

THE
GROUNDS and PRINCIPLES
OF THE
Christian Religion,
Explain'd in a
CATECHETICAL DISCOURSE,
FOR THE
Instruction of Young People.

Written in *French* by

J. F. OSTERVALL, Pastor of the Church of
Neufchatel, and Author of a Book, Entituled, *A Treatise concerning the Causes of the present Corruption of Christians, and the Remedies thereof.*

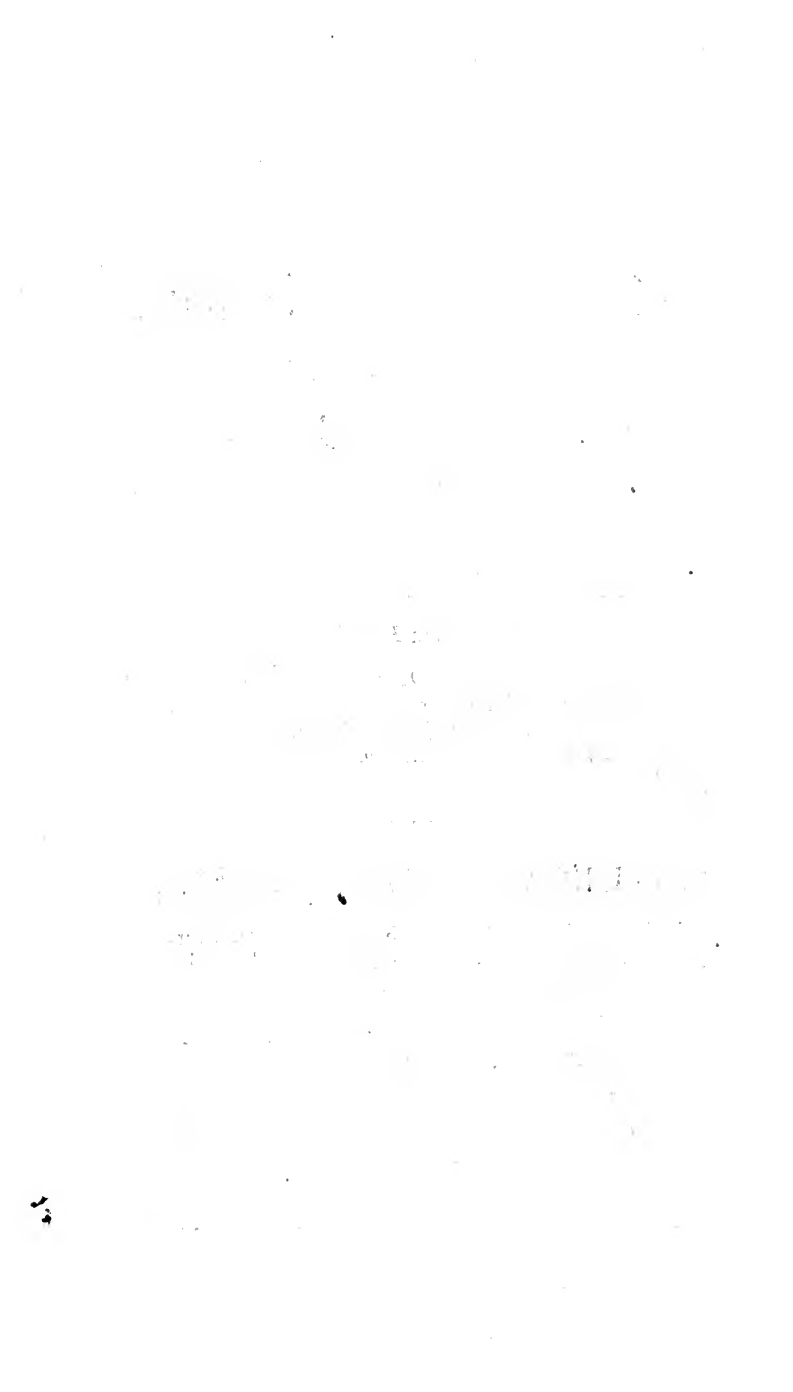
To which is added, A

LITURGY : Or, *Form of publick Prayers,*

Which are said in the Church of *Neufchatel* every *Saturday* at Five of the Clock in the Evening, and were Established in the Month of *May*, 1702.

Rendred into *English* by Mr. HUM. WANLEY :
And Revis'd by GEO. STANHOPE, D. D.

LONDON, Printed by *W. Sayes*, for *William Hawes* at
the *Rose* in *Ludgate-Street*, 1704.



THE
Epistle Dedicatory.

TO THE
Right Reverend, & Right
Honourable, the Lords,
& all the Honourable
Members of the Society
establish'd in *England*,

For Propagating

Christian Knowledge.

IF I take the liberty of Dedicating
this Catechism to your Lordships,
and the rest of your Honourable
Members, it is not because I believe
that my Thoughts deserve to be laid
before a Society consisting of so many
Persons, no less considerable for their
Quality, than for their great Know-
ledge. I know my own Weakness, and

do not imagine that this Work can be of any use in *England*, where there are already so many excellent Books of this kind. Nevertheless I have presumed to Dedicate it to you, because it has some relation to the Design, of your *HONOURABLE BODY*. One of your Principal Cares is to labour for the instruction of Christians, and especially those of the younger sort: I therefore thought that you would be glad to see that the same Designs are carry'd on in other Parts. I consider'd farther, that not long since you were pleas'd to set on foot a Correspondence with the Protestant Churches of *Switzerland*, in which Curs are included; and that this Correspondence was accepted with a great deal of Thankfulness and Joy. This made me think that you would not take it amiss if some of the Ministers of this Countrey should give you public marks of their Respect, and the desires they have of promoting your pious Intentions as far as they can.

But my principal Design in Dedicating this Work to You, is to inform
those

those that read it, and particularly *our Churches*, of the Designs of your *HONOURABLE SOCIETY*; thereby to awaken the Zeal of our People, and to give more weight to our Instructions and Exhortations. Give me leave then to say upon this occasion, that you labour in *England* more than ever, and with a Zeal worthy of the Primitive Ages of Christianity, for advancing the Glory of God, for Settling Mens Minds in the knowledge of his Truth, and the Reformation of their Manners. That many Spiritual and Temporal Lords, with a great number of other Persons eminent for their Piety, Merit, Employments and Birth, have formed a Society for this end; and that they do contribute very Considerable Sums for the Accomplishment of their Designs, with a Charity and Liberality hardly to be parallel'd. That this Society, under which many particular Societies do act, take the most proper measures for compassing the End they propose to themselves. That in *London*, and in divers other Places in *Eng-*

land, this Society has caused many Schools to be Set up, wherein numbers of poor Children are instructed, cloathed and educated. That this Society has caused Good Books to be distributed at their own Charge in the Schools. in Town and Countrey, in the Fleets, among the Souldiers, and in the Prisons. That your Zeal has not been Confined only to the Wants of *England*, but has extended it self even to Foreign Countries. That you make it your business with extraordinary Application and Expence, and with great Success, to cause the Light of the Gospel to Shine in *America*; and that you have there Erected Libraries, as you have also done in *England*, for the use of Countrey Ministers, who are not capable of furnishing themselves with Books. That you invite other Protestant Churches to concur with you in these religious designs, to Unite among themselves, and to put an End to these fatal Divisions, which now keep them at a distance from one another. These are, all of them, Works so great; these

Designs are so truly Christian, and so glorious; that I doubt not but those who shall hear of them, will be very much edified thereby. Your Example will engage Princes, Magistrates, Ministers, and all true Christians to imitate you. But I hope, that above all, the Churches of this Countrey will receive this account with much Comfort and Joy, and that they will, by this means, be strongly excited to Piety. These are the Considerations which have made me Resolve to Dedicate this Catechism to your *HONOURABLE SOCIETY*. But I cannot, without Ingratitude, omit that the Testimonies of your Favor wherewith you have honor'd me, have likewise encouraged me to this address; and upon that I ground my hopes, that you will not disallow of the Liberty I have taken.

There remains no more for me, than to beseech God to showr down the choicest of his Blessings, upon your Persons and Pious Designs. That he would give a happy Success to your Religious Undertakings; so that in our
Days

The Epistle Dedicatory.

Days we may see by your Endeavours,
 Truth, Piety, Unity and Order, again
 to flourish and to prevail in the Church.
 I am, and always shall be, with pro-
 found respect,

My Lords, &c.

From *Neuf-
 chatel* the
8th of *No-
 vember*,
 1702.

Your most Humble and

most Obedient Servant,

J. F. Ostervald.

T H E

P R E F A C E.

IN regard there are already a great number of Catechisms in the hands of all sorts of People ; it may, perhaps, be thought strange for me to publish a new one : I do therefore think my self obliged to acquaint the Reader, in a few Words, with the End which I propose to my self in this Work, and of the Reasons which engaged me to publish it.

I am very sensible that, both in those Catechisms which are publickly receiv'd in Churches, and in those that are intended only for Private use, all necessary Instructions both for Christian Faith and Practice, are to be met with. It is not my design therefore, to prefer my own performance before so many others, from which the Church has received so great Benefit, and much less, to put it into the same Rank with Public Catechisms.

I have nevertheless, compos'd this; because it was always my opinion, that the Instructions which were given to Youth would be more useful than as yet they are, if due care were taken to give them a more exact knowledge (than has hitherto been used in Catechisms,) of the Sacred History, of the Fundamentals of Religion, and of
all

all the particular Duties of Christian Morality. Besides this, in regard it is not enough to inform Men of the Truths which they ought to Believe, and the Duties which they ought to Practise; but chiefly, to engage them to make a good use of their Knowledge, and to direct it to its true End, which is Advancement in Piety and in the Love of God; It seem'd to me, that it would be necessary, that they should have some helps, as to that matter, in their Catechisms; and that Young People might therein find such Notions, Motives, and Directions, as might inspire them with Devotion and Piety.

I could say a great deal upon these Particulars, to shew the importance and yet the neglect of them; but I shall not enlarge, because the thing is clear in its self, and because I have explained my sense of the matter in the Treatise, Of the Causes of Corruption, which I publish'd some time ago. Part II. Cause V. and VII.

I will only say, that these Reflexions which I had occasion to make many Tears since, and which others have also made, as well as my self, did put me upon composing this Catechism, wherein I do more particularly dwell upon those Articles which I now speak of.

I place an Abridgment of the Sacred History at the Beginning of this Catechism, because I think we ought to begin with it, and that it is absolutely necessary for Christians to have a knowledge (at least a general knowledge) of the Sacred History of the Order of Time, and of the most remarkable Events which have happen'd since the Creation of the World. And Children may

may learn this very easily, and in a very little time.

In the Preliminaries of this Catechism, I treat of Religion in general, of its Fundamentals, of its Truth, and of the Divine Authority of the Holy Scripture. These are the Principles upon which all Religion is founded; and without the Belief of these general Truths, it is impossible that the Knowledge of particular Truths should affect the Heart and Mind.

After having spoken of the Articles of the Christian Faith; in Examining the Creed, I have endeavor'd to explain all the Duties of Religion as exactly as I could, and as a work of this Nature would permit.

I have in the last place applied my self to make these Instructions serviceable to Piety and a Good Life. It is principally with this View that I have put at the End of this Catechism an Explication of the Baptismal Vow, with the Motives and Directions which I thought most proper for inspiring Christians, and especially Catechumens, with a sense of Devotion, for the encouraging them in Piety, and rendring the practice of it easie to them. I have added for the same Reasons, the manner wherein the Catechumens are received to the Communion in our Churches. Among the measures which the Ministers of this State do take for the Edification of their Flocks, they particularly apply themselves to the Instruction of Youth. 'Tis for this Reason that they have Ordered, that the young people who present themselves to be admitted to the Holy Sacrament, should be first of all Instructed

in Private, and afterwards give an account of their Faith in the Face of the Congregation; and that after this, they should be Publicly received, according to the Manner which may be seen at the End of this Catechism. And this has been observed in our Churches, by God's mercy, for several years, with much Benefit and Edification.

Among all the things which we can do for the Glory of God, and for the good of the Church, one of the most important is, to Educate Youth in the Knowledge and Love of Religion. 'Tis the most effectual Method that Men can take for stopping the Course of that general Corruption, now so manifest among Christians. It is also what all Wise and Zealous Men, do own must be done. If, together with this, we endeavour to furnish the Church with good Ministers, and to establish Order therein, there is no doubt but that we may soon see a considerable change. May it please God to bless the Labours of all those, who, wheresoever they are, do lay the true Interests of his Glory to heart!

THE

T H E
A P P R O B A T I O N .

WE the Dean and Pastors of the Churches of the Sovereignty of *Neufchatel* and *Valangin*, having deputed divers Members of our Body, to examine a Treatise entituled, *A Catechism or Instruction in the Christian Religion*, composed by Monsieur *Ostervald*, our most honor'd Brother, Pastor of the Church of *Neufchatel*; and having heard their Report: We declare that this Work contains nothing but what is very conformable to the Word of God, and to the sound Doctrine which is taught in our Churches. We do judge it very proper for the Instruction of Youth; and also for giving to adult Christians a just and clear Notion of the Truths and Duties of Religion, which are treated of, in this Catechism, in a very solid manner, and such as is proper for inspiring them with a sense of Piety and Devotion. It is therefore Resolved by us to order the Author our Thanks for his pains, and not only to Permit, but even to Enjoin the Printing of this Work; and to exhort the Pastors of this State, to make use of it, in the private Instructions

structions which they give to the Catechumens who present themselves to be admitted to the Communion, that they may the more clearly understand the Catechism which is publicly explain'd in our Churches. Dated at *Neufchatel* in our General Assembly, the 5th. of July 1702.

Signed,

B. GELIEU, Sub-Dean and Pastor
of *Neufchatel* ;

D. SANDOS, Pastor at *Dombresson*,
and Secretary to the Society.

AN

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A N

ABRIDGMENT

OF THE

History of the Bible.

C H A P. I.

*Which takes in the Time that pass'd from the
Creation of the World, to the Flood.*

THE World was created about four thousand years before the Birth of Jesus Christ. In six days God made all the Creatures that are therein; and on the sixth day he created *Adam*, who was the first Man. He made him after his own Image, and gave him Dominion over the rest of the Creatures. *Adam* after his Creation was put into the Terrestrial Paradise, otherwise called, the Garden of *Eden*, with *Eve* his Wife, who was formed out of one of his Ribs: And they had lived happy in that Place, if they had continued in their Innocence, and kept the Law that God had given them. Gen. I.
Ch. II.

But *Adam* and *Eve* being fallen into rebellion thro' the Temptation of the Devil and Ch. III.

having broken the Commandment that God had given them, not to eat of the Fruit of a Tree which was in the Garden of *Eden*, which the Scripture calls *The Tree of Knowledge of Good and Evil*; they lost their Innocence and their Happiness together, were made subject to Death, and driven by God out of the terrestrial Paradise. By this Fall of *Adam*, Sin and Death entred into the World; and all Men had been for ever miserable, if God had not taken pity of them. But God immediately promised, *That the Seed of the Woman should bruise the Serpent's Head*; that is, that Men should be delivered from Sin, from Death, and from the power of the Devil, by *Jesus Christ*, who should be born of a Virgin.

Gen. III.
15.

Ch. IV &
V.

In the Book of *Genesis*, *Moses* tells us who were the Children and Descendants of *Adam*. We see by the History of those times, that the Life of Men was then much longer than it is now, and that they lived many hundreds of years: But it may be also observed, that Sin began to reign in the World presently after the Creation. *Cain* the Son of *Adam*, slew his Brother *Abel*, and had a wicked Posterity. Nevertheless God was known to, and worshipped by the Patriarchs, and especially in the Family of *Seth*, who was one of the Sons of *Adam*. Among these Patriarchs, the Scripture makes mention of *Enoch*, whom God took out of the World, so that he died not: God having been pleased thereby to crown his Piety, and to teach Men that there are Rewards, after this Life, for those that live well.

well. But in process of time, the Posterity of *Seth* was corrupted likewise, and mingled with the Wicked. The Earth was filled with Crimes, and the Corruption grew so great and general, that God sent the Flood, which drown'd the whole World; *Noah* excepted, (who being a Man that feared God) was, with his Family, preserv'd from this Inundation; God having commanded him to build an Ark, in which he was shut up when the Flood came. The Memory of this Deluge is preserv'd, not only in the Holy Scriptures, but also among divers Nations of the World, as we may find in many ancient Histories. The Flood hapned one thousand six hundred fifty six years after the Creation of the World.

Ch. VI & VII.

CHAP. II.

Of the Time between the Flood and the Call of Abraham.

NOA^H being come out of the Ark after the Deluge, God made a Covenant with him, and gave a new Sanction to the Law of Nature, in order to turn Men from Wickedness and Vice. *Noah* had three Sons, *Shem*, *Ham* and *Japheth*, and all the World was afterwards peopled by their Posterity. The Descendants of *Shem* settled Chiefly in *Asia*, those of *Ham* spread, for the most part, in *Africk*; and those of *Japheth* in *Europe*. This is the Original of all the People of the World, as may be seen more at large in the tenth Chapter of *Genesis*:

Gen. VIII. & IX.

Ch. IX. 18, 19. ch. X.

Ch. XI.

Some time after the Flood, Men undertook to build the Tower of *Babel*; but God confounded their Language; so that, not understanding one another any longer, they were dispers'd into divers Countries. Idolatry began about this time to prevail, and then God was pleas'd to choolè a People, among whom the true Religion was preserv'd. For this purpose he call'd *Abraham*, who liv'd in the City of *Ur* in *Chaldæa*. He appointed him to leave the Countrey wherein he was born; he engag'd him to serve him and fear him; he commanded him to go into the Land of *Canaan*, and he promis'd to give that Countrey to his Descendants, to multiply his Posterity, and that the *Messias* should be born of his Race. the Call of *Abraham* happened four hundred twenty seven years after the Flood.

C H A P. III.

Of the time between the Call of Abraham and the Going of the Children of Israel out of Egypt.

Gen. Ch. XII, &c.

Ch. XIX.

A *Brham* being come into the Land of *Canaan*, carried there some time with *Lot* his Nephew, Without having any Child. This Countrey was then inhabited by the *Canaanites*, who were an idolatrous and a very wicked People; particularly, the Inhabitants of *Sodom* (where *Lot* dwelt) were so wicked and had committed Sins so horrible, that God destroyed that City, after that he had brought

Lot

Lot, with his Wife and Daughters, out of it. Fire from Heaven fell down upon *Sodom* and *Gomorrha*, so that these Cities with their Inhabitants, and all the neighbouring Countrey, were burnt to Ashes.

When *Abraham* was an hundred Years of Age, *Isaac* his Son was born, by a supernatural Power. *Israel* was the Father of *Jacob*; and *Jacob* had twelve Sons, who were the Heads of the twelve Tribes or Families of the Children of *Israel*. The two most considerable of these Tribes were afterwards, the Tribe of *Levi*, from which the Priests, and Ministers of Religion were taken; and the Tribe of *Judah*, which was the most powerful which was for a great while possess'd of the Royal Authority, and was to subsist till the coming of Jesus Christ; from which also Jesus Christ was to be born.

Joseph, one of the Sons of *Jacob*, having been sold and carried into *Egypt*, thro' the Jealousie and Hatred of his Brethren, God raised him up to the chiefest Dignity of that Kingdom, by the means of the King of the Countrey. Some Years after *Jacob*, the Father of *Joseph* was constrained by the Famine that was in the Land of *Canaan*, to go and sojourn in *Egypt*, with all his Family. About this time lived *Job*, a Man illustrious for his Piety and Perience under Afflictions.

After the Death of *Jacob*, and *Joseph*, the Children of *Israel* increased and multiplied so exceedingly in *Egypt*, that King *Pharaoh* became jealous of them, and endeavour'd to de-

stroy them. But God sent *Moses*, who having wrought many Miracles, and smote *Egypt* with ten Plagues, obliged *Pharaoh* to let the Children of *Israel* go out of his Territories. This Departure of the Children of *Israel* out of *Egypt*, happened four hundred and thirty Years after the Call of *Abraham*.

C H A P. IV.

Of the Time between the Going out of Egypt, and the Building of Solomon's Temple.

Exodus
XIII,
XIV, &c.

Ch. XX,
&c.

THE Children of *Israel* being come out of *Egypt*, walked upon dry Land thro' the *Red Sea*; and *Pharaoh*, who pursued them, attempting to go thro' it after them, was there drowned with all his Army. Fifty Days after the Deliverance from *Egypt*, God publish'd the Ten Commandments of the Law upon Mount *Sinai*. He gave afterwards the Political Laws to *Moses*, as also the Ceremonial Laws which the *Israelites* were to observe. God did not suffer the Children of *Israel* to enter into the Land of *Canaan* immediately after their coming out of *Egypt*, but they staid in the Wilderness forty Years under the Conduct of *Moses*.

Josh. I, &c.

Moses dying at the end of these forty years, *Joshua* succeeded him; and after having subdued the Nations and Kings that inhabited the Land of *Canaan*, he settled the *Israelites* in their stead. After the Death of *Joshua*, this

this People were govern'd by the Judges that God raised, from time to time, until the Prophet *Samuel* (who was the last of the Judges) set up *Saul*, the first King of the *Israelites*. After *Saul*, reigned *David*, who was both a King and a Prophet; to whom succeeded *Solomon* his Son, who built the Temple of *Jerusalem*, four hundred and fourscore Years after the coming out of *Egypt*, and about a thousand Years before the coming of *Jesus Christ*.

C H A P. V.

Of the Time between the Building of Solomon's Temple, and the Captivity of Babylon.

After *Solomon's* Death, *Rehoboam* his Son ^{1 Kings XII, &c.} being set on the Throne, ten Tribes of *Israel* revolted; so that he ruled over two Tribes only, which were those of *Judah* and *Benjamin*. Thus there were two Kingdoms form'd; the one, called the Kingdom of *Israel*, which comprehended the ten revolted Tribes; the other, called the Kingdom of *Judah*, which consisted of the two Tribes that remained faithful to *Rehoboam*.

The Kingdom of *Israel* subsisted about to hundred and fifty Years: *Jeroboam* was the first King of it. This Prince fearing that his Subjects would return to the Obedience of *Rehoboam* King of *Judah*, when they should go to *Jerusalem*, to the solemn Festivals, to

worship God in the Temple, and to offer their Sacrifices there; set up a false Worship in his Kingdom. He made two Golden Calves, which they worshipp'd under the Name of the God of *Israel*. He appointed solemn Feasts and Priests: so that in the Reign of *Jeroboam* and his Successors, Idolatry was establish'd in the Kingdom of *Israel*. All the Kings of *Israel* were Idolaters, and kept up the false Worship which *Jeroboam* had establish'd. God sent several Prophets to the ten Tribes, to turn them from their Sins, and to preserve the Knowledge of himself among them. The most Eminent of these Prophets was *Elijah*: He prophesied in the time of *Ahab*, who was one of the wickedest of the Kings of *Israel*. At last, the Kingdom of the ten Tribes was destroyed, and *Samarita*, their capital City, was taken in the time of *Hoshea* the last King of *Israel*, by *Salmanasar* King of *Assyria*, who carried away the ten Tribes into his own Kingdom, from whence they were dispersed into divers Countries, and have never since been settled again in their own Land.

2 Kings
xvii.

The Kingdom of *Judah* lasted an hundred and thirty Years longer than that of *Israel*. The Capital City of this Kingdom was *Jerusalem*, where the true God was served in the Temple of *Solomon*. But Idolatry crept in also into the Kingdom of *Judah*. God raised up Prophets from time to time, who oppos'd the Errors and Sins of that People, who threaten'd them with the Judgments of God,

and

and foretold the coming of the Messias. *Isaiah* was one of the most eminent of these Prophets. There were also some good Kings, who endeavour'd to abolish Idolatry, as *Jehosaphat*, *Hezekiah*, *Josiah*, and some others. But the People continuing in their Sins, God (after he had long threatned them, and afflicted them at sundry times by the neighbouring Kings,) destroyed also the Kingdom of *Judah*. *Nebuchadnezzar* King of *Babylon* besieged *Jerusalem* in the Reign of *Zedekiah* the last King of *Judah* : he took it and burnt it with the Temple, and carried away the People to *Babylon*, about four hundred and twenty Years after *Solomon* had laid the Foundation of the Temple of *Jerusalem*, and five hundred and fourscore Years before the Birth of our Lord.

2 Kings
XXV.

C H A P. VI.

Of the time between the Captivity of Babylon, and Jesus Christ.

THE *Babylonish* Captivity lasted seventy Years, as the Prophet *Jeremiah* had foretold it should. When these seventy Years were expired, the *Jews* returned into their own Countrey by the Leave of *Cyrus* King of *Persia*, under the Conduct of *Zorobabel*, to rebuild the Temple of *Jerusalem*. But in this they were interrupted by the neighbouring Nations, and this Work was delayed to the time

Jer. XXV:
11. 12.
Dan. IX. 2.
Esdra. I.
IV, V, &c.

time of *Darius* King of *Persia*, who commanded that the Temple and the Service of God should be set up again. The Prophets *Haggai* and *Zechariah* lived at that time, and they exhorted the *Jews* to labour in building the Temple. Some Years afterwards, *Nebe-miak* went into *Judea* by the Permission of King *Artaxerxes* : he caused the Walls of *Jerusalem* to be built, and restored Order and Civil Government in that City.

Dan. IX. From the Rebuilding of *Jerusalem* in the
 24. Reign of *Darius*, to the Destruction of that
 Matth. City, which happened after the coming of
 XXIV. 15. Jesus Christ, there was seventy Weeks of
 Luk. XXI. Years ; that is to say, four hundred and nine-
 20. ty Years, according to the Prediction of the Prophet *Daniel*. The *Jews* being returned into their own Country, were for some time subject to the Kings of *Persia*, and afterward to the Kings of *Syria*. They were exposed to divers Persecutions, whereof the last and most cruel was that of King *Antiochus*, who plunder'd and profan'd the Temple of *Jerusalem*, and made use of Torments in order to force the *Jews* to renounce their Religion ; as may be seen in the History of the *Maccabees*. This was he that forc'd *Mattathias* and many *Jews* to enter into a Covenant together for the Preservation of their Religion and Liberty. They gained many Victories by the Courage and Conduct of *Judas Maccabeus*, and *Jonathan*, both Sons of *Mattathias*. Having recover'd their Liberty, and again set up the Exercise of their Religion, they were a long

1 Macc. I.
 2 Macc. V.
 VI, VII.

long time under the Government of the Priests, who succeeded *Judas* and *Jonathan*, and took the Title of Kings. These are they who are called *Asmoneans*. At last, the *Jews* fell under the Dominion of the *Romans*, who made *Herod* King over *Judea*; and it was this *Herod* that reigned when *Jesus Christ* came into the World.

C H A P. VII.

Of the Birth of Jesus Christ; of his Life and Death, his Resurrection and Ascension into Heaven.

THE time, in which God had resolved to send his Son, being come, *Jesus Christ* was born in *Judea*; and many things tell out, that made his Birth remarkable: Nevertheless he did not quickly make himself known to the *Jews*; nor did he begin to exercise his Ministry before he was thirty years of age, and that he had been baptized by *John the Baptist* his Forerunner. We have the History of the Life of *Jesus Christ* in the Gospel, and there are three things principally to be considered in this History, *viz.* the Doctrine of *Jesus Christ*, his Miracles, and the Holiness of his Life. The Doctrine he preached was most holy, and tends only to the Glory of God, and the Good of Mankind. He wrought a great number of Miracles, which manifested an infinite Power and Goodness. By these Miracles he has made it to appear that he was the Son

Son of God, and that his Doctrine was true. His Life was perfectly holy. We may find therein an Example of all kind of Vertues, and particularly of an admirable Charity and Humility, of an extraordinary Zeal, and of a perfect Indifference for the World.

Jesus having lived after this manner among the *Jews* for about the space of four years they Crucified him, and put him to Death at the Feast of the Passover: But he rose again the Third day after his Death, and forty days after his Resurrection, he ascended into Heaven, where he sits at the Right hand of God, and from whence he sent the Holy Ghost to his Apostles upon the day of *Pentecost*.

C H A P. VIII.

Of the Preaching of the Apostles, and the Establishment of the Christian Religion.

THE Apostles having received the Holy Ghost in the City of *Jerusalem*, began to preach the Gospel there, and to confirm their Doctrine by Miracles. At first they preach'd only in *Judea*, and to none but *Jews*. But God having made known to them, that the Christian Religion ought to be taught to all Men, they went to preach the Gospel throughout the World. The Apostles met with *Jews* in almost all the Places where they came, this Nation having been dispers'd for a long time in divers Countries. 'Twas to the *Jews* of
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the Dispersion, that the Apostles did at first address themselves, as the Book of *Acts* shews us ; and 'twas to them that they wrote many Epistles. Nevertheless they invited all sorts of People, without distinction, as well Gentiles as *Jews*, to the profession of the Gospel ; and they baptiz'd all those that would become Christians, *in the Name of the Father, and of the Son, and of the Holy Ghost*. This is the Substance of the Doctrine which the Apostles and other Ministers of Jesus Christ, did preach ; *namely*, That there is but one only God, who created Heaven and Earth : That this true God, who had not been sufficiently known till then, had made himself known to Men by Jesus Christ his Son : That this Jesus, who was crucified by the *Jews*, was risen again : That he was the Saviour of the World, the Judge of all Men ; and that all those who would believe in him, should be eternally happy. This Doctrine was preached by the Apostles with such wonderful success, that in a few years Christianity was establish'd in the principal parts of the World.

As for the *Jews*, they were destroy'd and drove out of their Countrey, fourty years after the death of our Lord. The City of *Jerusalem* was taken by the *Romans*, and with the Temple there, laid in Ruines, as Jesus Christ had expressly foretold ; the Judgments of God fell upon the *Jews*, who were dispers'd throughout the World ; and since that time they have never been able to recover that Destruction ; but it continues upon them to this day.

C H A P. IX.

An Abridgment of the Christian Religion.

BUT in order to have a more exact Knowledge of the Religion preach'd by the Apostles, it must be known, that they required two things from Men, and promised them also two things.

The two things which the Apostles required, were, that Men should Believe, and that they should Amend their Lives. They required in the first place, that Men should Believe in God and in Jesus Christ; that the *Gentiles* should forsake their Religion, and the Service of false Deities, and adore and serve none but the true God, the Creator of the World; that the *Jews* should acknowledge Jesus Christ for the Messias promised by the Prophets; and that *Jews* and *Gentiles* both should believe that Jesus Christ came into the World for the Salvation of Men, to make attonement for their Sins, to deliver them from Condemnation and Death, and to purchase for all them that believe in him a Title to Eternal Life; that they should persevere in the Profession of it. The other thing which the Apostles required, was, that those who, till then, had lived very wickedly, should amend their Lives, and renounce their Sins; of which the principal were, Impiety, Impurity, In-

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temperance, Cruelty, Covetousness, Injustice, Pride, Evil-speaking, the Love of the World, and Self-love. Those who were made Christians, renounc'd these Sins in receiving Baptism; and they promis'd to live in the practice of Virtue and Holiness, and to obey the Commandments of Jesus Christ: which may be reduced to these three Heads, Piety towards God; justice and Charity towards our Neighbour; and Temperance, in regard to our selves.

Upon condition that Men would acquit themselves of these two Duties, and would give evidence of their Faith and Repentance, the Apostles promis'd them two things: First, that all their past Sins committed in the time of their Ignorance, should be pardoned: Secondly, that God would receive them into his Covenant, and grant them Salvation and Life Eternal. These are the two things that the Apostles gave Men assurance of by Baptism: But as for those that refus'd to become Christians, or that, being Christians, did not live as Jesus Christ had ordain'd; the Apostles declar'd that they were excluded from Salvation, and were subject to Condemnation and Death Eternal.

This is the Sum of the Christian Religion as it was preach'd by the Apostles. 'Tis our Duty to adhere constantly to it, to love it, to do according as it directs, living Godly in this World, and expecting our Salvation from the Mercy of God; that so when Jesus Christ shall come at the last day to render to every
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one according to his Works, we may escape the Punishments which this Religion threatens wicked People with, and partake of that Glory and everlasting Happiness which it promises to the Faithful.

NEW YORK
1794

A CATE-

A
CATECHISM,

Or Instruction in the
Christian Religion.

Concerning Religion in general.

ARTICLE I.

Of the Necessity of Religion, and of its Fundamentals.

Question. **W**Hich is the most necessary of all kinds of Knowledge? The Necessity of Religion.

Answ. That of Religion.

Q. Why do you say that this Knowledge is the most necessary of all?

A. Because nothing but Religion can make us perfectly happy; and without it, we must of necessity be very miserable.

Q. How do you prove that?

Answ. Because we are all of us (during the course of this Life,) subject to divers Evils, as well of the Body as of the Soul, and at last to Death; and we can find Comfort and Remedy

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dy against all these Evils no where but in Religion.

Q. What then are the Advantages that Religion brings to us?

A. It comfort's us in our Afflictions; it gives us Peace and contentment of Mind; but above all, it deliver's us from sin and the Fear of Death; and it give's us hope of a compleat and everlasting Happiness after this Life.

Q. Which way is it that Religion helps us to all these advantages?

A. By making God favourable to us, and by sanctifying us.

Q. Seeing then that there is nothing but Religion that makes us happy, ought not we to love it above all things, and to endeavour to gain the Knowledge of it?

A. Yes; and this ought to be our chief Care, as long as we are in this World.

Q. But is the Knowledge of Religion sufficient to make us happy?

A. The Knowledge of Religion alone is not sufficient: The chief thing, is to live Piously, and in the Fear of God, as Religion enjoins.

Q. What is it then that Religion teaches us? and in what does it consist?

A. In Knowing God, and Serving him.

Q. What is the Foundation of Religion?

A. The Belief that there is a God.

Q. What is God?

A. He is a spirit Infinite and most Perfect, who Created the the World, and upon whom all things depend.

Q. How do we know that there is a God?

A. We

The
Foundati-
on of Re-
ligion is,
that there
is a God.

A. We cannot see God, because he is a Spirit; but he has made himself known to us so clearly; and we see such convincing Marks, and effects of his power, that we cannot doubt but that he is an Infinite Spirit, and the first Cause of all things.

Q. By what means has God made himself known; and where do we find these Effects and Proofs, which shew us that there is a God?

Proofs that there is a God.

A. We find them in Our selves, in the World, and in the Holy Scriptures.

Q. What do we find in Our selves, to make us believe this Truth?

1. From Our selves

A. The Light of Reason, and the Testimony of Conscience; which obliges us to acknowledge that there is a Divinity, on which we depend.

Q. What is it that confirms what you are saying?

A. The Belief that there is a God, is General, and Common to all Nations; 'tis also as Antient as the World; and this Truth has been acknowledg'd in all Ages, by all Men, who have not sunk into Brutality thro' Ignorance or Vice, altho' they have not known the true God.

Q. How does the World teach us that there is a God?

2. From the World

A. We cannot attentively consider the Creatures which are therein, and the admirable Order whereby they are governed, without acknowledging that this World is the Work of an Infinite Power and Wisdom: *For the invisible things of him from the Creation of the World, are clearly seen, being understood by the*

Rom. I. 20.

things that are made, even his Eternal Power and Godhead; so that they are without Excuse.

Q. Could not the World have been made and subsist in the State wherein we see it without God had made it, and governed it?

A. That is as impossible, as for an House to Build it self, or to have been Framed by chance, without any Man's having a hand in it; or, as impossible, as 'tis for a Clock to tell the Hours, without any body's having made it.

Q. What is it besides this, which makes it appear that God created the World?

A. One may easily know that the World was not Always, and that it had a Beginning: And thus 'tis necessary that some body should have Created it; and he that Created it, can be no body but God.

Q. How do you prove that the World was not Eternal, and that it had a Beginning?

A. There are many things that clearly prove this. We find in History the Beginning of all Things, the Original of Nations, Arts and Sciences, the Erection of Empires. We know that the World was not peopled otherwise than it is at present; and that this was but by little and little. It may be shewn When and by Whom, the several Countries of the World were inhabited. In fine, there is no History older than above six thousand years; which would not be so, if the World were Eternal.

See the
10th Ch.
of Genes.

Q. What may be observed about Men in particular,

A. It may be seen by what was just now said,

said, that Men were not always in the World; which proves that Mankind had a Beginning. And besides, when we consider how Men have Multiplied, and ascend from Children to their Fathers, we must acknowledge that there was one First Man, from whom all others are descended.

Q. Is God no otherwise made known, but by Nature, and by the Creation of the World? By the Holy Scripture.

A. He is made known more clearly and perfectly by the Holy Scripture, wherein are found incontestable Proofs, which make it plain that there is a God; as we shall shew hereafter.

Q. Since then it is certain that there is a God, what does follow from thence?

A. That we ought to look upon him as our Creator and Lord; to thank him for all the good things that we enjoy; to have recourse to him in our Wants; to do his pleasure; and to acquit our selves of all the Duties that Religion directs.

ARTICLE II.

Of the Truth of the Christian Religion.

Q. **A**RE there not many Religions in the World? There are many Religions in the World

A. There are four especially, *viz.* the Christian Religion, the Religion of the *Jews*, who worship the true God, but do not believe in Jesus Christ; the Religion of the *Pagans*, who do not know the true God, but adore false

Gods; and the Religion of the *Mahometans* which was set up by the false Prophet *Mahomet* about six hundred years after the Coming of *Jesus Christ*.

Q. Which is the true Religion?

Christia-
nity is the
true Reli-
gion.

A. The *Christian Religion*; which consists in believing in the true God, and in *Jesus Christ*, *Joh. XVII. 3. This is Life Eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.*

This is
proved.

Q. What proofs are there of the Truth of the *Christian Religion*?

1. Because
Jesus
Christ is
the Auth-
or of it.

A. There are many; whereof the first and chiefest, is this; That *Jesus Christ*, who is the Author of this Religion, is the Son of God.

Q. Is it true then, that *Jesus Christ* was in the World, and lived among the *Jews*, at the time as is commonly believed?

A. There is nothing more certain; and all the World, is agreed about it. The *Jews*, themselves, and the other Enemies of the *Christian Religion*, do agree, That heretofore in *Judea* there was a certain Man named *Jesus*, who gave out that he was the Son of God.

Q. Is this *Jesus* the Author of the *Christian Religion*?

A. Yes: We see by the Histories of the *Pagans*, *Jews*, and *Christians*, that it was in his time, and by him, that this Religion began to be set up.

Q. Who was this *Jesus*?

A. He was the Son of God, and the *Messias*, whom God had promised to send into the World.

Q. Can this be proved clearly?

A.

A. Yes. For we find in the Person of Jesus Christ, in his Birth, Life, Death, Resurrection, and in the Establishment of his Kingdom, the Characters which the Prophets had foretold, the Messias might be known by, as will appear by what follows in this Catechism.

Q. Can you shew another Reason why Jesus Christ is the Son of God?

A. If Jesus Christ had not been the Son of God, he had been a false Prophet, and had deceived Mankind, since he said that he was the Son of God.

Q. May one believe that Jesus Christ was a false Prophet, and an Impostor?

A. We ought not to have such a Thought, since we see nothing, neither in his Life, nor in his Doctrine, which looks like falshood or Sin. On the contrary, his Life was most Holy, and his Doctrine tends wholly to the Glory of God, and to make Men Holy and perfectly Happy.

Q. Is there no other thing in the Life of Jesus Christ, that proves that he could not have been a false Prophet?

A. He wrought many Miracles, the *Jews* themselves do not deny it; and he foretold such things as came to pass since his Death; particularly the Destruction of *Jerusalem*; and the Establishment of his Church throughout the World.

Q. Can you give yet another Proof of this Truth?

A. If Jesus Christ had falsely taken upon

him the Quality of the Son of God, and had deceived the People, the *Jews* would have had reason to put him to Death; and God, who is an Enemy to Falshood and Imposture, would not have Raised him from the Dead.

Q. But is it true, that Jesus Christ was Raised from the Dead?

A. Yes; and 'tis what we shall prove, when we come to speak of his Resurrection.

Q. If the *Jews* had justly put Jesus Christ to Death, and that he was an Impostor; what would have happened after his Death?

2. The Establishment of this Religion.

A. His Disciples would not have dared to have spoken of him any more; his Religion could never have prevailed in the World, as it did presently after his Death; and it would not have been received by so many different Nations.

Q. May not a false Religion prevail, in the World?

A. A false Religion may prevail, when those that teach it do use Force and Authority to propagate and support it; when they have to do with People that are easie to be cheated; when this Religion flatters the Inclinations and Passions of Men; when those who embrace it do find their Satisfaction and worldly Interest in the Profession of it; or at least being no trouble on themselves in embracing it: And thus the *Mahometan* Religion came to prevail.

Q. Can we affirm any thing of this nature concerning the Christian Religion?

A. No. On the contrary, it has been established

blish'd by altogether Other means, and in Circumstances Wholly different.

Q. By whom was it Preach'd ?

A. By the Apostles.

Q. What Means did they make use of to propagate it ?

A. They did not make use of Force, they Constrained no Man to embrace it, nor were they in a Condition of doing so : but only had recourse to their Preaching and Miracles, at the same time that Force was made use of against Them.

Q. Was the Christian Religion preach'd to People, who were Easie to be impos'd upon ?

A. No. It was at first Preached to the *Jews*, *Greeks*, and *Romans*, who were then the most understanding Nations in the World.

Q. When and Where was it Preached ?

A. It was preached at such Times, and in such Places, as any Man might Easily know whether the Apostles said the Truth.

Q. Had the Christian Religion any thing in it to engage Men to believe it, if it had not been True ?

A. No. It does not procure Men the Pleasures and Advantages of this Life ; it does not Flatter their Passions ; on the contrary, it obliges them to renounce 'em.

Q. Were there no Reasons which would infallibly have hindered Men from embracing the Christian Religion, if it had been False ?

A. Yes. For this Religion was Hated and Persecuted ; and those who became Christians, were expos'd to all kinds of Miseries, and to Death.

Q. What

Q. What Follows from all this ?

A. That nothing but the Force of Truth, could have been able to oblige so many Nations to receive the Christian Religion; and that if this Religion was not True, it would never have been established in the World, but would have been extinguished in its Birth.

