

BX 5139

.C3

Copy 1

An Exposition  
OF THE  
Church Catechism

BY  
HENRY J. CAMMANN, A.M.

A NEW EDITION  
WITH AN INTRODUCTION BY  
THE RT. REV. HENRY C. POTTER, D.D., LL.D.  
BISHOP OF NEW YORK

*COMPLETING THE NINTH THOUSAND*



NEW YORK  
JAMES POTT & CO., PUBLISHERS  
CHURCH MISSIONS HOUSE

1899

PRICE 10c.

SECURITY COPY,  
1889.



FEB 21 1899

# An Exposition

OF THE

# Church Catechism

BY

HENRY J. CAMMANN, A.M.

A NEW EDITION

WITH AN INTRODUCTION BY

THE RIGHT REV. HENRY C. POTTER, D.D., LL.D.

BISHOP OF NEW YORK

*COMPLETING THE NINTH THOUSAND*

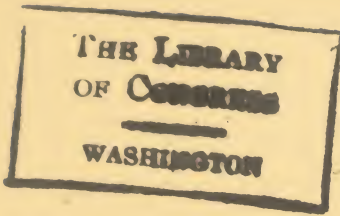


NEW YORK

JAMES POTT & CO., PUBLISHERS

CHURCH MISSIONS HOUSE

1899



BX 5139  
C3

27829

Entered according to Act of Congress, in the year 1862, by

HENRY J. CAMMANN,

in the Clerk's Office of the District Court for the Southern District of  
New York.

New Edition. Copyrighted, 1899.

TWO COPIES RECEIVED.



14397  
Feb. 21 1899.

Recd. Long Dec. 18/27

THIS Exposition of the Church Catechism has stood the test of time ; and there is no surer test, in the matter of a text-book for children. It has the merit of not attempting too much ; and the other merit of not reducing the office of the teacher to a merely mechanical function. This edition of it appears because it is believed that there is still a place for it in our scheme of Sunday-school teaching, which, while it has yet much to learn as to methods that are modern and fresh, may wisely utilize whatever experience has intelligently and sufficiently tested. I shall be thankful if it helps to make real to the Children of the Church the incomparable value of her admirable Catechism.

HENRY C. POTTER.

NEW YORK, *Advent*, 1898.



## PREFACE.

---

THE following exposition of the Church Catechism has been prepared with much care, as an aid to those who are engaged in the religious training of the young, whether as parents in the retirement of the family circle, or as teachers in the more laborious duties of the Sunday School.

Having had several years' experience, not only as a teacher, but also as the Superintendent of a large Sunday School, and having made Catechetical instruction the subject of much thought, I am satisfied that as a general thing too much is given to the Scholars to commit to memory, and not enough provided for the Teacher to explain and illustrate. For this reason, I have made use of very few *questions and answers* in the following work, but I have prepared full explanatory notes, accompanied by frequent references to the Bible and the Prayer-Book, for the guidance and assistance of the Teacher; and my aim throughout has been to make the book so simple that it may be used by those who are just commencing to learn their Catechism, and yet at the same time sufficiently full to be a profitable study for those who are being prepared for Confirmation.

I know of nothing to which I can more aptly compare the Church Catechism in all its comprehensiveness and simplicity than to a fine Mosaic of rare and precious

stones; and as we can only clearly define the beauty of the latter by describing the several gems of which it is composed, so must we seek by diligent study of the Bible to understand the full meaning and import of each division of the Catechism before attempting to teach it to others. I would therefore urge upon all teachers the absolute necessity of careful preparation, if they would have their efforts crowned with success, and I urge this duty the more earnestly upon every one in whose hands this book may be placed, as I have so frequently known of teachers who not only were very much discouraged, but who have utterly failed in their endeavors to explain the Catechism, for the simple reason that they were unprepared for a proper discharge of the work they had undertaken. We cannot spend too much time or labor in setting forth in all its sublimity and power, this grand Mosaic of divine justice, truth, and love, — the Church Catechism.

In the hope, then, that this work may prove a welcome and valuable aid to many earnest and faithful instructors of the young, I now send it forth as an humble offering to Him who led me at an early age to take a deep interest in the all-important work of that nursery of His Church, — the Sunday School.

May God send His blessing with it.

HENRY J. CAMMANN

*November 7th, 1862.*

---

PREFACE TO NINTH EDITION.

AFTER going through eight editions this book passed out of print. A new edition is now sent forth with the hope it may find its place and many new friends.

H. J. C.

*January, 1899.*



# A Catechism:

THAT IS TO SAY,

AN INSTRUCTION, TO BE LEARNED BY EVERY PERSON  
BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE  
BISHOP.

---

*Question.* WHAT is your name?

*Answer.* N. or M.

*Q.* Who gave you this name?

*A.* My Sponsors in Baptism; wherein I was made a member of CHRIST, the child of GOD, and an inheritor of the kingdom of Heaven.

*Q.* What did your Sponsors then for you?

*A.* They did promise and vow three things in my name. First, that I should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian Faith. And Thirdly, that I should keep GOD's holy will and commandments, and walk in the same all the days of my life.

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

*A.* Yes, verily, and by GOD's help so I will. And I heartily thank our Heavenly Father that he hath called me to this state of salvation, through JESUS CHRIST, our Saviour. And I pray unto GOD to give me his grace, that I may continue in the same unto my life's end.

*Catechist.* Rehearse the Articles of thy Belief.

*A.* I believe in GOD the Father Almighty, Maker of heaven and earth :

And in JESUS CHRIST his only Son, our Lord ; Who was conceived by the HOLY GHOST, Born of the Virgin Mary ; Suffered under Pontius Pilate, Was crucified, dead, and buried ; He descended into hell ; The third day he rose again from the dead ; He ascended into heaven, And sitteth on the right hand of GOD the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the HOLY GHOST ; The Holy Catholic Church, The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the Life Everlasting. *Amen.*

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

*A.* First, I learn to believe in GOD the Father, who hath made me and all the world.

Secondly, in GOD the Son, who hath redeemed me and all mankind.

Thirdly, in GOD the HOLY GHOST, who sanctifieth me and all the people of GOD.

*Q.* You said that your Sponsors did promise for you that you should keep GOD's commandments. Tell me how many there are.

*A.* Ten.

*Q.* Which are they ?

#### ANSWER.

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

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : For I, the LORD thy GOD, am a jealous GOD, and visit the

sins of the fathers upon the children, unto the third and fourth generation in them that hate me, and show mercy unto thousands of them that love me and keep my commandments.

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

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

V. Honor thy father and thy mother, that thy days may be long in the land which the LORD thy GOD giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

Q. What dost thou chiefly learn by these commandments ?

A. I learn two things : my duty toward GOD and my duty toward my neighbor.

Q. What is thy duty toward GOD ?

A. My duty toward GOD is to believe in him ; to fear him ; and to love him with all my heart, with all my mind, with all my soul, and with all my strength ; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honor his holy name and

his Word, and to serve him truly all the days of my life.

*Q.* What is thy duty toward thy neighbor?

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

*Catechist.* My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of GOD, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the LORD'S Prayer.

#### ANSWER.

Our Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. *Amen.*

*Q.* What desirest thou of GOD in this prayer?

*A.* I desire my LORD GOD, our Heavenly Father, who is the giver of all goodness, to send his grace unto me and to all people; that we may worship him, serve him, and obey him as we ought to do. And I pray unto GOD that he will send us all things that are needful, both for our souls and bodies; and that he will be merciful

unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers, both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our LORD JESUS CHRIST; and therefore I say, Amen. So be it.

## QUESTION.

How many Sacraments hath CHRIST ordained in his Church?

A. Two only, as generally necessary to salvation; that is to say, Baptism and the Supper of the LORD.

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

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

Q. How many parts are there in a Sacrament?

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

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

A. Water; wherein the person is baptized, *In the name of the FATHER, and of the SON, and of the HOLY GHOST.*

Q. What is the inward and spiritual grace?

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

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of GOD made to them in that sacrament.

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

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

*Q.* Why was the Sacrament of the LORD'S Supper ordained?

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

*Q.* What is the outward part or sign of the LORD'S Supper?

*A.* Bread and wine, which the LORD hath commanded to be received.

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

*A.* The body and blood of CHRIST, which are spiritually taken and received by the faithful in the LORD'S Supper.

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

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

*Q.* What is required of those who come to the LORD'S Supper?

*A.* To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in GOD'S mercy through CHRIST, with a thankful remembrance of his death; and be in charity with all men.

## PART FIRST.

---

### THE CHRISTIAN COVENANT.

*Question.* WHAT is your name ?

*Answer.* N. or M.

*Q.* Who gave you this name ?

*A.* My Sponsors in Baptism ; wherein I was made a member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven.

*Q.* What did your Sponsors then for you ?

*A.* They did promise and vow three things in my name. First, that I should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And Thirdly, that I should keep GOD'S holy will and commandments, and walk in the same all the days of my life.

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

*A.* Yes, verily, and by GOD'S help so I will ; and I heartily thank our Heavenly Father that he hath called me to this state of salvation, through JESUS CHRIST, our Saviour ; and I pray unto GOD to give me his grace, that I may continue in the same unto my life's end.

---

*Question.* What does the Church teach her children in the Catechism ?

*Answer.* She teaches them what is necessary for them to know before they take upon themselves the solemn promises made in baptism.

- Q Into how many parts may we divide the Catechism ?  
 A. Five.  
 Q. Name them.  
 A. The Christian *Covenant*. The Christian *Belief*. The Christian *Law*. The Christian *Prayer*. The Christian *Sacraments*.  
 Q. What part does the Christian Covenant embrace ?  
 A. From the first question of the Catechism to the Creed.  
 Q. What do you mean by a Covenant ?  
 A. An agreement between two or more persons.  
 Q. Between whom was this Covenant made ?  
 A. God and man.  
 Q. What three things does God here promise to do for man ?  
 A. To make him a member of Christ, etc. etc.  
 Q. Will you then certainly be saved because baptized ?  
 A. No — not unless I faithfully perform my part of the **Covenant**.  
 Q. What three promises do you make in this Covenant ?  
 A. To renounce Sin — to believe in God — to obey God.  
 Q. What does the first bind you to ?  
 A. To renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.  
 Q. The second ?  
 A. To believe all the articles of the Christian Faith.  
 Q. The third ?  
 A. To keep God's holy will and commandments, and walk in the same all the days of my life.  
 Q. What do you mean by renouncing sin ?  
 A. Giving up and fleeing from all wickedness.  
 Q. Where do you find the articles of the Christian Faith ?  
 A. In the Creed.  
 Q. How are you to perform your third promise ?  
 A. By trying at all times to do what the Bible tells me is right.  
 Q. Who promised these things in your name ?  
 A. My Godfathers and Godmothers.  
 Q. By what other names are they called ?  
 A. Sponsors or Sureties.  
 Q. Why called Sponsors ?  
 A. Because they answer the questions in my place.  
 Q. Why called Sureties ?  
 A. Because they assure or make promises in my name.  
 Q. How many Sponsors should a child have ?  
 A. A boy should have two Godfathers and one Godmother.  
 A girl should have one Godfather and two Godmothers.  
 Q. Are you bound to do all your Sponsors promised ?  
 A. Yes, just as if I had promised it with my own mouth.  
 Q. When do you take these promises publicly on yourself ?  
 A. When I am confirmed by the Bishop.  
 Q. Between what does Confirmation stand as a link ?  
 A. The Sacraments of Baptism and the Lord's Supper.



