*Teacher.* Rests there any thing for vs to doe, after that we are perfitelie iustified in Gods sight, by Faith in Christ?

*Disciple.* Yes, very meikle, albeit na wayes to merite saluation: but only to witnesse by the effects of thankfulnesse, that we are truely faued.<sup>7</sup>

*Teacher.* Whilk are thir effects, whereby we are to witnesse that we are truely faued?

<sup>1</sup> Mat. 13. 58.  
<sup>2</sup> Thes. 3. 2.  
Act. 13. 48.

<sup>2</sup> Acts 8. 38.  
Ioh. 1. 26, 27.  
Habac. 2. 4.  
Rom. 5. 1.

<sup>3</sup> Genes. 1, & 17. 1.  
Psa. 45. 12, 13.  
Ier. 10. 11, 12.  
Dan. 4. 32 & 5. 18, 19.  
Gen. 1. 16.  
Exod. 20. 23.  
Esa. 45. 21, 22.

<sup>4</sup> Mat. 3. 16, 17.  
& 28. 19.  
Luc. 1. 35.  
Act. 4. 24, 27.  
1 Tim. 2. 5.  
1 Pet. 1. 2.

<sup>5</sup> Mat. 16. 16.  
Luc. 22. 19, 20.  
Act. 2. 38.  
Rom. 4. 11.  
1 Cor. 11. 24, 25, 26.  
Eph. 5. 26.

<sup>6</sup> Mat. 26. 26, 27, 28.  
Act. 2. 38.  
Eph. 5. 26, 27.  
Matth. 28.

<sup>7</sup> Gen. 17. 1.  
Exod. 19. 5, 6.  
Ier. 4. 1, 4, 14.  
Dan. 9. 18, 19.  
Eph. 2. 10.  
Tit. 3. 8.

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<sup>1</sup> Deut. 8. 10,  
11.

Esa. 60. 21. &  
61. 3.

Zach. 14. 20.

Mat. 5. 16.

Ephes. 1. 14.  
and 4. 29.

Col. 3. 16. 17.

1 Thes. 5. 11,  
12.

<sup>2</sup> Ezek. 36. 26.

Ephes. 4. 23,  
24, 25.

Col. 3. 5, 9, 10.

<sup>3</sup> Rom. 6. 16.

& 7. 24.

2 Cor. 5. 17.

Ephes. 4. 7, 22,  
23, 24.

Col. 2. 5, 9, 10,  
11.

<sup>4</sup> Mat. 11. 29.

& 7. 13, 14.

Gal. 5. 16, 17.

<sup>5</sup> Rom. 7. 24.

Gal. 2. 20.

Rom. 8. 37.

Phil. 16. & 4. 3.

1 Thes. 2. 24.

1 Ioh. 5. 4.

<sup>6</sup> 1 Kings 8. 39.

Ioh. 14. 14.

Ephes. 6. 18.

1 Thes. 5. 17.

1 Iohn 5. 14.

<sup>7</sup> Mat. 6. 9, 10,

&c.

Luc. 11. 2, 3,

&c.

<sup>8</sup> Psal. 50. 15.

Rom. 8. 26, 27.

& 5. 3, 4.

Act. 13. 3.

& 14. 23.

Gal. 6. 12, 14.

Heb. 10. 36.

Iam. 1. 4, 5.

*Disciple.* The glorifying of God, and the edifying of our selues and our neighbours, by shewing forth the frutes of our new birth in sanctification.<sup>1</sup>

*Teacher.* Whilk are the haly fruits of our regeneration and new birth?

*Disciple.* Mortification of the aulde man, and quickening of the new man, whilk is called repentance, inherent iustice, or our begun halineffe.<sup>2</sup>

*Teacher.* What call ye the auld man, and what call ye the newe man?

*Disciple.* The corruption of nature that we haue from Sathan by our firste Parents, is the auld man: and the measure of Christes begun holineffe inherent in vs, is the new man.<sup>3</sup>

*Teacher.* Then euery Christian becumes twa, as it were in ane: the auld man and the new: the ane euer contrarious to the other, and the ane fighting against the vther?

*Disciple.* It is so: and this battell is that yoake and Croce of Christe that we must take on, and that strait way that wee must passe, whilke neuer suffers our sanctification in our selues to be perfite in this life.<sup>4</sup>

*Teacher.* Is the new man able to fight against our sinfull corruption, and get the victorie in the end?

*Disciple.* This Battel is fore: but the victorie is sure through faith in him that loued vs, and gaue himself for vs, in whome we are mair then victors.<sup>5</sup>

*Teacher.* What is our chief armor in this Christian Battell, beside Faith and Repentance.

*Disciple.* Hearty and continual Prayer to God only, for al things seruing to his glory and our comforts, for Christes sake: as he hath taught vs in the sex petitions of the Lords Prayer, whilk is as followes, Our Father whilk art in heauen, and so forth.<sup>6</sup>

*Teacher.* How are these sex petitions deided?