3. By its
Nature.

Q. What further Proofs have we, that the Religion of Jesus Christ is True ?

A. The very Nature of this Religion proves the Truth of it. All that it Teaches Men, and all that it commands them to Believe and to do, is perfectly conformable to right Reason and Justice. And if we might reasonably doubt of the Truths of the Christian Religion, and of the Necessity of the Duties which it Prescribes: there would be no such thing as Certainty left in the Principles of natural Justice, nor in those Opinions wherein all Men do agree which are the Foundation of Laws, and of the Happiness of Civil Society.

Q. What Difference is there between the Doctrine of the Christian Religion, and those of other Religions ?

A. In other Religions there are several absurd Doctrines, and things to be believed that are ridiculous and visibly false; such as all Men of Sound sense have ever made a Jest of. But the Christian Religion teaches nothing that is not Reasonable, Just, Worthy of God and Man, and which Wise Men have not always Approv'd. Hence it comes to pass, that by how much the Greater measure
of

of Reason Men have been endued withal: so much the Nearer they have come toward the Christian Religion.

Q. What are the Effects, which the Christian Religion has produced? By its Effects

A. It has Drove out from many Places of the World, Idolatry, and a great number of Disorders, and horrible Crimes, which were committed when Men were Pagans. It tends to make Order, Justice, and Peace reign among Men; it sanctifies them, comforts them, and procures them the greatest Happiness that they can enjoy upon Earth.

Q. If the Christian Religion be True, whence comes it that there are so many People that have so little of Religion and Piety?

A. It proceeds from hence, That the greatest part do not well know the Religion of Jesus Christ, and have not been well Instructed therein, especially in their Youth; or from hence, That their Passions and Affection to the World, hinders them from considering the Beauty and Excellence of the Christian Religion.

Q. What Use ought we to make of all that we have said, about the Divinity of the Christian Religion?

A. That there is nothing more True, more Excellent, nor more Necessary, than this Holy Religion, which the Son of God brought into the World: That we ought to believe all that it teaches us, and to do all that it commands. That if we do so, we shall be eternally Happy: and, That if we fail therein, we shall be eternally Miserable. AR-

ARTICLE III.

Of the Holy Scripture. Of its Truth, Divine Authority, and Use.

Q. **W**HERE are the things contained, which Religion teaches us?

A. In the Holy Scripture, which we otherwise call the Bible, or the word of God.

Q. How is the Scripture generally divided?

A. Into two Parts. The Old Testament, which was written before the Coming of Jesus Christ; and the New, which was wrote since his Coming.

Q. In which is the Christian Religion Chiefly and most Clearly taught?

A. In the New, which comprehends the Gospel, or the History of the Life of Jesus Christ; and the Epistles, which are the Letters, which the Apostles wrote to divers Churches, or to certain Persons.

Q. What do you believe of the Holy Scripture?

A. That it is True, and that God is the Author of it.

Q. How do you prove that the Scripture is True?

A. By the persons that wrote it; and by the Things that it contains.

Q. Who are those that wrote it?

A. *Moses* and the *Prophets* wrote the Old Testament; and the *Apostles* and *Disciples* of Jesus Christ, wrote the New.

Q. Are

r. Of the Truth of the Scripture.

It is proved

r. By thei Persons

that wrote it.

Q. Are these Men the Authors of the Sacred Books?

A. Without doubt; since in all Ages these Books have been quoted and acknowledged as Theirs, whose name they bear, not only by Christian Authors, but also by the Jews and Pagans.

Q. Ought we to believe what the Prophets and Apostles have written?

A. Yes: for they were good Men, and worthy of Credit: we cannot impute any Crime to them, there is nothing in their Book that may give occasion for any suspicion of Falshood, and we see Integrity and Piety plainly throughout the Whole.

Q. How may we be farther assured that they have said the Truth?

A. Because they reported the Things that fell out in their Own time, and which they Knew to be true.

Q. But perhaps they had a mind to Impose upon the World, in writing Falsties.

A. They cannot justly be accused of That; for they had no reason to Impose upon the World: so far from That, that if they had had any regard to their Own Interest and Quiet, they should not have Publish'd what they Wrote.

Q. If the Apostles and Prophets had designed to have Deceived the World, were they not Able to have done it?

A. No: because there was an infinite number of Persons who Knew whether what they wrote was True. So that if they had written
Falsties,

Falsities, they would have been Rejected and Confounded, and their Writings would not have been received as Divine.

2. By the Things which it contains, which are Histories.

Q. May not the Truth of the Scripture be also proved, by the Things which it contains?

A. It proves it self by the Histories which it Relates, by the Doctrines which it Teaches, and by the Commandments which it Prescribes.

Q. What say you of the Histories of the Holy Scripture?

A. They are most True, and most Certain. There is not any Ancient History which has so many Proofs of its Truth, as the Holy History: So that if one doubts of the Things which the Scripture Relates, there is no longer any Certainty in the World of things Past, nor can we give any Credit to any History.

Q. What other proof is there of the Truth of the Sacred History?

A. This; that it agrees, as to Times, Events, Persons, and other principal Circumstances, with all other Histories that are look'd upon as most Faithful; as also with those of the Pagans, who wrote Before and after the Coming of our Lord Jesus Christ.

Q. Can you give any Example of this?

A. The History of the *Flood*, that of the Destruction of *Sodom* and *Gomorrha*, that of the *Jewish* Nation, and of the *Kings*, mentioned in the Holy Scripture, and many others, which are Confirmed by the Testimony of Heathen Authors.

Q. What

Q. What say you concerning the Doctrines which the Holy Scripture teaches ? The Doctrines ;

A. They agree with the Light of Reason, and with the Opinions Natural to all Men. Such are these Doctrines, that there is a God, and that there are Punishments for the Wicked, and Rewards for the Good.

Q. What say you of the Commandments which the Holy Scripture contains ? And the Commandments.

A. I say the same as I said of its Doctrines. They are agreeable to that which Nature, Reason and Conscience Dictate to all Men. 'Tis also what has been Believ'd by all Mankind in all Ages, and always Will be believed, that we must Fear the Deity, be Just and Temperate ; and not do to Others what we would not have them do to Us.

Q. Is it sufficient to believe that the Holy Scripture is True ? II. Of the Divinity of the Scripture,

A. We must, besides that, Acknowledge that it is Divine, and that God is the Author of it.

Q. Were they not Men who Wrote it ?

A. Yes : But they did it at the Commandment of God, and by the Inspiration of his Spirit. *All Scripture is given by inspiration of God,* 2 Tim. III. 16.

Q. How do you prove that this Book came from God, and not from Men ? Which appears

A. Because We find several things therein which could not come from Man, and which could come from None but God. I. By the Perfection of its Doctrine.

Q. What things are these ?

A. They are chiefly four. The first is, that we find in the Scripture a Doctrine so Holy,

ly, so Sublime, and so Perfect, that none but God could be the Author of it.

2. By its
Efficacy.

Q. What is there Particular and Divine in the Holy Scripture, besides this?

A. It is accompany'd with an Admirable Efficacy, and with the Power of the Spirit of God, which sanctifies the Heart, and filleth it with an unspeakable Consolation and Joy.

3. By Mi-
racles.

Q. Which is the Third thing by which we may know the Scripture to be Divine?

A. 'Tis the Miracles which the Prophets and Apostles have wrought, and which do prove that God Sent them, and spake by them.

4. By Pro-
phecies.

Q. Which is the Fourth Proof of this Truth?

A. 'Tis taken from the Prophecies and Predictions of things to Come.

Q. How do the Prophecies prove the Scripture to be Divine?

A. Because 'tis Impossible that any Man should Know and Foretel things to come, a long time before they come to pass. Since then, Prophecies cannot proceed from Men, we must of necessity own they proceed from God.

Q. Do not Prophecies prove Clearly that there is a God?

A. They prove it with the greatest Evidence, and in an Invincible manner: For if there was not an infinite Spirit which Knew what was to come, 'twould be impossible that there should ever have been any Prophecies. Since then, there are Prophecies; since we see them, and read them in the Holy Scripture, it Necessarily follows, that there is a God.

Q. Might it not be said, that these Prophe-
cies

cies were not made before the thing Foretold by them had fallen out, but that they were Written afterwards; and therefore that they are not True Prophecies?

A. This cannot be maintain'd at all: for it is manifest and incontestable, that many Ages before Jesus Christ came into the World, the *Jews* had the Old Testament, and the Predictions of the Prophets, just as we have them now. 'Tis also certain, that the Three first Gospels were publish'd a long time before the Destruction of *Jerusalem* happened, and before the other Events which are therein Foretold, came to pass.

Q. After having shewn that the Holy Scripture is True and Divine, tell me why it was given to us?

3. Of the Use of the Holy Scripture.

A. God gave it us, to Instruct us in his Will, and to Teach us what was necessary for us to Know and to Do, in order to be Saved.

Q. How ought we then to look upon the Holy Scripture?

A. As the only Rule of Faith, and the only Foundation of Religion.

Q. What Use ought we to make of the Word of God?

A. We ought carefully to Read it, and to Meditate upon it.

Q. Can we not be Sufficiently instructed by Men, without making it Necessary to Read the Holy Scripture?

A. No: for Men may Deceive us, and we cannot know whether they tell us the Truth, but by the Scripture.

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Q. Have all Christians a Right to read it?

A. Yes: God commands them to do so; and 'tis for the People that it was given.

Q. But can the Common People understand it when they Read it?

A. There are some Difficult and Obscure places in the Scripture, which every body cannot Understand; but the things necessary for Salvation are there express'd in so plain and clear a manner, that there is no body but may easily understand them.

Q. What do we Learn in Reading this Divine Book?

A. We learn therein to Know God, and to Serve him: 'Tis by *searching the Scriptures*, and examining them, *that we hope to obtain Life eternal*, Joh. V. 39. They make us wise unto Salvation, through Faith which is in Christ Jesus. And the Holy Scripture is *profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: That the Man of God may be perfect, thoroughly furnished unto all good works*, 2 Tim. III. 15, 16, 17.

Q. How then must we Read the Word of God, in order to reap this Fruit from it?

A. With good Dispositions.

Q. What are these good Dispositions?

A. We must have an attentive and teachable Mind and humble Heart, and above all, a sincere Intention to do the Will of God.

The First Part.

Concerning Faith, and the Truths of the
Christian Religion.

SECTION I.

Concerning Faith, and the Apostles Creed
in general.

ARTICLE I.

Of Faith.

Q. **H**OW many Parts are there of the Part I.
Christian Religion?

A. Two. The First treats of Faith, or the
Truths which a Christian ought to Believe.
The Second treats of our Duty, or the Things
which we ought to Do.

Q. For Understanding what Christian Faith ^{What}
is, 'tis necessary to know what these Words ^{Faith is,}
Believe and *Faith* do signifie; tell me then
what they mean?

A. They signifie One and the Same thing;
namely, the Belief and Perswasion that one
has, that such a Thing is True and Certain.

Q. When are we assured that a Thing is
True and Certain?

D 2.

A. We

A. We may be assured two ways. First, when we see and Know it to be so our selves; as, we Believe that there are Men in the World, because we See them.* Secondly, when we have reason to believe that a thing is True, tho' we do not See it; as, we Believe many things which we have never seen, when Persons worthy of Credit do assure us of them; or, that there are other Reasons which will not suffer us to Doubt of them.

Q. In which of these two Manners do we Believe the Truths of Religion?

A. In the second chiefly; for we do not See the most part of the Things which the Scripture teaches; but we ought to Believe them as firmly as if we saw them. *Faith is the substance of things hoped for, the evidenc of things not seen, Heb. XI. 1.*

Q. Have we Reason to Believe the Things that are contain'd in Scripture?

A. Yes. The Scripture contains nothing but what is most True, and what comes from God: and this has been Prov'd before.

The Founda-
tion of
Faith.

Q. Upon What then is our Faith founded?

A. 'Tis founded upon This Principle, That God is True in all that he says, that the Scripture comes from him, and that the Things which we Believe are contained in the Scripture. Thus, our Faith is a certain and assured, as it is certain that God cannot lie; that the Holy Scripture is the Word of God; and that our Belief is conformable to the Holy Scripture.

Q. What

Q. What then is Faith?

A. 'Tis a Belief and firm Perswasion of the Truths that God has revealed in his Word.

Q. What are those Things, the Belief Whereof is true Faith, and makes a Man a Christian?

A. A Christian ought to Believe all that is in the Gospel; but above all, he ought to Believe that Jesus Christ is the Son of God, and the Saviour of the World; that he Died for our Sins; and that he has Procured Salvation, and Eternal Life for all those that Believe in him and Obey him.

Q. Is it sufficient to True Faith and Salvation, only to Believe that the Gospel is True, and that Jesus Christ is the Saviour of the World?

A. No. Besides this, 'tis Necessary that this Belief should have its Effect.

Q. What are the Effects of the True Faith?

A. It Causes three Effects. The First is, Three Effects of Faith. That those who Believe it, ought to make publick Profession of the Christian Religion. I. The Profession. This is what St. Paul teaches, *Rom. X. 9, 10.* *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the Dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto Salvation.*

Q. What is the Second Effect of Faith?

A. It Causes Obedience to the Commandments of God, and Holiness of Life.

Q. How does Faith Produce Obedience?

A. Thus; because it is very difficult for a Man that Knows God, and is verily perswaded that Jesus Christ is our Saviour, and that the Commandments, Promises, and Threatnings of the Gospel are True, not to be fill'd with Love and Thankfulness toward God, and not to make it his whole business to escape Hell-torments, and obtain Life Everlasting.

Q. Can one have True Faith when we do not Obey the Commandments of God?

A. This is impossible: *He that saith, I know him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him,* 1 Joh. II. 4. *St. James declares the same thing, Ch. II. 14. What doth it profit, though a Man say he hath Faith, and have not Works? Can Faith save him? Faith, if it hath not Works, is dead.*

Q. What is the Third Effect of Faith?

3. Trust
in God.

A. Trust in God, and the Comfort that proceeds from the Assurance which the Faithful have, that God, according to his Promises, will pardon their Sins for the sake of Jesus Christ, and grant them Life Eternal. *St. Paul observes this Effect of Faith, in the Epistle to the Romans, Ch. V. 1. Being justified by Faith, we have Peace with God, through Jesus Christ our Lord.*

Q. May all Men attain to this Trust in God?

A. All Men may be very well assured that God is Merciful, and disposed to be Gracious toward them, provided that they Believe

Believe in him, and Obey him. But there are none but those who have a True Faith, and a Sincere Repentance, that ought to Assure themselves that they shall partake in the Benefits of the Death of Jesus Christ; and, that they are in a State of Salvation.

Q. How can any Man know whether he has this Faith, and this Repentance?

A. This cannot be certainly known any other way than by Good Works, and the Study of Holiness.

Q. Ought those therefore to Trust in God and in the merits of Jesus Christ, that live in Sin?

A. No: This Trust would be false and Deceitful, since God never promis'd any thing to Sinners who are not Converted.

Q. Which of these then is the most Certain Mark of a True Faith? Is it the Profession of the Christian Religion, Trust in God, or Obedience to his Commandments?

A. 'Tis Obedience. For Hypocrites can make a publick Profession of the Christian Religion: Sinners can Rashly, and without Reason, rely on the Mercy of God: But he that Obeys the Commandments of God, has necessarily the True Faith; and it is impossible but That Faith should be sincere and agreeable to God, when it produces nothing but Good Works and Holiness.

ARTICLE II

Of the Apostles Creed.

Q. **W**here do we find those Things that Christians ought to Believe?

A. In the Apostles Creed.

Q. What is this Creed?

A. 'Tis a Collection, and an Abridgment of the Principal Articles of the Christian Faith.

Q. Was this Creed compos'd by the Apostles?

A. No: And this appears for many Reasons; and chiefly these two. For first, If the Apostles had been the Authors of the Creed, it would presently have been Receiv'd in all Churches, and Join'd to the Sacred Books of the New Testament; which yet never was done. And Secondly. This Creed was not Formed in the Terms we now have it, till a long time after the Death of the Apostles.

Q. Why then do they call it the Apostles Creed?

A. Because it is an Abridgment of that Doctrine, which the Apostles Preach'd every where.

Q. What is the Original of this Creed, and how was it made?

A. It came from the Order which our Lord had given to the Apostles, to Baptize in the Name of the Father, and of the Son,
and

and of the Holy Ghost. In pursuit of this Order, those whom they Baptized were Obligated to make a Confession of their Faith, and to declare that they Believed in God the Father and in Jesus Christ his Son, and in the Holy Ghost. This Confession of the Christian Faith, was very simple and short at the Beginning; but the Form of it was enlarged by degrees upon the occasion of some Errors which crept in among the Christians.

Q. How many Parts are there in the Creed? Three parts of the Creed.

A. There are three. In the First, we believe in God the Father, who Created the World. In the Second, we believe in Jesus Christ, who Redeemed us. And in the Third, we believe in the Holy Ghost, who Sanctifies us.

Q. Since that there is but One God only, Why should we Believe in the Father, in the Son, and in the Holy Ghost? Of the Trinity.

A. Because the Holy Scripture teaches us, That in the Divine Essence, there is the Father, the Son, and the Holy Ghost, who are but One only God.

Q. Where is mention made of these three?

A. In the 28th Chap. of St. *Mathew*, v. 19. where Jesus Christ commands to *Baptize in the Name of the Father, and of the Son, and of the Holy Ghost*. In the 13th Chap. of the 2d Epist. to the *Corinthians*, v. 13th. *The Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost, be with you all.* 1 Epist. *John* V. 7. *There are three*

three

three that bear record in Heaven; the Father, the Word, and the Holy Ghost; and these Three are one.

Q. How does the Holy Scripture farther teach us this Doctrine?

A. The Holy Scripture distinguishes the Son and the Holy Ghost, from the Father; and it attributes the Divinity to them; from whence it follows, That since there cannot be Three Gods, the Father, the Son, and the Holy Ghost are only One and the Same God.

Q. Why are we Obliged to believe this Doctrine of the Trinity?

A. We ought to Believe it, because the Scripture teaches it to us; and to acquiesce in that which God has revealed to us concerning it in his Word, without presuming to pry curiously into this Mystery.

SECTION II.

Of the First Part of the Creed.

ARTICLE I.

Of Faith in God.

The first Article of the Creed.

Q. WHICH is the first Article of the Creed?

A. This: *I Believe in God the Father Almighty, Maker of Heaven and Earth.*

Q. Why is this the First Article ?

A. Because the first thing to be Believed is, That there is a God; and because it is upon this Belief that all Religion is Grounded.

Q. How does this Creed Represent God ^{What God is.} to us ?

A. By calling him *The Father Almighty.*

Q. Why do we Give the Title of Father to God ?

A. Because He is the Creator and Lord of all Things, as *St. Paul* says, 1 Cor. VIII.6. *To us there is but One God, the Father, of whom are all things.* We call him Father more especially, because He is the Father of our Lord Jesus Christ, and of Christians.

Q. What signifies this Word *Almighty* ?

A. That God has all things in his Power; that he is the Author of them; and, that he May and Can do all that he sees good.

Q. What are the Chief Perfections of God ?

A. He is Eternal, and Depends upon none: He is Spiritual, Immortal, Infinite, and Present every where: He Knows all things, he can Do all things, he is All-good, All-wise, perfectly Holy, absolutely Righteous, and he enjoys a perfect Happiness.

Q. Is it necessary to know these Excellencies and Perfections of God ?

A. Yes; because they are the Foundation of the Service and Obedience which we owe to him.

Q. What is it to believe in God ?

A. 'Tis ^{What it is to believe in God.}

A. 'Tis first of all, to Believe that there is a God; and in the second place to Serve him, to Worship him, to Expect our Happiness from him alone. It is in these two things that Faith and Religion do consist, as the Apostle says, *Hebr. XI. 6. He that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.*

Q. Is the Being of a God all that we Believe in this Article?

A. No. We do farther profess in this first Article of the Creed, to Believe that there is but One God only.

Q. And is there then but One God?

A. There can be but One. Reason tells us, That God is Above all, and that there cannot be many Almightyes: and the Scripture points out this Truth to us, *Deut. VI. 4. The Lord our God is One Lord.*

Q. Do all those who make profession of Believing in God, believe Truly in him?

A. No. Those who do not Obey his Commandments, do not Believe in him. *They profess that they know God, but in Works they deny him,* *Tit. I. 16.* And in the same Epistle, *St. Paul* says, *Ch. III. 8. That they which have believed in God, ought to be careful to maintain good works.*

Q. What does Faith in God Oblige us to?

A. To Godliness. For since there is a God, we ought to acknowledge that we Depend on him, and to worship him. Since he is our Father, we ought to Love and Reverence him: And since he is Almighty, we ought

to Hope for all thing from him, if we do acquit our selves of our Duty, and Fear his Anger if we offend him.

ARTICLE II.

Of the Creation of the World, and of Providence.

Q. **W**E have seen, that the First thing ^{r. Of the} in Religion that is to be Believed ^{Creation.} is, That there is a God. Which is the Second?

A. That God made the World.

Q. Where do we Read the History of the Creation of the World?

A. We Read it at the Beginning of the Book of *Genesis*.

Q. How did God Make the World?

A. He made it by his Word.

Q. In how many Days did he make it?

A. In six Days. *Moses* relates the Order in which God proceeded, and What Things he made in each Day: And this may teach us, That God formed all Creatures without exception.

Q. What is the Third Thing that must be ^{2 Of Pro-} Believed in Religion? ^{vidence.}

A. That God Governs the World by his Providence.

Q. What do you Mean by the Providence of God?

A. I mean, That God preserves the World, and all Creatures which are therein; and that

that he Governs it in such manner, that nothing comes to pass in it without his Will or Permission

Q. Is it Necessary to believe that there is a Providence ?

A. Yes. For if Men did not believe that God guided all things by his Providence, there would be no Religion among them; they would not Call upon him, Thank him, Trust in him, Fear his Judgments, nor Hope in his Promises.

That
there is a
Provi-
dence.

Q. By what Proofs may it be made appear that there is a Providence which Guides all Things ?

A. 'Tis proved several ways: 1. By this, That there is a God which Created the World; for if there is a God that Created it, 'tis a thing very worthy of him and of his Excellencies, and altogether Necessary that he should Govern the World.

2. The wonderful Order which we see in the World, obliges us to Acknowledge a Providence; for this Order could not proceed from Creatures, who are for the most part destitute of Reason, and who cannot Govern themselves: and therefore it must needs proceed from God.

3. The extraordinary Things that have happen'd from time to time; as the Flood, Miracles, and other like Events; do shew that there is a Cause Free and Almighty, which Governs the World.

4. The Holy Scripture teaches us, That God Governs all things; that he is Lord of
all

all the Creatures, Animate and Inanimate, and that he Makes them act what he sees good; that Life and Death, Prosperity and Adversity, do proceed from him; that he Preserves Men and Beasts; that he takes care of Man in particular; and, that he is privy to their Actions, and to their very Thoughts.

5. Lastly, the Prophecies prove it in a manner altogether clear, that God Knows all things, even what is to Come; and that he is the Disposer of all Events.

Q. If there is a Providence, whence comes it that Good Men are Afflicted in this World, and that the Wicked are Prosperous?

A. It proceeds from hence, That it is not in this Life, but in the Life to come, that God determines to Punish the Wicked, and Reward the Good. Besides, there are many Reasons taken from the Glory of God, from his Goodness, Justice, Wisdom, and the Good of Mankind, which will not allow that the Righteous should be Perfectly Happy in this World, and that the Wicked should be Always Punish'd here. Lastly, the Happiness which the Wicked do enjoy in this World, is not true Happiness; and the Afflictions which Good Men endure here, do not hinder them from being Happy.

Q. Does Providence Govern all things after the same manner?

How Providence governs all things.

A. No. There is a twofold Difference observable in this manner of Governing. The first is, That God does not govern Creatures Destitute of Reason, in the same manner as he governs Reasonable Creatures. Q.

Q. How does he guide the One and the Other?

A. He guides the Inanimate Creatures meerly by his Almighty Power; whereas he governs Men not only by his Power, but also by his Laws.

Q. Which is the second Difference?

A. There are some Things which God does, and of which he is a Cause and the Author; and there are others of which he is not the Author, but only Permits them: and thus it is that he permits Sin.

Q. Is God the Cause and the Author of the Evil that Men do?

A. No; and 'twould be an horrible Wickedness and Blasphemy to say so.

How Sin
depends
upon Pro-
vidence

Q. Does not Sin, for all that, depend upon Providence?

A. Yes.

Q. When Men commit Sin, how far does the Providence of God contribute to it?

A. God continues to Men the Powers necessary for Action, and permits the Occasions of Sinning to be laid before them.

Q. But can God permit thus much without Prejudice to his Justice and Holiness?

A. Yes: For these Occasions do not inevitably draw Men into Wickedness; God does not push them on to Sin: on the contrary, he turns them from it, and presents them with Opportunities and Means of escaping the Sin.

Q. But could not God hinder these Occasions of Sinning from presenting themselves?

A. With-

A. Without doubt he could; he can take from Men the Power of sinning, and Life it self: But then, it would be Necessary that God should not Act any longer with them, as with reasonable Creatures, but rather work continual Miracles. And so, if God should Take away from Men the Power or Opportunities of Sinning, their Obedience could not be tried, and there could not be any Judgment after this Life.

Q. How does Providence interpose yet farther in Sin?

A. It interposes thus; that God puts a stop to it when he pleases; and that he make's use of it for the Execution of his own Purposes. This we see in the History of the Patriarch *Joseph*, and in that of our Lord *Jesus Christ*.

Q. What Use ought we to make of the Doctrine of Providence?

Use of this Doctrine.

A. It ought to excite us to Godliness. For if God governs All things; and if he has a particular care of Men, it may Teach us that we are beholden to him for all the Good Things that we enjoy; that we are always in his Presence; that he is Privy to all our Actions; that we must One Day give an account of them; and that therefore, We ought to live Righteously before him, and be afraid of Offending him.

Q. What are the particular Duties, which the Doctrine of Providence obliges us to?

A. There are Three of them. The First, that we ought to Trust in God, and to believe that he will have a Care of us; and that he will

grant us all that is necessary, as well for the Body as for the Soul.

Q. Who are Those that God has a Particular Care of?

A. He has a Care of all Men, and he does Good to all. But he has a Particular Care of Those that Fear him; his Providence watches always over them, and turns All things to their Good, *Rom. VIII. 28. All things work together for Good, to them that love God.*

Q. Which is the Second Duty?

A. 'Tis to be Humble and Thankful in Prosperity, to praise God for it, and not to abuse the Favours that he Grants us, but to make a Good use of them.

Q. Which is the Third Duty?

A. To be Patient under Afflictions, and to Profit by them.

ARTICLE III.

Of the Sin of Adam, and of its Consequences.

Q. **A**fter having spoken of God, of the Creation, and of Providence; what remains to be Known, before we go to the Second Part of the Creed?

A. We must Know, that all Men were Sinners; and that 'twas necessary that Jesus Christ should come into the World to Save them.

Q. In what State was *Adam*, the First Man, when God created him?

A. He was created Good, and according to the Image of God.

The Creation of the First Man, and of his Fall.

Q. In

Q. In what consists this Image of God in Man?

A. In this? That God gave him a Nature more Perfect and more Excellent than That of other Creatures here below; and that he created him Good and Righteous; and that he gave him Power over all the Animals and other Creatures, *Gen. I. 26.*

Q. Did *Adam* continue in this State of Innocence, wherein God had created him?

A. No; he fell into Sin, as *Moses* relates in the Third Chapter of *Genesis*.

Q. Why is this History of the Sin of *Adam* related in Scripture?

A. That we may know that Sin is near as old as the World; and to Teach Men, that God is not the Author of Sin.

Q. Where was *Adam* put after his Creation?

A. He was put into the Garden of *Eden*.

Q. What Law did God give him?

A. He gave him the Law of Nature; but besides that, he gave him a Particular Law, by which he forbid him upon Pain of Death, to Eat of the Fruit of a certain Tree, called *The Tree of the Knowledge of Good and Evil*.

Q. Why did God give a Law to *Adam*?

A. To shew that Man was not Independent, and to Try his Obedience.

Q. But why did God give him a Law, Forbidding a Thing that seemed to be of so little Importance?

A. This Law was Considerable enough, since it Engaged *Adam* to Obedience towards God: It was agreeable to that State of Inno-

cence wherein Man was at that time; and *Adam* was the more oblig'd to keep this Law, since there was so little Trouble in the Observation of it.

Q. By whom was *Adam* perswaded to transgress the Prohibition that God had made to him?

A. He was perswaded by *Eve* his Wife, who had been deceived by the Serpent, and by her own Concupiscence.

The Consequences of this Fall.

Q. What were the Consequences of *Adam's* Sin?

A. The Miseries of this Life, and chiefly Death.

Q. What hurt has *Adam's* Sin done to his Posterity?

A. It has made them Subject to Sin and Death, *Rom. V. 12.* *By one Man Sin entred into the World, and Death by Sin; and so Death passed upon all Men, for that all have sinned.*

Q. Are All Men Sinners, and inclin'd to Evil?

A. Yes, from their Infancy; and this Evil Disposition, with which they are All born, is that which is called *Original Sin*.

The State of the World before Jesus Christ.

Q. In what State was the World soon after the Creation?

A. Sin began to Reign therein, and the Corruption became so Great, that God sent the Flood, which Destroyed all Mankind, except *Noah* and his Family.

Q. What hapned after the Flood?

A. Idolatry was set up, and God Chose and Called *Abraham*, from whom the *Jews* are descended: who were the Only People who
Knew

Knew and Served the true God, before Christ came into the World.

Q. What was the Condition of other Nations?

A. The Knowledge of God was preserved in divers Places after the Deluge for some time; but at last, Idolatry and Vice grew in fashion every where; and the World was in this Condition till the Coming of our Lord.

Q. Did God intend to leave the World in this Condition?

A. No: He promised to send Men a Redeemer. These Promises were made to *Adam*, to *Abraham*, and to the Patriarchs. God Repeated them to the *Jews* by the Prophets, and Fulfill'd them when he sent Jesus Christ?

Q. For what then, did Jesus Christ come into the World?

A. To rescue Men from Sin, Death and Damnation, to which *Adam's* Fall had made them liable.

SECTION III.

Of the Second Part of the Creed.

ARTICLE I.

Of Faith in Jesus Christ; Of his Titles, Commissions, and of his Person.

Q. **W**HAT doth the Second Part of the Creed treat of?

A. Of Faith in Jesus Christ.

Q. Is it necessary to Believe in Jesus Christ?

A. Yes; Faith in Jesus Christ is that which

I. Of
Faith in
Jesus
Church.

distinguishes Christians from Jews; and without this Faith, we cannot obtain eternal Life.

Q. But is it not enough to believe in God the Father?

A. It is necessary to believe in Jesus Christ, not only because it was He that taught us to know God aright; but chiefly because it is Jesus Christ that hath reconciled us to God; and because we cannot be Saved but by him, *Joh. XIV. 6. I am the way, and the truth, and the life: No Man cometh unto the Father, but by me.* And *Act. IV. 12.*

Q. What is it to believe in Jesus Christ?

A. It is, First of all to believe that Jesus Christ is the Son of God, the Messiah, the Saviour of the World, and to ground all the hope of our Salvation upon Him alone; and in the Second place, to make Publick Profession of his Doctrine, and to Obey him.

2. Of the Names *Jesus* and *Christ*.

Q. What signifies the Name of *Jesus*?

A. It signifies *Savior*; and our Lord was called by this Name, by God's Commandment, because he was to save Men from their Sins; as the Angel said to *Joseph*, *Mary* shall bring forth a Son, and *thou shalt call his Name Jesus; for he shall save his People from their Sins*, *Mat. I. 21.*

Q. How has Christ Saved us from our Sins?

A. He came not only to deliver us from Condemnation, and the Punishments due to our Sins; but also to deliver us from Sin itself, to free us from Corruption, and to Sanctify us.

3. His Offices.

Q. What signifies the Name *Christ*?

A. It

A. It signifies *Anointed*; and the Title *Messias* signifies the same thing. So that this Name shews, that Jesus Christ is the Great Savior which God had ordained for Men, and whom the *Jews* expected.

Q. We have already seen that Jesus Christ is the *Messias*: Now explain more particularly what the Word *Christ* signifies.

A. To understand it, we must know, that it was a Custom formerly to Anoint those Persons who were constituted Kings, Priests, or Prophets, with Precious and Holy Oil. And so this Name of *Christ*, which was given to *Jesus*, shews that he was Constituted to exercise these three Offices.

Q. Does this Name *Christ* signifie nothing else?

A. It signifies that Jesus was Endued with the Holy Ghost; and that he received from ^{Acts X.} 38. God the Gifts Necessary for his becoming our King, Priest, and Prophet.

Q. What are these Gifts?

A. A perfect Knowledge of the Will of God, the Power of working Miracles, Compleat Holiness, the Holy Ghost which he was to pour out upon his Church, and an Unbounded Power in Heaven and Earth.

Q. Was the *Messias* to be King, Priest, and Prophet?

A. Yes; the Prophets have spoken of him as of a King, *Psalms II.* *I have set my King upon my holy Hill of Zion.* He is called a Priest in *Psalms CX.* *Thou art a Priest for ever after the Order of Melchizedeck.* And *Moses* had pre-

mised him as a Prophet, *Deut. XVIII. 15. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy Brethren, like unto me; unto him ye shall hearken.*

Q. Why do we give him the Title of *King*?

A. Because he Reigns over all things; and particularly the Church.

Q. Of what Nature is this Kingdom of Jesus Christ?

A. The *Jews* did believe that the Kingdom of the *Messias* was to be a Temporal Kingdom; but it is a Spiritual and an Heavenly Kingdom. Jesus Christ himself said to *Pilate*, *Joh. XVIII. 36. My Kingdom is not of this World.*

Q. Wherein does this Kingdom consist?

A. In this; that Jesus Christ Reigns in our Hearts, and Governs us by his Word and Spirit, in that he Destroys the Enemies of our Salvation, which are the Devil, the World, Sin and Death; and in that he intends to make us Reign in Glory.

Q. Why do we call him a Priest?

A. Because he Offered up himself as a Sacrifice to make Attonement for our Sins by his Death; and because he is gone into Heaven, there to intercede for us.

Q. Why do we call him a Prophet?

A. Because he taught Men the Will of God; and this he did in his own Person, during his Continuance upon Earth; and by the Ministry of his Apostles, after his Ascent into Heaven.

Q. Since then, that He is our King, our Priest, and our Prophet, what is our Duty towards him?

A. 'Tis

A. 'Tis to put our Trust in him, as in our only Savior; to Believe the Doctrine that he has taught us, and to Serve him Faithfully, in hopes that he will grant us Salvation and Life eternal.

Q. Whence comes the Name of *Christian*, which we bear?

A. It comes from the Name of *Christ*; and this Name was given in the time of the Apostles, to those that Believed in Jesus Christ, and made Profession of his Doctrine.

Q. What does this Name Oblige us to?

A. 'Tis a Name of Excellence and great Honour, and it obliges us to great Degrees of Holiness.

Q. Why is Jesus Christ called the Only Begotten, or the only Son of God?

4. Of the Person
Jesus
Christ.

A. It is not only because God caused him to be born of the Holy Virgin in a Miraculous Manner, and because he Raised him from the Dead, and made him sit at his Right hand; but is chiefly, because Jesus Christ is of the same Nature with God his Father.

Q. Is Jesus Christ God?

A. Yes he himself said that he was Before Abraham, Joh. VIII. 58. *Verily, Verily, before Abraham was, I am.* He is called God, John I. 1. *In the beginning was the Word, and Word was with God, and the Word was God.* And Rom. IX. 5. *Who is over all, God blessed for ever, Amen.*

Q. What other Proof is there of the Divinity of Jesus Christ?

A. The Scripture attributes the Perfections of the Divine Nature to him; it tell us, That Matth. XVIII. 28. he

and
XXVIII.
20.
Rev. 11.
23, &c.

he is Above all, that he Knows all things, That he is Almighty ; it teaches us to Worship and Call upon him, which we might not do, if he was not Infinite, and Present every where.

Q. What Advantage do we reap, by Believing that Jesus Christ is God ?

A. It shews us, that his Death is of Infinite Value ; and that he has Power Sufficient to Rule over us, to Hear us, to Judge the World, to Raise us from the Dead, and to give us Everlasting Life. It serves also, to make us acknowledge the Greatness of the Love of God, in that he gave his own Son to be our Savior ; *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.*

ARTICLE. II.

Of the Birth and Life of Jesus Christ.

v. Of the
Birth of
Jesus
Christ.

Q. **W**E have seen that Jesus Christ is God ; is he not also Man ?

A. He is Very God, and Very Man.

Q. How was he Born ?

A. He was born in a Miraculous manner ; *for He was Conceived of the Holy Ghost, and born of the Virgin Mary.*

Q. What is the Meaning of this Article ?

A. That the Holy Ghost, by his Almighty Power, did Form the Humane Nature of our Lord Jesus Christ in the Womb of the Blessed Virgin *Mary* ?

Q. Where is this shewn ?

A. In the first Chapter of *St. Luke* ; *The Holy*

Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy Thing which shall be born of thee, shall be called the Son of God.

Q. Did the Holy Ghost do nothing else but only Form the Body of our Lord ?

A. He Sanctified it in such a manner, that Jesus Christ was Free from Sin.

Q. Was this Birth Foretold ?

A. The Prophet *Isaiah* spake of it in these Words, Chap. VII. 14. *Behold, a Virgin shall conceive, and bear a Son, and shall call his name Emanuel.*

Q. Of what Family was the Holy Virgin ?

A. She was of the Family of King *David*, and of the Tribe of *Judah*, in which the *Messias* was to be Born, according to the Predictions of the Prophets.

Q. Ought we to Worship the Mother of our Lord ?

A. No ; for the Scripture does not Order it, and it Forbids us to Worship any other but God : but we ought to Reverence her Memory, to Celebrate her Happiness, and to Imitate her Vertues.

Q. In what Place was Jesus Christ Born ?

A. He was Born at *Bethlehem*, according to the Prophecy of *Micah*, Chap. II. 6. *And thou Bethlehem in the Land of Juda, art not the least among the Princes of Juda ; for out of thee shall come a Governor that shall rule my people Israel.*

Q. At what time was he Born ?

A. At the Time that the *Messias* was to Come

Come into the World. For he was Born when the Seventy Weeks, that is, the Four hundred and ninety Years after the Captivity of *Babylon* (which according to the Prophecy of *Daniel*, Chap. IX. ought to intervene,) were near upon Expiring; and while the State of the *Jews*, and the Second Temple, were yet in being; which was foretold *Genes.* XLIX. 10, *Hag.* II. 9. and *Mal.* III. 1.

Q. What follows from all this?

A. That Jesus Christ is the Messiah Promis'd by the Prophets?

Q. Why was this Article concerning the Birth of Jesus Christ put into the Creed?

A. To shew that Jesus Christ is Very Man, of the Posterity of *Adam*, and like to us in all things, Sin only excepted.

Q. Is it Necessary to Believe that Jesus Christ is a Very Man, and that he was Born?

A. Yes; since it was foretold that the Messiah should be born of *Adam*, and of *Abraham*. Moreover, it was necessary that Christ should be a Man, that he might Live amongst Men, and chiefly that he might Die for them, and that in his Person, we might have a Pledge of our Resurrection.

2 The Life
of Jesus
Christ.

Q. At what Age did our Lord begin to Exercise his Ministry?

A. At the Age of Thirty Years.

Q. Whom did God send before him?

A. He sent *John the Baptist* to Prepare the *Jews* to Believe in Jesus Christ, and to Receive him.

Q. What did *John Baptist* do:

A. He

A. He preach'd Repentance, he shew'd Mat. III. the Coming of the Kingdom of God, and he Baptiz'd those who Believ'd at his Preaching, and Confess'd their Sins.

Q. Where have we the History of the Life of our Saviour?

A. In the four Gospels.

Q. How many things ought we to Observe in the Life of Jesus Christ?

A. Three Things; the Doctrine which he Taught, the Miracles which he Wrought, and his Perfect Holiness.

ARTICLE III.

Of the Sufferings and Death of Jesus Christ.

Q. **W**Hat Sufferings do we speak of in Jesus Christ. the Creed, when we say that suffer'd. Jesus Christ *Suffer'd*?

A. Those which he Endured at the End of his Life, when he was Taken and Condemned to Die by the *Jews*.

Q. What ought to be consider'd in these Sufferings?

A. The Pains which he endured, and the Shame to which he was expos'd.

Q. But what is the most remarkable thing in his Passion?

A. His terrors, and that Extreme Sadness of his Soul, which made him say in the Garden, *My Soul is exceeding sorrowful, even unto Death*; and upon the Cross, *My God, my God, why hast thou forsaken me?* Mat. XXVI. 38. and XXVII. 46.

Q. Why

Q. Why did he Endure all this ?

A. Because he Died to Expiate the Sins of Men.

Q. In what Manner did Jesus Christ suffer ?

A. He suffer'd Innocently, and without having done any Evil ; he suffer'd Voluntarily, and of his own Accord : and he suffer'd Patiently, with an Entire Resignation to the Will of God, and with Perfect Charity toward his Enemies.

Q. What does this Teach us ?

A. That the Sufferings of our Savior were exceedingly Acceptable to God ; and that we ought patiently to endure Afflictions ; according as *St. Peter* teaches, *Christ also suffer'd for us, leaving us an example, that we should follow his Steps*, 1 Pet. II. 21.

Q. Who was *Pontius Pilate* ?

A. He was Governour of *Judea*, made so by the Emperour of *Rome*, and was a Heathen.

Q. Of what Use is the mention of *Pontius Pilate* in the Creed ?

A. First, this shews the time when the Death of Jesus Christ happened, and confirms the Truth of this History. 2. This shews that the *Jews* were subject to the Power of the *Romans*, and that their Authority was taken from them ; which *Jacob* foretold, *Genesis XLIX. 10.* Lastly, 'tis observable, That Jesus Christ was not put to Death in a Tumultuous manner ; but appear'd before a Judge, to the end that in All that pass'd at the time of his Condemnation, it might appear that he

Under
Pontius
Pilate.

was

was Innocent, and that he did not Die for his Own Transgressions.