Q. When does the Prayer-Book say you should be confirmed ?

A. When I am sufficiently instructed in all that the Catechism contains, and am prepared to ratify in my own name the vows made for me by my Sponsors.

Q. What great privilege are you admitted to by this rite ?

A. The holy communion of the Body and Blood of Christ.

Q. Now what is contained in the first question and answer of the Covenant ?

A. The Christian name — so called because I was then admitted into the family of Christ on earth.

Q. What in the second ?

A. The Christian blessings — the promises made to me by God in that Covenant.

Q. What in the third ?

A. The Christian duties — that is, my part of the Covenant.

Q. What in the fourth ?

A. The Christian resolution — or my determination to do right by God's help.

Q. In what manner are you to obtain strength from God to do His will ?

A. At all times by earnest prayer, and also, after my confirmation, by a devout attendance on the Communion or Lord's Supper.

## THE COVENANT.

QUESTIONS 1-15. This division of the Catechism is a very suitable introduction to all that follows, for in this Covenant or Agreement made in baptism between God and man we learn what the Almighty graciously promises to those who love and obey Him, and the vow which sinful man must make and perform to obtain those promises.

Thus God describes the relations between Himself and His people. *Gen.* xvii. 1-8 ; *Jer.* xxxi. 31-35 ; *Heb.* viii. 8-13. (See Baptismal Service, "We yield Thee hearty thanks," &c.) In this Covenant the Almighty promises to make us :—

*First.* "Members of Christ," that is, of the Church, which is His Body, of which He is the Head. *Col.* i. 18 ; *1st Cor.* xii. 12-27. Of the mutual love between

Himself and His members Christ speaks under the parable of the vine. *St. John* xv. 1-8.

*Secondly.* "The children of God;" adopting us into His own family. *Romans* viii. 14, 15; *St. John* i. 12; xx. 17.

*Thirdly.* "Inheritors of the Kingdom of Heaven." *Col.* i. 12; *1st Pet.* i. 3-5; *Rom.* viii. 14-17. We must at all times be very careful lest we forfeit this inheritance. *Heb.* iii. 12-14; *1st Cor.* x. 1-13.

Now, as the blessings promised are threefold, so may our vow be summed up in three words: Repentance, Faith, Obedience.

I. REPENTANCE. Here we promise to renounce three things:—

*First.* "The Devil and all his works." *Eph.* vi. 10-18; *James* iv. 7. The word Devil means false accuser. *Gen.* iii. 1-5; *Rev.* xii. 9, 10. He is also called Satan or the enemy. *1st Pet.* v. 8. He is compared in the Bible to the lion, *1st Pet.* v. 8; and to the serpent, *Gen.* iii. 14. By his works we are to understand all those wicked deeds which men commit through his unholy instigation.

*Secondly.* "The pomps and vanity of this wicked world." We have been chosen out of the world by being baptized, and the cross of our Leader is on our brow. We must therefore follow Him, and not allow the riches, pleasures, or praise of the world to lead us astray. *St. John* xv. 18, 19; xvii. 15, 16; *Eph.* iv. 17, 18.

*Thirdly.* "The sinful lusts of the flesh,"—that is, all the animal wishes, or desires of the body, which we know from Scripture or feel in our conscience to be wrong and contrary to the Spirit of God. We must put our lusts to death by constant self-denial. We must not give way to idleness, which is a dangerous lust; and we must be careful to use moderately those things which may encourage lust,—eating, drinking, sleeping, and the like. *Gal.* v. 16, 17, 24; *1 John* ii. 15-17; *2 Tim.* ii. 22.

II. FAITH. The homage of the intellect and the obedience of the will should be warmed by the affections

Our faith must be not only of the understanding, but also of the heart, for with the heart man believeth unto righteousness. *Rom. x. 10.* It must not be partial. We must believe *all* the articles of the Christian faith, contained in the Bible and summed up in the Apostles' Creed; and we must *believe in* God if we would truly love Him. *Heb. xi. 6; x. 38; 1 John v. 4, 5; St. Matt. xv. 22-28; St. Luke viii. 22-25.* (See second question in Service for Baptism.)

III. OBEDIENCE. We are "to keep God's holy will and commandments, and walk in the same all the days of our life." True faith will lead us to true obedience. We may be obedient even in sickness or suffering, by patiently waiting for God to restore us to health or happiness. We must walk according to the law of God. We must not stand still, but ever move onward toward heaven. *1 Sam. xv. 22; Prov. xxx. 17; Jer. vii. 23; Rom. vi. 16; Col. iii. 20.* Our obedience must be *active, Heb. vi. 11, 12; steady, James i. 25; persevering, 2 Pet. ii. 21; constantly improving, 1 Thess. iv. 1, 2.*

#### SPONSORS.

QUESTIONS 16-25. These vows or promises were all made for us in Baptism by our Sponsors or Godparents, because we were too young to make them ourselves. Our Sponsors pledged themselves or stood for us as sureties to the Church, that we should be rightly brought up and taught our duty as soldiers of Christ, under whose banner we are to fight "against sin, the world, and the Devil." (See questions in Baptismal Service, "Wilt thou then obediently keep," &c.) Yet we are responsible for our own sins. We must ourselves, by God's help, keep and perform the vows which our Sponsors have made for us, and by our repentance and faith live as children of God. *Deut. xxiii. 21; Eccl. v. 4, 5; St. Matt. iv. 17; St. Mark xvi. 16; Rom. xiv. 12.* To the exercise of this repentance and faith the Church calls us; and she bids us profess the same in the rite of confirmation.

## CONFIRMATION.

Confirmation is not a Sacrament ; it is a solemn rite of the Church, — a rite being a formal act of religion. This rite was practised by the Apostles. *Acts* viii. 14–17 ; xix. 5, 6. At confirmation we confirm or strengthen our promises to God, and He confirms the assurance of His grace and blessing to us. It is a means of grace, — a link between the two Sacraments. And when we have given this pledge to the Church that we are “ religiously and devoutly disposed,” then we are invited to come to the Holy Communion, the Supper of our Lord. But whether we are confirmed or not, we are yet as much bound to perform all that our Sponsors promised for us, for we cannot transfer to another the responsibility of our sins. *Ps.* xlix. 7 ; *Gal.* vi. 4–8.

QUESTIONS 26–30. When a child is born into the world, he receives his surname, — the name of his family, — and when born into the Church in Baptism, in the name of the Trinity, he receives his Christian name. In the Bible, especially in the Old Testament, names generally refer to some circumstances in the life or history of the person or his ancestors. Thus, *Eve*, “ Life.” *Gen.* iii. 20. *Samuel*, “ Asked of God.” 1 *Sam.* i. 20. *Isaac*, “ He laugheth.” *Gen.* xvii. 17 ; xxi. 3. Names were sometimes changed by the command of God, as, *Jacob* to *Israel*, “ Warrior of God,” *Gen.* xxxii. 28 ; *Abram* to *Abraham*, “ Father of a multitude,” *Gen.* xvii. 5 ; and *Sarai* to *Sarah*, “ Princess,” *Gen.* xvii. 15.

Our Christian name should always remind us of the benefits received in Baptism, and of the solemn duties to which we are bound thereby. We are made “ children of God,” and as we would not dishonor our earthly parents, so should we take care that no act of ours shall bring reproach upon the family of our Father in heaven. We must at all times seek for grace and strength from the Holy Spirit that we may be faithful to the end, and

we know that they who seek the Lord aright shall never seek in vain. *Deut.* xxxiii. 25; *St. Luke* xi. 9-13; *St. John* xiv. 13, 14; *Heb.* iv. 15, 16.

NOTE. The "N or M," used in answer to the first question of the Catechism, stands for *Nomen*, name, and *Nomina*, names; "M" being an abbreviation for NN.



## PART SECOND.

---

### THE CHRISTIAN BELIEF.

*Catechist.* REHEARSE the Articles of thy Belief.

*A.* I believe in GOD the Father Almighty, Maker of heaven and earth:

And in JESUS CHRIST his only Son, our Lord; Who was conceived by the HOLY GHOST, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell, The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of GOD the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the HOLY GHOST; The Holy Catholic Church, The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life Everlasting. *Amen.*

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

*A.* First, I learn to believe in GOD the Father, who hath made me and all the world.

Secondly, in GOD the Son, who hath redeemed me and all mankind.

Thirdly, in GOD the HOLY GHOST, who sanctifieth me and all the people of GOD.

---

*Question.* What is the second division of the Catechism?

*Answer.* The Christian Belief.

*Q.* Repeat the Creed.

*A.* I believe in God, etc., etc.

Q. What great truths does the Creed contain ?

A. Those of the Gospel of Christ.

Q. Is there more than one form of the Creed in the Prayer Book ?

A. There are two : the Apostles' and the Nicene.

Q. What is the difference between them ?

A. The Apostles' *states* the Catholic Faith : the Nicene *explains* it.

Q. How many articles are there in the Creed ?

A. Twelve.

Q. Is not every one personally bound by these articles ?

A. Yes, in every article it is *I*, and not *we* believe.

Q. What three Persons are we taught to believe in ?

A. The Father, the Son, and the Holy Ghost.

Q. What do we call these three ?

A. The Holy Trinity — there being Three Persons, but One God.

Q. Where do we find an account of the three Persons of the Holy Trinity being seen and heard at the same time ?

A. At the baptism of our Lord, in the river Jordan.

Q. How was the First Person of the Trinity heard ? How were the Second and Third seen ?

A. The Father spoke from heaven, saying, "This is my beloved Son." The Son stood on the bank of the river. The Holy Spirit descended like a dove upon the Son.