*Disciple.* Into twa parts, answering to the twa Tables of the Lawe: the first three, concernes the glory of God directly: and the other three his glorie in our awin weilfare, and our neighbours.<sup>7</sup>

*Teacher.* What stirres vp and sharpens vs to earnest prayer?

*Disciple.* The Spirite of God, by meanes of sobriety, fasting, and diuerse afflictions, called the Croce of Christ, for the bearing whereof we haue need of patience.<sup>8</sup>

*Teacher.* Then the begun halines of Christ in vs, whereby at laste wee fall be throughly sanctified, is no cause of our saluation, though it must goe before our full enjoying thairof in heauen?

*Disciple.* Ye say true : for if when we were enemies, we were reconciled to God by the death of his sonne, much more being reconciled, we shall be saved by his life, in whome we are compleit.<sup>1</sup>

FINIS.

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1 2 Cor. 7. 1.  
1 Thes. 5. 23.  
Rom. 5. 10.  
Col. 2. 10.

*N. to the Authour, touching the short Catechisme immediatlie going before.*

I thanke God for your precious pearle little in quantitie, but infinite in waight. I allow and approues the perspicuities, ordour, and substantialious comprising of so great mysteries in little bounds.

*The iudgement of another learned man.* N.—There is not an idle word heir.

If anything be wrang heir, it is of weaknesse, and not of wilfulness : and therefore is humbly submitted to the louing and aduised correction of the godlie learned, by Gods worde.

These formes of Praier, and thanksgiuing following, are onely for thankful persons to God for his benefites, and not for profane abusers, and gracelesse deuourers thereof : wha the mair wealth they haue by Gods gift, and the better cheere they make, the more forgetfull of God they are, and swell in pride and disdain against all true thankfulnesse, fwashing downe to the table like swyne, and starting vp like Dogs when they ar filled : thinking the true praising of God (namely at Table) to bee but Monkish hypocrisie, a Popish ceremonie, or losse time.

Neither is anye man bounde to these formes but at his pleasure, for the matter and substance be not omitted ; but reuerently obserued at euery meale, not onelie by children, but also by the best and most able in the house : for the chieft is vnworthie ynough to praise Gods halie Maiestie. And the posting ouer of this worthie seruice, onelie to profane boyes and seruing-men becommeth not Christian families.

*A Prayer to be said before meate.*

Blesse vs gude Lorde, and these thy creatures whilk of thy gudenesse thou giuest us, for the nourishment of this our naturall life, and giue vs grace to vse them reuerently, and soberly, with a gude conscience in thy feare, to thy glory, and our comforts. Sa that whether wee eate or drinke, or whatfoeuer we doe, we doe all to the glory of God, through Iesus Christ our Lord, and onely Sauour, Amen.

*A thank-giuing after meate.*

We praise thy holye name, O heauenly Father, for al thy gracious benefites spiritual and corporall, bestowed vppon vs to this houre : namely, for the long libertie of the true preaching of the gospel (wherof alace, we haue been most vnworthy) as also, we prayse thy heauenly Maiefti for this present benefite of foode and gladnesse, wherewith now thou haste filled our hearts : giue vs grace that so long as wee may walke in the strength of this meate and drink, that we be euer redly to gloryfie thy holy name, in thought, word, and deede, by true faith and repentance. Lorde bleffe thy Kirk, the King, Queene, and Prince, with the rest of their Maiesties children, and giue all the gude subjects of this Realme, an earnest care to pray hartely for their preseruation, in soule and bodie, and for their long, happy, and prosperous gouernement, in thy feare ouer this poore Realme : that wee may leade a quiet and peaceable life vnder them, in all godlinesse and honesty, without al change or alteration, of the present true Religion, and ministerie of the gospell, through Iesus Christ our Lorde, Amen.

*The Ten Commandements of Almighty God.*

Hearken and take heed Israell, I am the Lorde thy God, whilk haue broght thee out of the land of Egypt, and from the house of bondage.

1. Thou sal haue nane vther Gods before my face.

2. Thou sal not make to thy self any grauen Image, nor the likenes of any thing that is in Heauen aboue, nor in the Earth beneath, nor in the water vnder the earth : thou fall not bow down to them, nor worship them : For I the Lorde thy God, am a iealous God, and visits the sins of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and shewes mercy vnto thousandes of them that loues mee, and keepes my Commandements.

3. Thou fall not take the Name of the Lorde thy God in vaine : for the Lord will not hold him guiltlesse that takes his Name in vaine.

4. Remember that thou keepe haly the Sabboth day : sex dayes fall thou labour and do al that thou hast to do, but the seauenth day is the Sabboth of the Lord thy God : in it thou sal do na maner of wark, thou, nor thy son, nor thy daughter, thy manseruant, nor thy maidseruant, thy cattell, nor the stranger that is within thy gates. For in sex dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seauenth day. Wherefore the Lord blessed the seauenth day and hallowed it.