Q. What Punishment did our Lord endure? *He was crucified.*

A. The Punishment of the Cross.

Q. What was particular to this Punishment?

A. It was a Punishment extremely Painful and Cruel, and at that time look'd upon as Infamous and Cursed. For this Reason, they inflicted it on the greatest Malefactors; as we see in the two Thieves, that were crucified with our Saviour.

Q. What is to be observ'd from Jesus Christ's enduring this Kind of Death?

A. That he was treated as if he had been guilty of the greatest Crimes, and that *he was numbred with the transgressors*; in which we see the Hatred which the Jews bore him, the Greatness of his Sufferings, and his Profound Humiliation. But above all, God permitted it, to the end that it might appear by the very kind of this Death of Jesus Christ, that *he hath redeemed us from the Curse of the Law being made a Curse for us; for it is written, Cursed is every one that hangeth on a Tree, Gal. III. 13.* Mark XV. 28.

Q. Was it not enough that Jesus Christ should suffer?

A. No; 'twas necessary that he should Die. *Dead.*

Q. Why was it necessary that Jesus Christ should Humble himself even unto Death? *The fruits of this Death.*

A. That he might make Attonement for the Sins of Men, and fully Satisfie the Justice of God. Besides this, it was God's Pleasure that his Son should Die, and afterwards Rise again, thereby to make the Hope of the Resurrection more Certain, *1 Cor. XV.* 2.

Q. Since then, that Jesus Christ has Satisfied for us, may we hope that if we do whatever we Please, we may still have Salvation? and have we nothing more Fear?

A. Jesus Christ, by his Death, did procure Salvation to such only that Believe in him and Obey him, *Hebr. V. 9.* But as for those that do not Obey him, his Death does them no Good; and it ought to make them fear the Severest Judgments of God.

Q. What Effect then ought the Death of our Lord to produce in us?

A. It ought to put us upon Holiness of Life, and to make us renounce Sin, *Rom. VI. 6.* *Our old man is crucified with him, that the body of Sin might be destroyed that henceforth we should not serve sin.*

Q. What do we See in the Death of Jesus Christ, which obliges us to Forsake Sin?

A. We See therein, the Infinite Mercy of God towards us, his Hatred against Sin, and the Severity of the Punishments which he will Inflict upon Sinners.

Q. What Happen'd at the Death of Jesus Christ?

*Matth.
XXVIII.*

A. The Sun was darkned, the Vail of the Temple was rent, the Earth quaked, the Sepulchres were open'd, and many who were dead Arose: And God designed by all these Prodigies to make known to all, that Jesus Christ was his Son.

And Buried

Q. Since Jesus Christ was to Rise again, why did God determine he should be Buried?

A. To the end that Jesus Christ having
been

been deposited in the Earth after his Death, no doubt might remain, but that he was certainly Dead, and by consequence, that he was truly Risen.

Q. How was he buried?

A. *Joseph of Arimathea* put him into a new Sepulchre, hewn out of the Rock: which was shut up with a great Stone, and the *Jeivs* caused it to be guarded by Soldiers. All these Circumstances do chiefly tend to make the Resurrection of our Lord the more evident.

Q. What is the meaning of this Article *He descended into Hell?*

He descended into Hell.

A. This Article was put into the Creed, to shew that Jesus Christ went into the place whither Men go after their Death, or that he was reduced to the state of the Dead. But we must not Believe that Jesus Christ went into the Place of the Damned, nor does the Scripture tell us any thing like it.

Q. What does the Scripture say of the place whither Jesus Christ went, after his Death?

A. We read in the Gospel, that Jesus Christ was received into Paradise, that he resign'd his Spirit into the Hands of his Father, and that his Body was put into the Grave.

Q. What do you Believe of the State of the Faithful, after their Decease?

The State wherein the Faithful are after their Decease.

A. The Word of God shews that their Bodies are in the Earth, waiting for the Resurrection; and, that their Souls are with the Lord in Paradise, in a state of Peace and Joy. This we learn from the Words of Jesus Christ to the Converted Thief; *This day thou shalt*

be with me in Paradise, Luke XXIII. 43. and from what St. Paul says, Phil. I. 23. Having a desire to depart, and to be with Christ, which is far better.

Q. What do you think of Purgatory ?

A. That it is an Invention of Men, not mentioned in the Holy Scripture ; and which is contrary to what the Scripture says about the State of Men, and in particular about that of the Faithful, after their Decease.

ARTICLE IV.

Of the Resurrection of Jesus Christ, and of his Ascension into Heaven.

The Resurrection of Jesus Christ.

Q. **I**S it Necessary to Believe that Jesus Christ is Risen ?

A. The whole Christian Religion is Grounded upon this Belief, *If Christ be not Risen, your Faith is vain; ye are yet in your Sins,* 1. Cor. XV. 17.

The Truth of the Resurrection.

Q. How do we Know that he is Risen ?

A. We know it by the Testimony of the Apostles, who saw him very often after his Resurrection.

Q. Did no body See him besides the Apostles, after he was Risen ?

A. St. Paul Writing to the *Corinthians,* 1. Cor. XV. 6. says, That Jesus Christ was Seen after his Resurrection by more than five hundred Persons at once, of whom many were then alive.

Q. How do you Prove that the Apostles spake the Truth ?

A. They

A. They could have no Worldly advantage by declaring to the World that their Master was Risen; on the contrary, they brought upon themselves the Hatred and Persecution of the *Jews*, by saying so. So that if Jesus Christ was not Risen, they would never have concerned themselves with Inventing and Publishing such a Falsity.

Q. What makes the Truth of the Apostle's Testimony appear yet plainer?

A. It must be observ'd, that the City of *Jerusalem* was the First place in which they preach'd, that Jesus Christ was Risen; and that if his Resurrection had not been Certain, they durst not have Publish'd it in that City; where Jesus Christ was Crucified but a few days before.

Q. But if, for all that, they had 'been so Rash as to have done so, what would have come on't?

A. No body would have Believ'd them, nor would have Receiv'd the Doctrine of Christ Crucified; especially since those who became Christians were expos'd to Persecution. Nevertheless, both in *Jerusalem*, and elsewhere, there were many Thousands of People who did immediately embrace the Doctrine of the Apostles.

Q. How do you answer what the *Jews* say, That the Disciples of our Lord took his Body out of the Grave, to make it Believed that he was Risen again.

A. The Disciples had neither the Power nor the Will to do so; and even if they should

have done so, this Cheat would have done them no Good, nor could they have hoped to have got any thing by it.

Yes Cir-
cum-
stances.

Q. How was Jesus Christ Raised?

A. He rose on *Sunday Morning*, after having lain in the Sepulchre from *Friday Evening*. Matth. XXVIII. 1, 2. *There was a great earthquake; for the Angel of the Lord descended from heaven, and came and rolled back the Stone from the door of the Sepulchre.*

Q. Why is it observ'd in the Creed, that Jesus Christ Rose the Third Day after his Death?

A. Because he had foretold that he would Rise at that time. *Mat. XVI. 21. John II. 19.*

Q. Why did he not Rise Sooner?

A. Because it should not be Doubted but that he Was certainly dead.

Q. And why would not he tarry longer in the Grave?

A. Because it would have been to no purpose, and because his Body was not to be Corrupted. *Acts II. 27. Thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy One to see corruption.*

Q. What does the Resurrection of Jesus Christ Assure us of?

A. It makes it Plain, that he is the Son of God. *Rom. I. 4. Declared to be the Son of God with Power according to the Spirit of holiness, by the Resurrection of the Dead.*

Q. What Benefit do we receive from this Resurrection?

Yes Belie-
vers.

A. It assures us that Jesus Christ has made Attonement

Attonement for our Sins, and that his Death was acceptable to God. Rom. IV. 25. *Who was delivered for our Offences, and was raised again for our Justification.* And it is a Pledge to us, that we shall Rise again at the Last Day. I Cor. XV. 20, 21, 22. *Christ is risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.*

Q. But what Effects ought the Belief of the Resurrection of our Lord to produce in us?

A. It ought to make us live Righteously. Rom. VI. 4. *Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

Q. How does the Resurrection of our Lord produce this Effect?

A. I. Jesus Christ is Risen, he is the Son of God, and our Saviour; therefore we ought to Obey him, to Hope in his promises, and to Fear his Threatnings.

Q. Did Jesus Christ Ascend into Heaven soon after he Rose?

A. 'Twas forty Days after his Resurrection before he Ascended, and he tarried all this time upon the Earth, to Instruct his Disciples, and to shew that he was Truly risen.

Q. How did he Ascend into Heaven?

A. He led his Apostles forth as far as Bethanie, and went with them up to the Top of the Mount of Olives; he Blessed them, and whilst he Blessed them, he was Taken up to

The Ascension of Jesus Christ, and his sitting at the Right Hand of God.

Luk. XXIV Acts I.

Heaven in their presence; and a Cloud received him out of their sight. Afterwards two Angels did appear, and told the Apostles that That Jesus who was Ascended into Heaven, would One day return from thence.

Q. Why did Jesus Ascend into Heaven?

A. He ascended in order to Reign over All things, and to sit at the right hand of God.

Q. What is the Meaning of these words, *He sits at the Right hand of God?*

A. That Jesus Christ has received an Infinite Power from God his Father, and that he Reigns over all things. So St. Paul explains them. Ephes. I. 20, &c. *God rais'd him from the dead, and set him at his own right hand in the heavenly places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come: and hath put all things under his Feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all.*

The Truth of it. Q. Wherein doth it appear that Jesus Christ is Ascended into Heaven, and that he rules over all things.

A. In the Sending of the Holy Ghost to the Apostles, in the Destruction of the Jews, and in the Establishment of the Christian Religion.

Its fruits, Romans VIII. 33. Heb. IX. Q. What does the Scripture say besides of the Ascension of Jesus Christ?

A. That he Ascended into Heaven, there to Intercede for us.

Q. What

Q. What does this Word *Intercede* signify?

A. It signifies to Pray for one; which the High-Priest did, when he went into the most Holy Place of the Temple with the Blood of the Sacrifices; in order to Pray, and to Intercede for the People.

Q. Does then Jesus Christ Present any Prayers to God in Heaven?

A. Jesus Christ does not Pray, properly speaking; but the Scripture says that he Intercedes, to shew that he is entred into Heaven by his Blood and Death, that he is in the presence of God his Father, and that God is appeas'd towards us in regard of the Sacrifice of his Son. So that the entring of our Savior into Heaven, assures us that our Peace is made with God; just as the Entrance of the High Priest into the most Holy Place assured the Jews that God was Reconciled to them.

Q. What other Advantage does Accrue to us by this Ascension of Jesus Christ?

A. It assures us, that the Entrance into Heaven is opened to us by Jesus Christ, and, that One day, we shall be received there. Heb. VI. 20. *whither the fore-runner is for us entred, even Jesus.*

Q. What does the Belief of this Article Oblige us to?

Use of
this Ar-
ticle.

A. To lift up our Desires to Heaven, to Submit our selves to Jesus Christ, and to Trust in him. Col. III. 1, 2. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right Hand of God. Set your*

affection on things above, and not things on the Earth.

ARTICLE V.

Of the Last Judgment.

Q. **W**HAT is the meaning of this Article, *He shall Judge the Quick and the Dead.*

A. That Jesus Christ will Descend from Heaven at the End of the World, to Judge all Men.

Proofs of
this Judgment.

Q. What Proofs are there to shew that there will be a Judgment after this Life?

A. There are many. For all the Reasons which prove that there is a God, and a Providence; that Jesus Christ is the Son of God, and the Savior of the World; that the Holy Scripture is divinely Inspired; and that the Christian Religion is true; all these Reasons make it appear that there Must be a Judgment after this Life: for if we had nothing to Fear, nor to Hope for after Death, all these things would be False.

Q. Can you Prove this Truth by any Particular Reason?

A. The Conscience of all Men teaches them, that there is a Difference between Virtue and Vice; it excites Fears and Remorse in them when they have done Evil, and it fills them with Hope and Satisfaction when they have done their Duty. But these Sentiments which are natural to all Men, would be false, if there were no punishments nor Rewards after this Life.

Q.

Q. Are not Men punish'd and Rewarded in this World?

A. No; the Wicked do not always receive the Punishment of their Sins here; the Good are often Unhappy here; and they die as well the one as the other; therefore it is necessary that there should be a state of Happiness or Misery for them after Death.

Q. Is the Belief of a Judgment peculiar to Christians?

A. The Heathens Believed, that after Death there were Punishments for the Wicked, and Rewards for the Good; But none but Christians know there that will be an Universal Judgment, such as is described in the Gospel.

Q. Does the Holy Scripture speak of this Judgment?

A. It speaks of it in a most clear manner, in divers places. St Paul says, *Act. XVII. 31.* that God hath appointed a Day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And in *2 Cor. V. 10.* We must all appear before the Judgment-Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or evil.

Q. What is it besides that confirms the Certainty of the last Judgment?

A. God has given sufficient Marks and Proofs which make it appear, that he is the Judge of Mankind, and that it is his Will One day to judge them. We see these Proofs in
the

the Judgments which he has exercised from time to time upon Rebellious Creatures; as, when he Sent the Flood, when he Destroyed *Sodom* and *Gomorrha*, when upon divers occasions, he punish'd the *Israelites*. For all these Judgments do prove that he reserved the unjust unto the day of Judgment to be punished, 2 Pet. II. 9.

Q. Do we see Nothing in the World, nor in ordinary Occurrences, which obliges us to acknowledge this Truth?

A. The Manner wherein the World is Govern'd, and that which happens from time to time, whether to Nations or to Particular Persons, are Evident Proofs of the Justice of God, and consequently of a Future Judgment.

The manner of it.

Q. Who is it that is to Judge Mankind?

A. 'Twill be our Lord Jesus Christ, who will come from Heaven with Glory, for this End, attended by Angels, *Matth. XXV*.

Q. Who are those that he will Judge?

A. He will judge all Mankind without exception, as well those who shall be then Alive, as those who Died before.

Q. How will he Judge them?

A. He will Judge them according to their Works, and punish or Reward them according to the Good or Evil that they have done.

Q. What Difference will there be between Men, at this Judgment?

A. Besides that, the Good shall be rewarded, and the Wicked punished; those who have had a greater knowledge of the Will of God, and to whom he has bestowed more Gifts, and who have not profited by them, shall be

more

more severely dealt with, than those who had received less. *Luk. XII. 47, 48. That Servant which knew his Lords will and prepared not himself, neither did according to his Will, shall be beaten with many Stripes. But he that knew not, and did commit things worthy of Stripes, shall be beaten with few Stripes. For unto whomsoever much is given, of him shall be much required.*

Q. Who then will be the most Blameable of all Men?

A. Wicked Christians; and of them again, such to whom God had granted a greater measure of Knowledge, and more Opportunities of Working out their Salvation; these shall be the most miserable.

Q. But how can God Judge those Heathens that never Knew his Law, or his Word?

A. He will judge them by the Law of Nature, and by the Testimonies of their own Consciences, as *St. Paul shews, Rom. II. 12, 14, 15. As many as have sinned without Law shall perish without Law, and as many as have sinned in the Law shall be judged by the Law. For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves: which shew the work of the Law written in their Hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.*

Q. What then will be the Consequences of this Judgment?

A. The Righteous shall go into Life Eternal

nal; and Jesus Christ will say unto them, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World.* But the Wicked shall go into Eternal Torments; and Jesus Christ will say unto them, *Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels,* Matth. XXV.

Q. When will this Judgment be?

A. The Universal and Solemn Judgment will not be till the End of the World; nevertheless, we may say that Every Man is Judged at the hour of his Death; because the Condition of Men is not capable of any Change as to their Salvation or Damnation after their Death, and because they are from thenceforth in a state of Happiness, or a state of Misery.

Use of
this Do-
ctrine.

Q. What Use ought we to make of This Article?

A. The Belief of the Last Judgment obliges us to live Righteously, and in the Fear of God. *Tit. II. 11, 12, 13. The Grace of God that bringeth Salvation, hath appeared to all men, teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly, in this present World; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ: And 1. Pet. I. 17. If ye call on the Father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear.*

SECTION IV.

Of the Third Part of the Creed.

ARTICLE I

Of the Holy Ghost.

Q. What is the Holy Ghost?

A. 'Tis the Third Person of the Holy Trinity.

Q. What does the Holy Scripture say of the Holy Ghost?

A. It tells us that he is the Almighty Power of God, and that his Essence is infinite and Divine. Besides this, it distinguishes him from the Father and the Son; as we see in the Institution of Baptism, *Matth. XXVIII.* and in many other places.

Q. Why do you call him the Holy Ghost?

A. Because he is most Holy in Himself, and because he produces Holiness in the Hearts of Men.

Q. Is it Necessary to Believe in the Holy Ghost?

A. Yes: And for that reason, Jesus Christ Commanded we should be Baptized in his Name, as well as in the Name of the Father and the Son.

The Necessity of Faith in the Holy Ghost.

Q. What has this Holy Ghost done for the Salvation of Men?

A. He Inspired the Prophets and Apostles of Jesus Christ: 'tis by his Power that the Christian

Christian Religion was Establish'd in the World; and it is He that sanctifies the Faithful.

Q. To Whom did Jesus Christ first Send the Holy Ghost?

A. He sent him to the Apostles, upon the Day of *Pentecost*, ten days after his Ascension, as we read in the 2d Chapter of the *Acts*.

Q. Which were the Gifts which the Holy Ghost Communicated to the Apostles?

A. They received the Gift of doing Miracles, and particularly That of Speaking all sorts of Languages.

Q. Wherefore did they Receive these Gifts?

A. To the end that they might Preach the Gospel everywhere, and Confirm their Doctrine by the Miracles which they should do.

Q. Had none a share of these Miraculous Gifts but the Apostle?

A. Many of those who were Baptized, and upon whom the Apostles laid their Hands Received also the Gifts of the Holy Ghost.

Q. Whence comes it, that these Miraculous Gifts are ceased?

A. Because they are no longer Necessary, and because the Gospel is sufficiently Confirmed.

Q. Does the Holy Ghost do no more for our Salvation?

A. Besides the Miraculous and Extraordinary Gifts, there are those which are Ordinary, as Faith, Holiness, and Comfort; and these last Gifts which the Spirit of God produceth in the Faithful, are the most Necessary and Useful.

ARTICLE II.

of the Church, and of the Communion of Saints.

Q. **W**Hat is the Church?

A. 'Tis an Assembly of the Faithful who Believe in Jesus Christ.

I. Of the Church.

1 What the Church is.

Ephes. V.

Q. Why is the Church called *Holy*?

A. Because God has Consecrated it, in separating it from the World, and calls it to Holiness and Glory.

Q. Why is it called *Universal* or *Catholick*?

A. Because it is dispers'd over divers places of the World, and to shew that Men are in the Faith of Jesus Christ's Church, and that they Believe the Doctrine which the Apostles preached everywhere, and which is received by all true Christians in the different Parts of the World.

Q. What is it to Believe the Church?

A. 'Tis not only to Believe that there is a Church, but to make a publick and sincere Profession of Being a Member of it.

2 What it is to Believe the Church.

Q. Is it any great Happiness to be a Member of the Church?

A. Yes; since Out of the Church there is no Salvation, and that those who are true Members of the Church are the Children of God, and the Heirs of his Kingdom.

Q. Are all particular Churches equally pure?

3. The Marks of the Church.

A. No: There are Churches where the Faith is not pure, and wherein God is not Served as he requires.

Q. How

Q. How may we know when a Church is pure?

A. When it professes a Doctrine conformable to the Gospel, and when therein God is Served, and the Sacraments administered according to what Jesus Christ has Commanded.

4. Of the Members of the Church.

Q. How many Sorts of People be there in the Church?

A. There are two Sorts; namely, the Good and the Bad.

Q. Who are those that you call Bad?

A. They are the Wicked who live openly in Sin; and the Hypocrites, who have the Form of Godliness, but are not truly Holy, and in the Fear of God.

Q. What is the Duty of a true Member of the Church?

A. 'Tis, 1. To live in the outward Communion of the Church, 2. To live holily, 3. To submit to the Order and Government of the Church.

5. The Order and Discipline of the Church.

Q. Who are those whom God has appointed for the guiding his Church?

A. The Pastors and Ministers of the Gospel. *Eph. IV. 11, 12. He gave some Apostles; and some Prophets; and some Evangelists; and some Pastors and Teachers; for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ.*

Q. Wherein does the Ministers Office consist?

A. In two Things, 1. to preach the Gospel, 2. to Govern the Church by Discipline.

Q. What is Discipline?

A. 'Tis

A. 'Tis the Order that ought to be Observ'd in the Church, for the due Governing of it, for the Hindering Confusion in it; and above all, for the Cutting off Scandals from it.

Q. Who was it that Establish'd this Order?

A. 'Twas our Lord Jesus Christ, and the Holy Apostles, as we find in the New Testament; and particularly in the Epistles to *Timothy* and *Titus* and *1 Cor. V.*

Q. Of what Use is the Discipline of the Church?

A. It Contributes to the Conversion and Salvation of Sinners; it Confirms the Good in their Duty; and it is Absolutely necessary, for the Honour of the Religion of Jesus Christ, and to make it appear that the Church does not Acknowledge those that live Irregularly, for her Members.

Q. Was this Discipline Observ'd among the Primitive Christians?

A. They Observ'd it very Exactly; they Excommunicated those who fell into great Sins, and the Sinners who were so Excommunicated, were not received into the Peace of the Church, till after many Years of Repentance, and after they had Publickly asked Gods pardon for their Faults, and given Marks of the Sincerity of their Repentance.

Q. To whom does it belong to Administer Discipline?

A. To the Pastors; for these are they whom God has set up to Preside in his Church, and to Guide it: and what they lawfully do, is Ratify'd and Confirm'd in Heaven.

Q. Against whom ought they to Exercise this Discipline?

A. It ought chiefly to be against Scandalous Sinners, whose Wicked Lives are Notorious.

Q. What ought they to do, in regard of Sinners?

A. First of all, they ought to Admonish them; and if these Reproofs do the Sinners no good, or that their Faults are considerable, the Pastors ought to Excommunicate them.

Q. How many Sorts of Excommunication are there?

A. There are two Sorts: One, when they Exclude Sinners, for a time, from the Communion of the Supper of our Lord; the Other, when they cut them off quite from the Church because of their Impenitence, or for the Greatness of their Faults.

Q. Was this Excommunication Ordained by God?

A. Yes: Jesus Christ declares *Mat. XVIII. 17.* *If he neglect to hear the Church, let him be unto thee as an Heathen man and a Publican.* And *St. Paul* says, That Scandalous Sinners ought not to be Acknowledged for Members of the Church, but that they ought to be cut off, *1 Cor. V. 11, 13.* *If any man that is called a Brother be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner; with such an one, no not to eat: Therefore put away from among your selves that wicked person.*

Q. Is this Discipline exercised at this day?

A. It is not in most Churches; which is a great Irregularity, and one of the principal Causes of the Corruption of Christians.

Q. What signifies this Article, *The Communion of Saints*?

II. Of the Communion of Saints.

A. This Article is an Explanation and Consequence of that about the Church: It points at the Union of the Faithful that are in the Church, and the common Advantages which they enjoy. St. Paul speaks of this Communion, *Ephes. IV. 4, 5, 6. There is one Body, and one Spirit, even as ye are called in one hope of your Calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.*

Q. What does this Communion Oblige Christians to?

A. To Live in Love and Concord, and to Communicate to one another the Spiritual and Temporal Goods which they enjoy.

Q. How can they Communicate their Spiritual Goods to one another?

A. By Instructing the Ignorant, by Reproving Sinners, by Comforting the Afflicted, and by Encouraging one another to Piety by their Exhortations and Good Examples.

Q. How can they Communicate their Temporal Good?

A. In Giving to those that are in want.

Q. What Examples have we of this Communion of Saints?

A. We have that of the Christians of the Church of *Jerusalem*, who were of one heart,

and one soul, and had all things in common,
Acts II. and IV.

ARTICLE III.

*Of the Forgiveness of Sins, the Resurrection of
the Body, and Life everlasting.*

I. The
Remission
of Sins

Q. **W**^hich are the Principal Graces that
God grants to those whom he
Receives into his Church?

A. The Forgiveness of Sins, the Resurre-
ction of the Body, and Life everlasting.

Q. What is *Forgiveness of Sins*?

A. This Forgiveness comprehends Two Be-
nefits: the One, That God does not Punish
us as our Sins deserve; the Other, That he
Loves us, and is willing to make us Happy.

Q. How can God Forgive Sins?

A. He Forgives them by an Effect of his
Mercy, and for the sake of our Lord Jesus
Christ, *in whom we have redemption, through
his Blood, the Forgiveness of sins, according to
the riches of his Grace, Eph. I. 7.*

Q. Does God pardon all Sinners, without
distinction?

A. No: none but those that Believe and
Repent.

Q. By what Means does God assure us of
this Forgiveness?

A. By the Gospel, and by the Ministry of
the Pastors, to whom he has given Authority
to declare the Forgiveness of Sins to those
that Repent, and to denounce his Judgments
to Obstinate Sinners.

Q. Why

Q. Why is this Article placed in the Creed after that of the Church?

A. Because the Forgiveness of Sins was the first Gift, that God granted to those that entered into the Church. He forgave the Heathens and Jews the Sins which they had committed before their Conversion, and he gave them assurance of this Grace by Baptism.

Q. What is the Meaning of this Article, *I believe the Resurrection of the Body?*

II. The Resurrection of the Body.

A. That our Bodies which are interred after our Decease, will be Raised up at the last Day, and be again endued with Life.

Q. Is it Necessary to Believe this Article?

A. Yes: for if the Dead arise not, Religion is vain, 1 Cor. XV.

Q. Upon what is the Belief of a Resurrection Grounded?

I. Its Truth.

A. Upon all the Proofs which shew that there is a Religion and a Judgment. But besides this, we have Promises and express Declarations in the Word of God, which do assure us that the Dead shall Rise again.

Q. Rehearse some of these Promises.

A. Our Lord says, *John V. 28, 29. The hour is coming in which all that are in the Graves shall hear his voice, and shall come forth, they that have done good unto the Resurrection of Life; and they that have done evil, unto the Resurrection of Damnation.* And St. Paul teaches the same thing in divers places, particularly in the 1 Cor. XV.

Q. In what Manner does St Paul Prove in the Chapter which you now quote, that the Dead shall Rise again?

A. He says, That if the Dead should not Rise again, that Jesus Christ is not Risen; that the Gospel would be False, that our Faith would be in vain, and that the Apostles would have been false Witnesses. He says besides, that if there was no resurrection, the Faithful who are dead in the Lord would perish for ever; that Christians would be the most miserable of all Men; and, that the Hurt that *Adam* had done in making us liable to Death, would not have been Repaired.

Q. Have we nothing but Promises, to make us Hope for a Resurrection?

A. We have the example of our Lord Jesus Christ, who Rose again the third day; and that of divers persons, who also Rose again, that are mention'd in Scripture.

Q. Is it a thing Possible, for dead Bodies to Rise again?

A. Yes: for nothing is Impossible with God; and if he could make Man of the Earth, and give us Life, he can easily give it us again at the last Day.

Q. Who are they that shall Rise again.

A. All Mankind in general, both Good and Bad; as our Lord said, *Job. V. and St. Paul Act. XXIV. 15. And have hope towards God that there shall be a Resurrection of the Dead, both of the just and unjust.*

Q. Will our Bodies be in the same Condition after the Resurrection as they are now?

A. No; they will be Incorruptible and Glorious: as it is said *1 Cor. XV. 53. For this corruptible must put on incorruption, and this*

The man-
ner in
which it
will be
done

mortal

mortal must put on immortality: and Philip. III. 21. *Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.*

Q. What will become of those who shall be alive at the General Resurrection?

A. They shall be Changed in a moment, in the twinkling of an Eye, at the sound of the last Trumpet, and they shall become incorruptible, 1 Cor. XXV. 55.

Q. What is the Use of this Article?

3. Use of this great Doctrine.

A. The Belief of the Resurrection is of Efficacy, for Comforting us in the Afflictions of this Life, and against the Fear of Death; and for Filling us with unspeakable Joy, and with a firm hope of Immortality.

Q. What, besides this, ought the Belief of the Resurrection to produce in us?

A. It ought to incite us to live holily and righteously, Act. XXIV. 15, 16. *I have hope towards God, that there shall be a Resurrection of the dead, both of the just and unjust. And herein do I exercise my self, to have always a Conscience void of offence toward God, and towards Men.*

Q. What will become of Men after they are Raised?

A. They shall be Judged, and shall go afterwards, some into Life everlasting, and others to eternal Torments.

Q. What is Life Everlasting?

III. Life everlasting.

A. 'Tis that most happy Life which the Children of God shall enjoy in Heayen. after the Resurrection.

Q. Is this Life everlasting promised to us?

A. Yes; Jesus Christ Redeem'd us, on purpose, that he might procure it for us: And he assures us, that *this is the will of him that sent him, that every one which seeth the Son, and believeth on him, may have everlasting life*, Joh. VI. 40.

Q. In what condition will the Blessed be in Heaven?

A. They will be perfectly Holy, and perfectly Happy.

Q. How will their Holiness be perfect?

A. They will be no longer subject to Sin, nor to the Imperfections which accompanied them in this Life. Besides this, their Holiness will be of another nature, because they will no longer practise divers Duties to which they are now obliged, and they will do many things which they do not in this World.

Q. How will they be Happy?

A. Their Happiness will consist in a Deliverance from all the Ills of this Life and particularly from Death; and in the Enjoyment of all sorts of good things, whereof the chief are, to be always with God, and to be perfectly Beloved by him.

Q. With whom do we hope to live in Heaven?

A. We shall there be in the Company of Angels, and of all the Saints.

Q. How Long will this Life endure?

A. It will endure for Ever.

Q. Who are They that may hope for everlasting Life?

A. It

A. It is not appointed for All Men, but only for those that Believe in God, and keep his Commandments. God will give everlasting Life to those *who by patient continuance in well-doing, seek for Glory, Honour, and Immortality*, Rom. II. 7.

Q. What will become of the Wicked?

A. They shall be Raised up to be Condemned and Punished, and they shall be sent to everlasting Fire, *Job. V. and Matth. XXV.* Eternal Death.

Q. What is it that makes the Wicked miserable?

A. They shall be depriv'd of the presence of God, and of his Favour, excluded for ever from Heaven, and tormented with Devils. But that which, above all, will cause their Torments; will be the Remorse of their Consciences, and the Reproaches which they will find cause to cast upon themselves, for having neglected their Salvation, and being exposed to Damnation voluntarily, and by their own fault.

SECTION V.

Of the Use of the Creed, and of Justification.

Q. **I**S it Necessary to Believe All the Articles of the Creed? r. Use of the Creed.

A. Yes; and it is upon That, that our Salvation depends.

Q. How must they be Believed?

A. It

A. It is not enough to believe that they are true; but this Belief must carry us on to Holiness.

Q. What Advantage does accrue to us, by Believing all these things?

A. We are by this means Justified before God.

2. Justification.

Q. What is it to be Justified before God?

A. It is to obtain of God Pardon for Sin, and a Title to eternal Life.

Q. How are we Justified?

A. By the alone Mercy of God, and the Sacrifice of our Lord Jesus Christ. who has procured us a Pardon of our sins, and Life eternal. *Rom. III. 24, 25. Being Justified freely by his Grace, through the Redemption that is in Jesus Christ. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of Sins that are past, through the forbearance of God.*

Q. What must we do to be thus Justified?

A. We must have Faith: and therefore St. Paul says that we are all justified by Faith alone, in Jesus Christ. *Rom. III. 28. A man is Justified by Faith without the deeds of the Law.*

Q. But what is this Faith that Justifies us?

A. 'Tis the True Faith, which necessarily produces good Works and operates by Charity.

Q. Can those Men that Neglect good Works be Justified?

A. No

A. No: for they have not True Faith. *Faith without Works is dead, Jam. II. 17.*

Q. May our good works be the Ground of our Salvation, and deserve any thing of God?

A. No; because they are Deficient and Imperfect.

Q. And if they were Perfect, would they Deserve Salvation?

A. In no wise; for there is no proportion between the good Works which we do, and everlasting Life: And besides, God is not obliged to Reward us, since that we do but our Duty in Obeying him. *Luke XVII. 10. When you have done all those things which are commanded you, say, We are unprofitable Servants; we have done that which was our duty to do.*

Q. But can one be Saved without Good Works?

A. That is impossible; as we are going to see in the Second Part of this Catechism.

The End of the First Part.

The Second Part

OF THE

CATECHISM:

Of the Duties of Religion.

Of Religious Duties in general.

ARTICLE I.

Of Repentance.

Q. **I**S it enough to make a Man a Christian, that he Know and Believe the Articles of Faith ?

A. No; we must likewise know the Duties which Religion prescribes, and also Perform them.

Q. Which is the First and Principal Duty, to which the Apostles exhorted Men ?

A. Repentance and Amendment. *Acts XVII. 30. The times of this ignorance God winked at, but now commandeth all men every where to repent.*

Q. What was this Repentance, to which the Apostles exhorted Men ?

A. It consisted chiefly in Renouncing Idolatry, and the Sins wherein Men, and particularly

cularly the Heathens, had lived till then; and in embracing the Christian Religion.

Q. Is this the Repentance, to which Christians are now exhorted?

A. No.

Q. What do you mean then by Repentance?

A. It is such a Sorrow, and Sincere Indignation at the Sins which we have committed, as causes us to leave them off, and to live well.

What Repentance is.

Q. Explain more particularly, that which must be done in Repenting to Salvation.

A. We must know our Sins, be sorry for them, confess them, have recourse to the Mercy of God, and Amend our selves.

It contains five things.

Q. How must we know our Sins?

A. We must know the Number and Greatness of them; and in order hereunto, we must recollect as exactly we possibly can, all our Sins, and chiefly those, whereby we have most offended God; and we must consider the Manner wherein we have committed them, and their Circumstances.

1. The Knowledge of Sin.

Q. Which are the Circumstances that aggravate Sin?

A. The Chief are, to sin against the Sense and Checks of a Man's Conscience, to do Evil deliberately, and after having had time to reflect upon what we are going to do; to fall often into the same Sin; and to give Scandal to our Neighbours by our Sins.

Q. Is it necessary to ask God's Pardon for those Sins only that we know?

A. We ought also to beseech him to pardon the Sins which we know not, or which we have

have

have forgotten, and which are always very numerous. *Psal. XIX. 13.*

2. Sorrow.

Q. Why must we be Sorry for our sins?

A. First, because Sin is an evil Thing, unjust, displeasing to God, and contrary to our Duty. Secondly, because in sinning, we bring down upon us the Wrath and Judgments of God.

Q. Have all those a true Repentance, that find in themselves a Sorrow for their Sins?

A. No; that Sorrow which is bred from worldly Considerations, or which proceeds only from a fear of punishment, but is not accompanied with a Love of God, and Amendment, is not a Saving Repentance.

Confession

Q. Is it necessary to Confess our Sins?

A. Yes; and without this Confession a Man cannot obtain Pardon for his faults, *1 Joh. I. 9. If we confess our Sins, he is faithful and just to forgive us our Sins and to cleanse us from all unrighteousness.*

Q. How must this Confession be made?

A. 'Tis not enough to confess in general that one is a Sinner; we must besides in the presence of God, confess the particular Sins that we are guilty of, and also as far as we can, the particular Acts and Circumstances of these Sins.

Q. Is a Man bound to confess his Sins, to any but God only?

A. It is necessary to confess them to our Neighbours when we have offended them; to the Church, when our Sins shall come under its Cognifance; and to the Ministers when we

feel

feel our Conscience burthen'd and that we want their Counsel.

Q. What ought to go along with the Confession of our sins?

A. A Recourse to God's Mercy through our Lord Jesus Christ. 4. Recourse to Gods Mercy.

Q. May all those rely on his Mercy, that Repent sincerely?

A. Yes; and this assurance is grounded upon the Infinite goodness of God, upon his Promises, and upon the Sacrifice of Jesus Christ. *1 Job. II. 1. 2. If any Man Sin, we have an advocate with God the Father, Jesus Christ the righteous: And he is the propitiation for our Sins: and not for ours only, but also for the Sins of the whole World.*

Q. But what ought we to do, to have a share in this Mercy? 5. Amendment.

A. It is absolutely necessary to Amend our Lives.

Q. What is it to Amend our Lives?

A. In order to Amend, it is not enough to Resolve to change our course of Life, but we must put this Resolution and Design in execution.

Q. How many Parts has Amendment?

A. Two; the first is, to renounce Sin; the second is to live in Holiness. We must leave off from doing evil, and learn to do well, *Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World. II. I. Titus II. 11.* Amendment has two Parts.

Q. What ought to be the Chief care of a Sinner, that desires to be Converted?

A. To

A. To Shun those Sins he most inclined to commit.

Q. Are Sinners under no Obligation, but to quit their Sins, and to live better?

A. They are moreover bound to make Reparation, as far as they are able, for the Ill they have done; and those who do it not, are not Truly penitent.

Q. Are all those True Penitents that leave off committing some particular Sins?

The
Marks of
true A-
mend-
ment.

A. No; many do abstain from certain Sins, because they can't commit them; or for that Shame, Fear, or some other worldly Consideration keeps them back; but this is an outward Reformation only, and they still Love the Sin. Besides, Amendment is not Sincere, in the forsaking some Sins, while others are retain'd which they do not renounce; and when the Amendment is not of continuance.

Q. Whereby then can we know true Amendment?

A. By these three Tokens 1. When it is inward. 2. When it is general, and we avoid all Sins. 3. When we persevere in this State, and grow continually better and better.

Its de-
grees.

Q. Can a Sinner all at once attain so perfect a Conversion? and are all Penitent Sinners in the Same Condition?

A. No; there are some whose Repentance is yet weak, who abstain from Evil, and do good, but still with pain and with reluctance. There are others more improved: and lastly, there are some who have conquer'd their ill Habits, who have an hatred to Sin, and in the
ordinary

ordinary course of their Lives do well, and that with Pleasure.

Q. Is the Repentance of those who are yet in the Beginning of Conversion, a true Repentance?

A. This Repentance may be well-pleasing to God, provided it be sincere, and that Persons in this state, do not stop at these Beginnings, but labour daily to grow better.

Q. May we defer Repentance to the last?

A. No; for we may be surpriz'd by Death: and besides, the longer we delay our Repentance, the more difficult it will be, for that ill Habits grow continually stronger, and we become every day more hardned.

Of Repen-
tance at
the Ends
of our
Lives.

Q. Can they ever Die well, that have Lived in Sin and Impenitence all their Lives?

A. Such Persons are in extream Danger, and without very great Repentance, cannot be Saved. But this sincere and saving Repentance is rarely found in those who have lived Wickedly.

Q. What ought the Repentance of such Persons to be?

A. It must be Lively, Deep, and Serious. They must detest their Sins, bewail them bitterly, and implore ardently the Mercy of God. They must also resolve to lead new Lives, if it please God to restore their Health; and ought to beg of him to prolong their Lives, that they may have time to amend. Lastly, they must make it evident, by all possible Ways and Means, that their Repentance is Sincere.

Q. May such Sinners hope to be saved, provided these Means are used?

A. They may entertain some Hopes, and this Hope may have some good Ground; but they cannot enjoy the like Assurance with those that have lived in the Fear of God, or were Converted earlier; they have always reason to apprehend that their Repentance is not Sincere, but arises only from the fear of Death.

Q. Are there many Sinners that Repent savingly, on a Death bed, who have neglected it all their Life?

A. Such a Repentance is very rare in wicked Livers. Many are surprised by Death, without having Time or Means to Repent; Others die in hardness of Heart; and if there be a seeming Repentance in some of them, 'tis commonly very weak, and generally proceeds from the fear of Death.

Q. What follows from hence?

A. That we should work out our Salvation betimes, and not wait till the End of our Lives to do it.

A R T I C L E II.

Of the Necessity of good Works.

Q. **A**RE good works necessary?

A. Yes.

Q. What do you understand by this Necessity?

A. Not only that it is Just and Reasonable to do Good Works, but that they are absolutely necessary to Salvation, and that 'tis impossible to obtain it, if we neglect them.

Q. Can they be Saved who live in Sin, and are never Converted?

A. By no means.

Q. Shew the Necessity of Good Works?

A. They are Necessary; 1. because God commands them, and that we are Bound to Obey him; 2. because he commands them in such a manner, as shews that they are absolutely Necessary for Salvation. Proofs of this Necessity.

Q. In what Manner does he enjoyn them?

A. He enjoyns them by exprefs Laws, accompanied with Promises and Threats. The Holy Scripture says, that *without holiness no Man shall see the Lord*, Heb. XII. And that *the unrighteous shall not inherit the Kingdom of God; that he will render to every Man according to his deeds; and that we shall be judged by our Works at the last Day.* 1 Cor. VI. 6. Rom. II. 6. 2 Cor. V. 10.

Q. What other Reasons do Oblige us, to practise the Duties God enjoyns?

A. The Acknowledgments we owe to God for his Benefits, engage us thereto. Moreover, these Duties are most just in themselves; they are suitable to the Dictates of our own Conscience; and by putting them in Practice we become like to God.

Q. Of what use are Good Works?

A. They are not only profitable to our own Salvation; but serve also to Advance

the Glory of God, and the Salvation of Men. *Math. V. 16. Let your Light so shine before Men, that they may see your Good Works, and Glorifie your Father which is in Heaven.*

Q. What then should Excite us to live well?

A. Our Duty, the Interest of our Souls, the Acknowledgment we owe to God, the Justice of his Commands, a Zeal for his Glory, and a Desire to contribute toward the Edification of our Neighbours.

Q. But is not Faith sufficient for Salvation?

A. Faith is sufficient for Salvation, but they have not Faith who do not exercise good Works; nor can we be assured that we have Faith but by Works. *Jam. II. 14, 17. What doth it profit tho' a man say he hath Faith, and have not Works? Can Faith save him? Faith, if it hath not Works, is dead, being alone.*

Q. Are we not saved by the Mercy of God, and by the Blood of Jesus Christ?

A. That is true; but God is Merciful to those only that Repent; and the Design of Jesus Christ in dying for us, was to *redeem us from all iniquity, and to purifie unto himself a peculiar People, zealous of good works, Tit. II. 14.*

ARTICLE III.