Q. In whom do we first profess to believe ?

A. In God the Father Almighty, Maker of heaven and earth.

Q. In what relation does He stand to man ?

A. As his Creator and his God.

Q. In whom do we next say we believe ?

A. In Jesus Christ, His only Son, our Lord.

Q. Who was the mother of Jesus ? Where was He born ?

A. The Virgin Mary. In Bethlehem.

Q. Under whom was He crucified ? Where did He die ?

A. Under Pontius Pilate. On Mount Calvary.

Q. How long was He in the tomb ?

A. Three days.

Q. Where did He go after His resurrection ?

A. He ascended into heaven, and sat down at the right hand of His Father.

Q. When shall He again come to this earth ? For what purpose ?

A. At the last day. To judge all men.

Q. In what relation does He stand to man ?

A. As our Redeemer and Best Friend.

Q. In whom do we next say we believe ?

A. In the Holy Ghost.

Q. Is He the same God as the Father and the Son ?

A. Yes there is but one God.

- Q. What does our Saviour call the Holy Ghost?  
 A. The Comforter.
- Q. In what relation does He stand to man?  
 A. As our Sanctifier and Giver of life.
- Q. What do you mean by the Holy Catholic Church?  
 A. The members of Christ's Spiritual Body throughout the world. "The blessed company of all faithful people."
- Q. What by the Communion of Saints?  
 A. The same blessed company, whether belonging to the Church on earth or the Church in paradise.
- Q. What by the Forgiveness of sins?  
 A. The taking away of our sins by Jesus Christ.
- Q. What by the Resurrection of the body?  
 A. The rising from the grave.
- Q. What by the Life Everlasting?  
 A. The life beyond the grave.
- Q. What does *Amen* mean here?  
 A. That I truly believe all I have said.
- Q. What do you chiefly learn in the Creed?  
 A. The doctrine of the Trinity—that there are Three Persons, but One God.
- Q. How many of the articles relate to this? To what do the rest refer?  
 A. The first eight. To the Christian privileges.
- Q. What are these last?  
 A. The Holy Catholic Church, etc., etc.

---

### THE CREED.

There are three forms of the Creed, — the Apostles', the Nicene, and the Athanasian. The Apostles' states the Catholic Faith, as taught in the Bible. The Nicene was chiefly drawn up at the Council of Nice, in order more fully to *explain* it; the Athanasian for the same reason was drawn up at a later period. Our American Prayer-Book retains the Apostles' and the Nicene Creeds, and the Catechism gives the first only. (See the 8th Art. of Religion, in the Prayer-Book.)

QUESTIONS 1–11. The Apostles' Creed contains twelve articles of belief: it is used at Morning and Evening



Prayer, and in the Visitation of the Sick. In the Creed we confess two very important truths,—belief in the Holy Trinity, and in the Holy Catholic Church. We confess first our belief in God the Father, God the Son, and God the Holy Ghost. To each a special work is attributed: to God the Father, the work of Creation; to God the Son, the work of Redemption; to God the Holy Ghost, the work of Sanctification. Thus we are taught to believe in three distinct Persons, but one God. (See 1st Art. of Nicene Creed and 1st Art. of Religion.) *St. Matt.* xxviii. 19; *2 Cor.* xiii. 14.

When we repeat the Creed in church we should always stand, to show that we are not ashamed to confess our faith before all men. We say, “*I* believe,” because each one is called upon to confess his belief for himself. “*I*” is not used anywhere else in “Common Prayer.” We say not only “*I* believe,” but “*I* believe *in God*,” for we must believe, not only with the understanding, but also with the heart, and if we believe *in God*, we shall hope and trust in Him. *Heb.* xi. 6. The devils believe there is a God, and tremble; but they do not trust or obey Him. *James* ii. 19.

QUESTIONS 12, 13. God is the *Father of heaven and of earth*; of all things visible and invisible; of all men, having made them in His own image, *Gen.* i. 26, 27; *Eph.* iv. 6; and especially of our Lord Jesus Christ, the Son of God, *1 John* iv. 9. He is the *Father Almighty*, that is, He has created and can destroy all things. *Gen.* xvii. 1; *St. Matt.* x. 28. Belief in this article should lead us to fear, love, and obey Him. (See 1st petition of the Litany.)

#### JESUS CHRIST.

QUESTIONS 14–21. *Jesus* means “Saviour.” *St. Matt.* i. 21. *Christ* or Messiah, *St. John* i. 41, means, “The Anointed.” *St. Luke* iv. 18. He is our *Prophet*, *St. Luke* i. 76; *Priest*, *Heb.* iv. 14; and *King*, *St. Luke* xix.

38. "Our Lord." *St. Luke* ii. 11; *St. John* xiii. 13.  
(See 2nd petition of the Litany.)

Six of the articles of the Creed refer to Christ. The first of these is a description of the person and office of the Redeemer; the other five refer to what He has done and suffered for us.

#### BOWING THE HEAD.

It has long been the custom to bow the head when repeating the second article of the Creed, to show our reverence for the name of JESUS, *Phil.* ii. 10, and our belief in His divinity. This custom originated in the fourth century, when Arius attempted to introduce the heresy that Jesus was not very God; and Christians, to show, as they repeated the words, that they believed our Lord to be truly God, humbly bowed the head.

#### OBJECT OF CHRIST'S DEATH.

Jesus died to save us from the *guilt*, the *power*, and the *punishment* of sin. We are all by nature *guilty*, and can only be made free from the curse of the law by Him who was obedient to the full law; and God laid all our sins on Him, that we, *believing* in Him, may come before His Father, and our Father, not in our guilt, but in His righteousness. *Rom.* v. 19. Christ has saved us from the *punishment* of sin by His one sacrifice of Himself. *Heb.* ix. 28; *Rom.* viii. 1; *1 Pet.* iii. 18. He also saved us from the *power* of sin, by sending the Holy Spirit to dwell with us, and to aid all who will come to Jesus and be saved. *St. John* xvi. 7-13.

## BIRTH OF CHRIST.

Of the birth of Christ we read in *St. Matt.* i. 18–25, and *St. Luke* i. 26–38 ; ii. 1–21 ; and thus the prophecies of the prophets, *Isaiah* vii. 14, and *Jeremiah* xxiii. 5, 6, were fulfilled. It is very important to have faith in the incarnation of Christ, — to believe that Christ was, at one and the same time, both God and man, — that He became truly and entirely of the substance of man, suffering the wants, pains, and temptations of our nature, but without sin, as the Apostle writes to the Corinthians, *2 Cor.* v. 21, and to the Hebrews, *Heb.* iv. 15. See also *1 Pet.* ii. 22, and *1 John* iv. 2, 3. (See 2nd and 15th Arts. of Religion.)

We have proof of His *divinity*, in *St. John* xiv. 1–11, 26 ; *Heb.* i. 2–5 ; and of His *humanity*, in *St. Matt.* iv. 2 ; *St. Mark* iv. 37, 38 ; *St. John* iv. 6 ; xi. 35.

## THE VIRGIN MARY.

We should esteem and reverence the Virgin Mary, the mother of our Lord, but the teachings of the Bible forbid that we should worship her. We are to worship God, and none else ; thus our Saviour taught us when the Devil tempted Him. *St. Matt.* iv. 10.

The Church calls upon us to remember the sufferings of our Saviour, especially during Holy Week. His sufferings were both in mind and body. *St. Matt.* xxvi. 38 ; *St. John* xix. 16–34. Thus all our sufferings are sanctified by the agony which our Lord endured, and we know that if we suffer with Him, we shall also reign with Him. *Phil.* i. 29 ; *2 Tim.* ii. 12 ; *1 Pet.* iv. 12, 13.

The body of Jesus, wrapped in fine linen with spices and ointment, was buried by Joseph of Arimathea, one of the Jewish Council, and a secret believer in Christ,

and by Nicodemus, in a new tomb, and thus was fulfilled the prophecy of *Isaiah* liii. 9. This new tomb in which Christ was buried is a beautiful type of the new aspect that the tomb must bear since He has sanctified it.

“ HE DESCENDED INTO HELL.”

While the body of Jesus lay in the grave, His soul descended into Hell or Hades. *Hades* means the *unseen* place. The word *Hell* means literally “a covered place,” being the place where the souls of the dead shall remain until reunited to the body. It is divided into two parts; Gehenna, a place of torment, and Paradise, a place of happiness. *St. Luke* xvi. 23, 24, 26; xxiii. 43. (See 3d Art. of Religion.)

Christ was in the grave three days: compare *St. Matt.* xii. 40; *St. Mark* viii. 31; *St. John* ii. 19. He was buried on Friday, and rose on Sunday. The parts of days were counted as entire days.

As there were three degrees in the humiliation of Christ, — His *birth*, *death*, and *burial*, — so there were three in His exaltation, — His *resurrection*, *ascension*, and *glorification*.

RESURRECTION.

His resurrection was the work of the Holy Trinity, — of the Father, *Acts* iii. 15; of Himself, *St. John* ii. 19; of the Holy Ghost, 1 *Pet.* iii. 18. Christ rose again from the dead; that is, His soul from Hell, His body from the grave, for His body did not decay. *Acts* ii. 31. The resurrection of Christ was prophesied, *Ps.* xvi. 10; *St. Matt.* xvi. 21; typified by Isaac returning from Mount Moriah, *Gen.* xxii. 9–19; *Heb.* xi. 18, 19; attested by His apostles, *Acts* i. 3; by His enemies, *St. Matt.* xxviii. 11–15; by the angels, *St. Luke* xxiv. 4–7. It was a

pledge of our resurrection. 1 *Cor.* xv. 20-22. It was for our justification. 1 *Cor.* xv. 17. (See 4th Art. of Religion.)

#### ASCENSION.

Our Lord's ascension into heaven was foretold, *Ps.* lxxviii. 18; accomplished, *St. Mark* xvi. 19. By His ascension, He proved that He came down from God, *St. John* xvi. 28-30; and assured man's admission into heaven, *St. John* xiv. 1-3.

#### GLORIFICATION.

By the expression, "Christ sat down on the right hand of God," we understand that He now occupies the most honored place in heaven, where He ever intercedeth for us. *St. Matt.* xxvi. 64; 1 *Peter* iii. 22; *Acts* vii. 55; *Heb.* vii. 25.

#### SECOND COMING OF CHRIST.

Christ shall come again from heaven to judge all men, *St. Matt.* xxv. 31, 32. He will come suddenly, *St. Matt.* xxiv. 42-44. He will come attended by His angels, *St. Matt.* xvi. 27. He will judge the quick or living, 1 *Cor.* xv. 51, 52; and the risen dead, *Heb.* ix. 27; 1 *Thess.* iv. 15-17; *Rev.* xx. 12, 13.

#### THE HOLY GHOST.

QUESTIONS 21-24. (See 5th Art. of Religion and 3d petition of the Litany.) That the Holy Ghost is indeed God, the third person of the Trinity, is made certain from *St. Matt.* xxviii. 19; *Acts* v. 3, 4; 1 *Cor.* iii. 16, 17. That He is a person and not a mere attribute or power, is evident from *St. John* xiv. 26; 2 *Cor.* xiii. 14.

All Scripture is given by inspiration of God, *2 Tim.* iii. 16; for "Holy men of old spake as they were moved by the Holy Ghost," *2 Pet.* i. 21.