5. Honour thy Father and thy Mother, that thy dayes may be lang  
in the Land whilk the Lorde thy God giueth thee.

6. Thou fall do na murther.

7. Thou fal not commit adultery.

8. Thou fall not steale.

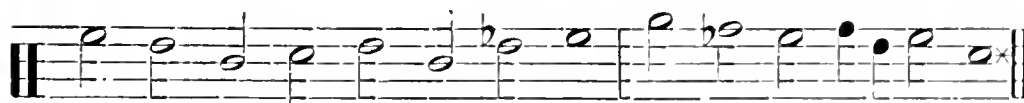
9. Thou fal not beare false witnes against thy Neighbour.

10. Thou fall not couet thy neighbours houfe : Thou fall not couet  
thy neighbours wife, nor his feruant, nor his maide, nor his oxe, nor  
his affe, nor any thing that is his.

ALTVS.

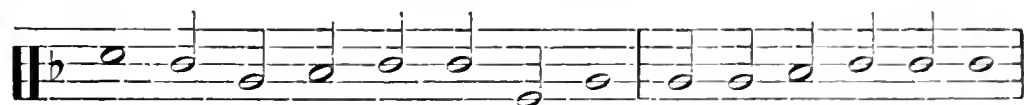


Lord in great grief I call to thee, and fay, Lord heare my cry :

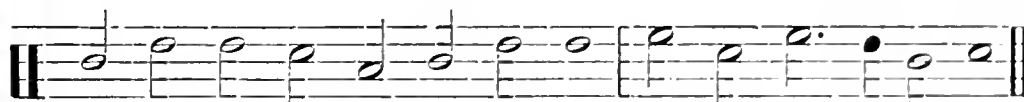


vn - to the voice of my re-quest, thine eares with speede apply.

CONTRATENOR.



Lord in great grief I call to thee, and fay, Lord heare my cry :

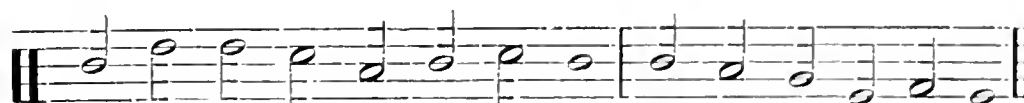


vn - to the voice of my re-quest, thine eares with speede apply.

TENOR.



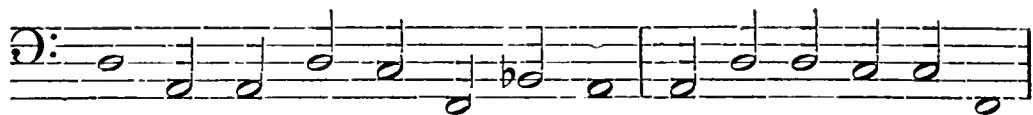
Lord in great grief I call to thee, and fay, Lorde heare my cry :



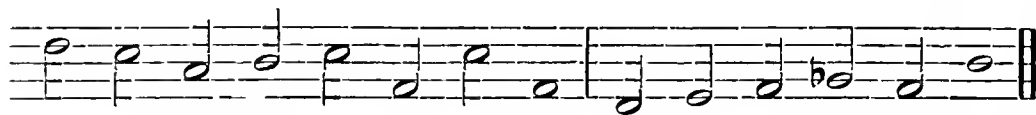
vn - to the voice of my re-quest, thine eares with speede apply.

DAVIDSON'S  
CATECHISM.

## BASSVS.



Lord in great grief I call to thee, and say, Lord heare my cry :



vn - to the voice of my re-quest, thine eares with speede apply:

Our sins Lord, if thou mark straitly  
 Lord, then wha can indure :  
 For free forgiueneffe is with thee,  
 thy worship to procure.

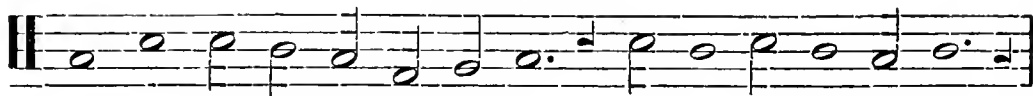
Wherefore I wait vpon the Lorde,  
 my verry faule doth wait :  
 Yea my haill hope is in his word,  
 as stay in all my strait.

My faule does to the Lord aspire,  
 mair earnestly than they :  
 That watching all the night desire,  
 to see the breake of day.

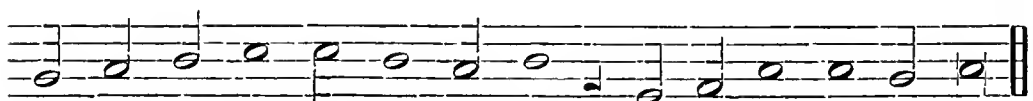
Let Ifrael Gods people, thus,  
 wait still the Lord vpon :  
 For with the Lord much mercie is,  
 and great redemption.

Wha will redeeme true Israel,  
 that wayteth on his will :  
 From all their sins both great and smal,  
 and faue them from all ill.