Of the Nature of Good Works.

Q. **W**Hat do you understand by Works?
A. I understand not only Actions, but also Words and Thoughts.

Q.

Q. Do Thoughts and Desires come into the Number of Good or Bad Works?

A. Yes; for the Law of God regulates and governs our Thoughts, as well as our Actions; and God Principally requires Purity of Heart. Thus may our Thoughts and Desires become excellent Virtues, or very great Sins.

Q. How may one distinguish Good Works from Bad?

A. By three Marks; whereof the first is, That we be perswaded in our Consciences, that what we do, is good and agreeable to God; for *whatsoever is not of Faith, is sin.* Rom. XIV. 23.

Three marks of good works.
1. That they be done with Faith.

Q. What is Conscience?

A. It is the inward Sense of our own Mind, which admonishes us of our Duty, that condemns us when we do ill, and makes us easie and satisfied when we do well.

Of Conscience.

Q. Ought we to obey our Conscience?

A. We ought to have a great regard to it, and hearken to its Voice as the Voice of God himself; but we must take care that Conscience be well inform'd.

Q. Does he always well, that follows his own Conscience?

A. No; because Conscience may deceive its self, and be erroneous.

Q. And does he always offend, that does what his Conscience forbids him?

A. Yes; for we are never allow'd to do what we believe is evil, even tho' we should be mistaken in such Belief. Thus *S. Paul* said,

that those who believed they were not allowed to eat of certain Meats, Sinned if they eat thereof; because therein they Acted against their Conscience.

Q. When Conscience scruples, and is in Doubt, whether a thing be permitted or forbid, what must We do?

A. The surest Way is, not to do it; and afterwards, to be well instructed and cleared about such Scruples.

2 That they are conformable to the Laws of God.

Q. What is the Second thing necessary to render our Works Good?

A. That they be conformable to the Law of God. By this Rule, all that God commands is Good, and all that he forbids is Evil.

Q. Don't we perform the Will of God, but when we do the things that he has Com-manded?

A. We do his Will also in Abstaining from what which he forbids.

Q. Don't we never Sin, but when we do what God forbids?

A. We Sin also in not doing what he Com-mands; and these Sins are called Sins of Omission.

3 That they are done to a good End.

Q. What is the third Ingredient in Good works?

A. 'Tis necessary that they be directed to a good End, and done with a good Intention.

Q. What End ought we chiefly to propose to our selves in our Actions?

A. To discharge our Duty, and to promote the Glory of God.

Q. What

Q. What must we know in Order to advance the Glory of God?

A. Two things; 1. In what the Glory of God consists; 2. By what means it may be advanced.

Q. What is to be observed upon the first of these Particulars?

A. That the Glory of God is principally advanced, when Men do serve and obey him; so that a Zeal for his Glory, obliges us to Serve and Obey him, and to act in such a manner that other men also, as far as in us lies, may be brought to perform the same Duties.

Q. What are we to Observe upon the second Head?

A. That we must never make use of ill means to Promote God's Glory, but employ such only as God Approves.

Q. For the better explaining hereof, tell me how many sorts of Actions there are?

Three sorts of Actions.

A. There are some Bad, some Good, and some Indifferent.

Q. What do you say of Bad Actions?

The Bad.

A. That they are not allowed to be done, upon any pretence whatsoever.

Q. Can an Intention to promote God's Glory, render things which he has not commanded, or forbid, Agreeable to him?

A. No; and this Jesus Christ shews. *Matt. XV. 9 In vain they hope to worship me, teaching for Doctrines, the Commandments of Men.*

The Good.

Q. What say you of Actions that are Good in their own Nature?

A. They must be done to a good End; otherwise they will not please God. Nay, without this, they may become great Sins.

Q. When is it that Good Actions cannot please God?

A. 'Tis when they are done, not out of the Principles of Piety, but upon other Principles purely natural; as, when we practise certain Duties, or refrain from certain Sins, purely out of fear or force, in regard to Men; or because our Constitution or Inclination carries us to it. Thus, 'tis no Virtue to be sober merely from Constitution; or to abstain from Revenge, when we cannot or dare not revenge our selves.

Q. When do Good Actions become Sins?

A. When they are done upon ill Principles, and with an undue Design; as when we give Alms or Prayers to be seen and praised of Men.

Q. Can all sorts of Good Works be done out of an ill Principle?

A. No.

Q. What Good Works may be done upon an Ill Principle?

A. Those outward Duties where the Body bears a part; as, to give Alms, or to frequent Religious Assemblies; and for that Reason, these kind of Duties are not sure Marks of Godliness.

Q. What are the Good works that cannot be done out of an Ill Principle?

A. Those

A. Those that consist in the Acts and Motions of the Soul and Heart; as, the Love of God: these are always Sincere and Well-pleasing to God.

Q. What are the Actions that you call Indifferent? The Indifferent.

A. Those that are neither Good nor Bad in themselves; as, to eat, drink, or speak; but these Actions become Good or Bad, according to the manner wherein they are done.

Q. What ought a Christian to observe with regard to Indifferent Actions?

A. He ought to direct them, as much as he can, to the Glory of God. *1 Cor. X. 31. Whether ye eat, or drink, or whatsoever ye do, do all to the Glory of God.*

Q. What Rule ought we to follow therein?

A. To Abstain from every thing that is apt to give Scandal to our Neighbour, and not to Abuse our Liberty, in doing always the utmost of that which is allowed us, lest it draw us into Sin. *1 Cor. X. 23. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edifie not.*

ARTICLE IV.

Of the Law of God in General, and of its Use.

Q. **W**HAT is a Law?

What the Law of God is.

A. 'Tis a Rule of our Actions, whereunto we are obliged to submit, at the peril of being punished if we do not.

Q. What

Q. What then do you Understand by the *Law of God*.

A. The Law of God may signifie, in a General Sence, all that God has commanded Mankind; but we commonly Understand thereby, those Commandments which he gave, of old, to the Children of Israel.

Q. What was God's Design, in Giving his Law to this People?

A. 'Twas to instruct them how to serve the true God; and to teach them the Principal Duties of Justice and Holiness.

Q. Was it necessary that God should give such a Law to the Children of Israel?

A. Yes; because this People were of gross Understanding, and came from among the *Egyptians*, who were Idolaters, and grievously corrupted.

Q. How many sorts of Laws did God give to the Jews?

A. He gave them Laws Moral, to Govern their Manners; Laws Political, to Regulate their Civil Government; and Laws Ceremonial, which prescribed the outward Acts of Divine Worship, as Sacrifices, &c.

Q. What are the Laws that regard Christians and all the rest of Mankind?

A. They are principally the Moral Laws; because they Ordain nothing but what is Just in it self, and because Jesus Christ has Confirm'd them.

The De-
cajogue. Q. Where have we an Abridgment of these Moral Laws?

A. In

A. In the Ten Commandments, which we call the Decalogue.

Q. In what manner were these Ten Commandments published?

A. God gave his Law upon Mount *Sinai*, fifty days after the Coming of the Children of *Israel* out of *Egypt*; and he publish'd it with marks of his Power and Majesty, in the midst of Thunders, Lightnings, and Storms.

Q. Wherefore did God think fit, to give the Ten Commandments in this Manner?

A. To make known the Importance of these Laws to shew that he was the Author of them, and to create in the Jews Reverence and Fear.

Q. Whence comes it that God makes mention of Crimes so horrible in his Law; such as Idolatry, Murther, Adultery, &c.

A. Because of the stupid Temper of the Jews, whom he would therefore Instruct in the first Rudiments of Virtue.

Q. How many Tables are there of this Law?

A. Two: the former comprehends the Four first Commandments, which are to teach Men their Duty towards God, and to turn them from Idolatry. The Second takes in the Six last Commandments, and points out the Duties towards our Neighbour.

Q. How is the Decalogue to be understood?

A. We are not to understand it only according to the Letter, and restrain it solely to those Sins which we find there expressly forbidden,

How the Decalogue must be explained.

forbidden; but to explain it in the most comprehensive sense, and according to the Intent of God himself.

Q. Whereby has God made known his Intention, and the full Scope and Meaning of the Law?

A. He has done it by many particular Laws, which he gave to *Moses* upon the Mount, which explain the Decalogue; and by those others which are found in the Old Testament. But he has done it more especially by his Son, who has Clearly and Perfectly explain'd the true Sense of the Law.

Q. Where has our Lord Jesus Christ done this?

A. Throughout the Gospel; and particularly, in that excellent Sermon related by *St. Matthew*, Chap. V, VI, and VII.

Christians are oblig'd to keep it,

Q. Are Christians then oblig'd to keep the Law of God?

A. Yes; since it concerns all Mankind. Jesus Christ did not come to Abolish the Law, and to Dispense with Men for not living well. *Think not that I come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfil, Matth. V. 17.*

And to be more Holy than the Jews. Q. What Confirmation have you for That you said last?

A. It is, that Jesus Christ requires that his Disciples should be more Holy than the Jews. And that appears by the fifth Chapter of *St. Matthew*, where he explains the Law in a more perfect Sense than that wherein the Jews understood it; and where it declares,

Except

Except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.

Q. Why ought we to be more Holy than the Jews?

A. Because God has vouchsafed to us more Knowledge than to them; because we have greater Motives to Love him, and to Fear him; and because he affords us a greater measure of the Grace of his Holy Spirit.

Q. Can we keep God's Commandments? How we may keep God's Commandments.

A. We cannot of our selves, without the Grace of God? Very far from it, if God should leave us to our selves, we could do nothing but evil.

Q. But after we have received divine Grace, can we do all Perfectly that he Commands us?

A. No; there are always Weaknesses, and Remainers of Corruption, even in the most Holy.

Q. Are then all Men Sinners?

A. Yes; and by reason of that, they have all need of God's Mercy, and of the Efficacy of the Sacrifice of Jesus Christ.

Q. But are all Men Sinners alike?

A. No; those who are Regenerate do not sin like the Wicked. *1 John III. 8, 9. Whosoever is born of God, doth not commit Sin--- He that committeth Sin, is of the Devil.*

Q. How then may one distinguish Good Men from the Wicked? The Marks which distinguish good Men from

A. By these four Marks. 1 Good wicked.

1. Good Men do abstain from great Sins, such as Blasphemy, Injustice, the Crimes of Impurity, &c.

2. They do not Sin out of Malice, and with Deliberation, as the Wicked do; but by Ignorance, or by Surprise.

3. When they Sin, they soon recover themselves by Repentance, and Correct their ways; whereas the Wicked are not at all troubled, nor amend their Lives, when they have Sinned.

4. Good Men avoid Habitual Sins, and labour to overcome them, which the Wicked do not.

Q. What is Habitual Sin?

A. 'Tis a Sin which a Person often commits, and which he is accusom'd to fall into, when the occasions of committing it do present.

Q. May we content our selves with Avoiding Greater Sins, and look upon the lesser ones as Trivial, and commit them without Scruple?

A. No; We ought to avoid all Sins, even the least, as far as we are able. Otherwise, we should Sin voluntarily, should lose our Innocence, and by that means come to do evil like the Wicked; and the surest way to avoid Great Sins, is carefully to abstain from the Less.

Four Signs
of Obedience
which
God re-
quires of
us

Q. Tell me, in the last place, after what manner we ought to do the Will of God; and what are the Signs of a True Obedience?

A.

A. There are four of them; The First is, that God requires a Sincere Obedience, which proceeds from the Heart, and Love that we bear him. This Sincerity appears, when we perform cheerfully that which he commands.

Q. What is the Second Mark?

A. God requires a general Obedience; that is, he would have us avoid all Sins, and apply our selves to all Virtues.

Q. Is it necessary that we should avoid every Sin?

A. Yes; There needs no more than any one Sin to hinder our Salvation, if we persevere in it. *Jam. II. 10. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*

Q. Is it necessary to follow after every Virtue?

A. We are not suffer'd to neglect any of them; for God enjoins them all, and it is impossible to practice any of them Sincerely, without exercising the rest. This *St. Peter* shews, when he says, *Add to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly-kindness; to Brotherly-kindness, Charity. 2 Pet. I. 5, 6, 7.*

Q. Which is the Third Mark of Obedience?

A. Perseverance in Well-doing. For none but those that continue in Well-doing, do obtain Glory, and Honor, and Immortality. *Rom. II. 7.*

Q.

Q. Which is the Fourth Mark?

A. It is to Strive after Perfection, and to be every day more holy and more disengaged from the World. 'Tis for this Reason, the Holy Scripture exhorts us to labour in making our selves Perfect: *Be ye perfect, even as your Father which is in Heaven is perfect,* Matth. V. 48. *Be perfect,* 2 Cor. XIII. 11.

OF THE
Duties of Religion
In Particular.

Q. **W**HAT we have hitherto said, concerns the Duties of Religion in General; we must now treat of these Duties in Particular. Of how many kinds are they?

A. They are three Kinds. The first, are those which we owe to God, and directly appertain to him. The second, those which require our Duty towards Man. And the last, are those which belong to our selves. *St. Paul* speaks of these three sorts of Duties. *Tit. II. 11. 12.* *The grace of God that bringeth Salvation, hath appeareth to all Men; teaching us, that denying ungodliness, and worldly Lusts, we should live soberly, righteously, and godly, in this present world.*

SECTION I.

Of Duties towards God.

ARTICLE I.

Of the two first Commandments of the Law.

Q. **W**Hat is the first thing we are to know, in order to the discharging our Duty towards God?

A. That we must Serve and Worship him alone, and this is taught in the two first Commandments of the Law.

Q. What is the End of these two Commandments?

A. To turn the *Israelites* from Idolatry.

Q. What is Idolatry?

A. The word Idolatry properly signifies the Service paid to Idols, that is, to Images, by which the Heathens represented their God: but in a general Sense, we are guilty of Idolatry, when we give that Honour and Worship to any other, that is due only to God.

The first
Com-
mand-
ment.

Q. Which is the first Commandment?

A. *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me.*

Q. What is the Meaning of this Commandment?

A. God

A. God forbids the *Israelites* to Acknowledge or Worship any other God, than the true God, who Created the World, and deliver'd them out of the Bondage they endured in *Egypt*.

Q. Wherefore does God add these Words before me?

A. To take off the *Israelites* from Idolatry upon this Consideration, that God dwelt and was present in the midst of them, in a very peculiar manner; and that they could not worship other Gods, without committing this Sin in his Presence, and without exposing themselves to his Judgments.

Q. Does not this Prohibition carry a Command with it?

A. God Commands us therein to love him, and acknowledge him for our God, to adore him, to render him religious Worship, and to perform all the other Duties toward him whereunto we are obliged.

Q. Which is the Second Commandment? The second

A. *Thou shalt not make to thyself any graven Image, &c.* Commandment.

Q. What is the Design of this Commandment?

A. To hinder the *Jews* from being, by the use of Images, drawn into Idolatry, and forsaking the Worship of the True God.

Q. What does God here forbid the *Israelites*?

A. He forbids them to have any Images like to those which the Idolaters worshipped; Whether these Images represented false Gods,

or whether they pretended to adore the true God under these Images.

Q. Why is it spoken here of things that are in Heaven, in the Earth, and under the Earth?

A. The meaning hereof is, that the *Israelites* should not make to themselves any Image of any thing whatsoever. But particularly, God spake in this manner, because Idolatrous Nations and *Egyptians* worshipped the Images of Creatures which are in Heaven, as Stars and Birds; Images of things upon the Earth, as Animals; and Images of things in the Waters, as Fishes. Which *Moses* explains clearly, *Deut. IV. 15, 16.*

Q. What Honour did the Heathens render to these Images?

A. They worshipped them after divers Manners; but principally in falling prostrate upon the Ground: and this was forbidden by God to the *Jews*, when he said, *Thou shalt not bow down to them, nor worship them.*

Q. What necessity was there, for God's forbidding this to the Children of *Israel*?

A. It was, because they came out of *Egypt* where Idolatry reigned; and the *Israelites* were very prone to this Sin.

Q. What are the Reasons alledged by God, for turning the *Israelites* from Idolatry?

A. He alledges three. The first is taken from sense, that he is the Lord their God; the second is drawn from the Punishment they were to dread, if they fell into Idolatry; and the third from the Blessings they were to hope for

for, if they continued faithful to their own God.

Q. What does this Threatning mean, *I am a jealous God, visiting the iniquity of the Fathers upon the Children?*

A. That God could not endure that they should give that Honour to Idols, which is due to him; and that he would severely punish the *Jews* and their Posterity, if they did it.

Q. Can God punish the Children for the Sins of their Fathers?

A. God punishes not the Children with eternal Torments, but for their own Sins only; but he often brings them into the same Temporal Troubles and Afflictions, whereby the Sins of their Fathers are punish'd. And this he does sometimes, for the Benefit and Safety of those very Children. And 'tis of these Temporal Punishments, that we must understand this Threat.

Q. Whence is it that God threatens to punish *to the third and fourth generation?*

A. The meaning hereof is, that if the *Jews* became Idolaters, the Wrath of God would fall upon their Posterity, but that he would not utterly destroy them.

Q. Wherefore does he promise *to shew Mercy to a thousand Generations?*

A. To signify that his Covenant with the *Jews* should last for ever, if they would Serve him faithfully.

Of the
Use of
Images
amongst
Christi-
ans.

Q. What think you of the Use which Christians may make of Images ?

A. Those Images whereby Men go about to represent God, are forbidden; as we have already seen: and indeed, 'tis impossible to represent God by an Image. *Isa. XL. 18. To whom then will ye liken God? or what likeness will ye compare unto him?* As for Images that represent the Creatures, they are permitted, so we do not Worship them, and provided there is nothing in 'em contrary to Piety, Purity, and Decency.

Q. What think you then of the Worship of Images.

A. Not only that this Worship has no Foundation upon any Command of God; but that he has expressly Forbid it; and that Understanding and Devout *Jews*, as well as the Primitive Christians, ever abhorr'd this Worship.

Q. Are not Images Profitable for the Instructions of the Common People?

A. God has appointed other means for the Instruction of the Ignorant; namely, his Word and the Ministry of the Pastors. And tho' Images might be of some use for Instruction, it would not follow that Men ought to Worship them.

ARTICLE II.

Of the Love of God in General.

Q. **W**HAT is the Summary of our Duties toward God? The Love of God is an Abridgment of all our Duties,

A. They are all comprised in this Commandment, *Thou shalt Love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Mind.*

Q. How does Jesus Christ shew the Excellency and Perfection of this Commandment?

A. In Calling it the First and Greatest Commandment; and our Lord speaks thus, because this is the most Necessary Duty, and comprehends all the Rest.

Q. What is it to Love God?

A. The Love of God, in a particular Sense denotes an Affection to the Service of the true God, and an Aversion to Idolatry; but, in a more general Sense, to Love God, is infinitely to Esteem him, to Desire to enjoy him, to be Belov'd by him, and to Desire to Please him in all things.

Q. Wherefore are we to Love God?

A. Because he is most Great and most Perfect; but especially for the Love which he bears us, and for his Benefits to us, as well in regard of this Life, as of that which is to come.

Q. How ought we to Love God?

A. We ought to Love him with all our Heart, and above all Things.

Q. Are we not allow'd to Love other Things besides God?

A. There are some Things whereon God forbids us to bestow our Love; and there are others which he permits us to Love; provided it be with a Love inferior to that we bear to God, and that we only Love them in Subordination to God, and in the Manner which he allows.

Q. What Rule ought we to follow as to this point, in our whole Conduct?

A. That whatever it be which make the Heart cleave too close to the World and the Creatures, all That is contrary to the Love of God, although the things we Love shou'd be Innocent and Allowable.

Q. What are the Marks of our Love to God?

A. They are chiefly these Six: The First is, to look upon God as our Sovereign Good; to seek for all our Happiness in him alone; and to desire passionately to partake of his Love, and to be Ever with him.

The Second is, To serve him Faithfully, and with Delight; to take a singular Pleasure in performing the Duties of Religion; and to converse with him by Prayer, Meditation, and Reading his Word.

The Third is, To have an ardent Zeal for his Glory.

The Fourth is, a Submission to his Will; and this Submission appears principally in
our

Six Signs
of the
Love of
God.

our Patience, and Obedience to his Commands. 1 *Job. V. 3. This is the Love of God, that we keep his Commandment.*

The Fifth is, the Love of our Neighbour. 1 *Job. IV. 20. If a man say, I Love God, and hateth his brother, he is a liar; for, he that hateth his brother whom he hath seen, how can he love God whom he hath not seen?*

The sixth is, not to Love the World. 1 *John II. 15. Love not the World, neither the things that are in the World. If anyman Love the World, the Love of the Father is not in him.*

Q. What follows from what you have said? Eight Duties to-wards God.

A. That the Love of God comprehends all the Duties of Religion; and that to Perform all the Duties, we need but fill our Hearts with a sincere Love for God?

Q. Now tell me, more particularly, what are the Duties toward God?

A. They are Eight. 1. Honor. 2. Fear. 3. Trust. 4. Zeal. 5. Confession of his Name. 6. Submission of his Will. 7. Oaths or Vows. 8. Worship, or Religious Service.

ARTICLE III.

Of the Honour that is due to God; of his Fear, of Trust, Zeal, Confession of his Name, and Submission to his Will.

I. Duty,
Honor.

Q. **W**Hat is it to Honor God?

A. It is to have such an High and Awful sense of Reverence for him, as he deserves, upon the Account of his Greatness, his Excellence, and the Authority that he has over us: And then to manifest this sense in all our Behaviour, by our Words and Actions.

Q. Ought we to Honor none but God himself?

A. The Honor that we owe to him, obliges us to respect every thing that has relation to him; particularly, his Word, his Ministers, the Things that are Consecrated to him, and do belong to Religion; and his Service.

Q. Who are They that do not Honor God?

A. They are, 1. Those who do not perform these Duties; and 2. Those who dishonor and despise him.

Q. How may men dishonor God or despise him?

A. By

A. By wicked Thoughts, profane Discourses, by Blasphemies which attack his Divine Majesty, and in general by their Actions; when by living Ill, they are the Cause that Religion is Dishonor'd, that the Kingdom of God is not Advanced, and that Error and Corruption Reign in the World.

Q. What is *the Fear of God*?

II. Duty,
Fear.

A. The Fear of God oftentimes signifies Godliness in General? but here the Fear of God denotes that Awe which ought to be upon our Spirits, when we consider what God is, and which makes us Fearful of displeasing him.

Q. Why ought we to Fear God in this Manner?

A. Not only out of consideration of the Punishment which Sin deserves; but in regard of his Love, and Beneficence, his Power, and his other Perfections.

Q. What is it that should incite us to Fear God?

A. 'Tis the thought that we are always in his Presence, that he is the Witness to all our Actions and all our Thoughts, and that we must render him an account of all that we have done.

Q. What then is the true Fear of God?

A. That which proceeds not only from the Fear of being Punish'd, but from the Love of God; and which makes us to loath Sins, and to endeavour to please this Great God and Obey him.

Q. What

Q. What is contrary to the Fear of God ?

A. 'Tis in general, a Love to Sin, and Hardness of Heart ; and in particular, Carnal Security, and the Fear of Men.

Q. What do you mean by Carnal Security ?

A. The Ease and false Assurance of Sinners, who fear not the Wrath of God, altho' they do offend him.

Q. How is the Fear of Men oppos'd to the Fear of God ?

A. 'Tis when we are more afraid to displease Men, and to provoke them, than we are to displease God. Jesus Christ condemns this Fear in Men, when he says, *Luke XII. 4, 5. Be not afraid of them that kill the Body, and after that, have no more that they can do. But I will forewarn you whom you shall fear : Fear him, which after he hath killed, hath Power to cast into Hell.*

III. Duty,
Trust.

Q. What is this Trust in God ?

A. 'Tis a firm Assurance, by which we Rely on God alone, Perswaded that if we fear him, he will grant us all the Good things that are necessary for us, and that he will deliver us from all the Evils which may hurt us.

Q. Upon what is this Trust grounded ?

A. Upon this ; that God is Almighty, that he loves us like a kind Father, and upon the Promises that he has made to us.

Q. Who are They that may so Rely upon God ?

A. None but those that Fear him.

Q. What

Q. What Effect does this Trust produce?

A. It delivers us from Disquiets and Discontents, and makes us happy and easie under all Events, and in all Conditions.

Q. What things are opposite to this Trust?

A. Distrust, and a false Trust or Presumption; of which, Presumption is the most common, and most dangerous.

Q. What is this false Trust or Presumption?

A. 'Tis the Trust of those that think themselves better than they are, and hope for those things which God has not promised, or which they are not in a Condition of obtaining; such is the vain Confidence of Sinners, who hope for Salvation altho' they be not converted.

Q. Is there not another sort of false Trust?

A. 'Tis that whereby we Trust on our Selves, or on the Creatures.

Q. What is Zeal?

IV. Zeal.

A. It is an ardent Desire that God should be Known, Served and Glorified by us and all Men.

Q. Is this Zeal Necessary?

A. It ought to be the Principle of our Actions; it makes them Good and Agreeable to God, and by it we testifie that we Love God above all things.

Q. Which are the Signs of true Zeal?

A. There are three of them: The first is, To desire ardently, and above all things, that God should be Glorified. The second,

To

to rejoyce when God is Glorified, and to be troubled when he is not. The Third, to labour with all our Might for the Advancement of the Glory of God, and the Edification of our Neighbours; and to that purpose, to employ our Goods, our Life, and all that we hold most dear.

Q. What things are contrary to this Zeal;

A. First, the Coldness and Indifferency of those who have no Zeal, and lay nothing to Heart but the things of this World; 2. Luke-warmness, or weak and faint Zeal. 3. False Zeal.

Q. What is False Zeal?

A. Our Zeal is false, when we make the Glory of God to consist in things wherein it does not consist, or when we would advance this Glory by wicked means.

Q. What do you mean by the *Confession of the Name of God*?

V. Duty.
Confession of the
Name of
God.

A. The Confession of the Name of God, does sometimes denote the Praises that are due to him; but by this Confession we understand the Profession which a Christian should make before Men of Worshipping God, and Fearing him.

Q. Explain more distinctly what it is to confess the Name of God.

A. It is to make an open and constant Profession of the Truth, and of Religion, without suffering any thing to turn us aside.

Q. In what Place is this Duty recommended to us?

A. In Rom. X. 9. *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.*

Q. Why must we perform this Duty ?

A. To render to God that which we owe him, to edifie our Neighbours, and for our own Salvation; for if We do not confess Jesus Christ, but are asham'd of him, and deny him before Men, he will also deny us before his Father which is in Heaven. *Matth. X. 33.*

Q. What is Opposite to this Duty ?

A. The Sin of those who forsake the Truth, or Religion; whether it be in Renouncing it openly, or in Dissembling it by a false Shame, and for Fear of Men.

Q. What is *Submission to the Will of God* ?

A. It takes in Three things, Patience, Obedience, and Resignation.

VI. Duty,
Submissi-
on to the
Will of
God.

Q. How does it appear in Patience ?

A. When we suffer without Murmuring, and with a good Will, the Afflictions which it pleases God to send upon us.

Q. How does this Submission appear in Obedience ?

A. When we perform, with Pleasure all the Duties which God prescribes us; even those which are most Contrary to our Inclinations; and when we Abstain from those things which he forbids us, even those which would be most agreeable to us.

Q. In what does Resignation consist ?

A. In

A. In Renouncing our own Wills; In not Wishing for any thing, but what it shall please God to give us; and in Submitting our selves to all Events: as being assured, that God Loves us, and that he Knows much better, what is most beneficial for us, than we our selves do.

Q. What Sins are Contrary to this Submission to God's Will?

A. Impatience, Murmuring in Afflictions; Disobedience, and a Fondness for our own Wills and Desires.

ARTICLE IV.

Of Oaths and Vows.

Q. WHY do you place an Oath in the Rank of Duties towards God? VII. Duty, of Oaths and Vows.

A. Because an Oath is a most Particular manner of Honoring God, and one of the most Sacred and Solemn Acts of Religion. This *Moses* shews, when he says, *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name.* And for this Reason, 'tis said in the Third Commandment, *Thou shalt not take the Name of the Lord thy God in vain.* Deut. VI. 13. The III. Commandment.

Q. How many Ways is the Name of God taken in vain?

A. Two ways; either in Giving this Name to Idols, or in Swearing.

Q. Are all Sorts of Oaths forbidden?

A. No; The Holy Scripture teaches us that an Oath is permitted, and that the use of it is necessary, *Hebr. VI. 16.* Oaths permitted.

Q. Why were Oaths brought into Use?

A. In order to Oblige Men to speak the Truth, and to keep their Promises.

Q. Ought we not to Speak the Truth, even without an Oath?

A. Yes; but an Oath obliges us more strongly to speak it.

Q. What do we, when we Swear?

A. We take God to witness what we say; and we submit our selves to his Vengeance, if we do not speak the Truth.

Q. May we Swear by any other besides the True God?

A. No: Because none but God can Know whether we speak Truth, and can Punish us if we do not.

Oaths
forbidden
are,
1. False
Oaths.

Q. What Oaths are Forbidden?

A. False, Rash, and Vain Oaths.

Q. What is a False Oath?

A. We may swear Falsly two Ways; either when we do not speak the Truth when we Swear, or when we do not keep what we have promis'd by an Oath.

Q. When is it that we do not say the Truth in Swearing?

A. When we affirm things that are false; when we deny, or refuse to speak what we know and ought to declare; when we add to the Truth, and mingle False things with the True; when we do not say the whole Truth, and conceal part of it. Lastly, We swear Falsly when we disguise the Truth, and give such a turn to what we say, as to aggravate a thing, or to weaken it, or to make it appear otherwise than it is.

Q. Ought we to say the very Truth when we are summon'd to declare it, and when the speaking it may be the cause of a Man's Condemnation or Punishment?

A. Yes;

A. Yes; for we must Obey the Magistrate: and on these occasions we ought to believe that God desires that the Truth should appear in Evidence, and that Justice should be exercised.

Q. Is it permitted, that in the Depositions which we make in Court, we may favour our Relations or Friends, or seek to hurt our Enemies?

A. No; we must tell the truth, without suffering Favor, or Hatred, or any other consideration whatever, to hinder us.

Q. Ought we to keep the Promises which we make with an Oath?

A. We are indispensably obliged thereunto, *Matth. V. 33. Thou shalt not forswear thyself, but shalt perform unto the Lord thine Oaths.*

Q. When are we not obliged to perform the Oaths which we have Sworn?

A. When we have Sworn to do things that are wicked, and contrary to our Duty to God: But before we dispense with our Oath, we ought to be well assured that the things are Wicked.

Q. Is there no other Occasion, wherein we are not Obligated to do what we have promised with an Oath?

A. We are not Obligated to keep our Promise, when he whom we made it to, does dispense with it: but then, he must do it without being constrain'd; and when his own Interest, and not the Interest of any other Person, is concerned in the case.

Q. If another has Sworn, ought we to make him break his Oath? or to let him break it, when 'tis in our power to hinder it?

A. No; except his Oath tends to make us Act against our Conscience and Duty.

Q. May we use Equivocations, and mental Reservations in Swearing?

A. This is most heinous; 'tis to abuse an Oath, and to sin against Common Honesty, and the Reverence that is due to God.

Q. How ought Oaths to be explain'd and Understood?

A. We must explain them in the Sense wherein they are understood by those who Impose them.

Q. What is particular to Perjury?

A. It is a Crime, for which 'tis very difficult to obtain Pardon; because, in Swearing we invoke the Vengeance of God; and renounce his Mercy in case we Swear Falsely.

2. Rash Oaths.

Q. What is a Rash Oath?

A. We swear Rashly, when we swear things that we should not swear. This happens when we engage to Offend God, and to do Wicked things; when we swear to do Impossibilities, or very difficult things; and when we swear, without having well consider'd whether what we affirm be true, or whether what we promise be just, and whether we have a sincere intention to keep it?

Q. What

Q. What ought we to do in order to disengage our selves from a Rash Oath?

A. We ought not to disengage our selves too lightly; but a Person who feels his Conscience burthen'd with an Oath, ought to go to his Pastor, to receive his Advice, and in his Presence beg Pardon of God for his Fault. It ought also to be done in the presence of those who are Witnesses of the Oath, the better to shew his Repentance, and take away the Scandal.

Q. What do you mean by vain Oaths?

3. Vain Oaths.

A. Those which we swear without Necessity, and upon frivolous Occasions; such as Oaths which are mingled with ordinary Discourses.

Q. On what Occasions then is it Lawful to Swear?

A. On grave and important Occasions, and especially when the Magistrate requires it.

Q. May we not then Swear at any time, when we speak the Truth?

A. No.

Q. And may we not Swear to make People Believe what we say?

A. No; we ought not to offend God, out of complaisance to Men.

Q. Prove that Jesus Christ Forbids not only Perjury, but also all vain and rash Oaths?

A. Matth. V. 33, &c. *Ye have heard that it hath been said by them of old time, Thou shalt*

shalt not forswear thy self, but shalt perform unto the Lord thine Oaths. But I say unto you Swear not at all; neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footstool; neither by Jerusalem, for it is the City of the great King. Neither shalt thou swear by thy Head, because thou canst not make one Hair white or black. But let your Communication be Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil.

Q. Are those Oaths Forbidden, which are made otherwise than by the Name of God?

A. Yes: Christians ought to abstain from all sorts of Oaths, or too vehement Affe-
rations; which is prov'd by the words of Jesus Christ, and by those of St. James, Ch. V. 12. *Swear not neither by Heaven, neither by the Earth, neither by any other Oath.*

Q. What think you of Oaths sworn by the Devil; and Imprecations which Men make against themselves, or against their Neighbours?

A. These are Words which Christians ought to Abhor, and which are quite contrary to Piety and Charity.

Q. What signifies these Words, *Let your Communication be Yea, yea; Nay, nay?*

A. That we ought to be contented with simply Affirming or Denying; and that when we say Yes and No, we should speak the Truth as much as if we had Sworn.

Q. What

Q. What Sin is there in vain Oaths?

A. Besides that Jesus Christ has forbid them, it shews very little respect for God and for the Oath, and they make way for Perjury.

Q. What say you then of the Custom of Swearing, which is so common among Christians?

A. That That alone, is a sign of the little Religion that is amongst them.

Q. Is there any Trouble in Forbearing to Swear, and Correcting this Habit?

A. It is very easie to Abstain from it quite; and since we obtain neither pleasure nor Profit by this Sin, they are extreamly to blame that fall into it.

Q. What must we do to Correct our selves as to this Custom of Swearing?

A. We must Watch over our selves, and shun the Temptations Which draw us on to Swear; such as Anger, Eagerness, Drinking, and Gaming. We must, besides this, have some body to fortifie us; and we should impose some sort of Chastisement upon our own selves, by which we might punish our selves every time that we should happen to Swear.

Q. What is a Vow?

Of Vows.

A. A Vow is a sort of Oath, by which we promise to God to do something: and since we must Observe almost the same Rules in regard to Vows, as to Oaths, it is not necessary to speak of Vows in particular.

Q. Is

Q. Is the Use of Vows Lawful?

A. This Use is establish'd by the Holy Scripture; and Vows are a very proper Means, either of Testifying to God our Piety and Thankfulness, or of Obliging us to do our Duty, and avoid Sin.

ARTICLE V.

Of Divine Worship.

VIII. Duty, Worship.

Q. **H**OW many Things ought we to Consider in Divine Worship?

A. We will speak, 1. Of the Parts or Acts of this Worship, in which it consists. 2. The Dispositions with which we ought to Serve God. 3. The different Ways of Serving him. 4. Of the Lord's Prayer.

I. Of

I. *Of the Parts of Divine Worship.*

2. **H**OW many are the Acts or Parts in 1. Of the Worship which we owe to God? Parts or
Acts of
Worship.

A. Five; Adoration, Fraise, Confession of Sins, Devoting a Man's self to God, and Prayer.

2. What is it to Adore God?

A. 'Tis to Acknowledge his infinite Majesty, and Profoundly to humble our selves before him.

2. How ought we to Adore him?

A. By Sentiments of Esteem, Admiration, Reverence, and Fear, wherewith our Hearts ought to be possessed; and by Outward Marks of this Reverence, in Prostrating our selves before him, and in rendring him Publick Service.

2. What is it that obliges us to adore him?

A. The Consideration how Great and how Perfect he is, and how very Nothing, how entirely depending upon him, and how exceeding Sinful we are.

2. How many ways may we praise God? 2. Praise

A. Two ways. The first is, to praise him because of his Power, Goodness, Holiness, Justice, Wisdom, Majesty, and those Perfections whereof we find Marks in his Works.

2. Which are the Works of God, that he ought to be Praised for?

A. They are the Works of Creation, of Providence, and of all the Wonders which the World contains. But Christians ought

above all things, to praise God for the Work of Redemption.

Q. Which is the Second Manner of Praising God?

A. 'Tis to praise him because of his Benefits; and this is what we call Acknowledgement, or Thanksgiving.

Q. For what Benefits ought we to give Thanks to God?

A. We ought to Praise him for all the Good, Temporal or Spiritual, which we receive of him; for the General Mercies which he grants to all Men, and for the Particular Mercies which he grants to every one of us. Lastly, We ought to Praise him in all things, even in Mistortunes and Afflictions.

Q. How must we Praise God?

A. 1. By the Thoughts and Motions of our Hearts. 2. By speaking and singing forth his Praise. 3. By a good Life.

Q. Which is the Third Act of Divine Worship?

A. Confession of Sins; and this Confession ought to be made in such manner as is directed under the Head of Repentance.

Q. Ought this Confession to accompany the Worship which we render to God?

A. Yes: for we cannot Worship God without Acknowledging our Unworthiness, and our Sins: and God will not receive our Worship and Prayers, if we have not a Sincere Repentance of our Faults, and if we have not recourse to his Mercy by Jesus Christ.

Q. What

Q. What do you mean by the Devoting a Man's self, which you spake of? 4. Consecration.

A. That every time when we appear before God, to Worship and Call upon him, we ought to Consecrate and Devote our selves intirely to him.

Q. What is Devoting our selves to God?

A. 'Tis to offer up our Bodies, our Souls, our Life, our Strength, our Goods, and all that Depends on us, to his Service and Glory, and to Vow to him sincere Obedience. And when this is done, it is to give our selves up entirely to his Will, so that he may Do with us whatsoever he pleases.

Q. Is this a part of Christian Worship?

A. 'Tis an Essential part of it, and the most Perfect way of adoring God. *St. Paul* exhorts us to this Duty, *Rom. 12. 1. I beseech you, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.*

Q. What is Prayer?

5. Prayer.

A. Prayer, when it is Distinguish'd from other Acts of Divine Worship, signifies the Request which we make to God, for those things which are Necessary.

Q. Is it necessary to pray?

Its Necessary and Use.

A. Prayer is the only Remedy for our Misery. God Commands us to call upon him; and he grants his Grace and Favour to none but those that call upon him as they ought. *Psal. 50. 15. Call upon me in the Day of Trouble; I will deliver thee, and thou shalt glorifie me.*

A. Where is the Efficacy of Prayer spoken of?

A. Mat. 7. 7. Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Jam. 5. 16. The effectual fervent Prayer of a Righteous Man availeth much.

Q. What Profit is there in Prayer?

A. It serves to Keep off the Evils which might hurt us, and bring us those Good things which may render us truly happy.

Q. Of what Use is Prayer besides?

A. It is very proper for Sanctifying and Comforting us.

Q. How does Prayer Sanctify us?

A. It does it, two ways. 1. Because it Raises our Hearts towards God; it Dis-engages us from the World; it makes us Seek after Spiritual good things; it Enflames Devotion; it Increaseth our Love of God, our Humility, Charity, and other Virtues. 2. By Prayer we obtain the Help of God, the Assistance of his Spirit and Grace, and Victory over Temptations.

Q. Does Prayer also Comfort us?

A. Yes; it makes the Soul Easy; it fills us with Peace and Joy; but above all, it Comforts us mightily in our Afflictions.

Q. What ought then to incite us to the Holy Exercise of Prayer?

A. 'Tis the Honour of holding Conversation with God, the Pleasure that arises from this Correspondence, and the Profit that accrues to us thereby.

Q. To

Q. To whom ought we to Direct our Prayers? To whom we ought to address ourselves.

A. To God alone.

Q. Are we allow'd to Call upon the Creatures, and the Saints who are Dead, and to have Recourse to their Intercession?

A. No: the Holy Scripture does not command it; on the contrary, it Forbids us to worship, to call upon, and to serve any other besides God. *Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.* The Creatures have neither the Knowledge nor the Power necessary for the Hearing us, and we have no Need of any other Intercessor with God, besides Jesus Christ. *1 John 2. 1. If any Man Sin, we have an Advocate with the Father, even Jesus Christ the Righteous.*

Q. Since we Recommend our selves to the Prayers of the Saints who are alive, may not we Serve and Pray to the Saints Departed?

A. No: there is a great deal of difference between these Two sorts of Prayers. The Faithful who are upon the Earth, are Present, they Understand us, and they Know our Wants: but it is not so with the Saints who are Dead. Moreover, we give not to the Faithful who are in this World, Sacred and Religious Honours, such as are rendred unto the Saints in the Church of *Rome*.

Q. What ought we to ask of God when we pray? What we should ask,

A. All things which are Necessary for us.

Q. What Order ought to be Observ'd in our Petitions?

A. We ought First of all, and above all things, to Beg that which regards the Glory of God; after that, that which concerns our Salvation; and lastly, that which is necessary for our Bodies, and for this Life. Jesus Christ teaches us in the Lord's-Prayer, to ask these three things.

Q. What Mercies ought we to beg of God?

A. They are of two sorts. *viz.* those which are General, and of which, all Men have need; and particular Mercies which are Necessary every Person in his State and Condition.

Q. What do we Learn from this?

A. That it is not enough to say General Prayers, such as suit with All Men: but besides every Man ought to ask for those Mercies which He, in particular, does stand in need of.

For whom
we must
pray.