The Holy Ghost was first sent to the Church on the day of Pentecost, now called "Whitsunday." His offices are, "to give life," *St. John* iii. 5; "to enlighten," *St. John* xiv. 26; "to sanctify," *1 Cor.* vi. 11; and "to strengthen," especially in prayer, *Rom.* viii. 26; *St. Luke* xi. 13. We should ever pray for His renewing and sanctifying influences, that we may grow in grace and be filled with the Spirit of Christ. We must not grieve the Holy Spirit, *Eph.* iv. 30; and as one with the Father and the Son, we must worship and glorify Him.

#### THE CHURCH.

QUESTIONS 25, 26. The Church is the body of Christ, and the members thereof are all who believe in Him, all who are called out of the world by the doctrine of the gospel to worship the true God in Christ, according to His word. *1 Cor.* i. 2; *Col.* i. 18; *1 Pet.* ii. 9; *Eph.* ii. 19-22. We should at all times pray earnestly for the peace and prosperity of the Church, whereof we are members and children, and do all in our power to promote charity and concord amongst those with whom we call upon the name of the Lord; thus St. Paul directs us in a few words, *2 Tim.* ii. 22.

#### IT IS HOLY.

The Church is holy because Christ the Head is holy; because she is animated by the Holy Spirit, by whom all the members are made holy; because she takes for her rule God's holy law, and because holiness is the end and object of her Sacraments, her doctrines, and her worship. *Eph.* v. 25, 27; *Acts* xx. 28.

## IT IS UNIVERSAL

The Church is catholic or universal. Christ taught us this when He sent out his disciples. *St. Mark* xvi. 15. Every person of whatever nation, kindred, or people, who is baptized in the name of the Trinity, becomes a member of the Church of Christ, and should strive so to live as a member of the Church on earth that Christ may not be ashamed to own him hereafter as a member of the Church triumphant, and present him before the throne of God. *Rev.* xxi. 2-4.

We should reverence and obey the ministers of the Church as those sent by God to preach His holy word. *Heb.* xiii. 17.

## COMMUNION OF SAINTS.

The "Communion of Saints" forms part of the ninth Article of the Creed. The Holy Catholic Church is the Communion of Saints. The name "saints" was originally applied to all Christians. They are those who are sanctified in Christ Jesus, and whose lives as well as vocation are holy. *1 Cor.* i. 2; *1 Pet.* i. 15, 16. They have communion or fellowship with God the Father, and God the Son, *1 John* i. 3; *1 Cor.* i. 9; and God the Holy Ghost, *2 Cor.* xiii. 14. The saints on earth have communion one with another, by sharing the same blessings, *1 John* i. 7; by sympathizing with and assisting each other, *1 Cor.* xii. 26; and by union in prayer and thanksgiving, in hearing God's holy word, in deeds of charity, and especially in the Supper of our Lord, *Acts* ii. 42, 47; *Gal.* vi. 9, 10. The saints at rest form a part of the one communion.

## SIN.

QUESTIONS 27, 30. Sin is the transgression of the law, *1 John* iii. 4; and is either original or actual. (See 9th

Art. of Religion.) Original Sin is that which we have by nature, for we are all born in sin, *Ps.* li. 5; but from which we are cleansed at our baptism, through Christ, *Acts* ii. 38; xxii. 16. There is no one who does not commit actual sin, (see 16th Art.), either in thought, *St. Matt.* xv. 19; in word, *St. Matt.* xii. 34-37; or in deed. Therefore we must ever pray for the aid of the Holy Ghost to lead us to God, that from Him we may obtain forgiveness of our sins, *St. Matt.* vi. 12; *St. Luke* v. 18, 26; through Christ, *Eph.* i. 7.

#### FORGIVENESS OF SINS.

To gain this blessing, the forgiveness of our sins, we must have faith, *Acts* x. 43; *Rom.* iii. 20-26; and repentance, *Acts* iii. 19; accompanied by prayer, *Acts* viii. 22; and confession, 1 *John* i. 9; and proved by obedience, *St. Matt.* iii. 8. We must confess our sins to God daily and endeavor day by day to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. *Prov.* xxviii. 13; 2 *Pet.* iii. 18. He has given authority to his ministers to pronounce the absolution of the penitent and believing. *St. John* xx. 23.

#### RESURRECTION OF THE DEAD.

The resurrection of the dead is partially revealed in the Old Testament, *Job* xix. 25-27; *Dan.* xii. 2; fully in the New, *St. John* v. 25-29; 1 *Cor.* xv.; 2 *Cor.* v. 10. It is typified by the seasons of the year, by day and night, by seed sown in the ground, and by awaking from natural sleep, 1 *Thess.* iv. 13-18. We find instances of persons raised from the dead in the Old Testament, 1 *Kings* xvii. 17-24; 2 *Kings* iv. 18-37; xiii. 21. In the New Testament, *St. Mark* v. 22-43; *St. Luke* vii. 11-16; *St. John* xi. 38-45; *Acts* ix. 36-42; and above all, the resurrection of the dead is assured to us by that



of our Lord himself, *St. John* xx. 1-18. The bodies of the righteous shall not only be raised, but glorified. *Phil.* iii. 21.

At death the soul and the body are separated, but they will be reunited at the resurrection, through the power of Christ, who hath conquered death and the grave. The resurrection of the body should teach us to keep our bodies pure and holy, for they are the temples of the Holy Ghost, and we are told that God will destroy those that defile the body. *1 Cor.* iii. 16, 17; vi. 19.

#### LIFE EVERLASTING.

Life everlasting is not merited by man, but is the free gift of God. *Rom.* vi. 23. Those who are saved, whose everlasting life shall be spent in heaven, shall have no more want, *Rev.* vii. 16, 17; no suffering, no darkness, *Rev.* xxi. 4, 23. They shall enjoy rest and peace, *Heb.* iv. 9; glory, *1 Pet.* v. 4; the happiness of the presence of God, *1 John* iii. 2; and more joy than any one can imagine or even hope for, *1 Cor.* ii. 9.

#### BELIEF IN THE HOLY TRINITY.

QUESTIONS 31-33. The first eight articles of the Creed relate to the doctrine of the Holy Trinity, belief in which is necessary to salvation. Compare *St. Mark* xvi. 16, with *St. Matt.* xxviii. 19. We are baptized into this faith, and are reminded of it in all our public services by the Gloria Patri, and we especially commemorate it on Trinity Sunday. We should make to the blessed Trinity the threefold offering of our body, soul, and spirit. *1 Thess.* v. 23. (See in the Oblation in the Communion Service, "And here we offer and present unto Thee, O Lord," &c.)

The four remaining articles comprise the five Christian privileges, and teach especially the doctrine of the Holy Catholic Church.

## PART THIRD.

---

### THE CHRISTIAN LAW.

Q. YOU said that your Sponsors did promise for you that you should keep GOD's commandments: tell me how many there are.

A. Ten.

Q. Which are they?

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

I. Thou shalt have none other gods but me.

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

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

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labor and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy GOD: In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and

earth, the sea, and all that in them is, and rested the seventh day: Wherefore the LORD blessed the seventh day, and hallowed it.

V. Honor thy father and thy mother, that thy days may be long in the land which the LORD thy GOD giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

Q. What dost thou chiefly learn by these commandments?

A. I learn two things: my duty toward GOD and my duty toward my neighbor.

Q. What is thy duty toward GOD?

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

Q. What is thy duty toward thy neighbor?

A. My duty toward my neighbor is, to love him as myself, and to do to all men as I would they should do unto me: To love, honor, and succor my father and mother: To honor and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all my betters: To hurt nobody, by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in

temperance, soberness, and chastity: Not to covet or desire other men's goods; but to learn and labor truly to get mine own living, and do my duty in that state of life unto which it shall please God to call me.

---

*Question.* In what part of the Bible do you find the Commandments?

*Answer.* In the twentieth chapter of Exodus.

*Q.* By whom and on what were they written?

*A.* By the Almighty on two tables of stone.

*Q.* To whom and by what person were they first given?

*A.* To the children of Israel by Moses.

*Q.* How can you divide them?

*A.* Into two parts, — our duty to God and our duty to man.

*Q.* How many relate to our duty to God? how many to man?

*A.* The first four to our duty to God — the last six to our duty to man.

*Q.* What is the first Commandment?

*A.* I am the Lord thy God, etc., etc.

*Q.* What are we first taught in this law?

*A.* To worship the Lord God.

*Q.* What next?

*A.* Not to have any other god *instead* of or in addition to Him.

*Q.* What is the second Commandment?

*A.* Thou shalt not make to thyself, etc., etc.

*Q.* What does this forbid? and what is an Idol?

*A.* It forbids us to have any Idol. Any image of a god.

*Q.* Is the making of all images forbidden? what then?

*A.* No — only such as represent the Almighty, and are worshipped.

*Q.* What are the reasons given for keeping this law?

*A.* Because God is a jealous God and will be offended with us if we break it.

*Q.* What is meant by saying "God is jealous"?

*A.* That He will not allow His honor to be given to any one else.

*Q.* What is the third Commandment?

*A.* Thou shalt not take the name, etc., etc.

*Q.* How can you take God's name in vain?

*A.* By speaking of Him in any careless manner, and by swearing.

Q. What is threatened to those who do so ?

A. That He will hold them as very guilty.

Q. What is the fourth Commandment ?

A. Remember that thou keep holy, etc., etc.

Q. How can you keep holy the Sabbath day ?

A. By abstaining from worldly occupations, and attending to religious duties.

Q. Can you do any work ?

A. Yes — I may do works of necessity, piety, and charity.

Q. What do we call Sunday, and why ?

A. The first day of the seven. It is the Lord's Day, because Christ rose from the dead on that day.

Q. What is the fifth Commandment ?

A. Honor thy father and mother, etc., etc.

Q. How can you honor your parents ?

A. By respecting and obeying them and showing them affectionate attention.

Q. What is the promise to those who do so ?

A. That their days may be long in the land the Lord their God giveth them.

Q. What is the sixth Commandment ? The seventh ? The eighth ?

A. Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal.

Q. The ninth ? What is it to bear false witness ?

A. Thou shalt not bear false witness, etc. To say what is not true, to a man's hurt.

Q. The tenth ? What is it to covet ?

A. Thou shalt not covet, etc. Wishing to get the things of others for myself until it makes me unhappy.

Q. Why is it very important for you to obey this law ?

A. Because if I do not obey it, it may lead me to break all the others.

Q. What are we reminded of in it ?

A. To check or stop sin in the very commencement.

Q. How did our Saviour sum up the first four Commandments ?

A. Thou shalt love the Lord thy God with all thy heart, and thy soul, and mind.

Q. How the last six ?

A. And thy neighbor as thyself.

Q. Where do we ask God in our prayers to write all His laws ?

A. We beseech Him to write all these His laws in our hearts.

Q. How do all but two of the Commandments commence ?

A. With the words "Thou shalt not."

Q. And what should this teach us ?

A. That our hearts are naturally very evil.

Q. What do you find directly after the Christian law in the Catechism, showing you the great means by which you may be enabled to do all this.