## Pfalme Cxvij.



O all ye Nations of the warlde, Praise ye the Lord alwaies :



And all his people eue-ry where, Set forth his noble praise.

For great his kindeneffe is to vs,  
his truth indures for ay :  
wherfore praife ye the lord our god  
praife ye the Lord, I fay.

*Thy people and thine heritage,  
Lord bleffe, &c.  
Gloir to the Father, &c.*

ADAMSON'S  
CATECHISM.

No. III.

CATECHISMI LIBER PRIMVS

*De fide, Latino carmine redditi, Patricio Adamfono Scoto Poeta  
elegantiffimo Auctore.\**

DOMINICA I.

*Minifter.* Quæ vitæ humanæ prima eft, ac vltima meta ?

*Pver.* Noffe Deum. *M.* Cur noffe Deum ?

*P.* Quia conditor ipfe eft

Humani generis, nofque hac pater optimus alma.

Luce frui voluit, feffe vt fontemque, caputque,

Et vitæ auctorem digno obferuemus honore.

*M.* Quanam ergo fiunt homines ratione beati ?

*P.* Si Dominum agnofcant, eius fi gloria pectus  
Occupet, ac toto vitæ refplendeat vfu.

*M.* Cur quæfo hic vitæ ftatuis momenta beatæ ?

*P.* Namque his fublatis brutis animantibus effet  
Sors hominis miferanda magis. *M.* Qui numinis ergo

Ignarus viuit, nil deploratius illo

Effe potest. *P.* Equidem vt dicis certiffima res eft.

*M.* Quænam cognitio verè eft germana tonantis ?

*P.* Quum fic nouerimus diuinum numen, vt illi  
Sedulò præstemus qualem debemus honorem.

*M.* Quænam recta via eft venerandi numinis, atque  
Quas habeat partes ediffere, & ordine perge ?

*P.* Prima eft, vt foli fiducia noftra tonanti

Incubet : vt recto legis fub tramite, quifque

Dirigat hoc vitæ ftadium, pars altera : rebus

\* This is Calvin's Catechism, translated by Adamson. We only give a fpecimen.

Suppetias petere afflicti, dominique potentis  
 Temporibus dubijs, certam implorare salutem,  
 Tertia : postremo vt non solum pectore ab imo  
 Nouerimus, fontem à Domino manare perennem  
 Totius sine fine boni, confessio laudis  
 Accedat : Studiumque almi testetur olympi.

## DOMINICA II.

- M.* Maeste esto : verum membra vt per singula porro  
 Progrediar, tu quod primum est puer ordine pande.  
*P.* Nimirum, vt foli fiducia nostra tonanti  
 Incubet. *M.* Id quam fieri ratione putandum est ?  
*P.* Sese quum bonitas, & celsa potentia nobis  
 Insinuant, summeque bonum, summeque potentem  
 Nouimus. *M.* An nil præterea nouisse necesse est ?  
*P.* Plane inquam. Nec enim caussa est cur maximus ille  
 Ferret opem generi impuro, mundoque rebelli  
 Explorata Dei bonitas foret : Amplius ergo  
 Poscimus, vt quisque hoc persuasum mente reponat,  
 Se carum, acceptumque Deo, qui munia patris  
 Impleat, exitioque velit seruare fideles.  
*M.* Quinam id constabit ? *P.* Sacri me oracula verbi  
 Erudiunt, læsi pacatas numinis iras  
 Innocuis nati meritis, patremque benignum  
 Constitui, & pleno bonitatem effundere cornu.  
*M.* Ergo Deo niti qui vult, addicere Christo  
 Se debet, patremque in caro agnoscere nato.  
*P.* Omnino. *M.* Verum quæ summa est cognitionis,  
 Illa Dei in Christo, paucis complectere, amabo.  
*P.* Symbolum Apostolicum est, ab eorum nomine dictum  
 Christicolis, puris scripturæ è fontibus hauustum,  
 Articulis fidei amplectens, hæc formula nobis  
 Expediet quæcunque pios sperare necesse est.  
*M.* Quin edis nostræ paucis quæ est summa salutis.

¶ *Symbolum Apostolorum, seu Articuli Fidei.*

- P.* In summum confido Deum Patrem omnipotentem,  
 Auctorem Cœli, & terræ. Christumque in Iesum,  
 Vnigenam illius sobolem, dominumque piorum.  
 Qui sacro conceptus erat spiramine, natus

Virginis ex vtero Mariæ. Tormenta Pilato  
Iudice perpeffus, crucifixus, mortuus, atque  
Clausus humo, tristes Erebi descendit ad umbras.  
Luce refurrexit terna rediuiuus, ad alti  
Tecta poli ascendit victor : dextræque parentis  
Affidet, in Cælo, & terra cui cuncta potestas.  
Inde olim adueniet cunctos vt iudicet, & qui  
Viuent, & quotquot tam longa absorbit ætas.