Q. Ought we to pray for Any besides our Selves?

A. Christians ought to pray for all Men in general; for Kings, for Magistrates, for the Publick Peace, for the Church, and for the Clergy. We ought also to pray for Afflicted Persons, for the Conversion of Sinners, for Good Men, for our Relations, for our Friends, and even for our Enemies. 1 *Tim.* 2. 1 *Eph.* 6. 19, *Mat.* 5. 44, &c.

II. *Of the Dispositions wherewith we ought to serve God.*

Q. **W**HAT State of Mind is necessary Holiness. for serving God in a manner Agreeable to him?

A. A Man ought to be a Good Man, and in Charity with his Neighbours.

Q. Why do you say he must be a Good Man?

A. Because God will not receive the Worship of the Wicked, nor will hear their Prayers. *John 9. 31. and Isa. 1. 15. God heareth not Sinners; but if any Man be a Worshipper of God, and doth his Will, him he heareth. When ye spread forth your Hands, I will hide mine Eyes from you: yea, when you make many Prayers. I will not hear: your Hands are full of Blood.*

Q. Does God absolutely reject the Prayers of the Wicked?

A. God receives the Prayers of the Wicked when they Turn to him: but whilst they do not Turn from their Sins, he does not Regard them.

Q. How ought we to be Disposed toward Charity. our Neighbours, when we present our selves before God, to worship him?

A. We ought to be animated with a Sincere Love and Charity towards other Men. And for this purpose, we ought to be in Peace with them, and to Pray for them as Well as for our selves. Jesus Christ has taught us the Neces-

sity of this Duty, *Mat. 4. 23. If thou bring thy Gift to the Altar, and there remembrest that thy Brother hath ought against thee; leave there thy Gift before the Altar, and go thy way; first be reconciled to thy Brother, and then come and offer thy Gift.*

Q. What Dispositions ought to accompany the Act of Divine worship?

A. Four Attention, Fervency, Humility, and Trust.

Attention. Q. What is Attention?

A. 'Tis the having our Spirit Strongly bent to what we are about, when we Worship God, and Call upon him, without thinking on other things.

Q. When is this Attention necessary?

A. 'Tis necessary in all the Exercises of Religion and Godliness, which we perform, whether in Private or in Publick; and without this Attention, the Acts of Divine Worship are but Acts of Hypocrisie, whereby God is offended; because Divine Service and Prayer do properly consist in the Dispositions of the Heart, and in our Desires, and not in the Gestures of the Body and in Words alone.

Q. Whence does proceed the want of Attention in the Service of God?

A. From a Fondness for the World, and from the Indifference which Men have for God and Heavenly things.

Q. What must be done then for Avoiding this Defect?

A. We must Root out the Love of the World from our Hearts, and stir up therein a Pro-
found

found Reverence for the Divine Majesty, and an Ardent Desire of his Favour.

Q. Which are the principal Helps to Attention ?

A. 1. To put our Spirits into a quiet Frame, and not to present our selves before God when we are very much Busyed with any other thing. 2. To consider what we are Going about before we begin to Pray. 3. To Retire in Private. 4. The Brevity of Prayers is an Help to Attention, especially for those who are yet Weak in Piety.

Q. Is Attention enough ?

A. With Attention we must have Fervency ^{Fervency.} and Zeal ; that is, we must Vehemently and with all our Hearts, desire that God may be Glorified, and that he would Hear us.

Q. What should we do to stir up this Fervency in us, and to Pray well ?

A. We must seriously consider what Owe we to God ; and having a lively Sence of the Need we have of his Favour, and afterwards follow the Motions of our Hearts.

Q. What does this Fervency comprehend besides ?

A. The Pleasure which we take in Serving God, and Calling upon him, and Perseverance in these Duties.

Q. Is it necessary to Persevere in Prayer ?

A. Yes : because oftentimes God does not hearken to us Presently, and we have Always need of his Grace ; therefore we should always Continue to call upon him, and always Submit
our

our selves to his Will. *Continue in Prayer, and watch in the same with Thanksgiving.* Col. 4. 2.

Q. But ought we always to Pray with the same Fervency?

A. No: For Temporal Mercies ought not to be besought with the same Earnestness as Spiritual.

Humility. Q. How ought we to humble our selves before God, in the Worship which we render him?

A. We ought to Prostrate and Humble our selves in his presence, not only with our Bodies, but especially with our Hearts.

Q. Why should we Humble our selves in this manner?

A. Because of the Majesty of God, and our own Vileness and Unworthiness.

Trust.

Q. What is that Trust which ought to accompany the Worship of God?

A. 'Tis a firm Perswasion, by which we are assured that God will Accept the Service which we render him, and that he will Hear our Prayers.

Q. Can we attain to this Trust?

A. Yes: if we Fear God, and Serve him with all our Heart.

Q. But can we be assured that God will hear All our Prayers?

A. When we ask of him things Necessary for his Glory and our Salvation, we are Sure of receiving them. *Jam. 1. 5. If any of you lack Wisdom, let him ask of God, that giveth to all Men liberally, and upbraideth not; and it shall be given him.* As for Temporal things, and such as are not absolutely necessary for
our

our Salvation, we cannot have the same Assurance.

Q. Should we not be more happy, if we might be Sure of receiving all that we should ask?

A. Very far from that, we should be most unhappy; because we often wish for things that would hurt us: but we are sure that God will grant us all the Mercies that we ask, if they be necessary for us; and this ought to satisfy us.

Q. Since that this Divine Service and Prayer do require all these Dispositions which we have spoken of, What do we Learn thereby?

A. That Prayer is an Excellent Means for advancing in Piety, and in the Practice of all Virtues.

III. *Of the different ways of serving God.*

Of Internal and External Worship, Private and Publick.

WHAT is the Worship that God would have us Render to him? Worship
Internal &
External.

A. We ought to render him an Internal Worship, by serving him in our Hearts and Thoughts; and an External Worship, in honouring him by our Words, and by such Bodily Actions as are proper for that purpose.

Q. What sort of Worship does he Particularly require?

A. That

A. That which is eternal, and of the Heart.
John 4. 24. God is a Spirit, and they that worship him, must worship him in Spirit and Truth.

Q. Does Divine Worship consist in Outward Actions; as in saying our Prayers, in going to Church, and hearing Sermons?

A. These Outward Acts are useful and necessary; but if a Hearty Devotion goes not along with them, they cannot be Agreeable to God, and we make ourselves guilty of Hypocrite by such Practises.

Q. Which are the Outward Acts of Divine Worship?

A. The Principal are, to Adore God, by falling down before him, to sing Psalms to his Praise, to offer him our Prayers, to read and hear his Word, to assist at Religious Assemblies; to which we may add, the Celebration of the Sacraments, Fasting, and Alms.

Q. How do you prove that these External Acts are Necessary?

A. Because God has appointed them, as we may find in the Holy Scripture. 2. Because they are the Effects which the Internal Devotion and Zeal for the Glory of God and Edification of our Neighbours do necessarily produce. 3. Because these are Helps and Means of exciting Piety both in us and others.

Fasting.

Q. You mentioned Fasting; Ought Christians to practise it?

Mat 6. Act

13. 3. and

14. 23.

1 Cor. 7. 5.

A. Yes; For it is often mentioned in the New-Testament; Jesus Christ has given us Rules about Fasting as we ought, as well as about Prayer. He Fasted himself, and Fasting

was

was practis'd by the Apostles, by the Primitive Christians, and by the whole Church.

Q. How many sorts of Fasting are there?

A. There are publick Fasts, such as those which the whole Church ought to Celebrate at the Seasons of extraordinary Devotion, and of publick Calamity. And there are private Fasts, which every one should practise according to his Condition and Wants.

Q. What is the Notion of Fasting?

A. 'Tis an Effect and a Testimony of the Sorrow or Devotion wherewith the Heart is pierced, and is a very proper means of Mortifying ones self, and subduing the Flesh, and for disposing us to Humiliation and the Service of God.

Q. Why did you make mention of Alms-giving?

A. Because it is a thing very acceptable to God, that we should join the Exercise of Charity to the Worship which we render him. And this was constantly observ'd from the times of the Apostles and Primitive Christians.

Q. When should we serve God?

A. At all times, as St. Paul says, *1 Thes. 5. 17. Pray without ceasing.*

At what time we should serve God.

Q. How can we practise this Precept of the Apostle?

A. In often lifting up our Hearts to God to worship him, to give him Thanks, to Devote our selves to him, to implore his Mercy and Assistance. 2. In Serving and Calling upon him, whether in Private or Publick, upon all Occasions that may happen.

Worship Private & Publick.

Q. Is

Q. Is it necessary to serve God, and call upon him in Private ?

A. This Duty is altogether Indispensible ; 'tis for this Reason that every one is oblig'd to perform his Devotions in the Morning, in the Evening, and at other Opportunities.

Q. Is it necessary besides this, to render to God a Publick and Solemn Service ?

A. Yes : and this is done in the Congregations of the Church.

Q. How do you prove the Use and Necessity of Publick Worship ?

A. Publick Worship is very necessary for Enflaming our Devotion ; for the Edification of one another ; it is absolutely necessary for the Preservation of Order and Union in the Church. 'Tis an indispensable Duty of doing our Homage to God in a Solemn manner, of Asking him altogether for the Mercies which we stand in need of, and of giving him Thanks for the Favours that he has granted. Lastly, God has expressly Commanded a Publick Worship and Religious Assemblies, as the Scripture in both Old and New Testaments does shew. One of the first Cares of the Apostles was, to Form these Assemblies ; and this has been observ'd ever since by all Christians.

Q. What ought we to do in Christian Assemblies ?

A. We ought to render to God the Worship that is Due to him, by Adoring him, by Singing his Praises, by Calling upon him, by Celebrating his Sacraments, and by Hearing his Word

Q. Does

Q. Does Breaking the Word of God make up a part of the Divine Service?

A. Yes: and it was chiefly for hearing the Scriptures Read, that the *Jews* and the first Christians did Assemble together.

Q. That we may serve God in the Holy Congregations, Is't not necessary that Order should be establish'd in the Church for that End?

A. Such Order is absolutely necessary. There must be Times and Places appointed for Divine Service, and Persons set a part for the Celebration of it, and the Form and Manner of Performing it, ought to be regulated.

Q. What Rules ought we to follow, as to to the Form and Circumstance of Divine Service?

A. They are chiefly three. 1. That the Divine Service should be pure, and conformable to the Gospel. 2. That it should be celebrated in a Language which is Understood by the People. And 3. That in the Church All things should be done with Order, Gravity, Decency and so as to tend to Edification, according to St. *Paul's* Rule, 1 Cor. 14. 4. *Let all things be done Decently and in Order.*

Q. At what Times ought we to Assemble, for Serving God?

A. At such Times and on such Days as are appointed for that purpose by the Custom of each particular Church whereof we are Members; and on Those which have been set apart either by the Apostles, or by the
Christians

Christian Church in general; as *Sunday, Easter-day, Witsunday, Christmas-day*, and other times of Publick Devotion.

Q. Which was the Day that was kept Holy to God among the *Jews*?

A. The Sabbath-day, or Day of Rest, which we call *Saturday*.

Q. Where has God enjoyn'd the Observation of this Day?

The fourth
Commandment.

A. In the Fourth Commandment; *Remember that thou keep holy the Sabbath-Day, &c.*

Q. What did God design that the *Jews* should Do on that Day?

A. That they should Rest, and Celebrate it in Honor of God, as a Festival Day.

Q. When did God Sanctifie this Sabbath-day?

Gen. 2. 2.

A. From the Beginning of the World; for *Moses* says, *On the Seventh Day God ended his Work which he had made; and he rested on the Seventh Day from all his Work which he had made. And God blessed the Seventh Day and sanctified it.*

Q. For what Reason did God Ordain that the *Jews* should keep Holy this Day of Rest?

A. That he might preserve amongst them the Remembrance of the Creation of the World, and by this means Secure them from *Idolatry*. This is the very Reason which God himself gives for the Institution of the Sabbath in those Words, *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.*

Q. whence

Q. Whence comes it, that God appointed Servants, and the very Beasts to Rest on the Sabbath-Day?

A. That the Servants and Cattle might have some Refreshment, and that the Jews might remember that God had brought them out of the Servitude wherein they were in Egypt. This God says, *Exod. 23. 12. Six Days thou shalt do thy Work, and on the Seventh Day thou shalt rest; that thine Ox and thine Ass may rest, and the Son of thy Hand-Maid, and thy Stranger may be refreshed.* And *Deut. 5. 13.*

Q. Which is the Day that the Christians do keep Holy?

A. The first Day of the Week, which is called *Sunday*, or the *Lords-Day*, which was the Day of the Resurrection of Jesus Christ.

Q. When did the Custom of Sanctifying this Day begin?

A. In the times of the Apostles, as may be seen in the New-Testament; and from this time *Sunday* has always been kept Holy in the Christian Church.

I Cor. 16.
I Rev. 1.
10.

Q. Does the Sanctification of *Sunday* consist simply in Resting?

A. No: but we rest on this Day, that we may all of us employ it in the Service of God; and attend upon the Holy Congregation.

Q. Should *Sunday* be no otherwise kept Holy than in Publick in the holy Assemblies?

A. It must also be Sanctified by Private Devotions, by Reading the Holy Scripture, by Holy Meditations, by Praising God, and by Godly Discourses.

IV. Of the Lord's-Prayer.

Q. **H**OW has Jesus Christ taught us to Serve God and Call upon him?

A. He taught us by his Doctrine, by his Example, and especially by that Form of Prayer which he taught his Disciples.

Q. What Form is this?

A. 'Tis the Lord's Prayer, *Our Father which art in Heaven, &c.*

Q. What was the Design of our Lord in prescribing this Prayer to his Disciples?

A. It was to teach them to pray, and to give them such a Pattern of Prayer as might contain all that is necessary to be ask'd of God, and might be very plain, and take up but a few Words.

Q. How many Parts be there in this Prayer?

A. Three: The Preface, Petitions, and Conclusion.

The Pre-
face.

Q. What does this Preface mean, *Our Father which art in Heaven?*

A. It teaches us two things. 1. That he whom we pray to, is God. 2. In what Quality we ought to consider him, when we pray to him, namely, as to our Father.

Q. Why do we call him our Father?

A. Because he is our Creator and Preserver, and because he has adopted us in Jesus Christ.

Q. What signifies this Word *Adopt*?

A. That God, by an Effect of his Goodness, and for Jesus Christ's sake, has chosen us, to
the

the end that we might be his Children. *Eph. 1. 4, 5. Having predestinated unto us the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will.*

— Q. Who are those that God receives thus into the Number of his Children?

A. Those that believe in Jesus Christ. *John 1. 12. To as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

Q. What are the Advantages of this Adoption?

A. It is the Fountain of all the Blessings which God grants us; God loves those whom he adopts as his Children, he receives them into his Church, and makes them his Heirs. *1 Joh. 3. 1. Behold what Manner of Love the Father hath bestowed upon us, that we should be called the Sons of God. Rom. 8. 17. And if Children, then Heirs, Heirs of God, and joint Heirs with Christ.*

Q. What is the Duty of those whom God has Adopted?

A. Holiness of Life, and Obedience to the Commandments of God. *1 John 3. 9. Whosoever is born of God, doth not commit Sin: for his Seed doth remain in him: and he cannot sin because he is born of God.*

Q. What does this Name of *Father*, which we give to God, signifie?

A. It shews the Authority that he has over us, and the Love that he bears us. And so this Name obliges us to call upon God reverently, out of Consideration of his Authority, and with Assurance, because of his Love.

Q. How is God in Heaven?

A. 'Tis not that he is not every where, for he fills *Heaven and Earth*, Jer. 23. 24. But the Scripture saith that God is in Heaven, because therein he gives the most exprefs Marks of his Presence and Glory.

Q. Why did Jesus Christ add these Words, *Which art in Heaven?*

A. To increase our Reverence and Assurance, by Consideration of the Majesty and infinite Power of God.

Q. How are the Six Petitions in the Lord's Prayer divided?

A. The three First relate to the Glory of God, and the three Last to our Good and Benefit.

Q. Why are they ranked in this Order?

A. To teach us to seek God's Glory above all things.

The First
Petition.

Q. Which is the first Petition?

A. *Hallowed be thy Name.*

Q. What is it to Sanctifie or Hallow the Name of God?

A. 'Tis the same thing as to Glorifie him, or to acknowledge and publish his Holiness and Glory.

Q. By whom ought we to desire that God should be Known and Glorified?

A. By all the World.

Q. Who is it that has taught Men the true way of Knowing God and Glorifying him?

A. Our Lord Jesus Christ.

Q. What must be done, that the Name of God may be Sanctified?

A. First of all, Men must know God and
Jesus

Jesus Christ; and after this, they must render him that Glory and Obedience which is his due.

Q. Which is the Second Petition?

A. *Thy Kingdom come.*

Q. What Kingdom is spoken of here?

A. That which God exercises over Men, by Jesus Christ.

Q. How many Parts be there in this Kingdom?

A. Two. The first is, the Kingdom which God exercises now. The Second is, that which he will exercise after this Life.

Q. How does God Reign now over Men?

A. He reigns generally over all Men by his Power: but he reigns more particularly by his Word and by his Spirit over the Hearts of his Elect, who submit to him and obey him.

Q. When did this Kingdom begin to be establish'd?

A. 'Twas when Jesus Christ came into the World, and when, after his Resurrection and Ascension, the Apostles went to Preach the Gospel to all Nations, and when the Christian Religion was established.

Q. Is the Kingdom of God now establish'd every where?

A. No: There are many Nations who do not yet know Jesus Christ; and among Christians themselves, there are so many Errors, Irregularities and Corruptions, that we cannot say the Kingdom of God is establish'd amongst them as it ought to be.

Q. When shall we see the Kingdom of God establish'd upon the Earth?

A. When the Gospel shall be preach'd and universally receiv'd, and when Truth, Piety, Order and Peace shall reign among Christians.

Q. When will this Kingdom come to its Perfection?

A. This will happen at the End of the World, when Jesus Christ shall come to introduce the Faithful into the Heavenly Glory, and to destroy his Enemies.

Q. What therefore do you ask of God, in saying, *Thy Kingdom come?*

A. That God would call those Nations to his Knowledge that are depriv'd of it; that he would Sanctifie us, and reign in our Hearts, giving us Grace to Submit our selves to him; and that, at last, he would Receive us into his Glory.

The Third
Petition.

Q. What is the meaning of the Third Petition, *Thy Will be done on Earth, as it is in Heaven?*

A. We beg of God that his Will may be accomplish'd, and that he would give us Grace to obey his Commandments.

Q. Why did Jesus Christ make us ask this thing of God in this Petition?

A. Because it is a thing of very great Importance, and whereon the Glory of God, and our own Happiness do depend.

Q. What is to be observed from these Words, *on Earth?*

A. That we ought to do the Will of God here on Earth, during this Life; and that we ought to wish that it may be done throughout the whole Earth by all Men. Q. What

Q. What is the meaning of these Words, *on Earth as it is in Heaven?*

A. We beseech God that Men may imitate the Angels in that sincerity and Zeal, wherewith these Blessed Spirits do his Will.

Q. What difference is here between Men and Angels, as to this point?

A. There are two. The one, that God does not order Men and Angels the same things. The other, that the Angels do the Will of God in a perfect manner; whereas Men do it imperfectly.

Q. How then can we imitate the Angels?

A. In doing the Will of God according to our Condition and Ability, as they do it according to theirs.

Q. What do you mean by the *Daily Bread* The 4th Petition. which you ask of God?

A. I mean all those things which are necessary for our Subsistence, during this Life.

Q. Why did Jesus Christ bid us ask nothing but Bread?

A. To teach us to content our selves with the things that are necessary for this Life, and not to seek after those which are superfluous and unprofitable. *1 Tim. 6. 8. And having Food and Raiment, let us be therewith content.*

Q. Are we not then allow'd to desire Riches, and to ask them of God?

A. No: But we may enjoy them when God has given them to us, and when they are gotten by lawful Means.

Q. From whom do we ask our daily Bread?

A. From God, on whose Providence all things do depend.

Q. Is Prayer the only means of Obtaining our daily Bread?

A. God has appointed Labour besides Prayer. *Gen. 3. 19. In the Sweat of thy Face thou shalt eat Bread, till thou return unto the Ground.*

Q. Ought all Men, even the Rich, to make this Prayer?

A. Yes: Since they depend equally upon the Providence of God, who only gives good things, and takes them as it pleases him, and grants us Life and Health to enjoy them.

Q. Why do we ask our Bread but for *this present Day*?

A. 1. Because we ought not to pray but for present Necessity; since we are not sure of living long. 2. Jesus Christ thereby puts us upon a Necessity of Praying every Day. 3. He intended to drive away the Cares and Troubles that might happen to us about what is to come.

Q. Are all sorts of Cares forbidden?

A. No: Some Cares are permitted, and are even necessary; such as the Cares of a wise Fore-sight, and lawful Labour, which are accompanied with Contentment of Spirit, Piety, and Resignation to the Will of God.

Q. Which are unlawful Cares?

A. Those which proceed from a Love of the good things of this World; those which engage us to make use of ill Means for acquiring them, or are accompanied with Melancholy,
Trouble

Trouble and Distrust. These our Lord condemns. *Mat. 6.*

Q. Which is the Fifth Petition?

The Fifth
Petition.

A. *Forgive us our Trespases, as we Forgive them that Trespas against us.*

Q. Ought all Men to ask Pardon of God for their Sins?

A. Yes: Because they are all Sinners. The Righteous themselves have some Remains of Corruption. And besides, they ought always to ask Pardon of God for past Sins, since they cannot obtain the Forgiveness of them, but by Persevering in Repentance to the End of their Lives.

Q. In what Dispositions ought we to be, for the Obtaining this Pardon?

A. We ought to have Recourse to the Mercy of God by Jesus Christ, with a true Faith and a serious Repentance; but particularly, our Lord teaches us to *Forgive them that trespass against us.*

Q. Whom ought we to forgive?

A. Every Body.

Q. What Trespases ought we to forgive?

A. All without Exception.

Q. How ought we to forgive them?

A. We ought to Forgive with all our Hearts, and as we would that God should Forgive us; that is, that we should not Revenge our selves upon those that have wrong'd us, nor hate them; and secondly, that we should do them Good and Love them.

Q. Why must we Forgive them thus?

A. Because

A. Because God commands us; because he has given us an Example of it; and because if we do not so forgive, God will not forgive us.

Q. What is the meaning of these Words, *Forgive us as we Forgive?*

A. In saying this Prayer, we oblige our selves to Forgive our Neighbours; and make an Imprecation on our selves, if we do it not. *For if ye forgive not Men their Trespases, neither will your Father forgive your Trespases.* Mat. 6. 15.

Q. Which is the Sixth Petition?

The Sixth
Petition.

A. *Lead us not into Temptation, but deliver us from Evil.*

Q. How many sorts of Temptations are there?

A. There are two sorts; some tend to Try us; and others to Seduce us, and draw us to Sin.

Q. Whence come these Temptations?

A. Temptations of Trial come from God; but the Temptations of Seduction proceed from the Devil, from Men, from the World, and from our Selves.

Q. What think you of the Power of the Devil?

A. He can easily Tempt us, but he cannot Draw us into Sin, unless we Consent to it.

Q. Can the Devil make himself Master of Men, to work in them, and by them, all that he pleases?

A. No: He has not his Power over Christians.

Q. How are we Tempted by Men, and by the World?

A. Men

A. Men Tempt us by their Discourse and Actions; and the World, by all the Creatures, and Objects that are therein; as Prosperity and Adversity, Pleasure, Pain, and generally all that Excites our Love, Hatred, and other Passions.

Q. But where is the Principal Source of Temptations, and of Sin?

A. In our Selves, and in our own Will.

Q. Why do we then desire God, that he would not lead us into Temptation; Does God make Men fall into Sin?

A. In no wise. on the contrary, he turns them from it, and Solicites them to Good, by his Word, by his Providence, and by the Motions of his Grace. *Let no Man say, when he is tempted, I am tempted of God: For God cannot be tempted with Evil, neither tempteth he any Man. But every Man is tempted, when he is drawn away of his own Lust, and enticed.* Jam. I. 13, 14.

Q. What then does God do?

A. He Permits Temptations, and Permits that Men should Yield to them.

Q. Why does he permit Temptations?

A. Because they are necessary for the Trial of Men. If there were no Temptations there would be no Laws, nor Judgment; and the Difference that there is between the Condition wherein we are upon the Earth, and that wherein we shall be in Heaven, would be abolished.

Q. But why should he Permit that Men should Yield to them?

A. If

A. If God does wisely and justly permit that Men should be Tempted, he may and ought to Permit them to fall into Sin, when they are so Minded.

Q. What does God do upon these Occasions?

A. He does not always do what he could, to hinder Men from Sinning; he does not always grant them the same Measure of his Grace; he sometimes even withdraws this Grace, and leaves Sinners to their own Corrupt Inclinations.

Q. When does God use them so?

A. When Men presume on their own Strength, and are grown Remiss in their Duty, and when they Abuse the Mercies he shews them.

Q. What then do we Ask of God in this Petition.

A. That he would not Expose us to those Temptations which we might Yeild to; but then, when we shall be Exposed to Temptation, he would Strengthen us, so as that we may not be Seduced: and lastly, that he would Deliver us from them.

Q. Can we be assured that God will grant us this Mercy if we Sincerely Desire it of him?

A. Yes: and *St. Paul* gives us this Assurance. *1 Cor. 10. 13. There hath no Temptation taken you, but such as is common to Man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it.*

Q. To

Q. To what does this Prayer oblige us, *Lead us not into Temptation, but deliver us from Evil?*

A. To Shun Temptations, and to Resist them. *Watch and Pray lest ye enter into Temptation.* Mat. xxvi.

Q. Do we ask no more of God, than that he would deliver us from the Temptations we were speaking of?

A. We beseech him also to Guard us by his Providence, from the Mischiefs or Accidents, into which we might Fall, during the Course of this Life.

Q. What mean these Words, *That the Kingdom, the Power and the Glory, are God's?* The Conclusion.

A. That God is the King of the World, that he governs all things by his Power, that his Glory is Infinite, and that he will Continue so for ever.

Q. What then is the meaning of this Conclusion of the Lord's Prayer, *For thine is the Kingdom? &c.*

A. It contains the Reasons that we have to Pray to God, and to Hope that he will Hear us; and it Teaches us that the End which we ought to Propose in our Prayers is, that the Kingdom and Glory of God may be Advanced.

Q. What does this Word *Amen*, signifie?

This Word, when it is put at the End of Prayers and Praises, Shews the Sincerity of our Desires, and the Assurance which we have that God will hear us. _

Section II. *Of Duties towards Men.*

The Sum
of these
Duties.

Q. **W**HAT is the Abridgment of our Duties toward Men?

A. They are Contain'd in this Commandment, *Thou shalt Love thy neighbour as thy self*, Mat xxii.

Q. How do you explain this Word *Neighbour*?

A. The *Jews* called none by this Name, but those of their own Nation; but Christians ought to look upon all Men in general, even their very Enemies, as their Neighbours.

Q. How is it that all Men are our Neighbours?

A. Because we have one common Nature, and that God has created us all according to his Image; and because Jesus Christ has Redeem'd us all.

Q. What is the Measure of the Love which we Owe to our Neighbour?

A. We ought to love him *as our selves*; which our Saviour Explains, in Saying, *All things whatsoever ye would that Men should do to you, do ye even so to them.* Mat. vii. 12.

Q. Ought we to Do to our Neighbours all that we would they should Do to us?

A. No: but only that which we justly and reasonably Desire should be done to us.

Q. Are all our Duties towards Men included within this Rule?

A. Yes.

A. Yes: and for this Reason, St. Paul says, that the whole Law is *briefly comprehended in this Saying: namely, Thou shalt love thy Neighbour as thy self: and that Love is the fulfilling of the Law.* Rom. xiii. 9, 10. Gal. v. 14.

Q. How are the Duties towards our Neighbour divided? Two sorts of Duties, General & Particular

A. Into *General Duties*, which Regard all Men; and *Particular Duties*, which Belong to some sorts of Men.

Q. What are the General Duties, that we ought to discharge towards all Men? General Duties.

A. They are Two, *Justice* and *Charity*.

Art I. Of Justice.

Q. **W**HAT do you mean by Justice? I. Of Justice.

A. That Virtue which disposes us to Render to every one that which is his Due, and Restrains us from doing Harm to any one.

Q. Wherein are we Forbidden to Harm our Neighbours?

A. We ought not to Hurt them in their Lives, in their Quiet, in their Goods, in their Honour, nor in any thing that belongs to them, and which they value.

Q. Where are the Principal Duties of Justice Prescribed?

A. In the Second Table of the Law of God. The VI. Commandment.

Q. What has God Commanded as to the Life of our Neighbours?

A. He

Murder.

He Forbids the Taking it away, and this in the Sixth Commandment, *Thou shalt do no Murder.*

Q. Why does God Forbid Murder in the same place?

A. Because Life is the most Precious of all Temporal Goods.

Q. Are none Guilty of this Crime, but those that Kill with their own Hands, and take away Life by Violent Means?

A. They are also Murderers who Destroy any one by the Hands of another: and so are they also who Take away from any Person those things which are absolutely Necessary for his Living; those who suffer him to Perish, when 'tis in their Power to Succour him; and those who engage in an unjust War; whither their Duty does not Call them.

Q. Are all those that Kill, guilty of Murder?

A. There are Three Cases wherein Life may be Taken away, without Murder? as a Lawful War, a just and Necessary Defence, and the Punishment which the Magistrate ought to Inflict upon Malefactors: *For he beareth not the Sword in vain: For he is the Minister of God, a Revenger to execute Wrath upon him that doeth Evil.* Rom. xiii. 4. To which we may add, that those which Kill by chance and are not in any Action against Law, Charity and Prudence, are not Murderers.

Q. Does God forbid nothing but Murder?

What God forbids besides Murder.

A. He forbids all the Actions, all the Words, and all the Thoughts which may lead to Murder.

Murder, and are contrary to Justice and Charity.

Q. What are those Actions which he Forbids?

A. All those which proceed from Hatred, Anger, Revenge, or Cruelty, as to Strike or Wound our Neighbour.

Q. What has God Forbidden, as to Words?

A. He Forbids, 1. Injurious and Offensive Words, which shew either Anger or Contempt, as to Call any one Fool, Villain, or Cursed. 2. Quarrelling and Strife. 3. Imprecations, by which Men wish that Evil may light upon their Neighbour.

Q. What Thoughts and Motions of the Heart does God Forbid?

A. Hatred, Anger, Desire of Revenge, and all other Passions of this Nature.

Q. How do you shew that these Excesses whereinto Men fall by their Actions, Words or Thoughts, are Forbidden?

A. Because they are Advances towards Murder, and because we are not permitted to Hate our Neighbour, to Hurt Him, or to Revenge our selves. But this appears chiefly, because our Saviour says, *Mat. V.* where he explains the Sixth Commandment in this Sense, and threatens a Severe punishment to those that suffer themselves to Fall into these Excesses, *Ye have heard that it was said by them of oldtime, Thou shalt not kill: and whosoever shall kill, shall be in Danger of the Judgment, But I say unto you, that whosoever is angry with his Brother without a Cause, shall be in Danger*

of the Judgment: and whosoever shall say to his Brother, Racha shall be in Danger of the Council: but whosoever shall say, Thou Fool, shall be in Danger of Hell-Fire. Mat. V. 21, 22.

What is there com-
manded?

Q. Does this Law which Forbids Murder, oblige us any farther, than not to take away the Life of our Neighbours?

A. It obliges us also to Preserve their Lives, to Defend, and Help them to the utmost of our Power.

Q. Ought not every Body also to have a Care of his own Life?

A. Yes: and we commit a very great Sin when we expose our selves to the Danger of losing it, either by the Hands of another, or by shortning our own Days, in whatsoever manner it be.

Q. What does God ordain by this Law as to the Goods possess'd by our Neighbours?

A. It forbids us to take them away, to which also the Seventh and Eighth Commandments do relate, where it is forbidden to invade either the Wife, or the Goods of another.

Q. Is Adultery (which God forbids in the Seventh Commandment) contrary to Justice?

A. Yes; and we shall speak of this Crime in another Place.

Q. To go on then to the Eighth Commandment, where God says, *Thou shalt not Steal*: What is there Forbidden?

The VIII.
Commandment. Of
Theft.

A. The Theft Forbidden here, seems properly that Theft which is Committed in secretly Stealing those things which may be

carried

carried away ; but we must extend this Prohibition to all the unjust Ways of taking the Goods of another.

Q. Is it a Crime to Steal ?

A. We cannot doubt but that it is a grievous Sin ; Nature it self teaches it so to be : We do not believe that any Body has Right of taking away that which is ours ; and therefore neither is it allow'd us, to take that which belongs to another.

Q. What does the Holy Scripture teach us upon this Subject ?

A. That God is the Disposer of the good things of this World ; that he gives them to whom he will ; and that we ought to acquiesce in his Will, and be contented in the Condition we are in. Moreover, Jesus Christ, Forbids us to Love the things of this World, or to set our Hearts upon them. He also Commands us to give part of what we have to our Brethren. All these Considerations make it plain, that we cannot take away the Goods of any one, without Committing a grievous Sin.

Q. How ought we to understand this Law which Forbids Theft and Injustice ?

A. As a General Law, both *in regard of the Persons*, and *as to the things* which one may take, and also *as to the manner* of taking them. This Law is general. I. As to the Person

Q. How is it a General Law, *in regard of the Persons* ?

A. It is so, both for those that may take, and for those from whom one may take any thing. That is, It is Forbidden to all Men to

Steal; and that there is none from whom we may take away that which is his.

Q. Is it not then lawful for the Poor to Steal?

A. No: they ought by their Labour to Procure the things which they have need of; and if they cannot Subsist by Working, they ought to apply themselves to others for Assistance, and to be Patient in their Condition.

Q. Is it a Sin to Rob the Rich?

A. Yes: but 'tis yet worse to Rob those that are Poor.

Q. You say that this Law is General *as to the things* which one may take, what's the meaning of this?

A. It signifies, that we are Forbidden to take any thing whatsoever that belongs to our Neighbours.

Q. Do we commit Theft, when the thing which we take is but of a small Value?

A. Without doubt: but the Sin is greater when more is Stolen, and when a greater Damage is caused thereby.

Q. What kind of Theft is most Criminal?

A. Sacrilege, which is committed by taking the things which are Consecrated to God, to his Service, to the Church, to the Maintenance of Ministers, to the Poor, and to other Pious Uses.

Q. When are Men Guilty of Sacrilege?

A. When they take away these Goods, when they keep them, when they employ them either wholly, or in Part, to other Uses, or to their own particular Profit: when they are guilty of any Fraud in Paying what they ought

ought to the Church, or to the Poor. They fall also into this Sin, when they Receive Alms and Charities without having Need of them.

Q. What Theft is the most Heinous next after Sacrilege?

A. When they Cheat Princes; Magistrates, and the Publick of their Right; and when they do not, *bona fide*, pay them what is their Due; as Taxes, Customs, and other Duties. This is a true Theft, and a great Sin against God. And therefore St. Paul says, that Conscience obliges to pay Tribute to Princes. *Rom. XIII. 6.*

Q. What ought we to do, as to things Deposited with us, and entrusted to our Honesty?

A. We ought to keep them faithfully, and to restore them, and 'twould be base Perfidiousness to do otherwise. See *Lev. VI. 3.*

Q. Ought not we to keep those things which we have found, and another has lost?

A. We may keep them after we have done all that we could to find out the Person they belong'd to, and provided we are disposed to Restore them when an Opportunity happens.

Q. You said in the Third place, that this Prohibition is General *as to the manner* of Stealing; What do you mean by that? As to the manner.

A. That it is Forbidden to Steal in any manner whatsoever.

Q. How many ways may we take away the Goods of another? Divers ways of taking the Goods of another.

A. It may be done by Force or Cunning.

Q. How may we take the Goods of another by Force? A. By

A. By using open Force and Violence in Robbing, as Thieves and High-way-men; or by employing the Authority and Credit we have in doing Wrong to another, as the Great and Rich do, when they Oppress the meaner People.

Q. Do we commit Theft only in taking away another's Goods?

A. We are also Guilty of this Sin, in keeping that which does not belong to us; as when we detain the Wages that is due to those who have earn'd it, and do not pay them justly and readily.

Q. Who are those also, that take and retain unjustly other Men's Goods?

A. Those which borrow that which they cannot Pay; and those who refuse or neglect to Pay that which they know to be justly due.

Q. Which is the Second way of Committing Injustice?

A. 'Tis by using Cunning, Fraud, and Deceit in our Affairs with our Neighbours, as in Bargains, Trade, Labour, and on other Occasions.

Q. What Injustice can one Commit in Bargaining?

A. When we make Agreements, Bargains, and Covenants with our Neighbours, which turn to their Damage; when we bind them to things which they would not be bound to, if they knew the Prejudice they should suffer by it; as also, when we Promise them those things which we cannot perform.

Q. May

Q. May we take Advantage of the Ignorance and Simplicity, or the honest Credulity of those we have Dealings with, and do them any Damage this way?

A. No: this would be a Surprize and a Cheat; and would be the doing to another that which we would not have done to our selves.

Q. When may we be said to Cheat and Steal in Buying and Selling?

A. This may be done several ways; he that buy's does it, when he does not pay the Price according as 'twas agreed; or when he takes Advantage of the Ignorance or Necessity of the Seller, to Buy things much below their real Worth. Those who Sell, do Cheat when they Sell one thing for another, when they falsifie their Goods or Wares, when they Sell them at an Excessive Price, when they use Fraud in Weights, Measures, or in any other manner.

Q. Can those be Guilty of Injustice, who earn their Living by Labour; as Handicraftsmen, Workmen, Men and Women Servants? &c.

A. These People are Guilty of this Sin, when they take or keep those things which do not belong to them; when they do not Labour honestly; and when they take more for their Work than it is worth. Servants also fall into Injustice, when they do not serve Faithfully, and when they do not take as much Care of their Masters Goods, as if they were their own.

Q. Is Usury Forbidden?

A. Yes: and we are Guilty of Usury, when we take more than lawful Interest for what we lend.

Q. Is it Usury to take more than the ordinary Interest, when he that Borrows is very willing to borrow it upon those Terms?

A. This profit may be allowed in Trade, and on some particular Occasions; but except in such Cases, it is unlawful; because it is commonly Necessity or Imprudence that obliges People to borrow it upon Hard Terms; and because we ought not to take Advantage of the Necessity or bad Conduct of others to Enrich our selves.

Q. Do we not sometimes make use of Authority and of the Law, for the wronging our Neighbour, and committing unjust Actions?

A. This happens when we Commence unjust Law-Suits, or when we make use of Tricking, Lying, Interests, Bribes, and other unlawful Means to Gain our Cause.

Q. Can a Man with safe Conscience take possession of a thing which has been Adjudg'd by the Court, when he has not the Right on his side?

A. No: the Sentence of the Judges gives us no Right to possess a thing, that does not belong to us.

Q. Do Justice and Conscience allow us on all Occasions to take the Advantage of the Right which Law gives?

A. This is not always allow'd, and it would often be a Crying Injustice to make use of

ones Right to the utmost rigor. Thus the Law does not oblige us to Pay debts after such a time, which is call'd Prescription; nevertheless 'twould be down right Robbery to make use of this Right, and Refuse to Pay what we justly owe.

Q. Are none Guilty of Injustice, but those who do unjustly Possess the Goods of another?

A. Yes: all those that are the Authors of Injustice, and that Contribute thereunto by their Councils, by their Sollicitations, by their Artifices, by their Credit, or otherwise, are Responsible for it.

Q. Who are those that, in this Case, Commit the greatest Sin?

A. They are the Judges and Magistrates, who do not Act according to exact Justice, who do give Sentence without having well Examined the Cause before them, or who do not entirely follow the Laws of the Land, and the Information of their Conscience; but suffer themselves to be brought over by Presents, by Recommendations, or by any other way whatsoever.

Q. We have spoken of those ways which are most remarkable and usual, for taking away the Goods of another; but in Regard there are many other ways which we have not been able to touch upon, tell me what is the General Rule, by which we may see whether a thing be contrary to Justice or not?

A. 'Tis the Rule which Jesus Christ has given, and which Nature Dictates to us,
*That we should do to our Neighbours as we
 would*

would be done by; and that we should not do to them, what we would not have them do to us.

Q. What Use ought we to make of this Rule, in the different Occasions, which may present themselves?

A. We should Examine our selves, and see how we would be glad to be used our selves, if we were in the Place of our Neighbours; and we ought to use them in the same manner.

Q. Does this Rule oblige us no farther than Justice?

A. It obliges us also to Equity.

Of Equity

Q. What is Equity?

A. Equity consists in not stretching ones Right to the utmost Rigor, but in voluntarily departing a little from it.

Q. What are the Duties which Equity obliges us to?

A. There are two of them. The one, is in doing things which we are not Obliged to do; as to give a Man something beyond what we Promised, when we see that he has suffer'd Loss or Damage. The other is, in not doing what we had a Right to do. Thus it is contrary to Equity, to Force the Poor to Pay to the utmost, unless he, to whom it is Due, be himself in Want also.

Of Resti-
tution.

Q. What ought they to do who are Guilty of Theft and Injustice, if they would obtain Forgiveness of this Sin?

A. Besides the other Duties to which Sinners are oblig'd, they ought to make Restitu-
tion,

tion, and Restore exactly what they have unjustly taken.

Q. Is this Restitution necessary ?

A. Natural Justice and Reason shews the Necessity of it, and God expressly enjoins Restitution. *Exod. XXII. 3. A Thief should make full Restitution. Ezek. XXXIII. 15. If the Wicked restore the Pledge, give again that he hath robbed, walk in the Statutes of Life without committing Iniquity, he shall surely live, he shall not die.* And St. Paul declares, that neither the Unrighteous or unjust, nor Thieves shall inherit the Kingdom of God. *1 Cor. VI. 9, 10.*

Q. Is it enough to repent of his Sin, and not to ask Forgiveness of God for it ?

A. Repentance is not Sincere unless we make Satisfaction as far as we are able, for the Wrong we have done. Thus an Unjust Man who is able to Repair the Damage which he has caused to his Neighbour, and doeth it not, but keeps what he has Depriv'd him of, does not truly Repent.