A. The Christian Prayer which we call the Lord's Prayer.

---

### DUTY.

This third part of the Catechism relates to duty and is intimately connected with faith. *James* ii. 26. The law of duty is summed up in the ten Commandments or Decalogue, (tenfold discourse,) and is generally called the Moral Law, to distinguish it from the Levitical or Ceremonial Law, which regulated the temple service, etc., and which is chiefly contained in the book of Leviticus. The Moral Law was first given to the Jews, but it is equally binding upon us, as our Saviour taught us in *St. Matt.* xix. 17. In the Sermon on the Mount He taught us how to understand it. *St. Matt.* v. 17-48.

### THE TEN COMMANDMENTS.

The Commandments may be divided into two parts or tables: the *first* comprising the first four Commandments, which relate to our duty to God; the *second* comprising the last six, which relate to our duty to our neighbor. The words of the ten Commandments are a little different in the Catechism from the words of the Bible, because they are taken from an older translation of the Bible than the present version.

God's dealings with the Israelites were a type of His dealings with us. Egypt represents the world; Pharaoh the Devil; and sin, the bondage in which as children of Adam we were all born. But God has delivered us from this bondage, and brought us by baptism into the Canaan of the Church. Our Saviour in His answer to the lawyer

who tempted Him by asking the question, "Which is the greatest commandment in the law?" summed up the ten commandments. *St. Matt.* xxii. 35-40. (See end of Commandments in Communion service.) We must remember that obedience, though necessary to salvation, does not merit it. *St. Luke* xvii. 10. (See 11th Art. of Religion.) The fault is all our own when we break the law of God, and when we do obey Him we should give Him the glory of our obedience. *1 Cor.* xv. 10.

QUESTIONS 1-5. The ten commandments, written on two tables of stone by the finger of God, *Exodus* xxxi. 18, were given by Him, *Exodus* xx. 1, to the children of Israel on Mount Sinai, *Exodus* xix. 11-20, with great solemnity, *Deut.* iv. 11-13. The first tables were broken by Moses, *Exodus* xxxii. 19; but two others were substituted, *Exodus* xxxiv. 1, and placed in the Ark, *Deut.* x. 5, which was therefore called "the Ark of the Covenant."

#### THE FIRST COMMANDMENT.

QUESTIONS 6-8. The First Commandment is directed against having, 1st, No God, *St. Mark* xii. 32; *St. John* xvii. 3; *1 Cor.* viii. 4; *Heb.* xi. 6. 2d, False gods, instead of, or in addition to the true God, *St. Matt.* iv. 10; *Gal.* iv. 8, 9. The Israelites were guilty of this sin. *1 Kings* xviii. 21. Christians may also be. *St. Matt.* vi. 24. 3d. The true God falsely viewed. Thus some persons lose sight of His mercy in His justice, and therefore despair; and others forget His justice in His mercy, and therefore presume.

#### THE SECOND COMMANDMENT.

QUESTIONS 9-13. The Second Commandment forbids idols; the likeness of anything that is in heaven above, such as the sun, moon, or stars, *Deut.* iv. 14-19; *Acts*

vii. 42, 43; or in the earth beneath, as men, beasts, or birds, *Rom.* i. 22, 23; or in the water under the earth, as fish, &c. The Israelites were commanded to burn their idols. *Deut.* vii. 5. Moses made a serpent of brass by the command of God, for the healing of the people, *Numb.* xxi. 8; but in the reign of Hezekiah, long afterwards, it was worshipped, and then the king broke it in pieces, *2 Kings* xviii. 4.

We are taught how to worship God in *St. John* iv. 24; *1 Cor.* xiv. 40. We must keep this commandment, because God is a jealous God, *Is.* xlvi. 11; and because He will punish those who forget Him and bless those who keep His laws, *Deut.* vii. 9, 10. The vices, diseases, and shame of wicked parents are often inherited by their children, while the descendants of Abraham were blessed for his sake, *Gen.* xxii. 16–18; for the sake of David all the kings of Judah were blessed, *1 Kings* xv. 4; *2 Kings* viii. 19; for the sake of St. Paul all who were with him in his shipwreck were saved, *Acts* xxvii. 24.

#### THE THIRD COMMANDMENT.

QUESTIONS 14–16. This Third Commandment *forbids* and *threatens*. It forbids, 1st, false swearing, *St. Matt.* xxvi. 72–74; 2d, rash and sinful vows, *St. Matt.* xiv. 7; 3d, careless prayers, *St. Matt.* xv. 8; 4th, blasphemy, speaking evil of God; perjury, *i. e.*, saying under oath what is not true; profane swearing, *James* v. 12. It threatens severe punishment for this sin of swearing and irreverence. *Ps.* lix. 12, 13; cix. 17–19. With the Israelites one who cursed and blasphemed was put to death by God's command. *Lev.* xxiv. 14–16. Our Saviour taught us that our words should be simple. *St. Matt.* v. 37.



## JEHOVAH.

With the Jews the name of Jehovah was spoken only by the high priest on the day of atonement, when he proclaimed forgiveness of sin in God's name; but this reverence for the name of God was more formal than real.

## THE SABBATH.

QUESTIONS 17-20. Sabbath is a Hebrew word, and means "rest."

## THE FOURTH COMMANDMENT.

From the beginning God had sanctified one day in seven, and therefore He says, "*Remember* that thou keep holy," etc. The Sabbath is mentioned before the giving of the commandments to the children of Israel. *Exodus* xvi. 22-26.

"No manner of work" forbids all work except of necessity, of piety, and of charity. *St. Matt.* xii. 1-13; *St. Mark* iii. 1-5. In order to keep holy the Sabbath day, we must not only abstain from unholy employments, but engage in those that are holy, such as public worship, reading God's word, and meditating on holy things. It is a day for improvement in holiness; thus Isaiah described it. *Isaiah* lxiii. 13, 14. As the Jews were to call to mind their deliverance from Egypt on this day, *Deut.* v. 15, so should we call to remembrance how Christ has delivered us from the bondage of sin, *Heb.* ii. 14, 15; and the quietness of the Lord's day should lead our thoughts also to that rest which remaineth for the people of God, *Heb.* iv. 9-11.

The Jews kept holy the seventh day of the week, because on that day God rested from His work of creation, *Gen.* ii. 2, 3; but we keep the first day of the week, because on that day Christ rose from the dead, having

finished His work of Redemption, *St. Luke* xxiv. 1-16. This change was made by the Apostles. *St. John* xx. 1-19; *1 Cor.* xvi. 2. Although we repeat this commandment, the Church, like the Scriptures, never applies the name "Sabbath" to the first day of the week, but calls it Sunday, or the LORD'S DAY.

#### THE FIFTH COMMANDMENT.

QUESTIONS 21-23. The Fifth Commandment, the first with a promise, is the first of the second table, in which we are taught our duty to ourselves and to one another. The heathen taught respect only to a father, none to a mother; but God commands honor to both; that we should fear them, *Lev.* xix. 3; give them reverence, *Heb.* xii. 9; obey them cheerfully and from a principle of love, *Eph.* vi. 1-3; submit to their rebukes, instructions, and corrections, *Prov.* vi. 20; *Col.* iii. 20; endeavor in all things to be their comfort, and make their old age easy to them, *St. Matt.* xv. 4-6.

#### PARENTS TO BE HONORED.

Our Saviour left us an example of honoring our parents. *St. Luke* ii. 51; *St. John* xix. 26, 27. Among the Jews, those who kept this commandment were promised long life and prosperity in the land of Canaan, the land which God gave them. To us the promise is that it shall be well with us on earth as long as infinite wisdom sees good for us, and that what we may seem to be deprived of on earth shall be abundantly made up to us in heaven,—the Canaan which God will give us. By the law of Moses unnatural and disobedient children were to be put to death. *Exodus* xxi. 17; *Deut.* xxi. 18-21.

Besides our duty to parents, this commandment includes all those duties which we owe to all who are in any way set over us. Such are the duties of servants

to masters. *Eph.* vi. 5-7. People to pastors. 1 *Thes.* v. 12, 13; *Heb.* xiii. 17. Younger to elder. *Lev.* xix. 32.

## THE SIXTH COMMANDMENT.

QUESTIONS 24-28. As life is the greatest of all earthly blessings, so to destroy life is the greatest evil which man can do to man. Murder is wilfully taking the life of another person. Suicide, when a person is in his sound mind, is self-murder: our life belongs to God. Examples of this, 1 *Sam.* xxxi. 4, 5; 2 *Sam.* xvii. 23. When a magistrate puts to death a condemned criminal, *Gen.* ix. 6; *Rom.* xiii. 4, it is not murder (see 37th Art. of Religion, latter part); nor does the soldier commit murder when, in obedience to the rulers of his country, he kills his enemy in lawful battle. In the New Testament are examples of soldiers who loved God. *St. Matt.* viii. 10; *Acts* x. 1-4. Killing a person by *accident* is not murder. *Numb.* xxxv. 11-28.

Murder begins in the heart, *St. Matt.* xv. 19; and to hate our brother is in some sense to murder him, 1 *John* iii. 15. Our duty is to forbear, and forgive one another, *Col.* iii. 13; *Eph.* iv. 32; and not to render evil for evil, 1 *Pet.* iii. 8, 9.

## THE SEVENTH COMMANDMENT.

The Seventh Commandment has been explained by our Saviour, *St. Matt.* v. 27, 28. It especially forbids all offences against the sanctity of marriage. Our chastity should be as dear to us as our lives, and we should fear that which defiles the body as that which destroys it.

This commandment forbids all acts of uncleanness; all lusts which are against the soul; all practices which cherish and excite those lusts. The great object of this law is *purity*, in thought, word, and deed. *St. Matt.* v. 8;

1 *Cor.* iii. 16, 17 ; vi. 19, 20 ; 1 *John* iii. 1-3. We should bring the body into subjection by abstinence, watchfulness, and prayer. *St. Matt.* xxvi. 41 ; *Gal.* v. 24 ; *Titus* ii. 12-14.

#### THE EIGHTH COMMANDMENT.

The Eighth Commandment requires that we be "true and just in all our dealings," as well as "keep our hands from picking and stealing." It refers, therefore, not only to positive thieves, but also to *some* among *sellers*, *Prov.* xi. 1 ; and *buyers*, *Prov.* xx. 14, as those who buy what they cannot pay for ; *borrowers* who do not pay back what they have borrowed, *Ps.* xxxvii. 21 ; *givers*, who give less than they ought, and those who obtain charity by falsehood ; *masters* who pay scanty wages, *James* v. 4 ; and *servants* who waste their masters' goods, *St. Matt.* xxv. 14-30. Zaccheus is an example for those who have broken this commandment. *St. Luke* xix. 8. The duty implied in this law is set forth in *Eph.* iv. 28. It requires us to learn and labor truly to get our own living, and not to be idle, lest we should be led to break this commandment.

