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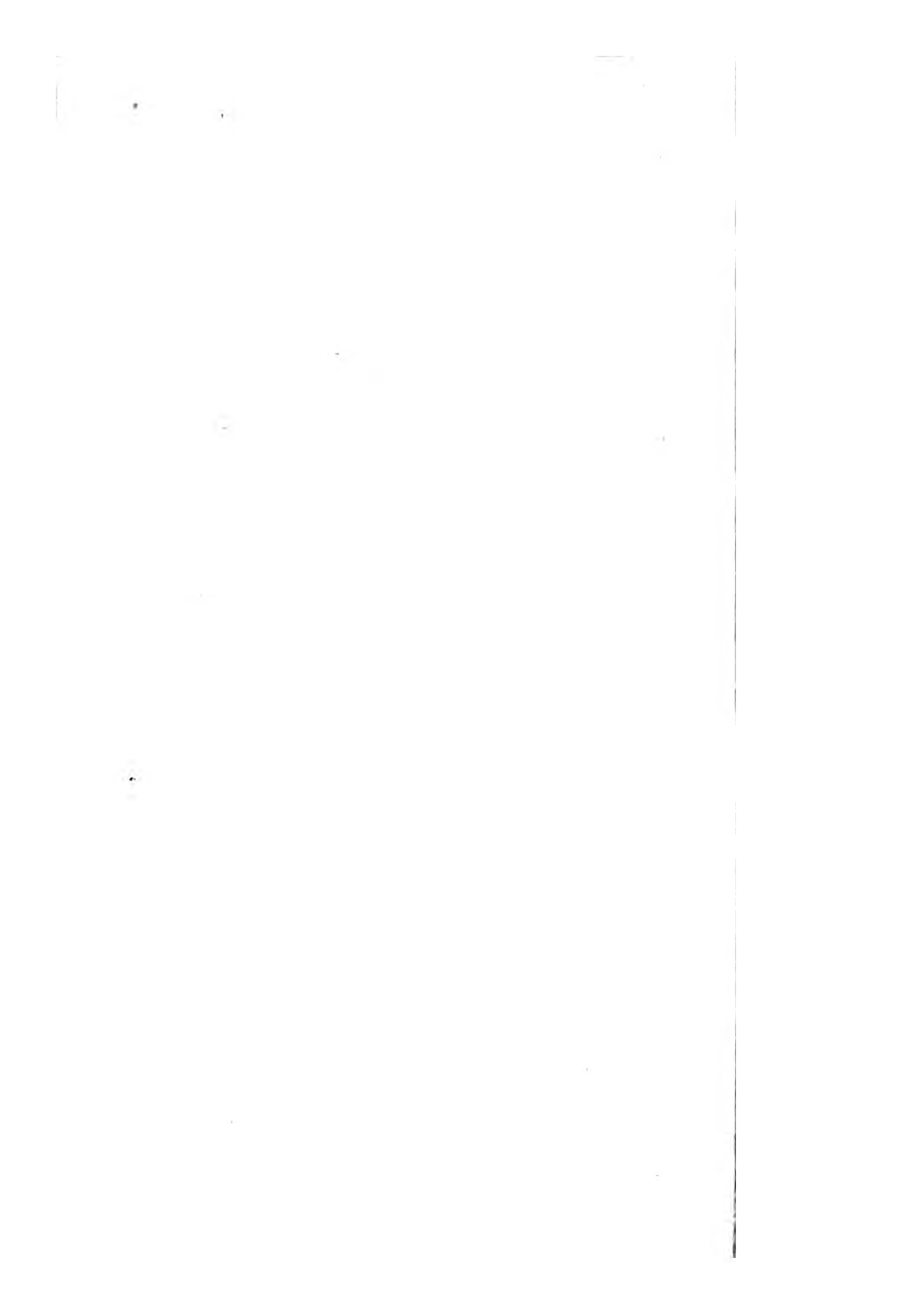


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AN
EXPLANATION
OF THE
CHURCH CATECHISM.

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Late DEAN of DURHAM.

Y O R K :

PRINTED BY WILLIAM BLANCHARD.

MDCCXCII.

13650 e 44

ADVERTISEMENT.