Q. Are they then excluded from Salvation that have not the Means of making Restitution ?

A. They may Obtain Forgiveness of their Sin, provided that they have a Serious Repentance, and a Sincere Intention of making Restitution as soon as they shall be able ; and if they do all in their Power towards it during their Lives, by Pains-taking, and even depriving themselves of some part of the things necessary for their Subsistence.

Q. What

Q. What ought he to do, who does not know them that he has wrong'd, or who by some other Reason is not in a Capacity of making Restitution to them, their Children, or to their Heirs ?

A. He cannot keep what he has unjustly gotten, since they are Goods to which he has no Right, but he may Consecrate them to Pious Uses ; this God ordains, *Numb. V. 6, 7, 8.*

Q. What is the the Ninth Commandment ?

The IX.
Commandment.

A. *Thou shalt not bear false Witness against thy Neighbour.*

Q. What is the False Witness here Forbidden ?

A. 'Tis properly, that by which we hurt our Neighbour.

Q. On what Occasions may False Witness be born ?

A. It may be done either before the Magistrate, and this we have before spoken of, in treating of Oaths ; or, in private Discourses, and this is called *Calumny.*

Q. How do we Calumniate our Neighbour ?

Of Calumny and Evil speaking.

A. It is done, not only when we Invent or Spread False things against him, but also when we mingle Lies with the Truth, when we relate things otherwise than they are ; or in another Sense than that wherein they were spoken : lastly, by not Removing the Calumny when we can do it, and when we strengthen it by Silence.

Q. But when the things that we speak against any one are True, Is it not always permitted to Relate them ?

A. No :

A. No : those that do so, are Guilty of Evil-Speaking ?

Q. What Sin is there in Evil-Speaking, when we say nothing but the Truth ?

A. Evil-Speaking is Criminal, because it is commonly accompanied with Pride, and a Desire of Setting our selves up above others, and because it is always contrary to the Love of our Neighbour, and to Justice ; since that in Publishing Disadvantagious Things of our Brethren, we do them much Mischief, and do not by them what we would have them do by us.

Q. What Hurt do we do our Neighbour, either by Calumny or Evil-Speaking ?

A. We may Hurt him in his Estate, in his Ease, and in his Life ; but above all, in his Reputation and Honour. Moreover, we Sow Division and Discord, and are the Cause of many Evils which happen, and of a great Number of Sins that are committed.

Q. What is there Particular in this Sin, to make us see the Greatness of it ?

A. It's this, that we cannot defend our selves from Calumniators and Detractors, because they Back-bite their Neighbour in his Absence, and without his being able to Defend himself ; and because the Injury which they do to his Honour, is commonly Irreparable.

Q. Are we obliged to make Reparation to them, whose Good Name we have injur'd ?

A. We are obliged thereto, as much as we are to the Restitution of his Goods ; but it is almost always impossible to make full Reparation ;

paration ; becaute we cannot stop Reports when they are spread abroad, nor undeceive those who have given Credit to them.

Q. Does the Holy Scripture condemn Calumny and Evil-Speaking ?

A. It every where condemns these Sins. St. *Paul* places Evil-Speaking in the Rank of Sins, which are unworthy of Christians, and exclude them from Heaven. *1. Cor. V. and VI. St. James* says, Chap. IV. *11. Speak not Evil of one another* : and our Lord, *Judge not, lest ye be judged. Mat. VII. 1.*

Q. What are the Judgments which Jesus Christ Forbids ?

Of Rash
Judg.
ments.

A. They are the *Rash Judgments* which we make of our Neighbours, either by the Opinions that we have of them, or by our Discourses concerning them.

Q. Do we Judge rashly of our Neighbour, every time that we entertain an ill Opinion of him ?

A. No : we are not oblig'd to approve his Conduct when it is not good, and to believe that a Man is a Good Man, whose Actions are notoriously Bad ; 'twould be even a Sin to Judge thus.

Q. When then is this Rash Judgment ?

A. 'Tis a Judgment that is contrary to Truth and Charity ; and we make this sort of Judgment. either when we wrongfully Condemn any Man, and believe him Guilty of that which he is Innocent of ; or when we Judge him with too much Rigor. and that we believe him to be more Guilty and Wicked than he is ?

Q. What

Q. What must we do for avoiding Rash Judgments?

A. We ought never to Judge our Neighbours through Passions, upon Suspicions, upon Reports, or bare Probabilities, nor with Precipitation, or without being well Informed. *Charity beareth all things, believeth all things, hopeth all things, endureth all things.* 1 Cor. XIII. 7.

Q. Is it always Evil-speaking, to relate the Ill that we know of any Man?

A. No; there are Occasions, where the Glory of God, the Good of our Brethren, the Publick Peace, and our own Defence, do oblige us to Discover the Wickedness and Injustice of Men. But we ought not to do so farther than Necessity requires it, and always with a Spirit of Moderation and Charity.

Q. What then is properly Evil speaking?

A. 'Tis speaking the Ill which we know of any one, without any Necessity or Advantage to our selves or others; as they do who speak of their Neighbour to gratifie their Passions, to satisfy their own Curiosity; or that of others, to pass away the time, and divert themselves; and who by their Discourses do Expose him whom they speak of, to the Hatred or Contempt of those that hear them.

Q. Does God intend no more, than that we should be neither Evil-speakers nor Slanderers?

A. Our Duty obliges us besides this, not to give ear to Slanderers, to Resist them, to Defend the Honor of our Neighbours, as much as we can.

Q. Which

Q. Which are the other Sins that relate to this Prohibition ?

Of Lying
and Diffi-
mulation.

A. Lying, Dissimulation, and generally all sorts of Deceit and Prevarication in Discourse.

Q. What is Lying ?

A. 'Tis to Speak against ones Conscience, and to utter as Truths, things that we know to be False.

Q. What is Dissimulation ?

A. Dissimulation is twofold ; either when we do not Speak the things which we know and think : or when by our Discourse or Actions, we would Insinuate something different from what we know and think to be True.

Q. Are we always obliged to Speak what we Know ?

A. No : but we are never allow'd to say the Contrary, and every time that the Glory of God, the Good of our Neighbours, and our Duty, Requires us to Speak the Truth, we ought to utter it Frankly, and without suffering any thing to hinder us.

Q. What ought we besides, to shun in our Discourse ?

Of Deceit
and Flatter-
ry.

A. All sorts of Cunning, Tricks, Artifice, and Deceit, which we could make use of, for Imposing upon our Neighbour.

Q. Which, is the most Criminal manner of Deceiving Men ?

A. 'Tis when by false Shews of Amity and Good Will, or by Appearances of Sincerity and Honesty, we endeavour to Entrap and Hurt any Man.

Q. Is Flattery Permitted ?

A. No :

A. No: and Christians ought to Banish it from their Discourse.

Q. What is Flattery?

A. To Flatter, is to Praise any one, or to say Obliging things to him, with a Design to please him; and we may Flatter, as well in speaking the Truth, as in Lying.

Q. Shew me that Flattery is a Sin.

A. 1. It commonly goes along with Lying. 2. Those who Flatter, do it for their Interest, and with Designs contrary to Piety. 3. In Flattering our Neighbour, we Puff him up with Pride, and hinder him from being sensible of his own Failings.

Q. What ought we to put into the Rank of Flattering and Deceitful Discourses?

A. The Complements and vain Protestations of Friendship, so much in Fashion with the World.

Q. What is the Virtue opposite to those Vices we have spoken of?

A. Truth and Sincerity.

Q. What does this Virtue oblige us to?

A. 1. To speak what we think, whenever we are called thereunto by our Duty. 2. To Act in all things with Openness and Candor, and to perform that which we have Promised.

Q. Are these Duties recommended to us in the Word of God?

A. St. Paul says, *Ephes. IV. 25. Wherefore putting away Lying, speak every Man Truth with his Neighbour.* And David says, *Psal. XV. That a good Man speaketh the Truth in his*
N Heart:

Heart. And God declares that he Abominates Liars, Flatterers, Deceivers, and all those that speak Falsly.

Q. Does God Forbid us in his Law only, not to do any Wrong to our Neighbour?

A. To stifle the very Beginnings of Injustice, he Forbids us in the Tenth Commandment even to *Desire* any thing that belongs to another. *Thou shalt not covet thy Neighbour's House, &c,*

The X.
Commandment.

Q. What is the Coveting, which is here Forbidden?

A. It is that which causes us to Contrive Means for the getting those things which belong to our Neighbours, into our own Possession; or which makes us have a Hankering after them.

Q. What Means for Possessing that which is anothers, do you speak of?

A. There are some Means which are manifestly Criminal and Unjust; as Theft, Adultery, False Witnets; and these Ways or Means are forbidden in the foregoing Commandments. But there are other ways which are not so Bad, and which do appear Lawful before Men, but are Unlawful and Criminal before God: as if a Man Desires the Possession or Estate of another, and should seek for Means of constraining him to Sell it. 'Tis principally these last Means which are Forbidden in the Tenth Commandment.

Q. Is the simple Desire of the Goods of another Person, Sinful, when we have no Design of Appropriating them to our selves?

A. This

A. This Desire is contrary to Piety, which obliges us to be Content with what we have It is opposite to Charity, which would have us rejoice in the Advantages of our Brethren, and which Banishes Envy and Jealousie. Lastly, This Desire is a Sign that we Love nothing but our selves, and that we have an Excessive Affection for the Good things of this World.

Q. What is it then that this Commandment teaches us?

A. That the Law of God should regulate our Thoughts and Desires as well as our Actions; and that in order to avoid the Sin, we must Resist Evil Concupiscences, as soon as they arise in our Hearts.

Art. II. Of Charity.

Q. WHAT is Charity?

A. **W** It is the Love which we owe to our Neighbours.

Q. What sort of Love ought this to be?

A. It ought to be a Sincere Love, which should be in our Heart, and appear by our Actions; and not a Love of meer Civility, Decency, and Good manners, which often is nothing but Hypocrisie. 1 Job. III. 18. *Let us not love in Word, neither in Tongue, but in Deed and in Truth.* Rom. XII. 9. *Let Love be without Dissimulation:*

Charity
has two
Parts. I.

The Dis-
position of
the Heart.
1. Disposi-
tion.

Love of
our Neigh-
bour.

This Love
is due to all
Men, tho'
in a differ-
ent De-
gree.

Q. Wherein then does Charity consist?

A. It contains two things. 1. The Affection,
and the Dispositions of the Heart. 2. Actions.

Q. What are the Dispositions of the Heart
wherein Charity does consist?

A. They are two. The one, is to Love
our Neighbour. The other, to desire to be
beloved by him.

Q. To whom do we owe this Love?

A. To all Men without Exception.

Q. Ought we to Love all Men equally?

A. No: There are divers Degrees of Love;
and we ought to Love some Persons more
than others.

Q. From whence does this Difference pro-
ceed?

A. From Nature and Piety. Thus we owe
more Love to our Relations and Friends, than
to Strangers; and to Good People, than to
Bad?

Q. May we not Hate those that do not
Love us?

A. No: we ought on the contrary to Love
them. Mat. V. 44, 45. *Love your Enemies,
bless them that curse you, do good to them that
hate you, and pray for them which despitefully
use you, and persecute you: that ye may be the
Children of your Father which is in Heaven:
for he maketh his Sun to rise on the Evil and
the Good, and sendeth Rain on the Just and on
the Unjust.*

Q. What is the Love which we owe to
those which do not Love us, and to Vicious
Persons?

A. We

A. We are not obliged to Love them and Esteem them, as we would a Friend and a Good Man; we ought not even to live in Familiarity with the Wicked, but then we are not allow'd to Hate them; on the contrary, we ought to wish Well to them, to do them Good if we can, pray to God for them, and to Forgive the Evil which they do us.

Q. How many things does this Love of our Neighbour comprehend?

A. Two. The one, to wish him well: The other, not to bear ill Will against him.

It comprehends Two things:

Q. What Good ought we to wish our Neighbours?

The one, to wish well

A. All the Good things which are necessary for the Body and Soul: but true Charity is that which makes us wish for their Salvation.

to our Neighbour.

By what may we know, whether we do sincerely wish well to our Neighbour?

A. By these two things. If we pray for them, and if we Sympathize in the Good or Ill that happens to them, as *St. Paul* exhorts us, *Rom. XII. 15. Rejoice with them that do rejoice, and weep with them that weep.*

Q. Who are those that fail in the former of these Duties?

A. They are those who wish Evil to their Neighbours, and make Imprecations against them: Those also who do not wish them the true Goods, who do not Interest themselves in the Salvation of their Brethren, and who Love them not, but for the things of this Life.

Sins contrary to this Disposition

Q. What is contrary to the Second of these Duties?

A. Self-Love, our private Interest, Envy, Jealousie, Hard-Heartedness, Cruelty.

Q. What do you mean by Self-Love, and private Interest?

A. 'Tis the Failing of those who love nothing but themselves, who think upon nothing but their own Interest, and who are not concerned for that of others.

Q. What is Envy and Jealousie?

A. A Man is Envious and Jealous, when he is troubled at the Prosperity of another; when he desires to possess the Goods which others do possess; and when he is afraid that they should enjoy the same Advantages that he enjoys or seeks after.

Q. What are the Reasons which should preserve us from Envy?

A. Envy is contrary to the Submission which we owe to the Orders of Providence, and to Charity towards our Neighbour; it does but unprofitably torment him that is subject to it, and it may produce very fatal Consequences, as may be seen in the Example of Cain, and in that of Joseph's Brethren.

Q. What is Hard-Heartedness and Cruelty?

A. People are Hard-Hearted when they are not touch'd with Compassion at the Misfortunes of another; and Cruel People are those who take Pleasure in doing Hurt to others, and in seeing their Sufferings.

Q. What is the Second thing which is included in the Love of our Neighbour?

A. It

A. It is not to bear ill Will against him. One may do thus either without his having given us Occasion, and this is the Anger which our Lord Jesus Christ condemns, *Mat. V. 22.* Or when our Neighbour has done us any Hurt, and that is what Men call Resentment.

Q. What then is the Duty of a Christian, as to this Point?

A. To hinder Anger from kindling in our Hearts; to avoid all that may excite it; to check its first Motions, and to receive the Injuries done to us, with a quiet and peaceable Spirit. Sins contrary to this Disposition.

Q. What is it that should keep us from Anger?

A. The Commandment of God, and the Example of the perfect Meekness and Patience of our Lord Jesus Christ, *Eph. IV. 31, 32.* *Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil Speaking, be put away from you, with all Malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's Sake has forgiven you.*

Q. What ought we farther to Consider for avoiding Anger?

A. That this Passion torments us, and that it does more Harm to our selves than those whom we Hate; that it enrages the Mind; that it deprives us of Reason and Temper; and that it hurries Men into divers Excesses, whereof they sooner or later repent; as Quarrels, Rage, and Murder: for this Reason, St. James gives us this Advice, *Let every Man be swift to hear, slow to speak, slow to Wrath: For the*

Wrath of Man worketh not the Righteousness of God. Jam. I. 19, 20.

The Second Disposition.
To desire to be beloved by our Neighbours.

Q. What is the Second Disposition towards our Neighbours, to which Charity brings us?

A. Charity makes us desire to share in their Friendship, and to live in Peace with them.

Q. How do we fail as to this Duty?

A. When we look on our Neighbours with Indifference, or with Contempt; and when we do not value their Friendship.

II. The Actions & Effects which Charity produces.

Q. Is it enough to have in our Hearts the Dispositions which are above mentioned?

A. 'Tis necessary besides, that our Actions should answer to these Dispositions in our Hearts. and that we should make the Good Will that we bear our Neighbours, to appear by its Effects.

Q. What are these Effects which Charity produces?

A. In regard, Charity consists in Loving our Neighbours, and in desiring to be Beloved by them; it produces two Effects: The First, is doing them Good: The Second, labouring to have Peace with them.

Q. Are we obliged to do Good to our Neighbours?

The First Effect.

A. Nature it self teaches it us, and God Commands it, *Rom. XII. 10, 11. Be kindly affectioned one to another with Brotherly Love, in Honor preferring one another. Not Slothful in Business. fervent in Spirit, serving the Lord.*

Q. Ought

Q. Ought we to do Good to all Men?

A. Yes: even to our Enemies, *Gal. V. 10.*

Do good unto all Men. And Mat. V. 44. Do good to them that hate you.

We ought to do good to our Neighbours.

Q. What Good are we capable of doing to our Neighbours?

A. This Good regards either the Body and this Life, or the Soul and Salvation.

For the Body.

Q. What Good ought we to do them for the Body, and in this Life?

A. We ought to preserve their Life, their Quiet, their Goods, and their Honour; to render them our good Offices, to Comfort them in their Afflictions, to assist them with our Councils, and to Succour them when they are in Necessity or Danger.

Q. Which is one of the most important Duties which Charity obliges us to, in this respect?

A. 'Tis Alms-giving: God does Recommend it most expressly, he Promises a particular Blessing to those who shall exercise it, and he Threatens them with a Curse who shall have neglected it. This we see, *Mat. XXV.* where Jesus Christ relates what he will say to the Righteous and to the Wicked at the Day of Judgment; *I was an hungered, and ye gave me Meat, &c.*

Of Alms-giving.

Q. Where is this Duty mentioned?

A. *Heb. XIII. 16. To do good, and to communicate, forget not; for with such sacrifices God is well pleased. 1 Joh. III. 17. Whoso hath this World's good, and seeth his Brother hath Need, and shutteth up his Bowels of Compassion*

passion from him, how dwelleth the Love of God in him?

Q. Who ought to give Alms?

A. Every one ought to Give according to his Condition; but the Rich are thereunto particularly obliged, *1 Tim. VI. 18. Charge them that are Rich in this World, that they do good, that they be Rich in good Works, ready to distribute, willing to communicate.*

Q. To whom ought we to shew Charity?

A. To all sorts of Persons, but particularly to those that are Nearest to us, either by Nature or by Religion; and to those who are in the greatest Necessity; especially, when they are Persons of Piety and Virtue, *Gal. VI. 10. Let us do Good unto all Men, especially unto them who are of the Household of Faith.*

Q. How must Alms be given, to make them agreeable to God?

A. We must give readily, plentifully, with Cheerfulness, and for God's Sake; and not grudgingly, or with Unwillingness, out of Vanity, or any other Carnal Motive. *God loveth a cheerful giver, 2 Cor. IX. 7.*

Q. Who are those that Sin against this Duty of Charity?

Of those who do Harm to their neighbour

A. They are, First, Those who being able to do Good to their Neighbours, do it not; and in the Second Place, Those who Hurt them by Injustice, by Violence, by Evil-speaking, by Revenge, or in any other manner.

Q. Is it not then allow'd us, upon any Occasion, to do Evil to our Neighbours?

A. No

Q. What

Q. What Conduct ought we to observe toward those that do Evil to us? Of Revenge.

A. Charity obliges us not to Revenge our selves, and to Forgive them.

Q. Is it Permitted to Christians to Revenge themselves, and to render Evil for Evil?

A. Revenge is Forbidden them, *Rom. XII. 17, 19. Recompence to no Man Evil for Evil, avenge not your selves.* And our Lord Jesus Christ condemns Revenge when he says, *Mat. V. 38, 39. Ye have heard that it hath been said, An Eye for an Eye, and a Tooth for a Tooth. But I say unto you, that ye resist not Evil.*

Q. How then must we receive the Evils which Men do to us?

A. With Patience; this is what Jesus Christ hath taught us by his Example. *1 Pet. II. 21, 22. Christ suffered for us, leaving us an Example, that ye should follow his Steps, Who when he was reviled, reviled not again; when he suffered, he threatned not.*

Q. Must we then suffer all sorts of Evils without returning them again?

A. If they are light Offences, and that we can bear them without any great Prejudice to our selves or others, it's better to endure them than to make a Quarrel. Our Lord Jesus Christ exhorts us hereunto in these Words, *Mat. V. 39. Resist not evil; but whosoever shall smite thee on thy Right Cheek, turn to him the other also.*

Q. But if the Harm that is done us be considerable, What Course ought we to take?

A. We

A. We should endeavour to prevent it, by keeping within the bounds of a just and Lawful Defence; if the Harm be done, we ought to perswade him that has done us Wrong to make Reparation; and if we cannot engage him thereunto, we must have Recourse to the Magistrate; but it is not permitted us to judge for our selves.

Q. May a Christian go to Law?

A. Yes: provided that it be in a just Cause, that he makes no use of ill Means, and that he does it not out of a Spirit of Hatred and Revenge, but only with a prospect of preserving that which belongs to him.

Q. Is this all that a Christian ought to do, and is it enough not to revenge our selves?

A. We must besides this do Good to those who do us Hurt, and endeavour to Win them with our Kindnesses. *Rom. XII. 20, 21* *If thine Enemy hunger, feed him; if he thirst, give him Drink. Be not overcome with evil, but overcome evil with good.* And it is in acquitting our selves of this Duty that we Resemble our Heavenly Father, *Who is kind unto the unthankful, and to the evil.* *Luke VI. 35.*

Q. What Good ought we to do to the Souls of our Neighbours in order to their Salvation?

A. We ought to provoke them to Piety by all possible Means. *Heb. X. 24.* *Let us consider one another, to provoke unto Love, and to good Works.*

We ought to do good to the Souls of our Neighbours.

Q. What Means are to be used to this purpose.

A. The

A. The Principal are, to reprove our Neighbours when they Sin, and to give 'em Good example.

Q. Are we obliged to Reprove those that Sin? By Re-
proof.

A. Our Zeal for the Glory of God, and for the Salvation of our Brethren, does indispensably engage us thereunto; and this Duty is laid upon us, *1 Thes. V. 14. Now we exhort you, warn them that are unruly. Gal. VI. 1. If a Man be overtaken in a Fault, ye which are Spiritual, restore such a one.*

Q. In what manner must we reprove our Neighbour?

A. With Zeal and Sincerity, with Prudence and Discretion, with Charity and Meekness.

Q. How do we fail in this Duty of Brotherly Correction?

A. When we are Silent, and have not the Courage to reprove our Neighbours; or when we Approve the Evil which they do, and Flatter them in their Vices.

Q. Ought a Christian to give good Example to his Brethren? And by
good Ex-
ample.

A. Yes: Jesus Christ teaches us to do so, when he says, *Mat. V. 15. Let your Light so shine before Men, that they seeing your good Works, may glorifie your Father which is in Heaven.*

Q. What must be done for the acquitting our selves of this Duty?

A. We must live so as to incite other Men to Fear God, and to avoid every thing that may give Scandal.

Q. What

Of Scandal.

Q. What is Scandal?

A. By Scandal, is sometimes understood the Sorrow which is caused in another, by doing Evil; and 'tis thus that Good Men are Scandalized. But the Holy Scripture calls that properly Scandal which gives Occasion to our Neighbour to Sin, or Judge ill of us.

Q. How many sorts of Scandals are there?

A. They are divided into two sorts: that is, Scandal Given, and Scandal Taken.

Q. What is Scandal Given.

A. Scandal Given, is when we Say or Do things which tend to Scandalize our Neighbour, and from which we ought to Abstain. And we give this Scandal whether we do things on purpose to make our Neighbour Sin, or even when we have not that Intention.

Q. What is Scandal Taken?

A. It is when any one is Scandalized and Sinneth. If there be an Occasion given, the Scandal is Given and Taken; if there be no Occasion given, the Scandal is not Given but Taken. Such may be the Scandal of a Man, who may be Scandaliz'd at a thing good and necessary, or Innocent.

Q. Is it a great Sin to give Scandal?

A. Yes: Since thereby we offend God, and may cause the Destruction of our Neighbour, as St. Paul saith, 1 Cor. VIII. 11, 12. And Jesus Christ shews the Greatness of this Sin by these Words, *Wo to that Man by whom the Offence cometh*, Mat. XVIII.

Q. Wherein

Q. Wherein must we avoid the Scandalizing our Neighbours?

A. Not only in Ill things, but even in things Indifferent. As to these last, we must abstain from them, as soon as we know that any one is Scandaliz'd thereby. *Rom. XIV. 21. It is good not to do any thing whereby the Brother stumbleth, or is offended, or is made weak.*

Q. Must we also abstain from good Actions, when we fore-see that Occasion of Scandal will be taken from them?

A. When these Actions are absolutely necessary, and one cannot neglect them without failing in our Duty, we ought to do them, without being hindred by the Fear of the Scandal which others may take at them: but when Actions are not absolutely necessary, and may be done in another manner, or put off to another time, we must abstain from them.

Q. Which is the Second Effect of Charity?

Second
Effect of
Charity,
Seeking
after
Peace.

A. It is the endeavouring to have Peace with our Neighbours.

Q. Is this a Duty necessary to be practised?

A. It is of absolute Necessity for the Glory of God, for the Edification of the Church, and for our own Happiness: and our Lord speaks of it as of a Duty, by which we may know the true Children of God. *Mat. V. 9. Blessed are the Peace Makers, for they shall be called the Children of God.*

Q. With whom ought we to live in Peace?

A. With all Men, *Rom. XII. 18. If it be possible, as much as lieth in you, live peaceably with.*

with all Men. But we ought particularly to live in Peace with the Faithful, and hereunto tends the Exhortation of the Apostle, *Eph. IV. 3. Endeavouring to keep the Unity of the Spirit in the Bond of Peace.*

Q. What are the things wherein we ought to maintain Peace with all Men?

A. First, it ought to be in the Civil Government, and in Worldly Affairs; but it is chiefly necessary to preserve Union and Peace in Matters of Religion, so far as the Truth and a good Conscience will allow.

Q. How many are the Parts of this Duty?

A. There are Two. The one consists in Preserving Peace with our Neighbour when we have it, and in Avoiding all that may disturb it. The other, in endeavouring to restore and settle this Peace when we have it not, or when it has been interrupted.

Q. What are the means proper for attaining this End?

What must be done in order to it.

A. 'Tis to take heed to our Actions, our Words, and the Dispositions of our Hearts.

Q. What ought we to observe as to our Actions?

A. We ought, First, to do good to our Neighbours upon all Occasions, and to testify our Friendship to them. 2. To give them what is their due. 3. To bear with them when they have Faults, or do us Wrong. And Lastly, To be Reconciled with them when we are at Difference.

Q. How ought this Reconciliation to be made?

A. If

A. If we have offended our Neighbour, we ought freely to acknowledge it, and repair the Injury that we have done him: if he has offended us, we must Admit him, and Forgive him as often as he shall desire it; and even prevent him, and make the Advances necessary for our Reconciliation with him.

Q. What ought we to observe, as to Words?

A. To abstain from any Discourses which may Provoke our Neighbour, or make Quarrels; to avoid Calumny and Detraction; not to Raise Reports, or Harken to them. We must also Shun Contest, Disputes, Quarrels, Heat, Injuries, Railings or Jestings, and all Language that may offend or Exasperate our Neighbour.

Q. Which is the Third Principal Means of Preserving Peace?

A. 'Tis to take Heed to the Dispositions of our Heart: in order hereunto, we ought to root out those Passions which are an Hindrance to Peace, and in their stead to implant those Affections of Mind which may Preserve it.

Q. Which are the Passions that disturb our Peace?

A. They are Partiality to our own Private Interest, Covetousness, Envy, the Love of Pleasure, and above all, Pride, which make us aim at Exalting our selves above our Neighbours, and Incapable of bearing Injuries.

Q. What are the Affections of Mind proper for Preserving Peace?

A. We ought to have and Humble and Modest Opinion of our selves; and Charitable

and Advantageous Thoughts of our Neighbours.

Q. After we have used all these Means, Can we always Secure Peace with Men?

A. No: nevertheless we ought to do all we can for the obtaining it; and when we have done so, we have nothing to blame our selves for.

Q. What follows from all that we have said about Charity?

A. That Charity comprehends all Duties, and all Virtues, and that it Banishes all Passions and all Vices: this St. Paul shews, 1 Cor. XIII. where he speaks of Charity in these Terms, *Charity suffereth long, and is kind: Charity envieth not: Charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in Iniquity, but rejoiceth in the Truth, beareth all things, believeth all things, hopeth all things, endureth all things.*

Art. III. *Of Particular Duties towards Men.*

Q. **A**RE we obliged to no more towards our Neighbours, but the General Duties of Justice and Charity, which we spoke of just now?

A. There are other particular Duties which we are obliged to Pay them, according to the Relation

Relation we bear to them. St. Paul exhorts Christians to this, *Rom. XIII. 7. Render to all their Dues.*

Q. Who are those of all Men to whom we ought to render the First Duties?

The Duty of Children.

A. They are Fathers and Mothers; and this Duty is prescribed in the Fifth Commandment, *Honour thy Father and thy Mother;*

The V. Commandment.

Q. Why is Mention made in this Commandment of the Mother, as well as of the Father?

A. God intended thereby, to teach the Children of *Israel* to Honour the Mothers as well as the Fathers; which was not done amongst the greatest part of the Idolatrous Nations.

Q. To whom is this Commandment directed?

A. To all Children; not only to those who are Young, but to those who are Grown up.

Q. How many Duties are included in the Honour due to Father and Mother?

A. Four: Respect, Love, Obedience, and Assistance.

Q. In what does Respect consist?

A. In acknowledging the Authority of Fathers and Mothers, and in having Thoughts of Veneration and Esteem for them.

Q. How is it that Children should make their Respect appear?

A. By such Actions and Words as are Humble, Meek, and Serious; in bearing with the Faults and Weaknesses of their Fathers and Mothers; and in Submitting to their Reproofs and Correction.

Q. Ought Children to Love their Fathers and Mothers?

A. This Love ought to be very great, because of the Obligations which Children have to them; and because of the Extream Love which Fathers and Mothers bear to their Children.

Q. What does this Love oblige Children to?

A. To wish and to do all the Good they can for those who brought them into the World: to pray for them, and to do their utmost to Please them, and to Gain their Affection.

Q. What sort of Obedience is required from Children?

A. A Ready and Hearty Obedience to all the Commandments of their Fathers and Mothers, *Eph. VI. 1. Children obey your Parents in the Lord, for this is right.* But if these Commandments should be Unjust, and contrary to the Will of God, Children ought not to comply with them; they ought even then to keep within the Bounds of Respect.

Q. When ought Children to Assist their Parents?

A. When their Parents are Old, Sick, Poor, or in any other condition wherein they have need of Succour.

Q. What does oblige Children to the Performance of these Duties?

A. Nature engages them to it; Religion commands it; and God Promises to Bless those that shall thus Honour Father and Mother

ther. *That thy Days may be long in the Land which the Lord thy God giveth thee.*

Q. What is the meaning of this Promise?

A. God Promises the *Jews* to give them long Life, accompanied with all sorts of Blessings, in the Land of *Canaan*, which they were going to Inhabit.

Q. Does this Promise belong to us who are Christians?

A. It belonged properly to the *Jews*, to whom God made Temporal Promises; nevertheless we ought to Believe, that God does sometimes Prolong the Days of Children, who do their Duty to their Fathers and Mothers, and that he does often Bless them in this World for it. *1 Tim. IV. 8. Godliness is profitable unto all things, having Promise of the Life that now is, and of that which is to come.*

Q. What does this Promise teach us?

A. That the Duty here prescribed is very pleasing to God, since it has a Particular Blessing annexed to it. *St. Paul* makes this Remark, *Eph. VI. 2. Honour thy Father and Mother, which is the First Commandment with promise.*

Q. Does not this Promise include a Threat against Disobedient Children?

A. Yes: God Threatens such Children with his Curse, and did also command that Rebellious and Stubborn Children should be Punish'd with Death, *Deut. XXI. 21.*

Q. What is the Duty of Fathers and Mothers?

The Duties of Parents.

A. It is to Love their Children, to Pray for them, to Provide them Necessaries, to give them such an Education as may put them into a Condition of being Happy in this Life and the next.

Q. What ought Fathers to do in order to a good Education of their Children?

A. They ought, 1. carefully to Instruct them in Religion. 2. To give them Good Example. 3. To Encourage them when they do their Duty. 4. To Reprove and Correct them when they fail therein, *Eph. VI. 4. Ye Fathers provoke not your children to Wrath: but bring them up in the Nurture and Admonition of the Lord.*

Q. Whom ought we to Honour besides our Fathers and Mothers?

A. All our Superiours, whether in Church, in State, or in Private Families; and generally, all those who have Authority over us. And to again, Superiours ought to render to Inferiours what is their due.

Q. What is the Duty of the People towards Kings, Princes, and Magistrates?

The Duty of People towards Princes, &c.

A. It is, 1. to be faithful to them. 2. To Submit themselves to their Sentences, Laws, and Ordinances, provided they are not contrary to the Laws of God. 3. To bear Offices, and to pay the Taxes and other Duties to Sovereigns. 4. To Pray to God for them.

Q. How ought we to Submit to the Higher Powers?

A. Not only for Interest and Fear of Punishment, but principally out of Conscience, and because it is the Will of God.

Q. Where

Q. Where is this Duty mentioned?

A. Rom. XIII. 1, 2, 4, 5, *Let every Soul be subject unto the Higher Powers: for there is no Power but of God. The Powers that be, are ordained of God. Whosoever therefore that resisteth the Power, resisteth the Ordinance of God: and they that resist, shall receive to themselves Damnation. For he is the Minister of God to thee for good: but if thou do that which is evil, be afraid: for he beareth not the Sword in vain: for he is the Minister of God, a Revenger to execute Wrath upon him that doth evil. Wherefore ye must needs be subject, not only for Wrath, but also for Conscience sake.*

Q. To what are Christian Princes and Magistrates obliged?

A. 1. To procure the Advancement of the Kingdom of God. 2. To Govern their People justly, and mildly; to make Good Laws, and cause them to be exactly observed; to punish the Wicked, and Protect those that do Well.

The Duty of Princes and Magistrates.

Q. What is the Duty of Judges in particular?

And of Judges.

A. They ought to be, 1. Men of such Capacity and Application as is necessary for understanding the Law. 2. Men of Honesty and good Conscience, in order to render to every one that which is his due: They ought to be dis-interested, and to receive no Bribes: they should have no Regard to Recommendations, or to the Quality of the Parties: they should hearken neither to Hatred, nor to Favour, nor to Prejudices, but should follow only the Laws they ought to proceed by, and the Dictates of their Conscience.

Q. What does God say upon this Subject?

A. Deut. XVI. 19. *Thou shalt not wrest Judgment: thou shalt not respect Persons, neither take a Gift: for a Gift doth blind the Eyes of the Wise, and pervert the Words of the Righteous.*

Q. What are the Duties of Christians towards their Pastors?

The Duties of Christians towards their Pastors.

A. Christians ought to have Respect for them. to Love them, to Obey them, and to Provide for their Subsistence. 1. *Thef. V. 12, 13. We beseech you know them, which labour among you. and are over you in the Lord, and admonish you: and to esteem them very highly in Love for their Works sake. Heb. XIII. 17. Obey them that have the Rule over you, and submit your selves; for they watch for your Souls, as they that must give account. 1. Tim. V. 17. Let the Elders that rule well; be counted worthy of double Honour, especially they who labour in the Word and Doctrine.*

Q. And to what are the Pastors called?

The Duty of Ministers.

A. 1. To perform Divine Service, to Administer the Sacraments, to Preach the Word of God in Purity, to Instruct, to Exhort, to Reprove, to Comfort, and to Perform such like Duties. 2. To Govern the Church by Discipline, and to Watch over those who are under their Care. 3. To give good Example to their Flocks. 4. To pray for them.

The Duties of Husbands and Wives.

Q. What are the Duties of Husbands and Wives?

A. To Love one another, to be Faithful to one another, to take Care of their Family, to Assist

Assist one another, not only in the things of this World, but principally as to their Salvation.

Q. What do Husbands in particular, owe to their Wives?

A. They ought to Love them, to bear with them, and not to treat them rigorously, *Col. III. 19. Husbands love your Wives, and be not bitter against them* 1. Pet. III. 7. *Ye Husbands dwell with them according to Knowledge, giving Honour unto the Wife, as unto the weaker Vessel.*

Q. And what is the Duty of Wives toward their Husbands?

A. They are obliged to Honour and Obey them, *Eph. V. 22. Wives submit your selves unto your own Husbands, as unto the Lord.* 1 Tim. II. 12. *I suffer not a Woman to usurp Authority over the Man.* 1 Pet. III. 1 *Ye Wives be in Subjection to your own Husbands.*

Q. To what are they farther obliged by their Condition and Sex?

A. To take Care of their Children, and of their Family Affairs, 1 Tim. V. 14.

Q. What do Servants owe to their Masters?

The Duty of Servants.

A. Three things: Respect, Fidelity, and Obedience.

Q. How ought they to make this Respect appear?

A. By giving their Masters that Honour which is their due; by Speaking to them in an Humble manner, and in receiving their Commands and Reproofs with Submission. 1 Tim. VI. 1. *Let as many Servants as are under*

der the Toke, count their own Masters worthy of all Honour.

Q. What is the Fidelity due from Servants?

A. They ought to Serve their Masters with Integrity, in their Absence, as well as in their Presence; to avoid all manner of Wast, not to do or suffer any other to do them Wrong, *Tit. II. 9, 10. Exhort Servants to be obedient unto their own Masters, and to please them well in all things, not answering again, nor purloining, but shewing all good Fidelity.*

Q. How ought they to Obey?

A. They ought to obey their Masters in all lawful things, and that chearfully, without Constraint, without Dispute, and without answering again, *Col. III. 22. Servants, obey in all things your Masters according to the Flesh: not with Eye-Service, as Men-pleasers, but in Singleness of Heart, fearing God. Eph. V. 5, 6, 7, 8.*

Q. Ought Servants to do these Duties to any but to such Masters as are Just and Good?

A. St. Peter saith, *1 Eph. II 18. Servants be subject to your Masters with all Fear, not only to the good and gentle, but also to the froward.*

Q. What do Masters owe to Servants?

The Duty
of Masters

A. They owe them, 1. Justice; and for this Reason they are obliged to give them the Wages which they have Promised them. 2. Equity and Charity, treating them with Courtesie and Mildness; as well when they Command them to do any thing, as when they Reprove them. 3. Christian Masters ought to take Care of the Souls of their Servants.

Q. Where

Q. Where do we find Mention of these Duties of Masters?

A. *Eph. VI. 19. Ye Masters, do the same things unto them, forbearing Threatning, knowing that your Master also is in Heaven, neither is there respect of Persons with him. Col. IV. 1. Masters give unto your servants that which is just and equal, knowing that ye also have a Master in Heaven.*

Q. Are these mutual Duties, which we have been speaking of, of any great Importance?

A. We ought to look upon them as the Foundation of the Happiness and Tranquility of the Church, and of the Civil Society. And therefore the Apostles do carefully enjoyn all these Duties in their Epistles.

Section II. Of Duties towards our selves.

Of Self-Denial.

Q. **W**HAT is our Duty to our selves?

A. 'Tis our Duty to endeavour to be Happy; and it is one of the Ends for which God has placed us in the World.

We ought to labour to be happy.

Q. Where may we find true Happiness?

A. We can find it no where but in God alone, and in the Possession of that Salvation, which Jesus Christ has procured for us.

Q. What ought then to be our Principle Care?

A. To

A. To use all the Means that may contribute towards our obtaining that Salvation, and to avoid every thing that may deprive us of it.

Q. What are the Means of obtaining Salvation?

A. The Knowledge of God, and of Jesus Christ, and the Practice of the Duties of Religion.

Q. Where do we meet with the greatest Obstacles to our Happiness and Salvation?

A. In our own selves,

In order to
this we
must Re-
nounce the
World &
our selves.

Q. What is there in us, that can be an Obstacle to our Salvation?

A. The Love of the World, and Adherence to our own Wills.

Q. Is this Love of the World, and of our own Wills, very Dangerous?

A. It is such a Disposition as hinders us from being true Christians.

Q. Why?

A. Because it is impossible that we should Love God with all our Hearts; that we should do his Will; and that we should set our Affections on things above, whilst we Love our selves inordinately, whilst we are wedded to our own Will, and give up our Hearts to the World and the Creatures, to the Prejudice of that Duty we owe to God.

Q. Where do we learn this?

A. In the 1 Epistle of St. *John*, Chap. II. 15, 16, 17. *Love not the World, neither the things that are in the World. If any Man love the World, the Love of the Father is not in him.*

For

For all that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World. And the World passeth away, and the Lust thereof: but he that doth the Will of God, abideth for ever.

Q. What is the meaning of these Words of St. John?

A. That Christians ought not to Love the Pleasures, the Riches, and the Honours of this World; that it is impossible to Love God and the World at the same time; that the Love of the World hinders us from Serving God, and that it is the Root of all Evil. Lastly, that those who Love the World shall Perish, but those who Love God, and who do his Will, shall be eternally Happy.

Q. What is then the Duty of a Man, who desires to be Happy?

A. To deny his own Will and Desires, and not to Love the World.

Q. Is it not enough to deny our Vicious Desires, and to abstain from those things which are Evil and Forbidden?

A. We must also deny our innocent Desires, and abstain from things that are allowed, when these things hinder us from doing our Duty toward God, and from pursuing after our Treasure in Heaven.

Q. How do you prove that Self-Denial is one of our Principal Duties?

A. From that Saying of our Lord, *Mat. XVI. 24. If any Man will come after me, let him deny himself, and take up his Cross, and follow me.*

Q. What

Q. What is taking up one's Cross?

A. It is to be disposed to suffer all things for the Love of God, and even to lose our Lives if it should be necessary.

Q. Are not they Unhappy who do thus deny themselves, and take up their Cross?

A. No: on the contrary, they are most Happy. They are set at Liberty from their Passions, they enjoy Peace of Mind, and they Walk in the Way that leads to Glory and Immortality: For this Reason Jesus Christ Promises Eternal Life to those who shall have denied themselves, and have suffered for his Sake, *Mat. XVI.*

Two Duties which relate to our selves. Temperance and Patience.

Q. How many then are the Duties that relate to our selves?

A. There are two Principal ones. The First, is that of Renouncing our Desires, and the Love of the World; and this is called *Temperance*. The Second, is bearing Afflictions Patiently, and this is called *Patience*.

Article I. Of Temperance.

Q. **W**HAT is Temperance?

A. **W**In a General Sense, Temperance is that Virtue which makes us Moderate in the Desire and Use of the things of this World, which are agreeable to us.