#### THE NINTH COMMANDMENT.

The Ninth Commandment forbids the sins of the tongue with reference to man ; speaking falsely on any matter, and in any way designing to deceive our neighbor ; speaking unjustly against him, laying to his charge things that are not true, and in any way endeavoring to raise our own reputation upon his ruin.

By this commandment we are taught to be kindly disposed to our neighbor, that is, to every human being. *Prov.* iii. 28, 29 ; xxiv. 28 ; xxv. 18 ; *Rom.* xiii. 9, 10 ; *Gal.* v. 14 ; *James* ii. 1-9. The breaking of this law was punished by the Jews, as we learn in *Deut.* xix. 13-

19. We find examples of bearing false witness in 1 *Kings* xxi. 1-10; *St. Matt.* xxvi. 59-61; *Acts* xxv. 7. Lying is immediately connected with false witnessing, and both are mentioned as hateful to God. *Prov.* vi. 16-19. Evil-speaking and slander are also included in this commandment. *Ps.* xv. 1-3; 1 *Pet.* ii. 1. The Devil constantly endeavors to lead men to break it, for he is the father of lies, *St. John* viii. 44; and therefore we should ever be watchful lest we yield to him. This we are exhorted to do in *Eph.* iv. 25; *Col.* iii. 9. The future punishment of liars we learn in *Rev.* xxi. 8; xxii. 15.

#### THE TENTH COMMANDMENT.

The Tenth Commandment requires us to rule our hearts; and brings under the curse of the law even those whose sinful propensities are cherished in thought, though they stop short of guilty acts. St. Paul perceived that this law forbids all those irregular appetites and desires, which are the first risings of all sins committed by us. *Rom.* vii. 7. This commandment differs from all the rest, in that it forbids desires or feelings, while the rest command or forbid actions.

Covetousness is hateful to God, *Ps.* x. 3; warned against by Christ, *St. Luke* xii. 15; identified with idolatry, *Eph.* v. 5; *Col.* iii. 5, 6; excludes from the Communion of Saints here, 1 *Cor.* v. 11, and from heaven hereafter, 1 *Cor.* vi. 10. The inordinate love of money especially, leads us to break this commandment; it is a great evil. 1 *Tim.* vi. 9, 10. That we may be safe from this sin, we should learn "in whatsoever state we are, therewith to be content." *Phil.* iv. 11. Discontent is a great sin, because it implies doubts and distrusts of God's love, wisdom, and power. *Heb.* xiii. 5, 6; 1 *Tim.* vi. 6-8.

QUESTIONS 29-34. In the first four commandments we learn to believe in God, which is necessary to salva-

tion, *Rom.* x. 13; to fear Him, *Prov.* xvi. 6 (last clause); *St. Matt.* x. 28; *Rev.* xv. 4; to love Him, *St. John* xiv. 15-21; xv. 9, 10; to worship Him, *St. Matt.* iv. 10; to give Him thanks, *Ps.* xcii. 1; 1 *Thes.* v. 18; *Eph.* v. 20; to put our whole trust in Him, *Jer.* xvii. 5-9; *Is.* xxvi. 3; 2 *Cor.* i. 9; 1 *Tim.* vi. 17; to call upon Him, *St. Matt.* vi. 6; 1 *Thess.* v. 17; *St. John* xvi. 23, 24; to honor His holy name by doing His will, 1 *Sam.* ii. 30; *James* i. 22; and to serve Him truly all the days of our life, 1 *Chron.* xxviii. 9; 2 *Pet.* ii. 21.

In the last six commandments we learn to love our neighbor as ourselves, and to do unto all men as we would they should do unto us. *St. Matt.* vii. 12; xxii. 39; *Rom.* xiii. 7, 8; *Heb.* xiii. 17. The aim of the whole of this second table is to teach us that we should do our duty in that state of life unto which it shall please God to call us.



## PART FOURTH.



### THE CHRISTIAN PRAYER.

*Catechist.* MY good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of GOD, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the LORD'S Prayer.

*A.* Our Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. *Amen.*

*Q.* What desirest thou of GOD in this prayer?

*A.* I desire my LORD GOD, our Heavenly Father, who is the giver of all goodness, to send his grace unto me and to all people; that we may worship him, serve him and obey him as we ought to do. And I pray unto GOD that he will send us all things that are needful, both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers, both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our LORD JESUS CHRIST. and therefore I say, Amen. So be it.

*Question.* What is the fourth division of the Catechism?

*Answer.* The Christian Prayer, that is, the Lord's Prayer.

*Q.* Why so called?

*A.* Because it was given by our Lord.

*Q.* To whom was it first given?

*A.* To the Disciples, in answer to their request, "Lord, teach us to pray."

*Q.* How often do we find it in the Bible, and where?

*A.* Twice — in the Gospel of St. Matthew, 6th chapter; and St. Luke, 11th chapter.

*Q.* Into how many parts may we divide it, and what are they?

*A.* Three — The Invocation, the Six Petitions, and the Doxology.

*Q.* To what does this Prayer in all its parts relate?

*A.* To the Ten Commandments.

*Q.* What part is the Invocation?

*A.* "Our Father, who art in heaven."

*Q.* What is the first word, and what does it prove?

*A.* The first word is "*Our*;" it proves that God is the Father of *all* men.

*Q.* To what do the Petitions relate?

*A.* The first three to God's Glory; the last three to our necessities.

*Q.* Name the first.

*A.* "Hallowed be Thy name."

*Q.* What do you mean by hallowed?

*A.* That His name may be regarded as holy by all men.

*Q.* Name the second Petition?

*A.* "Thy kingdom come."

*Q.* What is our duty in relation to this?

*A.* To do all we can to enlarge God's kingdom on earth.

*Q.* What is the third Petition?

*A.* "Thy will be done on earth, as it is in heaven."

*Q.* How can we obey God's will?

*A.* By obeying His laws, and humbly submitting to His will.

*Q.* What do you learn by this Petition?

*A.* To compare our service to God with that of the angels in heaven.

*Q.* To what does the Lord's Prayer so far relate?

*A.* To the glory and praise of God.

*Q.* What is the fourth Petition?

*A.* "Give us this day our daily bread."

*Q.* What is meant here by *daily bread*?

*A.* All things that are needful for our souls and bodies.

*Q.* What should the use of the words *us* and *our* here teach you?

*A.* That we pray for these things not for ourselves alone, but for all men.



Q. What is the fifth Petition ?

A. "Forgive us our trespasses as we forgive those who trespass against us."

Q. What do we do in the first part of this Petition ?

A. Pray that God will pardon all our sins.

Q. What in the second ?

A. We promise so to forgive those who wrong us.

Q. What is the sixth Petition ?

A. "Lead us not into temptation, but deliver us from evil."

Q. What is here meant by leading us into temptation ?

A. Permitting us to fall into it.

Q. Does not God also try us ?

A. Yes, in order to strengthen and increase our love and faith in Him.

Q. What ends the prayer ?

A. The Doxology or ascription of Glory unto God.

Q. What do we mean by *Amen* here ?

A. That all we have prayed for may be so.

Q. Now, what do you desire of God in all this prayer ?

A. That He will always be with us in our wants, and defend us in all our troubles.

Q. What does prayer mean ?

A. It is a solemn address to God.

Q. When should we never fail to pray ?

A. Every night and morning.

Q. Should we not at all times pray, and how can we ?

A. We should, by holy desires and constant dependence upon God.

Q. What should our prayers consist of ?

A. In confessing our sins, in asking for pardon, and in thanksgiving to God.

Q. In whose name should all our prayers be offered ?

A. In the name of Jesus Christ.

Q. Why ?

A. Because He has promised to hear all our prayers made in His most Holy Name.

### PRAYER.

Prayer should have its stated times, *Dan.* vi. 10; *Ps.* lv. 17; and its appropriate postures, as for praise, standing, *Ps.* cxxxv. 1, 2; and kneeling, for confession and petition, *St. Luke* xxii. 41. (See Rubric before General Confession in Morning and Evening Prayer and Exhor

tation in Communion Service.) Prayer should be *persevering*. *St. Matt.* xv. 22–28; *St. Luke* xi. 5–8; *believing*, *St. Matt.* xxi. 22; with *submission* to the will of God, *St. Matt.* xxvi. 39.

Public prayer includes all acts of public worship. It was instituted by the Almighty Himself, *Exod.* xxv. 8; xxxiii. 7; 2 *Chron.* vii. 12–16; and sanctified by Christ, *St. Matt.* xii. 9; xviii. 20; *St. Luke* iv. 16.

#### THE LORD'S PRAYER.

QUESTIONS 1–6. The Lord's prayer agrees with the ten Commandments: "Our Father," with the first; "Who art in heaven," with the second; "Hallowed be thy name," with the third; "Thy will be done," with the fourth; "Give us this day our daily bread," with the eighth; "Forgive us our trespasses," etc., with the sixth and ninth; "Lead us not into temptation," etc., with the seventh and tenth.

#### INVOCATION.

QUESTIONS 7, 8. "*Our Father.*" As we are men, God is peculiarly our Father, *Gen.* i. 27; as we are Christians, he is especially so, *Rom.* viii. 15–17; *Gal.* iv. 4–6. This name indicates the kind of love which God has for us. 1 *John* iii. 1. "*Who art in heaven,*"—these words should remind us of the greatness and glory of God, and teach us where our true home is, *St. John* xiv. 2; 2 *Cor.* v. 1; where our inheritance is, 1 *Pet.* i. 4; and our hope, *Col.* i. 5.

QUESTIONS 10, 11. *Hallowed be thy name.* This first petition should restrain us from saying our prayers without reverence. *Exodus* xx. 7. We pray that the name of God may be hallowed, that is, honored, revered, sanctified; we confess that it is not yet hallowed as it

should be, and we also ask for grace to hallow it for the future, "not only with our lips, but in our lives." We pray also that God's attributes may be known and adored, His authority obeyed, and His true religion everywhere embraced; for these the "name" of God denotes, *Exod.* xxxiv. 5, 6. We may cause others to hallow His name, when by our good works they are led to glorify their Father in heaven. *St. Matt.* v. 16.

QUESTIONS 12, 13. *Thy kingdom come.* We pray, first, that God may be obeyed by all men, and that we ourselves may be kept under the dominion of Christ; that His kingdom may indeed be within us, *St. Luke* xvii. 21; *Rom.* xiv. 17; and extend over the whole earth, *Phil.* ii. 10. This should lead us to contribute to the increase of churches and ministers, at home and abroad; to improve by precept and example all within reach of our influence, for great will be the reward of him who turns even one soul to Christ, *James* v. 20; and also to make diligent use ourselves of all the appointed means of grace.