¶ Confido in sacrum flamen, sparsumque fidelem  
In terris cætum credo & communia dona  
Sanctorum, gratisque illis peccata remitti :  
Experrecturam putri de puluere carnem  
Spero, ac in cœlis vitam sine fine beatam.

## No. IV.

## PARVVS CATECHISMVS

*Qvo Examinari possunt iuniores qui ad Sacram Cenam  
admittuntur, Carmine Iambico. per R. P.*

## DE FIDE. CAP. I.

- M.* Es Christianus ô puer? profare. *P.* Sum.  
*M.* Quid ista confert religio boni? *P.* Beat.  
*M.* Qui sic? *P.* Beata res Deum cognoscere est :  
Hæc una nosque belluis discriminat ;  
Ad absque Christo nemo notum habet Deum.  
*M.* Quæ recta summi numinis scientia est ?  
*P.* Honore constat. *M.* Quas honor partes habet ?  
*P.* Fidem, timorem, vota, grates publicas.  
*M.* Fides quid ergo est? *P.* Efficax persuasio  
Dei favoris, nixa verbo, quo pater  
Nostræ salutis spondet esse in filio.  
*M.* Quæ summa fidei sit recenseas tuæ.  
*P.* Cuncta in potentem credo genitorem Deum,  
Cœlumque terræ qui solumque condidit :  
Christumque Iesum filium ejus unicum,

Dominumque nostrum ; qui Sacro de Spiritu  
 Conceptus e Mariaque natus Virgine est ;  
 Sub Pontio passus Pilato præside,  
 Crucique fixus, mortuusque, humo et datus,  
 Descendit umbras inferorum ad horridas.  
 Sub tertium surrexit at vivus diem,  
 Ascendit in Cœlum, potentis omnia  
 Dei parentis aque dextris assidet :  
 Atque inde judex omnibus venturus est  
 Vivis, tot ante mortuisque sæculis.  
 Confido Sanctum in Spiritum. Sanctam quoque  
 Credo per orbem Catholicamque Ecclesiam,  
 Communionem nempe Sanctorum omnium ;  
 Remissionem criminum contagii.  
 Surrectionem spero carnis et novam,  
 Vitæ beatæ et sempiterna gaudia.  
 Hæc Christianam summa continet fidem,  
 Sola Salutem censeo qua me assequi.

*M.* Summum Parentem, Filium cum Spiritu,  
Unumne plures esse vel putas Deos ?

*P.* Est una personis tribus divinitas.

*M.* Confessio quid ista vult paucis refer.

*P.* Patrem supremum, filii Christi Deum,  
 Simul per illum nostrum et omnium patrem,  
 Originem primam esse rerum credimus  
 Causamque : cuncta semper hunc disponere  
 Sic et creata, possit ut nutu geri  
 Illius absque et providentia nihil.  
 Christumque Iesum credimus, natvm Dei,  
 Dominum piorum, carne terrestre in solum  
 Venisse tectum, gentis humanæ scelus  
 Et expiasse, singulis negotio  
 Plene peractis, quæ salutis opus erant :  
 Cœlumque conscendisse tandem denuo,  
 Summi sedere patris adque dexteram,  
 Omnem tenere quod potestatem sonat  
 Cœlestis atque terreae monarchiæ ;  
 Redibit inde gloriosus hominibus  
 In fine mundi quodque judex omnibus :  
 Sanctum quodque esse Spiritum verum Deum.  
 Divina virtus quum sit et potentia,

Obsignet imis inque cordibus Dei  
 Promissa nobis facta Christo in filio :  
 Demumque sanctam redditam esse Ecclesiam,  
 Et noxiarum liberatam sordibus,  
 Dei benigna gratiæ clementia ;  
 Post et caducæ terminum vitæ, pios  
 Vitæ ad perennis excitandos gaudia.

*M.* Ex temetipso credis istane omnia ?

*P.* Non ; ipsa donum nam fides est Spiritus.

*M.* Quid parta prodest ? *P.* Justificat apud Deum.

*M.* Quid ? Sancta nonne vita nos justos facit ?

*P.* Nemo meretur justus actis effici.

Viri infidelis facta sunt enim omnia  
 Peccata, fructus ut mali malæ arboris ;  
 Nec justa prorsus vita sanctis est Dei,  
 Sed mixta inhæret carnis imperfectio.

*M.* Quo jure justos reddit ergo nos fides ?

*P.* Quia apprehendit firmiter clementiæ  
 Promissa nobis facta per Christum Dei.

*M.* Expers bonorum num fides operum valet ?

*P.* Imo esse nescit. Ignis haud enim caret  
 Calore. Christus nostra nec redemptio est  
 Tantum, regnât Spiritu sed et Sacro  
 Suos, ut actis innovent vitam bonis.

#### DE LEGE. CAP. II.

*M.* QUI rite summo serviendum numini est ?

Humana nunquid suadet uti inventio,  
 Mandata tantum cælica aut ut ordinant ?

*P.* Divina lex est insequenda regula,  
 Fucata non intentio mortalium.