Q. Is Temperance a Virtue necessary for Christians?

A. Yes.

A. Yes: without this Virtue we cannot Perform the Duties of Religion, nor Please God; and therefore St. *Paul* saith, *that we should live Soberly in this present World*, Tit. II. 12.

Q. What are the Rules of Temperance?

A. The Gospel teaches us Two Rules: the one, not to desire things that are Forbidden and Sinful, and to abstain entirely from such; the other, to be moderate in our Desires and Endeavours after things lawful, and not to be guilty of Excess in the use of them.

Two Rules of Temperance.

Q. What things do Men Love and Seek after?

A. They are chiefly Three, *viz.* Pleasures, Riches, and Glory or Honour; as St. *John* shews, 1 Epist. Chap. II. 16. So that Temperance includes these three Duties. First, Renouncing Sensuality, or the Love of Pleasure. Secondly, Renouncing Covetousness, or the Love of Riches. Thirdly, Renouncing Pride, or the Love of Worldly Honour and Glory.

Three Parts of Temperance.

I. *Of the First Part of Temperance, which is Temperance in regard to Pleasure.*

Temperance, in regard of Pleasure, includes three Duties.

I. Duty. Sobriety.

Of Gluttony and Drunkenness.

Q. **W**HAT does the first Duty of Temperance, in regard to Pleasure, oblige us to?

A. To *Sobriety, Chastity, and Moderation* in all things which are agreeable to the Flesh.

Q. Wherein does Sobriety consist?

A. In being Temperate in Eating and Drinking.

Q. What Excesses may we fall into by Eating?

A. We may Sin either in the Quantity, in Eating too much, and beyond what is necessary: or in the Quality, in Eating for Pleasure, and in aiming at Delicacy and Voluptuousness.

Q. What are the Excesses which we may commit in Drinking.

A. They are of Two sorts. The First, when a Man Drinks so as to be Intoxicated, and to lose his Reason, as Drunkards do. The Second, when he Drinks to Excess, and for Pleasure, tho' without being Intoxicated: this Sin all whom we call Drinkers fall into, and all those who Hanker after delicious Drinks.

Q. Why must we avoid Gluttony and Drunkenness?

A. Not only because the Excesses do Prejudice our Health, do Shorten Life, and Spend Money

Money and Time: but besides all this, because Intemperance puts Men out of a Capacity of working out their Salvation, and throws them headlong into Damnation. *For neither Gluttons nor Drunkards shall inherit the Kingdom of God, 1 Cor. VI.*

Q. How does Intemperance bring Damnation upon those, who give themselves up to this Sin?

A. Because it makes Men Brutish; it oftentimes makes them lose their Reason; it hinders them from Watching, Praying, and doing the Duties of Piety; it renders them Sensual and Voluptuous, and necessarily draws them on to divers Sins.

Q. How does Drunkenness, in particular, do this?

A. It makes Men fall into great Disorders, because it takes away Reason; it pushes 'em on to Swearing, Quarrels, and above all, to Luxury and Uncleaness. *St. Paul therefore says, Eph. V. 18. Be not drunk with Wine wherein is Excess.*

Q. Is Sobriety then a Virtue which Christians ought to Study?

A. Yes: and therefore the Scripture exhorts us to be Sober, and even to Fast: and it teaches us, that Sobriety is a most efficacious Way, and absolutely necessary to put us in a Condition of Watching and Praying at all times, for making our selves Masters of our Desires, and from hindring the Flesh from Seducing us. *1 Pet. IV, and V. Be ye Sober and Watch.*

Q. What Warning has Jesus Christ given us upon this Occasion?

A. *Take heed to your selves, lest at anytime your Hearts be overcharged with Surfeiting and Drunkenness, and Cares of this Life, and so that Day come upon you unawares. For as a Snare shall it come on all them that dwell on the Face of the whole Earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man, Luke XXI. 34, 35, 36.*

Art II. Of Purity and Chastity.

II. Duty.
Purity and
Chastity.

Q. **W**HAT Sins are contrary to Purity and Chastity?

A. Adultery, Whoredom, and generally all sorts of Uncleaness.

Q. Why must we Abstain from these Sins?

A. Because God forbids them, and Threatens those with his Anger who Commit them. This we find by the Seventh Commandment.

The VII.
Commandment.

Thou shalt not commit Adultery. And Heb. XIII.

4. *Marriage is honourable in all, and the Bed undefiled: But Whoremongers and Adulterers God will judge.*

Of Adultery and Whoredom.

Q. What is the meaning of the Passage which you now Cite?

A. That Marriage is a State permitted, and Honourable to all sorts of Persons, provided that

that they live Holily and Chastly: but that God will punish those who Violate the Holiness of Marriage by Adultery: as well as those who not being Married, fall into the Sins of Uncleanness.

Q. What is said of Uncleanness in the New-Testament?

A. This Sin is therein condemned all along, The Horror of these Sins. and oftner than any other Sin. *St. Paul* always mentions it in his Epistles; but principally in the VI. Chap. of the 1 Epist. to the *Corinthians*, where he uses divers Reasons to dissuade Christians from Uncleanness. And in the 1 Epist. to the *Theff.* IV. 3. where he says, *This is the Will of God, even your Sanctification, that ye should abstain from Fornication.*

Q. Is there nothing, but the Holy Scripture which condemns this Sin?

A. Yes: Nature it self and Reason do condemn it. It is contrary to Modest and Natural Decency, as well as to that Justice and Order which ought to Govern in Families, and in Civil Society.

Q. What is it besides this, that ought to give us an Horror for Uncleanness?

A. 'Tis the Sins whereinto it draws Men, and the Punishment which it brings down upon them.

Q. Into what Sins does it draw Men?

A. The most common are, Lying, Deceit, Unfaithfulness, False Oaths, the Wrong done to others in their Honour, Good, and Health; Exposing Children, Rebellion against the Discipline of the Church; and many Crimes

whereinto we fall, either by committing this Sin, or by concealing it after it is committed.

Q. What Punishments does Uncleanness bring?

A. God Punishes the Unchast in this World, with many Judgments which he rains down upon them; as Shame, Pains, and Poverty; and he will punish them at the last Day with the Torments of Hell. *For neither Fornicators, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, shall inherit the Kingdom of God, 1. Cor. VI. 9, 10. And the Lord reserves the unjust unto the Day of Judgment to be punished: but chiefly them that walk after the Flesh in the Lust of Uncleanness, 2 Pet. II. 9, 10.*

The Duty
of those
who are
fallen into
it.

Q. What is the Duty of those who are fallen into the Sins of Uncleanness, if they desire to obtain Pardon of them?

A. They ought to have a lively Sorrow for their Sin, (to confess it in the manner Prescribed in the Article of Repentance;) to prevent or repair, by all possible means, the Scandal which they may have given to the Church, and Injury which they may have done to other Persons: And lastly, to be sincerely Converted, by leaving off not only this Sin, but all others.

Q. Is the Conversion of these People easie?

A. It is often very difficult, and many do even put themselves out of a Condition of being relieved by Repentance, and of obtaining Pardon for their Fault; because they are resolved not to confess it, nor to make Repara-
tion

tion for it in the manner whereunto they are obliged; and because they are often under a Necessity of Persevering in Impenitence, by reason of the Sinful means which they use for hiding their Sin.

Q. Does God Forbid no other sort of Uncleaness but what you have named?

A. He Forbids all sorts of Filthiness, and all Uncleaness whatsoever, both in Actions, Words, and Thoughts.

Q. What does God Forbid as to Actions?

A. He Forbids generally all Actions which are Indecent and Unseemly, and which do shock the Charity or Modesty of another, in any degree.

Q. Since Decency does not allow Actions of this Nature to be Specified, Tell me how we may know if an Action be contrary to Chastity?

A. It is easie to know it by this Rule: When this Action tends to nothing but to procure us Pleasure, and to satisfy Sensuality: when we are ashamed of it, and dare not do it before Men: when it may excite Impure Thoughts in our selves or others: and when it is neither necessary, nor expressly allow'd, we are then obliged to abstain from it.

Q. What ought we particularly to observe in regard to the Eyes?

A. We ought to look upon nothing that is Indecent, or that raises Impure Thoughts. And if such Objects do present themselves, we ought to turn away our Eyes. By this

Rule Obscene Books and Pictures ought not to be suffer'd among Christians.

Q. What ought to be observ'd as to Words?

In Words.

A. Never to speak or to hearken to filthy Words, indecent Discourses, immodest Songs: not to speak any thing that may in the least touch upon Uncleanness.

Q. Is there any great Sin in Obscene Words?

A. 'Tis a certain Sign, not only of Impurity, but even of Impudence, so much as to utter them, and thereby a great Scandal is given to our Neighbours. *Let no corrupt Communication proceed out of your Mouth, but that which is good to the use of edifying, that it may minister Grace unto the Hearers, Eph. IV. 29.*

Q. Does St. Paul condemn none but impure Discourses?

A. He condemns also all Discourse which is contrary to Gravity and Modesty; foolish Works and vain and frivolous Talk. *Niether Filthiness, nor foolish talking, nor Jesting, which are not convenient, Eph. V. 4.*

And in Thoughts.

Q. May we also fall into Uncleanness by Thoughts and Desires, when they go not so far as to commit the Crime?

A. 'Tis not to be doubted, but that impure Desires are Sinful, and that they Stain the Soul, since these Desires are Advances towards Sin, and that Jesus Christ has said, *Mat. V. 21. That whosoever looketh on a Woman to lust after her, hath committed Adultery already with her in his Heart.*

Q. What

Q. What do you mean by impure Thoughts?

A. I mean not only the Concupiscences and Desires, but also the bare Thoughts, the indecent Imaginations, and all the Motions of the Soul, which tend to Uncleanness, and which we do not immediately resist.

Q. What Virtue is oppos'd to Uncleanness?

A. Chastity: St. Paul enjoys it when he says, *1 Thes. IV. 4. That every one of you should know how to possess his Vessel in Sanctification and Honour.* Chastity, and the means of acquiring it.

Q. What is Chastity?

A. It includes two Duties: The First is, in abstaining entirely from all that is Forbidden, and in avoiding all the Filthiness which we have just now mentioned. The Second is, in being very moderate in things that are allowed, or even in abstaining from them.

Q. What are the Means of acquiring Chastity, and of preserving our Hearts and Bodies pure?

A. We must pray frequently, and avoid such Occasions and Objects as may Seduce us; as Idleness, Intemperance, too much Care of our Bodies, Love of Pleasure, Luxury, Free and Frequent Conversations between Persons of both Sexes, and generally all that may draw us on to Uncleanness.

Q. What Precautions ought we to take as to our selves?

A. We ought to keep our Bodies in Subjection by Sobriety, by Fasting, and by Labour; and our Soul, by banishing impure Thoughts from our Hearts, and by exciting and keep.

keeping up Good and Godly Thoughts therein.

Q. What are the Thoughts that may preserve us from Uncleanneſs, and render us Chast?

A. Remembering that God ſecs us; and re-
presenting to our ſelves the Life and Suffer-
ing of Jeſus Chriſt, and the Honour we have
to be Chriſtians; and thinking upon Death,
Reſurrection, Judgment, Hell, and Heaven.

Art III. *Of Moderation in all things
which are agreeable to the Fleſh.*

III. Duty.
Moderati-
on in
things a-
greeable
to the
Fleſh.

Q. **I**S it enough to avoid Intemperance
and Uncleanneſs?

A. The Goſpel Forbids us in general to love
the Pleaſures of the Body, and to purſue things
that are agreeable to the Fleſh, and cheriſh
Senſuality.

Q. What are theſe things?

Of Sloth,
Delicacy,
Recreation,
Play,
and Dancing.

A. An Effeminate and Voluptuous Life,
Sloth, Delicacy, Exceſs in Sleeping and Re-
creation, Play, Dancing, and too much
Care in procuring the Delights and Conve-
niences of this Life.

Q. Is it not permitted to Love and purſue
theſe things?

A. No: for St. Paul Forbids us to make
Proviſion for the Fleſh, to fulfil the Luſts there-
of, Rom. XIII. 14. And the Goſpel does

recom-

recommend to us a plain way of Living, mortified, and very distant from Luxury and Pleasures.

Q. What think you then of those, who consult nothing but their Ease and Pleasure in this World, who do nothing against the Grain, and think of nothing but satisfying their Inclinations?

A. This way of Living is entirely opposite to the Duty of a Christian. It necessarily renders Men Sensual, and Slaves to the Flesh, to the World, and to its Temptations; and it renders them utterly incapable to take Care of their Soul, and of their Salvation.

Q. What does Jesus Christ say of those who live in Delights and Worldly Joy?

A. He threatens them with the greatest Misery, *Wo unto you*, says he, *Luke VI. 24. that are rich, for ye have received your Consolation: Wo unto you that laugh now, for you shall mourn and weep.* And this shews us by the Parable of the Rich Man, (*Luke XVI.*) who lived in Luxury and Delights, and who, after he had enjoy'd his Pleasures in this Life, had his Torments in the other.

Q. Is Mirth then absolutely Forbidden?

A. No: there is a Mirth and some Pleasures which are Sinful in themselves, and from which a Christian ought wholly to abstain. But then there is a Mirth which is Permitted, when it is used as it ought.

Q. What ought we to observe with regard to that Mirth and those Pleasures which are allow'd us?

A We

A. We ought to use them with these three Precautions. 1. Not to set our Hearts on Pleasures, nor pursue them with too much Vehemency. 2. Not to look after them too often, and not to employ too much time upon them. 3. To abstain from them when they are an Occasion of our Sinning, and Neglecting our Duty, or of our Scandalizing our Neighbours.

Q. Why did you mention Play or Gaming in particular?

A. Because Gaming is commonly accompanied with many Sins, and the Circumstances and Consequences of it are altogether Criminal.

Q. What are those Consequences and Circumstances?

A. Covetousness, Idleness, Loss of Time, the Sin that there is either in Losing part of our own Estates, or in winning the Estate of another. Besides, Gaming occasions Cheating, it raises Passions, it draws on Anger, Quarrels, Oaths, Curses, and many other Sins.

Q. You also named Dancing, What is your Opinion of that?

A. It has always been look'd upon by wise People, even among Heathens, as unworthy of Grave and Virtuous Persons; and it is one of those Foolish and Excessive sorts of Mirth which Christians ought to Renounce.

Q. What Harm is there in Dancing?

A. It is quite opposite to the Gravity and Modesty of a Christian; it is accompanied with

with many Sinful Circumstances, as Luxury, Pride, Bravery, Pomp, too free Discourse and Behaviour between Persons of both Sexes, Scandal. It provokes the Passions of the Flesh, and Ill Desires; it turns the Heart upon pleasures and the Love of the World: and thereby, it necessarily turns it away from the Love of God and Religion.

*Of the Second Part of Temperance; that is
Temperance as to Riches.*

Q. **W**HAT is the Second Duty of Temperance?

A. 'Tis not to set our Hearts upon Riches, and to have a Contented Mind.

Q. What do you mean by a Contented Mind?

Of Contentment of Spirit, and Love of Riches,

A. 'Tis that Disposition of a Man whereby he does not so desire what he has not, as not to be easie with what he has; the Apostle exhorts Christians to this Duty, *Heb. XIII. 5. Let your Conversation be without Covetousness, and be content with such things as ye have. For he hath said, I will never leave thee, nor forsake thee.*

Q. What ought to produce this Contentment in us?

A. Submission to the Will of God, and a Trust in his Providence.

Q. Ought Christians then to Love the Good

Good things of the World, and to set their Hearts upon them?

A. No.

Q. Why?

A. Because of the Vanity of these Good Things here below, and because God reserves better Things for Them in Heaven. Jesus Christ shews us this, *Mat. VI. 19, 20, 21. Lay not up for your selves Treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal. But lay up for your selves Treasures in heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through nor steal. For where your Treasure is, there will your Heart be also.*

Q. How do you make it appear that the Love of the Good things of this World is Sinful?

A. First of all, because we cannot Love God at the same time when we Dote upon Riches, *Mat. VI. 24. No Man can serve two Masters: for either he will hate the one, and Love the other; or else he will hold to the one, and despise the other: Ye cannot serve God and Mammon.* In the Second Place, because the Love of Riches is the Source of an infinite Number of Sins which we commit against Justice and Charity, *1 Tim VI. 9, 10. They that will be rich fall into Temptation and a Snare, and into many foolish and hurtful Lulls, which drown Men in Destruction and Predition. For the Love of Money is the Root of all Evil, which while some coveted after, they have errred from*

from the Faith, and pierced themselves through with many Sorrows.

Q. Must we have Contentment of Mind in whatsoever Condition we are?

A. Yes: a Christian ought to be Content, not only when he has things necessary for Living, but even when he is in Poverty, *Phil. IV. 11, 12. I have learned in whatsoever State I am, therewith to be contented. I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full, and to be hungry; both to abound, and to suffer need.*

Q. What is the Duty of the Poor People?

A. To be Humble, Patient, Labourious, and Resigned up to the Will of God; not to Murmur, not to be Envious, to avoid Idleness, not to do Wrong to any one, either by Robbery, or by taking away the Alms of other Poor. The Duty of the Poor

Q. Is it not permitted to the Poor People to Labour to Redeem themselves out of their Poverty?

A. Yes: provided they make use of none but Lawful Means, but if it does not please God to Bless the Means, they ought to be Contented with their Condition.

Q. Ought they to be contented who have the Necessaries for Life?

A. Yes: for *having Food and Raiment let us be therewith content, 1 Tim. VI. 8. This Estate of Mediocrity is the most happy and most Safe of any; therefore Agur said, Prov. XXX. 8. Give me neither Poverty nor Riches; feed me with Food convenient for me.*

Q. Are

Q. Are we bound to be so contented with Necessaries, that we may not acquire any thing more, or to encrease our Estate?

A. We may do so, provided we do not set our Hearts upon the World, and do not make use of any ill means, and that the Cares which we take for this end, do not hinder us from working out our Salvation.

Q. What Rule ought we to follow in this?

A. Every one ought to Labour in a Lawful Calling, and to cast himself upon the Providence of God, so far as shall regard the Success in his Labour.

The Duty
of the Rich

Q. Ought not the Rich also to have a contented Mind?

A. They are obliged thereunto, more than other Men, since they have not only Necessaries, but even more than enough.

Q. What is the Duty of the Rich?

A. They ought to be bountiful, and employ their plenty in Works of Piety and Charity: And they ought to avoid the Faults which commonly do go along with the Possession of Riches. These Faults are, Pride, Trust in the good things of this World, and the Abuse which the Rich do make of these good things.

Q. Tell me what St. Paul saith of the Duty of Rich Men, 1 Tim. VI. 17, 18, 19.

A. Charge them that are rich in this World, that they be not high-minded, nor trust in uncertain Riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good Works, ready to distribute, willing to communicate. Laying up in store

for themselves a good Foundation against the time to come, that they may lay hold on eternal Life.

Q. Which is the Vice oppos'd to Contentment of Mind?

A. Covetousness.

Of Covetousness.

Q. What is Covetousness?

A. 'Tis a Fondness for the things of this World, or an inordinate Love of Riches.

Q. Which are the chief Marks of Covetousness?

A. There are Three of them. The First is, in the Desire of Riches. The Second is, in the Cares taken for Heaping up Wealth. And the Third is, in the Use which we make of what we possess.

Three marks of Covetousness.

Q. What are the Desires of Covetous Men?

A. They passionately desire to encrease their Estates; this Desire they are always full of, and it is ordinarily accompanied with Disquiet, Distrust, Trouble, and Envy.

Q. What Means do Covetous Men use for heaping up of Wealth?

A. Some use Injustice, and others an excessive and fordid Niggardliness, not being willing to employ their Estates in necessary Uses, or in Charity: and they have recourse to diverse Base and Shameful ways of shunning Expence, and for Gaining a little Profit.

Q. What use do Covetous Men make of their Estates?

A. There are some who Gratifie their Passions with them: but most Covetous Men lock up their Wealth, and use it as little

as they can: and when they are obliged to be at any Expence, they do it with Regret, and as slowly and niggardly as they can.

Q. What does *St. Paul* say of Covetousness?

A. He says, that this Sin is *the Root of all Evil*, 1 Tim. VI. 10.

Of the Third Part of Temperance; that is, Temperance as to Glory and Honour.

Q. **W**HAT is the Third Duty of Christian Temperance?

A. It is not to Love Worldly Honour and Glory.

Q. What Virtue Rules our Desires and Conduct in this Respect?

Of Humi-
lity.

A. *Humility.*

Q. How many Duties does Humility include?

Three Du-
ties of this
Virtue.

A. It includes Three. The First is, the having an Humble and Modest Opinion of our selves; not assuming to our selves the Advantages which we have not: and not Valuing or Extolling our selves upon those which we have.

Q. What is it that obliges us to have this Modest Opinion of our selves?

A. 'Tis the Consideration of our Weakness, of our Failings, and of our Nothingness.

Q. But

Q. But if there is any thing that is good in us, are we not permitted to be sensible of it?

A. Yes: but we ought to ascribe all the Glory of it to God, and to take Occasion of Humbling our selves from thence, since that all which is good in us, proceeds from him, and not from our selves.

Q. What is the Second Duty of Humility?

A. It consists in not Exalting our selves above other Men, in not Despising them, in not Seeking after Honour, in not being too Sensible of Praises, and in Suffering Contempt with Patience.

Q. Which is the Third Duty of Humility?

A. It is to live Prudently and Decently, and as far as may be from Stateliness, Pomp, and Show.

Q. What ought to incite us to Humility?

A. The Commandment of God; the Example of our Lord Jesus Christ, who lived in a Profound Humility before God and Men: and the Promises which are annex'd to this Virtue. *For whosoever abaseth himself shall be exalted, and God giveth Grace to the Humble,* Luke XVIII. 14. & Jam. IV. 6. Besides, this Duty is most reasonable, and altogether conformable to our present State of Infirmary, to our Duty to God, and to our Neighbours.

Q. What is the opposite Sin to Humility?

A. Pride:

Of Pride

Q. Is Pride a great Sin?

A. Yes: *God resisteth the Proud,* Jam. IV. And this Vice is so much the more dangerous, because capable of corrupting all that is good in us:

Q

Q. What

Three
Marks of
this Vice.

Q. What are the Marks or Signs of Pride?

A. Pride appears in Three things. The First is, when we have too high an Opinion of our selves; either in Valuing our selves for the Advantages or Qualities which we have; or when we Arrogate to our selves the Advantages which we have not.

Q. What is the Second Mark of Pride?

A. An Exalting our selves above others, and Despising them; Courting Honour, Praises, Distinction, and seeking after that which may bring us this Honour, as Preferments, and Riches. Lastly, it is a Mark of Pride, not to be able to bear Contempt.

Of Lux-
ury.

Q. Wherein is the Third Mark of Pride?

A. To Love to appear Great, and with Distinction; and to Live in Luxury, State, and Worldly Pomp.

Q. Wherein does this Luxury and Stateliness appear?

A. It appears in the Whole Method of Living; and particularly in Clothes, Lodgings, Furniture, and other outward things.

Q. Does the Scripture give Rules for these sorts of things, and particularly for Clothes?

A. It recommends Plainness to us. And as to Clothes, it orders Decency and Modesty to be observed. St. Paul gives this Advice to Christian Women, 1. Tim. II. 9, 10. *Let Women adorn themselves in modest Apparel, with Shamefacedness and Sobriety, not with broidered Hair, or Gold, or Pearls, or costly Array; But (which becometh Women professing Godliness) with good Works.*

Q. How

Q. How do we Sin against Modesty in our Clothes?

A. When we Cloth our selves in a Licentious and indecent Manner; and when the Body is not covered according as Purity and Chastity require.

Q. What is Clothing our selves Modestly

A. It is to observe a comely Plainness in our Clothes.

Q. What are the Rules of this Plainness and Modesty?

A. 'Tis not to Cloth our selves more Richly than our Condition and Fortune do allow, and even not to do in this Respect, all that may be allowed us, by our Condition and Fortune. Modesty does moreover require that we should let alone all that costs too much, that which is too Gay, that which shews Affectation; and above all, that which may give Scandal.

Q. Is there any thing in Luxury and State-lines?

A. We cannot doubt it, since St. *John* condemns the *Pride of Life*, 1 Joh. II. and declares that this Pride is a sign of the Love of the World, and an Obstacle to the Love of God.

Q. Prove to me by other Considerations, that Luxury is Sinful.

A. We cannot Live in Luxury without taking too much Care of our Bodies, and without employing therein a Considerable part of our Time and Wealth. Add to this Luxury hinders the Exercise of Charity; it introduces Idleness, Softness, Busying our selves

about Trifles, Impurity, Ambition, Injustice, Division, and many other Disorders.

Art II. *Of Patience, and the Use of Afflictions.*

Q. **W**HAT Afflictions are we Subject to in this Life?

Two sorts of Afflictions.

A. They are of Two sorts: some are common to all Men, and others are particular to the Faithful.

Q. Which Afflictions are common to all Men?

A. Those to which we are all Subject, whether they proceed from God or from Men, or whether we bring them upon our selves; such are Sicknes, Sorrows, Contempt, and Poverty.

Q. Which Afflictions are particular to the Faithful?

A. Those to which they are Exposed for the sake of the Truth, or of Religion whereof they make Possession; as the Hatred of the World, the Loss of Estate, Persecution, and Death it self.

Two Duties of Persons afflicted.

Q. What is the Duty of Persons Afflicted?

A. It is first of all, to be Patient in Affliction, and in the second Place, to Profit by it.

1. Patience

Q. Wherein does Patience consist?

A. In bearing Afflictions quietly and with Resignation, without suffering ones self to be overcome by Grief and Discontent.

Q. Explain

Q. Explain to me more particularly what Patience is?

A. A Patient Man does not murmur, and abandon himself to Melancholy and Vexation; he does not bear Malice against Men when they afflict him; he Bears it as long as it Pleases God to lay it upon him; and uses no ill means to bring himself out of it.

Q. What is in particular the Duty of Christians, who suffer for the Truth, and for Religion?

A. They ought not rashly to expose themselves to Afflictions; but when they cannot avoid them without failing of their Duty, they ought to suffer them with Constancy, and even with Joy, and to take it as an Honour and Glory to endure them. *Blessed are they which are persecuted for Righteousness sake for theirs is the Kingdom of Heaven, Mat. V. 10.*

Q. Why ought we to receive Afflictions with Patience?

A. First, because they are dispensed by the Providence of God, and that we ought to Submit to his Will. In the Second place, because he sends them only for our Good and Welfare.

Q. What are the other Motives for being Patient in Adversity?

A. The Consideration of the Shortness of this Life, the Expectation of the Happiness of Heaven, the Fear of the punishment which our Sins do deserve, the Example of our Lord Jesus Christ, the Assurance which we have that God will not afflict us beyond our Strength,

and that he will give us an happy Issue out of our Afflictions, 1 Cor. X. 13.

To make a
good Use
of Affli-
ctions.

Q. What Use ought we to make of Afflictions?

A. We ought to receive them as Corrections, or as Trials; and to take Occasion from them of doing our Duty, and of becoming better.

Q. Are Afflictions necessary for us?

A. In the Condition wherein we are in this World, Afflictions are absolutely necessary for making us Holy; and we ought to look upon them as one of the most powerful Means which God useth for our Salvation, and as one of the most certain Marks of his Love, and of the Care which he hath of us. *For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth,* Heb. XII. 6.

Q. How do Afflictions serve for our Good?

A. They draw us from the Love of the World, and of Sin; they humble us, and Mortifie the Flesh; they dispose us to Prayer; they make us desire the Happiness of Heaven, and thereby they fill us with a more comfortable Sense of the Love of God, and a more assured Hope of Salvation. *Tribulation worketh Patience; and Patience, Experience; and Experience, Hope; and Hope maketh not ashamed; because the Love of God is shed abroad in our Hearts, by the Holy Ghost which is given unto us,* Rom. V. 3, 4, 5.

Q. Do not Afflictions serve for some other Use?

A. They contribute also to the Glory of God,

God, and the Edification of our Neighbours.

Q. That which you have said, regards afflicted Persons in general; tell me what Persons afflicted with Sicknes ought to do? The Duty of Sick People

A. They ought to receive Sicknes in the manner that we have said they should receive Afflictions in: but their principal Care ought to be, to dispose themselves to live better, if God shall restore them to their Health; and to prepare for dying well in Case that God shall think fit to take them out of this World.

Q. What ought a Sick Man to do in order to prepare himself for Death?

A. He ought to examine his Conscience and past Life, to send for his Ministers, to Confess his Sins, to have Recourse to the Mercy of God through Jesus Christ, to Reconcile himself to his Neighbours, and to dispose of his Temporal Affairs. Lastly, He ought to give Thanks to God for all the Benefits, and to recommend his Body and Soul to him.

Q. Ought none but the Sick thus to prepare themselves for Death? And of Old Men,

A. These Duties do also most particularly regard Old Men, because their Death is near.

Q. Ought we not to take Care of our Salvation, but in times of Affliction, Sicknes, and Old Age?

A. We ought to take this Care at all times, in Prosperity, in Health, and in Youth, and this is the surest way of Dying happily.

Of the Sacraments.

Art. I. Of Sacraments in general

What the
Sacra-
ments are

Q. **W**HAT is a Sacrament?

A. **W**It is an Holy Ceremony which God has instituted, and all Christians are obliged to observe.

Q. How many things ought to be consider'd in the Sacraments?

A. Two. *viz.* 1. The Ceremony, or outward Action. 2. That which this Ceremony signifies, and the end for which it was ordained

Q. What say you of these Ceremonies consider'd in themselves.

A. They are not things Holy and necessary in their Nature, as the other Duties of Religion; but they are things indifferent, which we should not be obliged to observe, if God had not appointed them.

Q. Why did God ordain the Sacraments?

A. For confirming us in his Covenant.

Q. How many Parts are there in this Covenant?

A. Two: namely, the Grace of God, and our Duty. Thus the Sacraments do assure us of the Grace of God towards us, and they engage us to do our Duty towards him.

Q. How do they produce this Effect?

A. First, because the things which the Sacraments do represent to us, are very proper for exciting Faith and Piety. Secondly, be-
cause

cause the Use of the Sacraments is accompanied with the Grace of the Holy Ghost, when we receive them with good Dispositions.

A. Are the Sacraments absolutely necessary for Salvation?

Q. We may be Saved without the Sacraments, when there are not Opportunities and Means of Receiving them, provided we have the Dispositions which God requires. But when we may Partake of them, and do neglect to do so, we cannot be Saved.

Q. How many Sacraments are there in the Christian Church? Their Number.

A. Our Lord instituted but Two; namely, Baptism and the Holy Supper.

Q. How many do they reckon in the Church of Rome?

A. They reckon Seven of them; for they add Confirmation, Penance, Extreme Unction, Orders, and Matrimony, to Baptism and the Supper of our Lord.

Q. Why do you not reckon all these things, to be Sacraments?

A. Because God has not ordained them as Sacraments in the Christian Church.

Q. What is the Original of Confirmation, which is Administred to Young Persons who are arriv'd at the Exercise of Reason?

A. This Ceremony proceeds from a Custom ever since the time of the Apostles, and in the Primitive Church, of Laying Hands on those who were Baptized, and this laying of Hands was followed with the Miraculous Gifts of

of the Holy Ghost, as we may see in the Book of the Acts of the Apostles.

Q. Ought this Ceremony to be observed now?

A. It cannot now, upon the Foot whereon it was formerly practis'd, because the miraculous Gifts are ceased. Nevertheless, it is absolutely necessary that Children, arrived at Years of Discretion, should be brought to take upon them the Vow made at their Baptism. But this does not make a Sacrament of it, nor make us believe, that the Ceremonies which the Church of *Rome* uses upon this Occasion are Necessary, and of Divine Institution, especially since some of these Ceremonies are Vain and Superstitious.

Q. What say you of Penance?

A. That it is necessary to Repent of our Sins, and to make Confession of them to God, and even to the Church if they are Publick; or to the Ministers, if our Consciences are burthen'd. Sinners are, besides, obliged to make Reparation for their Sins, as far as they can, to mortifie their Flesh, and to give Proofs of their Sincerity and Repentance. But this Duty ought not to be considered as a Sacrament: and besides, we cannot oblige all Christians to reckon up all their Sins, nor to undergo all the Penances and all the Impositions which the Priests lay upon them.

Q. What think you of extreme Unction?

A. In the time of Jesus Christ and of his Apostles, they anointed the Sick with Oyl, and this Unction was followed by their Cure, as

we see *Mar. VI. 13.* & *Jam. V. 14, 15.* But this Ceremony ought not to be now observed, because these miraculous Cures are ceased, and because there is no Commandment to Practice it at this Day.

Q. What say you of Orders and Ecclesiastical Functions?

A. The Functions of Bishops, of Priests or Ministers, and of Deacons, are Sacred, and Ordained of God; but we ought not to put these Orders into the Rank of Sacraments of the Christian Church; especially since they are not common to all Christians.

Q. What do you believe concerning Marriage?

A. God instituted it; but we cannot look upon it as a Sacrament of the Christian Church for many Reasons, and especially since it is establish'd among all the Nations of the World.

Art II. *Of Baptism.*

Q. **W**HAT is Baptism?

A. It is an Holy Ceremony, whereby we are received into the Church, and into a Covenant with God.

Q. What is the Ceremony of Baptism?

A. Formerly they dipp'd those in Water whom they Baptized; but at present, they Sprinkle Water upon the Head of those whom they Baptize, and pronounce these Words, *I baptize*

baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

The Original Institution of Baptism.

Q. From what was Baptism taken?

A. It was already in Use with the *Jews*, before Jesus Christ did establish it: the *Jews* Baptized their Profelytes, that is, those *Heathens* who were willing to embrace the Service of the true-God. But this Baptism was not a Sacrament, nor a Ceremony instituted by God.

Q. Did Jesus Christ Sanctifie this Ceremony?

A. Yes: for his Disciples Baptized while he was yet in the World; and when he ascended into Heaven, he commanded the Apostles to Baptize all those who would become Christians, *Mat. XXVIII. 19. Go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What other proof is there, that Baptism is a Ceremony which all Christians are obliged to observe?

A. We read in the Book of the Acts, that the Apostles and other Ministers of the Gospel Baptized those who did embrace the Christian Religion. The Apostles suppose in their Epistles that all Christians are Baptized. Lastly, it has been the practice of the whole Church ever since the Beginning of Christianity.

Acts II. 38
VIII. 12.
IX. 18. X.
47, &c.
Rom. VI. 3
Eph. IV. 3.
1 Pet. III.
21.

Q. What does Jesus Christ appoint the Apostles to do in the Institution of Baptism?

A. He commands them to go and preach the Gospel throughout the World, and to all Nations;

Nations ; and to Baptize all those who should believe by their Preaching.

Q. Why did he order that those who believed should be Baptized ?

Why it was Establiſh'd.

A. It was to the end, that by this solemn Ceremony, they might publickly declare that they did believe in Jesus Christ, and that they were willing to be Christians. On the other hand, Baptism assured them that God received them into his Church.

Q. Why do they Baptize *in the Name of the Father, and of the Son, and of the Holy Ghost* ?

A. This signifies Two things. 1. That Baptism is Administred by the Authority of God. 2. That those who are Baptized do Believe in the Father, and in the Son, and in the Holy Ghost, and that they are consecrated to them.

Q. What are the Graces which God has Promised to those who shall Believe the Gospel, and shall be Baptized ?

A. He grants them Pardon for the Sins which they had committed before they were called, the Gift of the Holy Ghost, and Salvation. This appears by what Jesus Christ says, *Mar. XVI. 16. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.* And by these Words of St. Peter, *Repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins and ye shall receive the Gift of the Holy Ghost.*

Q. What

Q. What is it then which the Ceremony of Baptism represents?

A. It represents chiefly two things: Forgiveness of Sins, and Sanctification; and these Graces are represented by the Water which serves to Wash and Cleanse.

Q. Do you believe that the Water of Baptism has any Virtue for purifying our Souls?

A. No: nothing but the Blood of Jesus Christ and his Holy Spirit can produce this Effect.

Q. What were they engaged unto, who were Baptized in the Primitive Church?

A. They promised to persevere in the Christian Faith and Religion, and to live righteously. It was therefore demanded before they were Baptized, whether they believed in God and Jesus Christ, and did renounce the Idolatry of the Heathens, and the Sins of the World.

Of Infant
Baptism.

Q. Who are Baptized at present?

A. The little Children of Christians.

Q. What is this Custom founded upon?

A. Upon their being born in the Church; and within the Covenant of our Lord; and upon this that Jesus Christ blessed those little Children who were brought unto him, and declares, that the Kingdom of Heaven belongs to such, *Mat. XIX.* Moreover, they circumcised the little Children of the *Jews*, to shew that they were born in the Covenant of God. Lastly, we cannot doubt but that the Apostles did Baptize little Children when they Baptiz'd whole Families; and it was the Custom of the

Jews

Jews to Baptize the Children of Profelytes, as well as the Profelytes themselves.

Q. Since that Infants have no Knowledge of what is done to them when they are Baptized; When ought they to perform the Duties which Baptism imposes upon Christians?

A. They ought to do it as soon as they are capable of knowing it, and then it is absolutely necessary for them to Confirm the Vow of their Baptism, and to Perform the Duties which are included in this Vow; without which their Baptism is of no Use to them.

Q. Are those Infants who die without Baptism, deprived of Salvation?

A. No: since they are born within the Covenant of God, and that God does not deprive Men of Salvation, except when they render themselves unworthy of it, by their Unbelief and sinful Lives, which cannot be said of Infants.

Q. What Effect ought this Doctrine of Baptism to produce?

A. It ought to make us thankful for the Favour which God has done us in receiving us into his Covenant, and incite us to Live well, *Rom. VI. 4.*

 Art. III. *Of the Lord's-Supper.*

The Original and Institution of the Holy Supper.

Q. **W**HAT is the Holy Supper?

A. It is a Religious Ceremony, in which Christians eat the Bread and drink the Wine which are then distributed, in Memory of Jesus Christ and his Death.

Q. Why is this Sacrament called a Supper?

A. It is so called, because our Lord Instituted it after he had Supped with his Disciples, the Day before his Death.

Q. How was this Sacrament instituted?

A. 1 Cor. XI. 23, 24, 25, 26. *The Lord Jesus the same Night in which he was betrayed, took Bread; and when he had given Thanks, he brake it, and said, Take eat, this is my Body which is broken for you; this do in Remembrance of me. After the same manner also, he took the Cup, when he had supped, saying, This Cup is the New-Testament in my Blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.*

Q. For rightly understanding what the Holy Supper is, we must know what the Jews were accustomed to do when they Celebrated the Passover: Tell me then what the Jews did upon this Occasion?

A. They did eat a Lamb which they had Sacrificed, according to the Ordinance of God:

God. The Master of the Family took Bread and distributed it among all those who were present, saying to them, this is the Bread of Affliction which our Fathers did eat in *Egypt*: he took also the Cup, and made all the Family to drink of it; and all this was done in Memory of the Deliverance which God had granted to their Fathers, in bringing them out of *Egypt*.

Q. What then did Jesus Christ do, in Instituting this Holy Supper?

A. He did that which the *Jews* were accustomed to do, in the Paschal Supper; he took Bread, he gave Thanks to God, he brake the Bread, and he distributed it to his Apostles; he gave them also the Cup, and he commanded them All to drink of it?

Q. What Change did Jesus Christ make in this Ceremony?

A. He changed the Signification of it; for whereas the *Jews* Celebrated it in Memory of their Deliverance out of *Egypt*; it does now Represent that Deliverance which Jesus Christ has procured to Mankind by his Death.

Why it was Established.

Q. How do you prove that this is the Signification of the Holy Supper?

A. By the very Words of Jesus Christ, which he spoke at the giving of the Bread, *This is my Body which is given for you*; and at giving the Cup, *This Cup is the New-Testament in my Blood*, Luke XXII. 19, 20.

Q. What then is the End of the Holy Supper?

A. Jesus Christ Instituted it for a Memorial of his Death, and a Pledge of his return. This the Apostle teaches us, 1 Cor. XI. 26. *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.*

Q. Why do we Commemorate the Death of Jesus Christ?

A. Because the Blood and Death of Christ are the Cause and Foundation of our Salvation; just as the *Jews* were delivered out of *Egypt* after they had offer'd the Paschal Lamb, and sprinkled their Houses with the Blood of this Lamb.

Q. How ought we to celebrate the Memory of the Death of our Lord Jesus Christ?

A. As the *Jews* did thank God in the Paschover for delivering their Fathers from *Egypt*; so Christians give Thanks to God in the Holy Supper for their Redemption by his Son.

Q. Was it the Intention of Jesus Christ, that Christians should Celebrate this Ceremony?

A. Yes: this is proved by what Jesus Christ said, *Do this in Remembrance of me*; and by the manner in which St. Paul speaks of the Holy Supper, 1 Cor. XI. We see besides this, in the Book of the Acts, that the Apostles and Primitive Christians did Celebrate this Sacrament. Lastly, it is certain, that it has been always Celebrated among Christians, and in all the Churches of the World?

Q. Do you believe that the Bread and the Wine of the Eucharist, are changed into the Body and Blood of Jesus Christ?

A. No:

Of the Errors concerning the Holy Supper.

A. No: this Belief is contrary to the Scripture, which calls that *Bread* and *Wine*, which is received in the Lord's-Supper, and which teacheth us, that Jesus Christ has a real Body like unto ours; that he is above in Heaven, and that he will not come again from thence till the last Day. 2. Our Senses do not permit us to believe, that the Bread is changed into the Body of Christ, since we know by our Sight, by our Taste, and by our Touch, that it is but Bread. 3. It is a thing impossible and contrary to Reason, that the Body of Jesus Christ should be included under the divers Appearances of a bit of Bread, and that this Body should be in an infinite Number of Places at the same time.

— *Q.* But did not Jesus Christ say, speaking of the Bread, *This is my Body*?

A. The Sense of these Words is, that the Bread which Jesus Christ gave to his Disciples did represent his Body which was to be broken:

— *Q.* How do you prove that we must understand these Words so?