We pray, secondly, for our final admission into heaven, *2 Pet.* iii. 9-14, (see final prayer in Burial Service); and we cannot sincerely offer this petition unless we endeavor to prepare for death and the judgment.

QUESTIONS 14-17. *Thy will be done on earth, as it is in heaven.* In this petition we pray that we may be as obedient in serving God and as happy in praising Him as the angels are. The will of God is fully revealed to us in His word, but His purpose is sometimes hidden from us when He would try our faith. His *revealed* will we may do by obeying his commandments. His *hidden* will, by submitting to His providence. *Ps.* xl. 8; cxliii. 10; *St. Matt.* vii. 21; *Acts* xxi. 13, 14. Our Saviour left us a bright example in this respect. *St. John* iv. 34; vi. 38; *St. Matt.* xxvi. 39.

The angels do the will of God with praise, *St. Luke* ii. 13, 14; with joy, *St. Luke* xv. 10; and by minister-

ing to others, *Heb.* i. 14. We find examples of the last in the case of Elijah, who was fed in the desert, *1 Kings* xix. 5, 6; Daniel in the den of lions, *Dan.* vi. 22; St. Peter released from prison, *Acts* xii. 6–11; and our Lord in His temptation, *St. Matt.* iv. 11; and in His agony, *St. Luke* xxii. 43. Thus we should do the will of our Father in heaven, looking unto Jesus. *Heb.* xii. 1, 2.

In the last three petitions we ask God to “send His grace unto us and to all people, that we may worship Him, serve Him, and obey Him as we ought to do.”

QUESTIONS 18–20. *Give us this day our daily bread.* In this petition we ask God to send us all things needful for our souls and bodies. This petition, being for daily bread, shows our dependence upon God for all things, *Psa.* cxlv. 15, 16; and we pray for food for the soul as well as for the body, *St. Matt.* v. 6; *St. Luke* iv. 3, 4. The word “us,” used here, may caution us against selfishness, *Romans* xiv. 7; and “our” against covetousness, *St. Luke* xii. 15; and dishonesty, *1 Thess.* iv. 11, 12; and against being a burden to others, *2 Thess.* iii. 8–12. We should learn from this petition to do to others as we pray God to do for us; that is, to be charitable, to feed the hungry, clothe the naked, and minister to the sick. *St. Matt.* xxv. 34–36.

QUESTIONS 21–23. *And forgive us our trespasses as we forgive those who trespass against us.* If we would use this petition sincerely, we must be careful to forgive our enemies, or we simply ask God not to forgive us our sins. *St. Mark* xi. 25, 26; *Eph.* iv. 32. The unforgiving close the door of God’s mercy against themselves. *James* ii. 13. We may have but little to forgive others, but God will forgive us *all* our sins, as we learn in the parable, *St. Matt.* xviii. 23–35.

In this petition we confess not only that our nature is sinful, but that we daily do wrong; we acknowledge that we can make no expiation for ourselves; we do not ap-

peal to the justice, but cast ourselves on the mercy of God, and pledge ourselves to forgive all our fellow-men who injure us. *St. Luke* vi. 37.

QUESTIONS 24, 25. *And lead us not into temptation, but deliver us from evil.* We are told in the Bible that God cannot tempt us, *James* i. 13; and when we utter this petition we pray simply that God will not put our obedience to too severe a test; that He will not allow us to be tempted above our power, but that He will deliver us from all danger. *1 Cor.* x. 13; *2 Pet.* ii. 9. If we would really be kept from sin, we must endeavor ourselves to resist temptation in every form. *Prov.* i. 10; *St. Matt.* xxvi. 41.

When we pray to be delivered from evil, we mean from Satan, whose works are here renounced, (see *Baptismal Service*,) *1 Pet.* v. 8; and from the consequences of sin, — which may be temporal, such as bodily misfortunes, sufferings, etc., and eternal, for death is the penalty of unforgiven sin, *Rom.* vi. 23. We say “*deliver us,*” because a greater strength than our own is requisite. *Gal.* i. 4; *Phil.* iv. 13; *2 Thess.* iii. 3.

#### DOXOLOGY.

QUESTIONS 26–34. *For thine is the kingdom, and the power, and the glory, forever and ever.* A Doxology is an ascription of glory and praise. Such are found in *1 Chron.* xxix. 11; *1 Tim.* i. 17; *Jude* 25; *Rev.* iv. 11; v. 13. The majesty, power, glory, and eternity of God are so many encouragements for us to pray; and the more so as all these are not only for a time, but forever and ever, throughout all eternity. *Psa.* xc. 2.

#### AMEN.

“*Amen*” is a Hebrew word signifying *truly*. It was the appointed response of the people in the Jewish

Church. *Deut.* xxvii. 15 ; 1 *Chron.* xvi. 36. Christ is called the "Amen," in *Rev.* iii. 14. Amen should be said by all the people modestly but distinctly, and we should be particular in saying it at the end of every prayer, because it declares that we unite in the prayer as our own, and draws back any wandering thoughts.

The Doxology is sometimes omitted in the Prayer-Book, because it is not found in the prayer as given by *St. Luke* xi. 4.

#### DUTY OF PRAYER.

We should say our prayers at least every night and morning, and often lift our hearts to God throughout the day, for we need at all times all things from God ; and we should be regular in our attendance upon the services of the Church, that we may join with others in addressing the Almighty, and feel that Christ is in the midst of us, as He has promised. *St. Matt.* xviii. 20. We should be very particular to ask for everything from God in the name of Jesus, for this we are commanded to do. *St. John* xvi. 23, 24, 26, 27.



## PART FIFTH.



### THE CHRISTIAN SACRAMENTS.

*Question.* How many Sacraments hath CHRIST ordained in his Church ?

*Answer.* Two only, as generally necessary to salvation ; that is to say, Baptism and the Supper of the LORD.

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

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

*Q.* How many parts are there in a Sacrament ?

*A.* Two : the outward visible sign and the inward spiritual grace.

*Q.* What is the outward visible sign, or form of Baptism ?

*A.* Water ; wherein the person is baptized, *In the name of the FATHER, and of the SON, and of the HOLY GHOST.*

*Q.* What is the inward and spiritual grace ?

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

*Q.* What is required of persons to be baptized ?

*A.* Repentance, whereby they forsake sin ; and Faith, whereby they steadfastly believe the promises of GOD made to them in that sacrament.

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

*A.* Because they promise them both by their sureties ;

which promise, when they come to age, themselves are bound to perform.

*Q.* Why was the Sacrament of the LORD'S Supper ordained?

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

*Q.* What is the outward part or sign of the LORD'S Supper?

*A.* Bread and wine, which the LORD hath commanded to be received.

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

*A.* The body and blood of CHRIST, which are spiritually taken and received by the faithful in the LORD'S Supper.

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

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

*Q.* What is required of those who come to the LORD'S Supper?

*A.* To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in GOD'S mercy through CHRIST, with a thankful remembrance of his death; and be in charity with all men.

*Question.* What is the last division of the Catechism?

*Answer.* The Christian Sacraments.

*Q.* What do you mean by a Sacrament?

*A.* An outward and visible sign of an inward and spiritual grace, ordained by Christ Himself.

*Q.* How many has Christ ordained in His Church?

*A.* Two — Baptism, and the Supper of our Lord.

*Q.* What three things are necessary to constitute a Sacrament?

*A.* 1. The being ordained by Christ. 2. An outward sign. 3. An inward and spiritual grace.



Q. How must we view the Sacraments — as they relate to whom ?

A. To God's part in them, and to man's.

Q. What is God's part in them ?

A. Making them the great means whereby we obtain His blessings.

Q. What is man's part ?

A. An humble performance of the outward rites, with true Faith in the inward grace.

Q. What is the outward form in Baptism ?

A. Water; wherein a person is baptized in the name of the Father, Son, and Holy Ghost.

Q. What two things are required of persons who wish to be baptized ?

A. Repentance and Faith.

Q. What does the first imply ?

A. To repent truly of any sin is to be sorry for the past, and to renounce it for the future.

Q. What does the second ?

A. That we believe in the Lord Jesus Christ and in all the promises made to us by God.

Q. How do infants promise these ?

A. By their Sponsors.

Q. When do they assume these vows themselves ?

A. When they are old enough to understand them, and are confirmed.

Q. Why is the name given you in baptism called your Christian name ?

A. Because we are then made Christians, or disciples of Christ.

Q. What is the other Sacrament called ?

A. The Lord's Supper or Holy Communion.

Q. Who instituted this Supper, and when ?

A. It was instituted by our Lord the same night He was betrayed.

Q. What two things are we reminded of in this Sacrament ?

A. The death of Christ, and the benefits we receive thereby.

Q. What is the outward sign of the Lord's Supper ?

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

Q. What do they represent ?

A. The bread represents the body of Christ, and the wine His blood.

Q. What should they teach us ?

A. That the body and blood of Christ refresh our souls, as bread and wine do our bodies.

Q. What is the first thing required of those who come to the Lord's Supper ?

A. Repentance of their sins.

- Q. What the second ?  
 A. Faith in the mercy of God through Christ.  
 Q. What the third ?  
 A. Gratitude to Christ for dying to save us.  
 Q. What the fourth ?  
 A. That we are in charity with all persons.  
 Q. And how are we to know that we have all these ?  
 A. By examining ourselves closely and sincerely, with prayer.  
 Q. Are we not bound to come to the Lord's Supper ?  
 A. Yes ; for it is God's own appointed way of drawing near to Him.  
 Q. Did not our Saviour tell us to do so ?  
 A. Yes ; He said, " This do in remembrance of Me."  
 Q. What is the great thing we need in this world ?  
 A. Strength to resist all evil, and to do the will of God.  
 Q. What will become of us if we follow our own will only ?  
 A. We shall not be counted worthy to enter the kingdom of heaven.  
 Q. How, then, can we do His will ?  
 A. By seeking for strength from Jesus.  
 Q. And by what two means did Jesus Himself promise us this strength ?  
 A. 1st. By prayer, which He himself taught us ; and 2d. By being humble and faithful partakers of the Holy Supper, which He himself instituted.

---

### THE SACRAMENTS.

"The Sacraments are sometimes called 'Mysteries,' because they are mystical acts, that is, acts which have a deeper meaning, and this meaning is the grace they convey." The original meaning of the word Sacrament (Sacramentum) was anything sacred ; a pledge, and most commonly an oath, especially the oath which soldiers took to be faithful to their country and to obey the orders of their general ; and this the Sacraments express, for they bind us to be faithful soldiers of Christ.