*M.* Quæ norma vitæ cœlitus nobis data est ?

*P.* Hæc ipsa voce quæ tonantis est Dei  
 Prolata denis hisce sub sententiis :

1. Adverte gens Hebræa, sum Deus tuus,

Ego Jova te qui servitute Ægyptia  
 Durique solvi regis e tyrannide.

Extraneos ne habeto me coram deos.

2. Idola faxis sculpta ne tibi ; neque

Delineatam numinis ad imaginem  
 Quamcunque formam, quam superne continent  
 Augusta Cœli templa, tellus aut patens  
 Infra, sub imo lympha vel terræ sinu.  
 Non hæc adora procidens, honoreve  
 Dignator ullo. Nam Deus fortissimus  
 Ego æmulator sum tuus Jova, qui patrum  
 Delicta in ipsos mulcto vindex filios,  
 In tertium quartumque in illorum genus  
 Exosa queis est nostra vis ; clementiam  
 Monstrans in horum stirpis et millesimos  
 Qui nos amantque jussibusque obtemperant.

3. Jovæ tremendum ne Dei nomen tui  
 In rebus usurpato vanus irritis :  
 Insontis illum non enim feret loco,  
 Frustra suum qui nomen usurpat, Deus.
4. Memento sanctum Sabbati serves diem :  
 Lucas labori sex habeto, sed Deo  
 Septena sacra Sabbati dies tuo  
 Jovæ est. In illo non operis exerceas  
 Quicquam, nec ipse, filius, nec filia,  
 Nec servus, ancilla, aut pecus, qui intra tuas  
 Portas moratur hospes aut extrarius.  
 Nam sex diebus machinam Cœli Deus  
 Terræ globumque finxit, et mare, omnia  
 Quæcunque et hisce continentur, septima  
 Quievit atque luce : Sabbatum suo  
 Faustum ominatus proin sacravit cultui.
5. Honore patrem debito et matrem cole,  
 Longævus in tellure ducas ut dies  
 Illa daturus quam Jova Deus est tuus.
6. 7. Occisor haud sis. Haud adulter sordidus.
8. 9. Non fur. Propinquo falsus haud testis nocens.
10. Ædis propinqui ne cupido cor tuum  
 Titillet. Ejus ardeas ne conjugis  
 Amore : servum nec, vel ancillam, aut bovem  
 Asinumve, quicquam reive alius appetas.

*M.* Cujusque sensum redde mandati brevi.

*P. I.* Lex prima, jus auctoritate muniens,  
 Integrum honorem præcipit Deo suum  
 Deferre soli : cuncta videt nam Deus.



2. Secunda cultus rejicit præposteros,  
Idola quavis arte ficta non ferens,  
Causa exprimendi vel colendi numinis :  
Minas et addit ; vindicem sui Deum  
Severum honoris ; at piis mitissimum.
3. Non sola damnat tertium perjuriam  
Scitum, sed omnem nominis levem Dei  
Abusionem ; vultque præclara omnia  
De ipso loquamur, pœna vel certa imminet.
4. Lex quarta partim prisca cœremonia est ;  
Figura nobis spiritalis a malo  
Vacationis ; ordinis partim datur  
Ergo : piorum grex in unum quo fluens  
Auscultet alti legibus Jovæ, preces  
Fundat, sacris communicet mysteriis,  
Statosque servans rite sacrorum dies,  
Partim levamen denique ut servis foret,  
Longæ laborum quos premunt molestiæ.
5. Parentum honorem quinta cernens sanctio,  
Amare mandat hos, et illis obsequi,  
Pie et juvare si petat necessitas,  
Longæque vitæ præmio nos provocat ;  
Et rite quisquis præest parentem intelligit.
6. Sexta nefanda cæde non tantum manus  
Vult abstinere, quin et omnem injuriam  
Damnât, latensque cordis odium legifer ;  
Pressos juvare et mandat, et malum pati.
7. Adulteros nec septima tantum arguit,  
Omnem sed et scortationem, verbaque  
Non pura, pravas mentis et libidines,  
Castumque contra corpus et cor exigit.
8. Octava furti nomine omnes denotat  
Lex et rapinas, et dolos, et impias  
Exactiones, et malas lucri vias ;  
Bonis levare vultque nostris indigos.
9. Testes iniquos exprimens vetat simul  
Lex nona falsis alterum calumniis  
Ne quis palam lædatve, clamve detrahat ;  
Bonam tueri mandat et famam omnium.
10. Deliberatum cordis haud solum malum,  
Sed noxias taxat simul lex ultima