A. By this; that Jesus Christ uses the same way of speaking, which the Jews used in Celebrating the Passover, when they said, that the Bread which they distributed was the Bread of Affliction which their Fathers had eaten in *Egypt*; which cannot be understood but in a Figurative Sense.

Q. What confirms this Explanation?

A. That which Jesus Christ says, *That the Cup was the New-Testament*; this can signify nothing else, but that this Cup represented or

confirmed the New-Testament. Moreover, if we must understand these Words, *This is my Body which is given for you*, according to the Letter, it would follow, that the Body of Jesus Christ was then already Given, that his Blood was Shed, and that he was Dead. We must also say, that the Apostles did eat the Body of their Master, which is altogether false and absurd.

Q. What other Abuse is there in the Belief and Practice of the Church of *Rome*, as to the Eucharist?

A. There are principally Three: the first is, that they Worship the Sacrament with the same Adoration wherewith God ought to be Worshipped.

Q. Ought we not to Worship Jesus Christ when we receive the Communion?

A. We ought to Adore him, in lifting up our Hearts to Heaven; and we ought to approach the Sacrament with Reverence; but we ought not to Worship the Sacrament it self, since it is but Bread, and is not in the least commanded in Scripture.

Q. What is the Second Abuse?

A. It is not giving the Cup to the People, which is contrary to the formal Institution of Jesus Christ, who has expressly order'd them to eat of this Bread, and to drink of this Cup, and to the Practice of the whole Church for many Ages.

Q. What is the Third Error?

A. It is believing that Jesus Christ is there offer'd as a Propitiatory Sacrifice for the Sins of the Quick and the Dead.

Q.

Q. What say you of this Opinion?

A. The Eucharist may be called a Sacrifice, because the Faithful do therein offer their Spiritual Sacrifices to God; and because they do thereby make a Commemoration of the Sacrifice of Jesus Christ. But it is an absurd Opinion to believe that the Body of Jesus Christ is there Sacrificed. This Belief has no Foundation in the Holy Scripture; nay, it is also condemned therein, since that the Scripture teaches us that Jesus Christ can be no more offered in Sacrifice, that he was to be offer'd up but only once, and that by his offering alone, he finished all that he had to do for our Salvation, *Heb. IX. 25. 28. & X. 14, &c.*

Art. IV. Of the Use of the Holy Supper.

Q. **W**E have seen what the Holy Supper signifies: let us now speak of the Use which we ought to make of it; May all sorts of Persons partake of it?

All sorts of People ought not to be admitted to it.

A. No: those must not be received thereunto who are not Christians, and Members of the Church; nor Children, because they have not necessary Knowledge, nor in a Condition of doing the Duties of Religion; nor Scandalous Sinners, whose wicked Life is known to the Church.

Q. Ought Scandalous Sinners to be excluded from the Table of the Lord?

A. Yes, without doubt; and to admit them would be to profane the Holy Sacrament. We may not communicate with People whom

the Scripture forbids us to acknowledge as Brethren, and with whom it is not permitted Christians to eat, nor to have a familiar Acquaintance. Amongst the *Jews*, those who were blemish'd might not eat the Passover; and in the Primitive Church, those who lived after a scandalous manner, were excluded from the Participation of the Sacrament, and even Excommunicated. Lastly, the Edification of the Church and the Salvation of Sinners do not allow that those Persons should be received to the Holy Table, who openly testify that they are not true Christians, and who, we are assured, are not in a State of Salvation, and would communicate to their own Condemnation.

Q. Are there not, nevertheless, many Hypocrites and false Christians, who come to the Holy Supper?

A. Yes: but this happens, either when the Ministers do not discharge their Duty; or when the ill Lives of these People are not known.

Q. What do you think of Hypocrites who offer themselves at the Communion, and whom the Church cannot exclude, because she knows them not?

A. They are refer'd to the Judgment of God, and their own Conscience.

Q. In what Condition ought we to approach the Holy Supper?

A. In that of a true Christian.

Q. What therefore must be done before the Communion?

A. We

What
must be
done be-
fore the
Communi-
on.

A. We must see if we have a true Faith, and if we are in the Number of the Faithful; and to] this End, we must examine our selves according as *St. Paul* appoints, *1 Cor. XI. 28.* *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.*

Q. How may we know if we have a true Faith?

A. By examining our Lives, and the Obedience which we render to the Commandments of God, and by considering our Actions, Words, and Thoughts.

Q. What ought we to do when we have thus examined our selves?

A. If our Conscience bears us Witnesses that we are truly Faithful, we ought to give Thanks to God for it, to ask him Pardon for the Sins and Imperfections which we are guilty of, and to labour to improve in Holiness more and more.

Q. But what ought they to do who have lived in Sin?

A. They ought to repent, and be converted.

Q. What ought a Sinner to do before the Communion, to assure himself that his Repentance is Sincere?

A. It is not enough to be sorry for his Sins, and to take Resolution of leaving them; he ought besides, to execute this Resolution before he Communicates, and to do all that he can to approve the Sincerity of his Repentance, and to get out of a Sinful Course, as to be reconciled, to make Restitution, &c.

Q. Ought he to present himself at the Holy Sacrament, soon after the Commission of any great Sin?

A No: he ought in this case to keep away, and to labour incessantly for his Recovery from this Fall.

And in
the time
of Com-
municat-
ing

Q. What Dispositions must we have when we communicate ?

A. In order to receive worthily, we must have all the Dispositions of a Christian, a true Faith, a sincere Repentance, a real Love for God and for our Neighbours, and a firm Resolution of doing our Duty.

Q. But what is the Principal Disposition which we ought to have in the Act of communicating, at the Moment when we receive the Holy Bread and Wine ?

A. Such a grateful Acknowledgement as disposes us to return most hearty Thanks to God, for saving us through Jesus Christ our Lord.

Q Is it a very hard thing to communicate as a Man ought, and should we come hither with a Dread upon our Spirits ?

A. No: on the contrary there is nothing more easie nor more pleasant than this Holy Action, and we should perform it with Joy.

Q. Ought we to receive the Holy Supper often ?

A. The Example of the Apostles and Primitive Christians shews us that we ought to Receive often : and since that the Holy Supper is so efficacious a Means for inciting us to Piety and Thankfulness, we ought to make use of this Means as often as we possibly can.

Q. Ought we to have these Dispositions whereof we have spoken, only then when we Receive the Lord's-Supper ?

A. We

A. We ought to have them at all times.

Q. How do you prove it?

A. Because we ought at all times to be in Communion with God, and in his Favour; and because we do every Day those things which require the same Dispositions as the Lord's-Supper does: as Praying to God. Moreover, if we do not preserve these good Dispositions after we have Received, we break the Promise which we made in Receiving, to Love God, and to fear him all the Days of our Life.

Q. How many Ways may the Holy Sa- How the Sacrament may be abused.

A. Two ways: either in the time when we Receive it, or after we have Received it.

Q. How is it abused in the time when we Receive it?

A. When we Partake of it without Devotion and Respect.

Q. Do they, whose Repentance is yet weak, Receive it to their Damnation.

A. No: provided they are careful to increase their Repentance afterwards; for the very Participation of the Holy Supper is a very proper Means of fortifying them in Faith and Godliness.

Q. How is the Sacrament abused after Receiving?

A. When the good purposes which we had in Receiving are lost, and we do not keep what we promised to God.

Q. Is it a great Sin thus to abuse the Holy Sacrament? The Consequence of this Abuse.

A. Yes: abuse.

A. Yes : St. Paul shews it when he says, 1 Cor. XI. 29, 30. *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body. For this Cause many are weak and sickly among you, and many sleep.*

Q. What is properly this Damnation whereof St. Paul speaks in this passage?

A. It is, that God had then Punish'd by Temporal Chastisements, by Sicknes, and Death, many of those that had prophaned the Holy Supper.

Q. Does St. Paul denounce no other Damnation to wicked Communicants than these Temporal Judgments?

A. He threatens them also with Eternal Damnation; and it is plain, that they expose themselves thereunto, since they commit one of the greatest Sins that a Man can commit.

Q. What shews the greatness of this Sin, and the Danger which we expose our selves to by committing it?

A. It is, that we Sin against Jesus Christ himself, who Instituted this Sacrament in Remembrance of his Death, and that we despise that which is the most Sacred in Religion.

Q. May not this Sin be pardon'd?

A. We may obtain the Pardon of it by a serious Repentance; but the Repentance of those who Receive unworthily becomes daily more difficult, and their Hardness of Heart becomes daily greater, because in Communicating unworthily we abuse one of the most powerful Means which God uses for working upon Mens Minds.

Q. What

Q. What Fruits do we reap from the Holy Supper, when we partake of it as we ought?

The Fruits of a Worthy Communion.

A. They are chiefly Two. 1. This Action fills us with Comfort and Joy, because it assures us that we have a Share in the Advantages of the Death of Jesus Christ, and of the Covenant which God has made with us: and because in the Holy Sacrament we have express Pledges of Jesus Christ's coming again, of our Resurrection, and of Eternal Life.

Q. What is the Second Advantage?

A. The Participation of the Holy Sacrament sanctifies us, and encourages us in our Duty. God does there Communicate a new measure of his Grace to those who come to it with a Sincere Devotion.

Q. How then may we know if we have Communicated worthily?

A. We may know it, not only by the Peace and Joy which we feel, but chiefly by the Care which we take to live in the Fear of God, and to perform the Promises which we have made to him.

Q. Do all true Communicants feel this Peace and Joy?

A. No: many are deprived of it, and some are even alarmed and affrighted; but the surest Sign of a worthy Receiving is, the Fear of offending God, and the studying to do Good.

Of the Duty of Catechumens; of the Baptismal Vow; of the Motives to Piety; of the Obstacles which may divert us from it; and of the Means of advancing in it.

Art. I. Of the Baptismal Vow.

Q. **W**HAT ought Young People to do, who desire to be admitted to the Holy Sacrament?

A. They ought to give an Account of their Faith, and to renew and confirm the Vow made in their Baptism.

Q. You have been till now doing the first of these Duties, and have given an Account of your Faith; Are you now resolved to perform the Second?

A. Yes: and for this Reason, I appear here before God and his Church.

Q. Why ought you to confirm your Baptismal Vow?

A. Because when I was Baptized, I knew nothing of what was then done for me; and because no Body can be engaged to be a Christian without his Knowledge, or against his Will. We ought to be Christians out of Knowledge and Choice; and Religion is a Personal Affair, where every one ought to answer for himself.

Q. Ought you to do this now?

A. Yes: Since I am arrived to Years of Discretion. and am in a Condition of Understanding

The Necessity of confirming this Vow.

standing my Religion, and of doing my Duty.

Q. How many Parts be there in the Baptifmal Vow?

Two Parts of this Vow. 1. Profeflion of the Truth.

A. Two: This Vow engages us, 1. To live and die in the Profeflion of the Christian Religion. 2. To live holy in that Profeflion.

Q. Is the firft of thefe Promifes difficult to keep?

A. No: not when we are in Peace, and may preferve our Quiet and the Advantages of the World, by making Profeflion of the Truth. But in times of Perfecution it is more difficult; nevertheless, we ought to be ready to fuffer any thing, and even to lofe our Lives rather than renounce the Gofpel.

Q. May you not in times of Perfecution, pretend outwardly to renounce the Truth, in order to fave your Life?

A. No: God hates the Fearful and Hypocrites; he would have us make Confeflion of his Truth before Men, and declares that he will deny before his Father, thofe who fhall not have done fo, *Mat. X.*

Q. Is the living in a good Religion fufficient for Salvation?

The Practice of Piety.

A. We muft besides live therein after an Holy and Christian Manner.

Q. What then is the fecond Part of the Baptifmal Vow?

A. This Vow engages us, 1. To renounce Sin. 2. To praftife the Duties of Chriftianity, as *St. Paul* fays, *Tit. II. 12. Denying Ungodlinefs and Worldly Lufts, to live Soberly Righteoufly, and Godly, in this prefent World.*

Q. What

Q. What did the Catechumens renounce in the Primitive Church, when they were Baptized?

A. They renounced *the Devil and his Works, the World and its Pomp, and the Flesh with its Lusts*: and these are what we ought also to renounce.

Q. What signifie these Words, *To renounce the Devil and his Works*?

A. It is to renounce the Idolatry of the Pagans and their Sins; and above all, that Impurity which reigned among them.

Q. What do you mean by *the World*?

A. I mean that Corruption which reigns in the World, the Objects which the World presents to us; its Riches, its Pleasures, its Honours, the ill Principles, Customs, and Examples of World.

Q. What is the *Pomp of the World*?

A. Luxury, State, Shews, prophane Recreations, and the Debaucheries of the Children of this World.

Q. How do you Renounce the Flesh and its Lusts?

A. We do entirely Renounce the sinful Desires of the Flesh, and do renounce in part those Desires which are allowable.

Q. You have said what a Christian ought to renounce; Tell me now what Duties he ought to practise?

A. He ought to observe all the Duties which God has ordained in his Word, and which St. Paul has brought under these three Heads, *Temperance, Justice, and Piety*.

Q: A-

Q. Are these Duties observed at this time? The present Corruption of Christians

A. The greatest part of Christians do neglect them.

Q. What think you then of the present State of Christianity.

A. That there is a very great Corruption amongst Christians?

Q. Whence does this Corruption proceed? Whence it proceeds.

A. It proceeds from Want of Order and Discipline in the Church, and from many other Causes; but it proceeds chiefly from this, that Men have not been well instructed in their Youth.

Q. And whence comes this Want of Instruction?

A. From the Fault of Ministers; the greatest part of whom do not labour as they ought for the Instruction and Conduct of their Flocks; and from the Fault of Parents, most of whom do bring up their Children very ill.

Q. Have you not Reason then to render Thanks to God for that you were Instructed in Piety from your Infancy?

A. Yes: and I thank him for it with all my Heart.

Q. What does this Grace which God has given you, engage you to?

A. To devote myself wholly to him, and to take a Resolution of Loving, of Fearing him, and of Serving him, all the Days of my Life.

Art. II *Of the Motive to Piety.*

The Mo-
tives to
live well.

Q. **D**O you believe that you are obliged indispensably to perform these Duties?

A. Yes: because God has given me the Knowledge of them, and has touched my Heart with a sincere Desire of Consecrating my self to him.

Q. What is it that inspires you with this Desire of devoting your self thus to God?

A. 'Tis the Glory of our Condition, the Honour that we have in being Christians, and of belonging to God; and the Thankfulness which we owe him for the Care that he has taken of us to this Day, for the Mercies which he will hereafter grant us, and for the Glory which he prepares for us in Heaven.

Q. What does besides, encourage you to take this Resolution?

A. The Desire of contributing to the Glory of God, and to the Establishment of Piety in this corrupted Age.

The Adv-
antages
of Piety in
this, and in
the other
Life.

Q. What Advantage shall you reap by the Observation of all these Duties?

A. We shall receive very great Advantages from it, both in this Life, and after Death.

Q. Does Piety procure us any Advantage in this Life?

A. Yes.

A. Yes: with Piety we are always happy,
1 Tim. IV. 8. Godliness is profitable unto all things, having the Promise of the Life that now is, and of that which is to come.

Q. What is the greatest Good that we can enjoy in this World?

A. Peace of Mind and a quiet Conscience.

Q. What is the means of Enjoying this Peace and Quiet;

A. There is no other Besides Purity, Holiness, and Trust in God.

Q. What is then the State of a Good Man? The State

A. He is the happiest of all Men; there is no Worldly Delight which equals that of an innocent Life, nor Pleasure comparable to that of living Righteously, and in the Love of God. of a good Man.

Q. But are not Good Men subject to Afflictions and Death, as well as other Men?

A. Yes: but neither Afflictions nor Death can take away their Happiness.

Q. What is the State of a Good Man in Affliction?

A. He is Quiet and Easie, and even Cheerful.

Q. And how does he look upon Death?

A. He is always Prepared for it; he does not fear it; he perceives it to approach with Joy; he relies on the Mercy of God; he recommends his Soul to him; and he is assured, that at the last Day he will restore him to Life.

Q. Since then we know that we must all die, Ought we not to do our utmost for dying in this manner? S A. Yes.

A. Yes; and 'tis what we ought principally to labour after.

The State
of the
Wicked.

Q. This is the Life and Death of Good Men; But what is the State of the Wicked?

A. They are always miserable, both Living and Dying; they never have any solid Rest, nor true Content. Every thing renders them miserable: Temptations seduce them, Prosperity corrupts them, Adversity crushes, and Death terrifies them.

Q. And what will the State of the Wicked and of the Godly be, after Death.

A. Both the one and the other will arise again; the Wicked will be sent to everlasting Torments, but the Godly will appear without Fear before the Judgment-Seat of God; they will look upon the End of the World, and the Coming of Jesus Christ, without Dread, and they will be taken into Heaven, there to live for ever, and there to enjoy that Salvation and Glory which Jesus Christ has procured them by his Death.

Q. What Subjects are those, the continual Contemplation whereof will incite us to live well?

A. Our End, Death, Judgments, Heaven, Hell, and Eternity.

Art. III. *Of the Obstacles which hinder Piety.*

Q. **I** Bless God that these things affect you, and that they have made an Impression upon you; but do you not find many Obstacles to turn you aside from this Holy Resolution which you have taken? What those Obstacles are

A. We ought to expect this, since Jesus Christ has warn'd us of it, that we should be enticed to Evil, by ill Examples, by Temptations, by the Contempt we shall meet with from the World, and by our own Flesh.

Q. What then ought you to do?

A. We ought to take a Resolution not to suffer our selves to be shaken or diverted from our Duty.

How they must be resisted.

Q. May you not imitate others, and live as the greatest part of Men do?

A. No: on the contrary, we must distinguish our selves from them, and endeavour to bring them back to God, by making the Light of our Good Works to shine before them.

Q. What ought we to think, when we see so few live after God's Ordinance?

A. We must remember what our Saviour said, *Many are called, and few are chosen* Mat. XXII. & Mat. VII. 13, 14. *Enter, in at the straight Gate: for wide is the Gate and*

broad is the Way that leadeth to Destruction, and many there be which go in thereat: because straight is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it.

Q. And what must we think when we see Good Men fall into Sins which are contrary to Piety?

A. We must think, that we know not their Hearts, and remember, that we often take those for good Men which are not such; or that if those whom we saw falling into these Sins were good Men, they then ceased to be so, and put themselves into a State of Damnation.

Q. If you would live piously, and according to the Rules of the Gospel, Shall you not be exposed to the Contempt and Hatred of the People of this World?

A. We may be exposed to it, but we ought not, for all that, to be ashamed of Religion: We had better have the Approbation of God and our Consciences, than that of Men; and a Christian ought always to remember what Jesus Christ said, *Whosoever shall confess me before Men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven, Mat. X. 31, 32.*

Q. But shall you find no Trouble in living Religiously?

A. It is so far from being troublesome, that it is most easie. *The Yoke of Jesus Christ is easie,*

and

and his Burthen is Light. The Commandments of God are not grievous. They are most just in themselves. The Holy Ghost gives us Strength to perform them, the Love of God and the Hope of Eternal Glory makes the Practice of them agreeable, and there is an unspeakable Pleasure and Satisfaction in observing them.

Q. Are there not some persons to whom Religion appears difficult and grievous?

To whom it is difficult.

A. It appears so to those who are accustomed to do Evil; but when a Man begins early to live well; or has spent some time in a better Course of Life, this Difficulty vanishes.

Q. Will it not be soon enough to take Care of our Salvation in our Old Age?

A. No: we may die Young; and those who give up themselves to the World in their Youth, fall into Hardness of Heart, from which few People do recover.

Q. What is then the most proper Time and Age for working out our Salvation?

A. Youth: because in this Age we have more time for being instructed; the Heart is not yet corrupted, and the Passions and ill Habits are not yet formed.

Q. What other Reason have you for Beginning to live well in your Youth?

A. This, that we have been Consecrated to God by Baptism ever since our Infancy; and that all the Ages of Life ought to be employed in Serving God. Besides, the longer we defer living well, the more difficult it will be to bring our selves to it.

Art. IV. *Of the Means of advancing in Piety.*

Q. **W**HAT must you do for the Executing your Design?

A. We ought to practise what Jesus Christ has ordained, to Watch and Pray continually, *Mat. XXVI. 41. Watch and Pray, that ye enter not into Temptation: The Spirit indeed is willing, but the Flesh is weak.*

Prayer.

Q. Is Prayer a very Powerful Means of advancing in Piety?

A. Yes: and therefore the principal Duty of a Christian is, to Worship God, and to call upon him daily, and chiefly in the Mornings, with Attention, Reverence, and Love. When we have done thir Duty well, we have always our Hearts disposed to that which is Good.

Watchfulness:

Q. What is the Second Means of keeping our selves in the Favour of God?

A. Watchfulness: This Duty is absolutely necessary, and if we abate of it never so little, our Goodness will abate, and we shall fall into Sin.

It includes two Duties.

Q. Wherein does Christian Watchfulness consist?

A. It consists in thinking always of our Duty, and in endeavouring to observe the Opportunities of doing Good, that we may make our best of them, and the Temptations to do ill, that we may shun them.

Q. What

Q. What then is the First Duty of Watchfulness ?

A. To make use of all Opportunities of doing Good, that present themselves; and even to seek such Opportunities.

The First of profiting by Opportunities of doing good

Q. What Opportunities ought we principally to lay hold of ?

A. The good Dispositions wherein we find our selves, the Holy Thoughts and Pious Motions which the Grace of God produces in our Hearts. When we are in this State, we must nourish and carefully keep up these good Thoughts, and follow that which they inspire us with.

Q. Have you not at this time one of these favourable Opportunities ?

A. Yes : by the Grace of God ; nor can we ever have an easier, for entring into the Way of Salvation, than at this present ; and wo unto us if we neglect this Opportunity.

Q. What must we do to confirm our selves in these holy Dispositions, and excite them in our Hearts ?

A. We must pray, labour for Instruction, read, and meditate, seek Opportunities of being edified; and above all, the Company of good People : and profit by all the Means which God uses for procuring our Salvation.

Q. What is the Second Duty of Watchfulness ?

A. It is to take heed of Temptations; and to shun them.

The Second, of avoiding Temptations.

Q. From whence do Temptations come ?

A. They proceed either from what is without us, or from our selves.

Q. What

Q. What ought we to observe as to Temptations which come from without ?

A. We must endeavour to foresee and avoid them, by keeping a Distance from every thing that may be an Occasion of Sin to us, and especially the Company of those who have no Religion.

Q. What is the Way to shun these Temptations ?

A. To live privately, as far as we can do so, without failing in the Duties of Religion and Charity, and those of our Calling.

Q. Where is the principal Source of Temptations ?

A. In our selves, and in our Bodies.

Mortification.

Q. What ought then to be the Maxim of a Christian ?

A. To make no Provision for the Flesh, and to mortifie his Body. St. Paul prescribes this Duty, *Rome. XIII. 14. Make not Provision for the Flesh, to fulfil the Lusts thereof;* and he practised it himself, as he teaches us, *1 Cor. IX. 27. I keep under my Body, and bring it into Subjection; lest that by any means, when I have preached to others, I myself should be a Cast-away.*

Q. How can we mortifie the Body, and hinder it from seducing the Soul ?

A. By labouring in a lawful Calling, and by Temperance, Sobriety, and Fasting.

Q. Ought we not also to mortifie our Mind and Will.

A. Yes: We must labour to make our selves Masters of our Thoughts and Desires; and we succeed therein by abstaining often from

what

what we love, even from things permitted, and by doing things contrary to our Inclinations.

Q. What ought we besides to have a Care of, for the avoiding Temptations ?

Divers
Advices
for Piety.

A. To reject ill Thoughts, as soon as they arise in our Hearts; for when once we admit them, we are no longer in a Condition of resisting them.

Q. What is the Way to hinder ill Thoughts from rising in our Hearts ?

A. To labour above all things for Purity of Soul and Conscience, not to love the World, not to set our Heart too much upon any thing, no not even in innocent things, but to reserve our Love and most ardent Affections for God.

Q. But of what, most especially, ought we to have a Care ?

A. Of the Failings to which we are particularly subject; and for this Cause, every one ought to apply himself to the finding out his own Weakness, and predominant Passion: for these Failings are the Source of almost all Sins.

Q. What ought Young People in particular, to avoid ?

A. The Desires and Faults of Youth, which are principally, Idleness, Love of Pleasures, and Pride.

Q. Are there not certain Dispositions and Duties, which ought to be studied above all things ?

A. Yes: these Dispositions are the Love of God, Contempt of the World, Meekness, and Prayer. These Duties are the Source of
all

all others, and in applying our selves to observe them, we are formed to the Practice of all Christian Virtues, and are guarded from Sin.

Confir-
mation of
the Baptif-
mal Vow.

Q. Since then you know your Duty, and the Means of performing it, you have nothing more to do but to Confirm the Vow of your Baptism, and to devote your self to God. Are you resolved to do so?

A. Yes : and I do desire it with all my Heart.

Q. I exhort you to consider well what you say, and what you are about to do. Do you speak sincerely, and in the Presence of God?

A. Yes.

Q. To whom are you about to make this Promise?

A. To God my Creator, and the Father of our Lord Jesus Christ.

Q. For how long time do you make it?

A. For my whole Life.

Q. Is this Promise of very great Importance?

A. Yes : my Salvation or Damnation depends upon it, and God will judge me according as I shall observe it.

Q. What State shall you be in after you have made this Promise?

A. I shall be no longer my own, but God's.

Q. What difference is there between the State wherein you have been all along in your Infancy, and that which you are now entering into?

A. If I had died in my Infancy, my Salvation had been certain ; but hereafter I shall

be responsible for my Actions before God.

Q. What ought you to do, if you do not design to keep this Promise?

A. 'Twere better not to make it, than to make it and not to keep it; because the Breach of this Promise would aggravate my Punishment: nevertheless, if I had not made it, I should not have avoided my Condemnation thereby; because, whether we make this Promise, or make it not, we are however obliged to fear God, and to live well.

Q. I take your self then to Witness, that you oblige your self to serve God Voluntarily and without Constraint?

A. Yes: I oblige my self thereunto.

The Manner of receiving the Catechumens, according as it is observed in the Churches of the Principality of Neufchatel and Vallangin, by the Society of Ministers.

EACH of the Catechumens having been instructed for Six Weeks, by their Minister, and having for some Days, been publickly examined upon all the Parts of the Catechism; the last time that they appear in the Face of the Congregation, they make this Promise, one of them saying in the Name of the rest,

We ratifie and confirm our Baptismal Vow: We renounce the Devil and his Works, the World and its Pomp, the Flesh and its Lults. We promise to live and die in the Christian Faith; and to keep the Commandments of God all the Days of our Life.

After this is said, they are asked, *Do you all promise this before God and his Church?*

A. Yes.

The Minister says, *God give you Grace to fulfil this Promise.*

The Minister goes on thus: *After this Promise thus made, and in hopes that you will religiously perform it, I receive you into the Number of adult Believers, and in this quality I give you Liberty to partake of the Holy Sacrament of the*
Lord's

Lord's-Supper. And you, Christians, who are here present, I call you to bear Witness of the Promise which these Young Persons have made, and I exhort you to look upon them hereafter as your Brethren, who are Partakers of the same Grace with you, to render them all the Duties of Christian Charity, and to pray to God for them.

This being done, an Exhortation is addressed to the Catechumens, the Form of which is left to the Discretion of the Minister; and when it is finished, the Catechumens fall down upon their Knees, and the Minister reads the following Prayer.

A *Lmighty God, we thank thee for that thou hast been pleased to call us to the Knowledge of thee, and particularly for that having granted to these Children the Blessing of being born in thy Church, and of being admitted into it by Baptism, thou hast permitted them to arrive to Years of Discretion, and to pass this Day from the State of Children into that of adult Believers. We beseech thee, that as they have now dedicated themselves to thee, by Confirming the Vow made at their Baptism, and are now admitted to a Participation of the Sacrament of the Death of thy Son; that thou wilt ratifie in Heaven what we have now done in thy Name and in thy Church. Receive then, O Lord, and bless them, and let thy Grace be with them now and for ever. Amen.*

Most gracious God, Father of Mercy, grant that they may constantly persevere in the Holy Profes-

Profession whereinto they have now entred, that being made Christians by their Birth and Baptism, they may be so henceforward by Knowledge and Choice. They have here now renounced the Devil and his Works, the World and its Pomp, the Flesh and its Lusts. Let not then the Prince of this World have any Share in them; grant that from their Youth upwards, their Faith may be victorious over the World, the Flesh, and all its evil Desires.

Holy Father, keep them in thy Name, and preserve them from Evil: sanctifie them by thy Truth, thy Word is the Truth: Preserve them from the Contagion of this Age. Do not suffer the Instructions which they have received, nor the Promises which they have made to thee, ever to be blotted out of their Memories. Do not suffer these good Purposes which thou hast put into them, ever to be destroyed by the evil Communication of the World. Encrease them more and more, and grant that these Young Plants may grow and bring forth Fruit abundantly, in Knowledge, in Faith, in Holiness, and in Consolation, all the Days of their Life. Grant that this new Generation may be better than their Fathers, and that thy Children, after having in this World served the Designs of thy Providence, may, by thy Mercy, obtain everlasting Salvation, Amen.

Almighty God, we pray to thee for all the Youth of this Church. Bless the Instructions which are given them, preserve them from Corruption, and sanctifie them, to the end that our Children may, one Day, become Ornaments to thy House, and Heirs of thy Kingdom.

Grant

Grant to us all, to the Young and to the Old, to the High and to the Low, that we may thoroughly consider what it is to be Christians, and may bear in Mind continually what Vow, what Promises, and what a Solemn Profession we have all made to thee by our Baptism, as well as by Communicating in the Holy Sacrament. Amen.

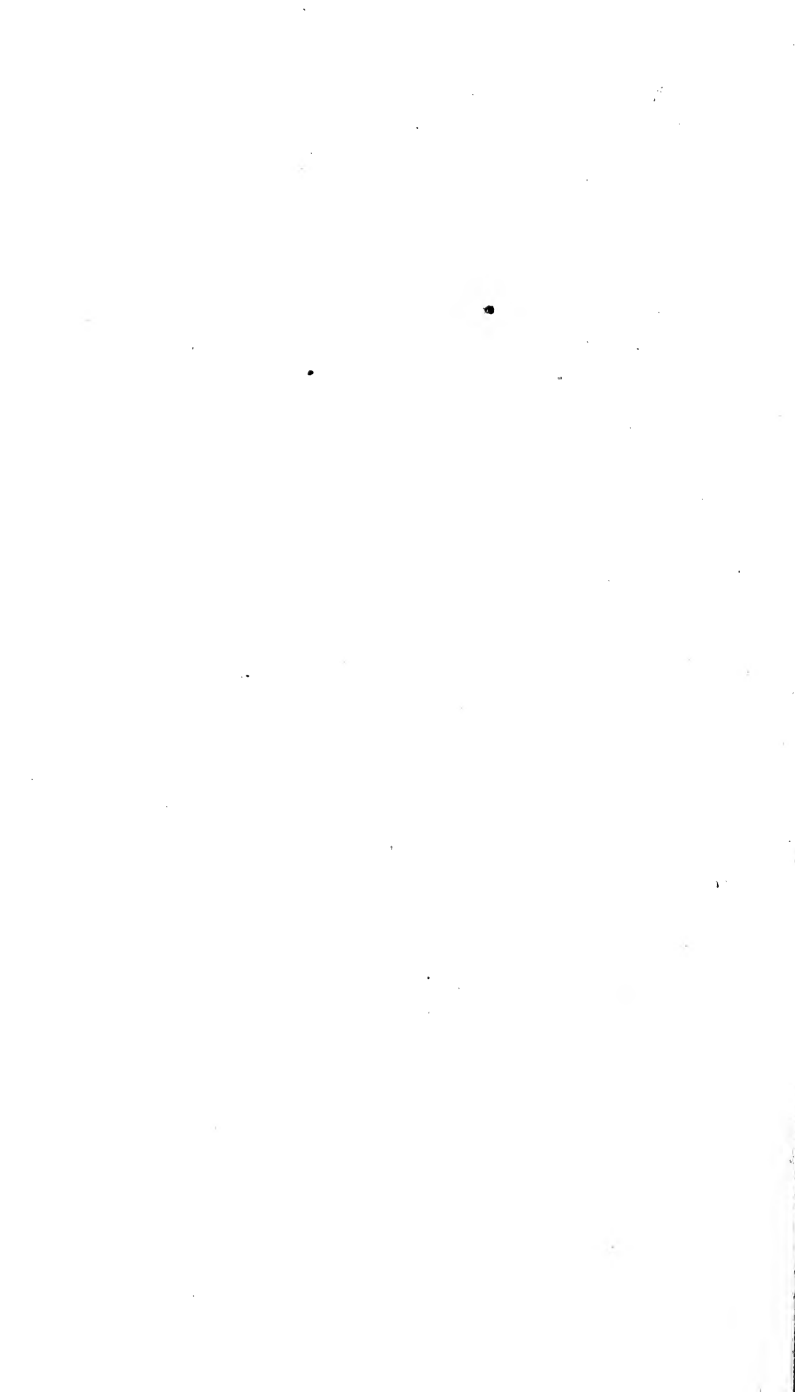
Almighty God hear us, hear the Prayers of these Young Persons who are here prostrate before thee, and of us all who call upon thee, who worship thee, who glorifie thee, and who desire thy Grace, through Jesus Christ who has commanded us to pray unto thee, after this Manner.

*Our Father, &c. for ever and ever.
Amen.*

After the Lord's-Prayer, they conclude with the Blessing, which is given to the Catechumens in this Form.

*The Blessing of the Lord God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you all always:
Amen.*

F I N I S:



*The Form of Publick Prayers which are
said in the Church of Neufchatel every
Saturday at Five of the Clock in the
Evening, and were Establish'd in the
Month of May, 1702.*

Our Help is in the Name of the Lord ;
Who hath made Heaven and Earth.

DEarly beloved Brethren, Forasmuch as we are The Exhortation.
here assembled to Worship God, to Praise
him, to give him Thanks for his Benefits, to hear
his Word, and to offer up our Prayers to him :
Let us beseech him to Receive the Worship which
we come here to Render him, as an acceptable
Sacrifice thro' Jesus Christ. For this Reason, let
every one of you who are here present, Prostrate
himself before the Lord, in order to make a Con-
fession of your Sins ; saying with me from a Sincere
and an Humble Heart.

I Confess before thee, my God and Creator, I that The Confession,
am a poor Sinner, that I have Offended thee in
sundry Manners, by my Thoughts, Words, and
Deeds, as thou dost well know, O God Eternal :
but I Repent, and am exceedingly Sorry for them,
and I implore thy Mercy and Grace, beseeching
thee to grant me, and every poor Sinner, a Sincere
Repentance, and a continual Amendment of Life,
thro' Jesus Christ. *Amen.*

God Almighty, who is the Father of our Lord The Ables
Jesus Christ, does Pardon all those who truly The Ables
repent and turn unto him.

The Adoration and Praise.

Let us Adore and Praise the Lord our God.

O Lord open thou our Lips.

And our mouth shall shew forth thy Praise.

O come, and let us Present our selves before the Face of God ;

Let us Worship and Fall down, and Kneel before the Lord.

Be ye sure that the Lord he is God : it is he that hath made us, and not we our selves, we are his People, and the Sheep of his Pasture.

O go your way into his Gates with Thanksgiving, and into his Courts with Praise : be thankful unto him, and speak Good of his Name.

For the Lord is gracious, his Mercy is everlasting : and his Truth endureth from Generation to Generation.

O God, we Adore thee as our God, as our Creator, and as the Father of our Lord Jesus Christ. We Humble our Selves in thy Presence, and do Acknowledge thy infinite Majesty ! The Angels Worship thee, and all the Host of Heaven falls prostrate before thee, saying, Holy, Holy, Holy, Lord God of Sabaoth, Heaven and Earth are full of the Majesty of thy Glory. Receive the Homage which we Render thee upon the Earth, we poor Mortals, miserable Sinners, who are thy Creatures, and Children by thy Grace !

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now and ever shall be, World without end. Amen.

The Psalm. Here the People being risen, shall Sing the first Verse of the 92d Psalm. After Singing this Verse, the Minister shall say,

Let

Let us give Thanks unto God for all his Benefits.

The
Thank-
giving

O Almighty God, Father of all Mercies, we thine unworthy Servants do give thee most humble and hearty Thanks, for all thy Goodness and loving Kindness to us and to all Men, (*particularly to those who desire now to Offer up their Praises and Thanksgivings for thy late Mercies vouchsafed unto them.*) We bless thee for our Creation, Preservation, and all the Blessings of this Life; but above all, for thine inestimable Love, in the Redemption of the World by our Lord Jesus Christ; for the Means of Grace, and for the Hope of Glory. And we beseech thee give us that due Sense of all thy Mercies, that our Hearts may be unfeignedly Thankful, and that we may shew forth thy Praise, not only with our Lips, but in our Lives, by giving up our selves to thy Service, and by walking before thee in Holiness and Righteousness all our Days through Jesus Christ our Lord; to whom with Thee, and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

Here the Minister Reads a Chapter out of the Gospels; and after Reading, he says,

The Les-
son.

Here are the Articles of the Christian Faith, whereof we all make profession, and wherein we hope to persevere, even to the End of our Lives

I believe in God, &c.

The
Creed.

After Reading the Creed, the Minister says,

Let us Pray.

Lord have Mercy upon us.

Lord hear our Prayers.

And let our Cry come unto thee.

Our Father which art in Heave *&c.*

O Lord shew thy Mercy upon us.

And grant us thy Salvation.

The
Lord's
Prayer.

The Form of Publick Prayers

○ Lord save thy People.

And bleſs thine Inheritance.

○ God make clean our Hearts within us.

And take not thy Holy Spirit from us.

The Psalm. *Here the People ſhall Sing the firſt Verſe of the 67 th. Psalm.*

After Singing this Verſe, the Miniſter ſhall proceed in this manner.

The Col-
lects. ○ God, from whom all holy Deſires, all good Counſels, and all juſt Works do proceed ; give unto thy Servants that Peace which the World cannot give, that both our hearts may be ſet to obey thy Commandments, and alſo that by thee, we being defended from the Fear of our Enemies, may paſs our Time in Reſt and Quietneſs, through the Merits of Jeſus Chriſt our Saviour. *Amen.*

Let us pray for the Higher Powers.

○ Lord our Heavenly Father, King of Kings, Lord of Lords, the only Ruler of Princes : moſt heartily we beſeech thee with thy Favour, to behold all Kings, Princes, and Chriſtian Magiſtrates ; and particularly, Her Serene Highneſs, *Midame*, our Sovereign Princeſs. Give Her a long and happy Life, a faithful Council, an obedient People, and loyal States. Bleſs alſo the Governor, and all thoſe who are appointed to Rule this State, and to Adminiſter Law and Juſtice. Grant that they may uſe their Authority to the Advancement of thy Glory, to the Good of thy Church, and of our Country ; ſo that we may live a quiet and peaceable Life, in all Godlineſs and Honesty, through Jeſus Chriſt our Saviour. *Amen.*

Let us Pray for the Ministers, and the People.

Almighty and Everlasting God, send down upon our Pastors, thy Ministers, and upon all the Flocks committed to their Charge, the healthful Spirit of thy Grace. Fill them so abundantly with the Knowledge of thy Truth, and so Cloath them with innocency of Life, that they may exercise their Ministry in thy Presence to the Glory of thy great Name, and to the Edification of thy Holy Church, through Jesus Christ our Lord. *Amen.*

Let us Pray for all Men, and for the Universal Church.

O God the Creator and Preserver of all Mankind. We humbly beseech thee for all Sorts and Conditions of Men, that thou wouldest be pleased to make thy Ways known unto them, thy saving Health unto all Nations. More especially we Pray for the good Estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the Way of Truth, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteousness of Life. Finally we commend to thy Fatherly Goodness, our Brethren, who are exposed to Persecution, and all those who are any ways Afflicted, or Distressed in Mind, Body, or Estate, (*amongst whom N. N. desire our Prayers*) That it may please thee to Comfort and Relieve them according to their several Necessities; giving them Patience under their Sufferings, and a happy Issue out of all their Afflictions, and this we beg for Jesus Christ his Sake. *Amen.*

Let us Pray for preparing our selves towards the Sanctification of the Lord's-Day.

O Lord Almighty! We Praise thee, and we Thank thee with our Hearts and Mouths, for all the Benefits which thou hast bestowed upon us, during all the Time of our Lives; and particularly during this Week, which is now about to end. We beseech thee also, that thou wouldest be pleas'd to Forgive us all the Sins which we have Committed, and to grant us thy Grace, that we may employ the approaching Week, and all our Lives, to the Glory of thy holy Name, to the Edification of our Neighbours, and to the setting forward our Salvation. And forasmuch as to Morrow is the Day of Rest, which is Consecrated to thy Holy Service; assist us, O Lord, to the end that we may not forsake our mutual Assembly, but with an ardent Desire and true Zeal, we may appear in thy House, to Celebrate publickly, with all the Christian Church, the Worship which we owe to thee. Prepare our Hearts, O God, that they may be the Vessels of thy Grace, and the purified Temples of thy Holy Spirit. Grant that on this next Lord's Day, we may not only abstain from Worldly Business, but that we may Sanctifie it by the Exercises of Piety, by ardent Prayers, by Hearing, by Reading, by serious Meditation upon thy Word, and by the Works of Christian Charity. Give thy Grace to the Ministers of thy Word, that they may acquit themselves in their Charge with Care and Fidelity, and grant a Blessing upon their Labours. Lastly, O Lord, let all our Lives be nothing else but a Preparation for that Eternal Rest which thou hast promis'd us, and which thou dost Reserve for us in Heaven, through Jesus Christ. *Amen.*

They conclude with the Prayer of St. Chrysoftom.

Almighty God, who hast given us Grace, at this time, with one accord, to make our common Supplication unto thee : and dost promise, that when two or three are gathered together in thy Name thou wilt grant their Requests : Fulfil now, O Lord, the Desires and Petitions of thy Servants, as may be most expedient for them ; granting us in this World Knowledge of thy Truth, and in the World to come Life everlasting. *Amen.*

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

F I N I S.

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