### THE SACRAMENTS PREFIGURED.

The two Sacraments were prefigured by several types before they were instituted. The water of baptism, *First*

as saving from destruction, was prefigured by the waters of the Deluge which saved Noah and his family by bearing up the Ark. *1 Pet.* iii. 20, 21. *Secondly*, as admitting into the Church of Christ, by the water of the Red Sea, through which the Israelites passed, in order to enter Canaan. *1 Cor.* x. 1, 2. (See first prayer in Baptismal Service.) *Thirdly*, as cleansing from sin, by the water of the river Jordan, by bathing in which Naaman the Syrian was cleansed from his leprosy. *2 Kings* v. 9-14. See also *Acts* xxii. 16. Water was sanctified to the mystical washing away of sin by the baptism of our Saviour by St. John. *St. Matt.* iii. 13-17.

The bread and wine of the Lord's Supper were prefigured, *First*, as setting forth the sacrifice of Christ, by the lamb and unleavened bread of the Passover, which were eaten in commemoration of the deliverance from death in Egypt. *Exod.* xii. 27. *Secondly*, as strengthening and refreshing our souls, by the manna which fell from heaven and the water which issued from the rock to sustain the Israelites in the wilderness. *Exod.* xvi. 11-15; *Num.* xx. 7-11; *St. John* vi. 49, 50, 58; *1 Cor.* x. 3, 4.

A representation of the two Sacraments, together, after their institution, but before their general use, may be seen in the twofold stream of water and blood which issued from our Saviour's side as he hung upon the cross. *St. John* xix. 34, 35; *1 John* v. 6.

QUESTIONS 1-8. The Catechism reminds us that there are but two Sacraments, because in the Romish Church there are five other Sacraments so called. (See 25th Art. of Religion.)

The Sacraments must be viewed with reference to God and man. On the part of God are, 1st, the appointing them; 2d, making them means of grace by which He strengthens and confirms our Faith.

On man's part are, 1st, a state of meetness to receive the grace of God, *1 Cor.* xi. 27-29; 2d, the due performance of the outward rites; 3d, faith in the inward grace, derived from the pledge of the outward rites, *St.*

*Mark* xi. 24 ; and, 4th, the receiving these rites as badges and tokens of the Christian profession.

By "generally necessary to salvation," the Catechism means that there may be exceptions to the necessity of the Sacraments. (See third rubric after the Communion of the Sick.) But it is the bounden duty of all who have opportunity to receive them, that they may obtain the blessing which our Saviour has promised in them.

In *Num.* xxi. 8, and 2 *Kings* v. 10, we find instances in which the receiving of a benefit depended upon the use of an outward action. In *St. John* ix. 7, we find an instance in which Christ appointed an outward action as a means of working a bodily cure.

#### THE WATER OF BAPTISM.

QUESTION 9. Water, the outward sign of baptism, is an instrument of bodily, and an emblem of spiritual cleansing. It is a visible sign of the blood of Jesus Christ, which cleanseth from all sin. 1 *John* i. 7. There is no command given in the Bible respecting the *mode* in which baptism should be administered, whether by dipping or pouring, or the quantity of water which should be used. Our Saviour himself surely taught us that to express the washing away of sin, it is not necessary to wash the whole body, for thus he answered Peter. *St. John* xiii. 6-10. The form of words used in baptizing was ordained by Christ, *St. Matt.* xxviii. 19 ; and every Christian is thus early pledged to a belief in the Trinity. The person baptized is also signed with the sign of the Cross, in token that he has become the disciple of Him who died upon the Cross.

#### REPENTANCE AND FAITH.

QUESTIONS 10-15. Repentance and faith are required of those who are baptized. Repentance is made

a condition by John the Baptist. *St. Matt.* iii. 1, 2, 5, 6, *St. Mark* i. 4. It implies sorrow for sin past, as in the case of St. Peter, *St. Matt.* xxvi. 75; and a resolution to forsake sin for the future. Faith is exercised in believing in the Lord Jesus Christ as our Saviour, and in all the promises of God, *St. Matt.* xvi. 16; *Acts* viii. 36, 37; *Heb.* xi. 6; and is proved by our keeping the vows made for us at our baptism, and walking thereafter in newness of life, *Rom.* vi. 4. Infants promise both repentance and faith by their Sponsors, and when they are old enough ought to assume them in Confirmation. We baptize infants in accordance with the command of our Lord to bring them unto Him. *St. Mark* x. 14. This has always been the custom in the Christian Church. Although not specially commanded in the Bible, infant Baptism is nowhere forbidden; on the contrary, its use is in many places implicitly sanctioned and required, as we learn from such passages as, *St. Matt.* xviii. 10-14; *St. Luke* xviii. 15-17. Since infants are "children of wrath" by birth, before they can commit actual sin, is it not very reasonable to believe that they may be made by baptism "children of grace," before they can themselves repent or have faith? Therefore, guided by the Bible and by reason, our Church brings her infants to baptism. (See 27th Art. of Religion, latter clause.)

#### EUCCHARIST.

QUESTIONS 16-18. The Lord's Supper is called also the Holy Communion, 1 *Cor.* x. 16; and the Eucharist, that is, Thanksgiving or Blessing service, because our Lord gave thanks when He took the bread and wine, *St. Matt.* xxvi. 26, 27. For the circumstances of the institution, see the prayer of consecration in the Communion Office, and compare with it, *St. Luke* xxii. 19, 20, and 1 *Cor.* xi. 23-26.

## SACRIFICE OF CHRIST COMMEMORATED.

In the Lord's Supper we commemorate the sacrifice of Christ. Sacrifices were instituted immediately after the fall of man. *Gen.* iv. 3, 4; *Heb.* xi. 4. They were all typical of Christ, and were continued until our Saviour Himself was offered once for all, for His death was a perfect and all-sufficient sacrifice for sin. *Heb.* ix. 19-28; x. 1-18. Our Saviour instituted this supper the same night in which He was betrayed, *St. Mark* xiv. 18-25; for a continual remembrance of the sacrifice of his death, and of the benefits which we receive thereby, 1 *Cor.* xi. 26: namely, reconciliation to God, 1 *Pet.* iii. 18; the gift of the Holy Ghost, *St. John* xiv. 16, 17; and the hope of eternal life, *St. John* xvii. 1-3. We should therefore come frequently to the Lord's Supper, that we may thus show our love for Him, and be continually strengthened and refreshed by Him.

## THE PASCHAL SUPPER.

QUESTIONS 19-21. At the Paschal Supper, that is, the supper in commemoration of the Passover, two loaves or cakes of unleavened bread were eaten, and at different periods of the supper four cups of wine mingled with water were drunk. It was one of these cakes that our Saviour broke, and probably the third of the cups, called "the cup of blessing," that He gave to drink. Thus He preserved the intimate connection between the Old and the New Testament. The one loaf composed of many particles may signify to us the union of believers in one body, 1 *Cor.* x. 17; and the wine may remind us that Christ is "the vine." Compare *St. Matt.* xxvi. 29, with *St. John* xv. 5. In the Romish Church the cup is denied to the people, notwithstanding our Lord's words, *St. Matt.* xxvi. 27. (See 28th, 29th, and 30th Arts. of Religion.)

In the Lord's Supper, faithful communicants spiritually eat the flesh of Christ, and drink His blood, and thus they are spiritually strengthened and refreshed. *St. John* vi. 51-58.

#### PREPARATION FOR THE HOLY COMMUNION.

QUESTIONS 22-26. Our Church requires those who come to the Holy Communion to examine themselves diligently, before they presume to eat of that bread, and drink of that cup, (see first exhortation in Communion Service,) 1 *Cor.* xi. 28, — 1st, as to Repentance, which includes sorrow for the past and resolutions to do better for the future. *Lam.* iii. 40; *Rev.* ii. 16; iii. 3; 2d, as to Faith, especially in God's mercy through Christ, *Heb.* x. 21, 22; *Rom.* viii. 31, 32; whereof this Holy Sacrament is a pledge. This faith should exercise a constant influence on our feelings and practice. 3d, as to gratitude, *Col.* i. 12-14. (See in Communion Service, "It is very meet, right, and our bounden duty," etc.) 4th, as to charity. *St. Matt.* v. 23, 24; *St. John* xiii. 14; *Eph.* iv. 31, 32; *Rom.* xiii. 10. As one mode of exercising this grace, alms-giving is instituted as part of the Communion Service.

QUESTIONS 27-32. If we would have the blessing of God at all times bestowed upon us, we must sincerely repent of our sins, and be heartily sorry for them; we must have a lively and steadfast faith in Christ our Saviour; we must pray for the sanctifying influence of the Holy Spirit; we must come to God in His own appointed ways, in constant prayer and in the celebration of the Lord's Supper, with contrite, humble hearts, relying entirely on the merits of our Saviour to make us worthy partakers of that Holy Table; and above all things we must give most humble and hearty thanks to our Heavenly Father, for all the benefits which He has bestowed upon us in this world, and the glorious things which He has prepared for us in the world to come, and submitting

ourselves wholly to His holy will and pleasure, we must study to serve Him in true holiness and righteousness all the days of our life.

*O God who hast prepared for those who love Thee such good things as pass man's understanding, pour into our hearts such love towards Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.*

**THE END.**



COMMENDATION OF THE FIRST EDITION.

NEW YORK, October, 1862.

I HAVE not been able to examine the whole of the Exposition of the Church Catechism by Mr. Henry J. Cammann, but the parts which I have read are so well and carefully done that I have full confidence in the whole. It seems to me admirable for its clearness and simplicity, and I shall be very glad to see it added to the many helps to family and Sunday School instruction already provided for us.

HORATIO POTTER,  
*Bishop of the Diocese of New York.*

---

MIDDLETOWN, November, 1862.

I HAVE had the pleasure of examining, with considerable care, the Catechism prepared by Mr. Henry J. Cammann. It strikes me as one of the very best attempts I have ever seen to carry out the Church Catechism thoroughly and intelligently.

It is clear, simple, perfectly adapted to children, and — what I consider a great excellency — does not seem framed on the idea that it is to be taught by a mere automaton. It recognizes the existence of a living teacher.

It would give me pleasure to see it in print. Its use would almost certainly follow.

JOHN WILLIAMS,  
*Assistant Bishop of the Diocese of Connecticut.*

---

CHICAGO, March 4, 1864.

I HAVE read carefully, and with interest, the "Exposition of the Church Catechism," by Mr. Henry J. Cammann, and am pleased to find that a second edition is required, and hope that it may be the precursor of many successive ones. It appears to me to be calculated to be eminently useful, as sound in its doctrinal elements, happy in arrangement, and clear in expression.

HENRY J. WHITEHOUSE,  
*Bishop of Illinois.*







It gives me great pleasure to say that I have used Mr. Cammann's "Exposition of the Church Catechism" for an almost unbroken period of thirty-five years, and have found it uniformly practical, suggestive, and helpful. It presupposes, naturally and properly, *some intelligence* on the part of the catechist or teacher, but not so great as to preclude its use in the large majority of parishes. Without laying any claim to be an "expert" in this line, I can say frankly that there is no book of the kind which I have used with so much satisfaction, and with generally good results.

F. WINDSOR BRATHWAITE,

*Rector.*

*January, 1899.*