- Cupidines, imasque radices mali.  
*M.* Nunc redde legis integræ compendium.  
*P.* Ex corde toto nos et anima omni Deum  
 Amare, toto et virium conanime ;  
 Ut nosmetipsos proximosque. Proxima est  
 Et ipsa nobis tota gens mortalium.  
*M.* Ex te potesne jussa legis exequi ?  
*P.* Nunquam. *M.* Quis ergo servat in te ? *P.* Spiritus  
 Sanctus. *M.* Sacro num flamine imbutus potes  
 Complere punctis imperata singulis ?  
*P.* Nec illud. *M.* Atqui tramitem ad unguem Deus  
 Qui non sequuntur legis omnes devovet.  
*P.* Verum. *M.* Salutem quomodo speraveris,  
 Diris et illis ergo legis eximi ?  
*P.* Me liberavit Christus a legis jugo.  
*M.* Qui sic ? *P.* Ferendo vicit is mortem, suis  
 Vitamque reddens victor, acceptos patri  
 Nos impotentes ipse perfectus facit.  
*M.* Quis legis usus ergo nobis nunc manet ?  
*P.* Non posse justos actibus nos effici  
 Dum monstrat, ad Christum relegat ; interim et  
 Infirmis conscios monet, Deum  
 Prece invocare, et viribus niti omnibus  
 Magis magisque legis exactum in scopum.

## DE ORATIONE. CAP. III.

- M.* AD quem precando vota supplex dirigit ?  
*P.* Solummodo uni supplico Deo, patri,  
 Tantumque Christi nomine offero preces :  
 Ille advocatus pro piis intervenit,  
 Nobis reliquit et precandi formulam,  
 Quam semper orans intuo, vota omnia  
 Normamque ad illam formo. *M.* Recita quænam ea est.  
*P.* Pater supreme noster, ô Cælum incolens,  
 Sancte colatur nominis splendor tui.  
 Veniat tui sperata regni faustitas.  
 Divina fiat, sicut inter cœlites,  
 Ita et voluntas terreo tua in solo.  
 Nostrum diurnum confer hodie victus modum ;

Remitte nobis lenis atque debitum,  
Nos debitorum ut noxiis ignoscimus.  
Tentationem neve ducas in malam,  
Nos a maligno sed nocente libera.  
Regnum potestas namque tibi et gloria  
Stat sæculorum sempiterna sæculis.

- M.* Precatione quid petas ista, explica.  
*P.* A Patre nostro (nempe communi piis)  
Cœlum supremus qui monarcha possidet,  
Sex opto: primum nomen ut sanctum Dei  
Suis per orbem celebretur laudibus.  
Ut deinde regnum quo suos bonus fovet  
Crescat, fidelis copia florens gregis,  
Regnum scelesti quo Satanæ corruat.  
Ut tertio divina sic terræ in solo  
Fiat voluntas, omnes ut ei pareant,  
Parent cohortes angelorum ut cœlites.  
Quarta diurni voce panis, omnia  
Quæ vita præsens exigit comprehendimus;  
Hunc et precando cœlitus nobis dari,  
Testamur in diem Deo nos vivere.  
Quinta remitti nostra nobis debita,  
Peccata nempe, gratia mera Dei  
Rogamus: et nos profitemur fratribus,  
Ut patris alti filiis, ignoscere.  
In ultima ne cum scelestis nos Deus  
Carnis, precamur, illice abripi sinat  
Contagio, malisque demonis dolis;  
Sed spiritu nos protegat sancto et regat,  
Ejusque demum laude vota claudimus.

## DE SACRAMENTIS. [CAP. IV.]

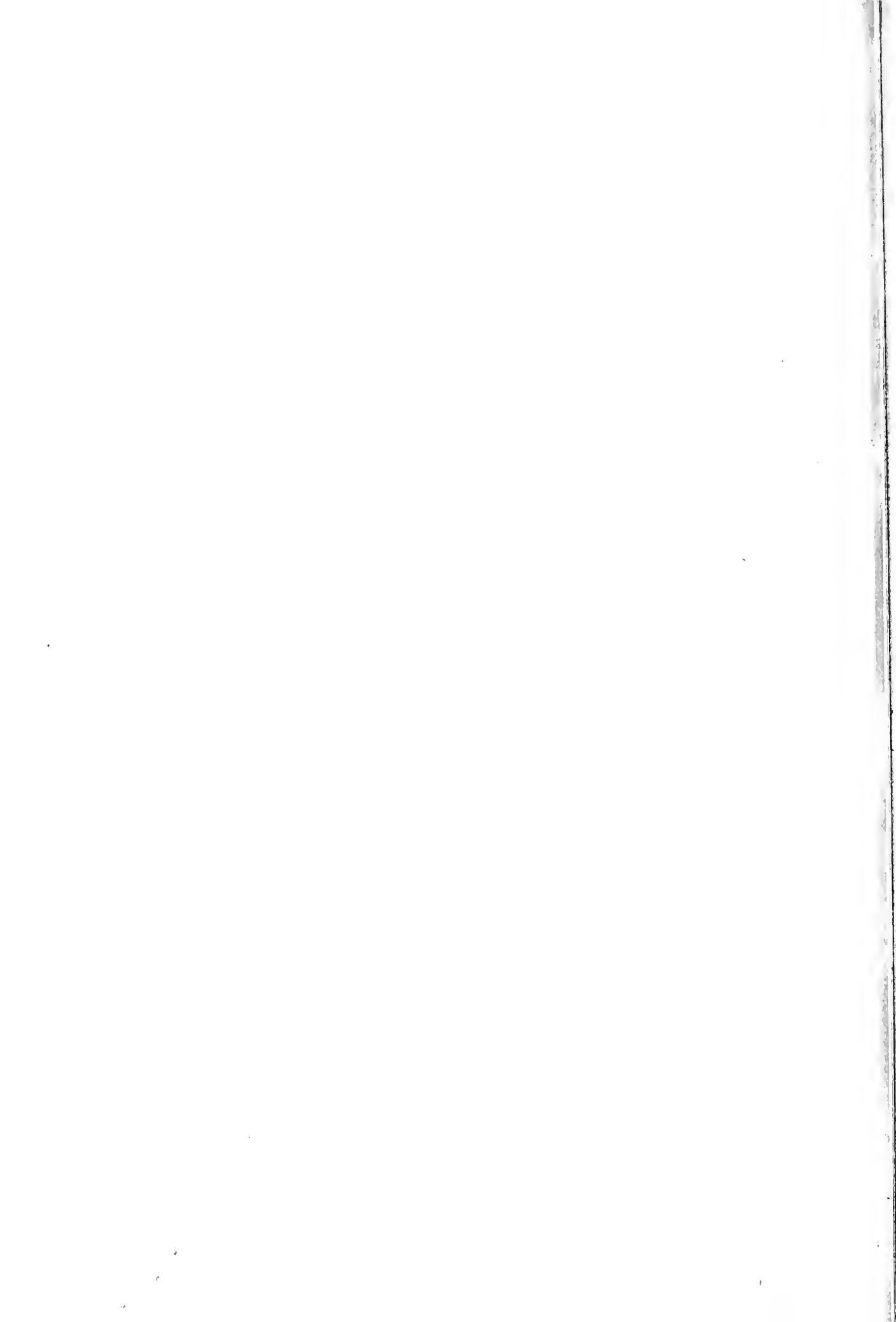
- M.* QUAM victimam censes Deo gratissimam?  
*P.* Audire vocem numinis termaximi,  
Parere verbo mentis affectu et pio.  
*M.* Verbum quis offert? *P.* Rite qui vocatus est  
Christi Minister, audiendus omnibus.  
*M.* Ultrane verbum jungitur nobis Deus?

- P.* Connexa Sacramenta sunt verbo ; notæ  
Dei favoris; extero signo piis  
Quæ spiritales res adumbrant, et rata  
Reddunt salutis pacta nobis fœdera.
- M.* Cur instituta sacra sunt hæc symbola ?
- P.* Infirma nostra ut sublevetur hinc fides.
- M.* Externa per se signa tantam vimne habent
- P.* Non signa, signis juncta sed vis spiritus.
- M.* Quot esse Sacramenta nostra ais? *P.* Duo :  
Baptisma, Cœnæ sacramque Eucharistiam.
- M.* Baptisma quidnam signat? *P.* Undæ symbolo  
Remissionem noxiarum, innoxio  
Mentes lavari nempe Christi sanguine,  
Nos et regigni Spiritu Sancto, indicat,  
Ut innovemus actibus vitam bonis.
- M.* Quis rite sacro tingitur baptismate ?
- P.* Vera paratus fide et pœnitentia.
- M.* Cur ergo lymphis eluuntur parvuli ?
- P.* Non est necesse semper hæc actu ferat  
Baptismus, ætas at capax id exigit.  
Adultus annis instruendus est puer,  
Olim ut recepti vim sciat Baptismatis.
- M.* Quid sacra præfert Cœna mysticum piis ?
- P.* Per spiritalem corporis Christi Dei  
Esum, cruoris illiusque poculum,  
Vitam educari nos in æternam notat.
- M.* Quid signa panis et Lyæi suggerunt ?
- P.* Ut ista corpus nutriendo roborant,  
Sic corporis virtute Christi et sanguinis  
Mentes aluntur et vigorem habent suum :  
Inclusa non sit vis ut ista symbolis,  
Sed spiritu Christum superne quærimus,  
Coelo paterna considentem in gloria.
- M.* Istuc ad illum pervenire qui licet ?
- P.* Fide ; piorum cordibus quam Spiritus  
Divina virtus imprimit, verbi Dei  
Promissionum nosque certos efficit.
- M.* Qui mysticæ rite Cœnæ communicant ?
- P.* Sese probantes, divus ut Paulus monet,  
Fide atque amore, pœnitentia et pia.
- M.* Perfecta prorsus hicne quæritur fides ?

- P.* Vix invenitur illa : sed Cœnæ sacer  
Cibus medelæ servit infirmis loco.
- M.* Conferre Sacramenta qui debent ? *P.* Dei  
Verbi Ministri : qui prophanos a sacris  
Arcere, causis rite cognitis, valent.

*FINIS.*













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