THE end of this short Explication is to render the principles of the Christian Religion, comprized in the Church Catechism, plain and easy to the meanest capacities; and the method thereof is this: 1. The Catechism is printed in a larger letter, on the upper part of the page, that it may be first learned by itself.— 2. The severall Questions of the Catechism are put under a proper Title, containing the Subject of each Question, and the Answers to them are broken to pieces by a few brief and plain explicatory Questions; so that ignorant learners may easily understand the full meaning of them. And those who cannot read, or cannot get long answers by heart, (which want instruction the most) need not be discouraged by this method, because they are not required hereby to answer any more than Yes, or No, which will be no burden to their memory, and yet will exercise their judgement, and as well teach them to understand the sense of their Catechism, as try whether they do so or not. Yet those of better capacity may exercise their memory also, and by frequent reading the explicatory Questions, will be able to repeat them after the Catechist, and turn them into an affirmative or negative proposition, thus—

Qu. Ought your name, &c. Answ. Yes; my name, &c. ought, &c.

Qu. Are not infants, &c. Answ. No, infants are not, &c.

Now this may be of use, as well to parents in private, as to Ministers in public; who may first ask the learners so many Questions of the Church Catechism as they think fit for one time; and then beginning again, may first tell them the title or subject of each Question, and then examine them by the explicatory Questions belonging thereunto. And if the Minister please to enlarge a little in a plain discourse upon every explicatory Question, in order to show unto what part of the Answer in the Catechism it doth refer, the learner will better understand it; which will make the necessary duty of Catechising more profitable, and will drop knowledge by degrees into the narrow-mouthed vessels, for whose sake this method was contrived;—and the success it hath had, on many very young children, and ignorant country people, hath



hath encouraged the publication thereof, in hopes it may be very serviceable, not only for private families, but also for country congregations; as well to invite the learners to come in greater numbers by its easiness, as to instruct them by its plainness. And the whole is no other than the Church Catechism enjoined by law, briefly explained, and no more imposed to be gotten by heart than that which the Church requires; the rest being only contrived to make that understood, and try if it be so. It is hoped the Right Reverend Governors of the Church (to whose censure the whole is humbly submitted) will not dislike the publication thereof, in order to the fitting the more ignorant sort for those great duties of Confirmation and the Lord's Supper. "I need not here add any thing concerning the Divine institution and antiquity of Catechising; the excellency of our Church Catechism, both for its agreeableness to primitive forms, and its exact method; nor shall I now enlarge upon the necessity and use of this profitable and pious duty, having, in a peculiar discourse upon Catechising, treated of these particulars, and exhorted, 1. Ministers to promote, not only the learning the Catechism by rote, but the understanding thereof. 2. Parents and masters both to instruct their children and servants in private, and to bring them to church to be publicly Catechised. 3. And excited the younger and ignorant people to come willingly."—To which discourse I refer the reader, Companion to the Altar, page 451, 452, &c.

THE
INTRODUCTION.

ALMIGHTY God having created our first Parents after his own image, condescended to enter into a covenant with them ; wherein he promised life to them and their posterity, upon condition of perfect and unerring obedience, and threatened their disobedience with death.

Our first Parents, through the temptation of Satan, wilfully transgressed the commandment of God, in eating the forbidden fruit ; and thereby brought themselves and all their posterity into an estate of sin and misery.

God hath not left mankind to perish in the estate of sin and misery into which they fell by the breach of the first covenant ; but hath been pleased of his mere love and mercy to make a second covenant of grace ; wherein he freely offereth pardon and salvation, by Jesus Christ, to all those who shall truly repent and believe in him.

And seeing this covenant is solemnly to be entered into in our infancy by baptism, (which is the first benefit and favour we are capable of after we are born) it seemed good to the excellent compilers of this Catechism to begin it where we began our Christianity ; and, by the mention of our name received in baptism, to take occasion to remind us of our obligations and privileges thereby.

THE
EXPLANATION
OF THE
CATECHISM.

WHAT is your name? *Question 1.*

Answer. M. or N.

Q. 2. Who gave you that name?

A. My God-fathers and God-mothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.

Q. 3. What

Question 1, 2.—Of the Benefits of Baptism.

1. Ought your name received in baptism, to put you in Mind of the duties and privileges of the Covenant, into which you did then enter? *Yes.*

2. Are not infants, by reason of their tender age, incapable of receiving any benefit by baptism? *No.*

3. Were you in your infancy thereby made and solemnly admitted

1. A member of Christ, and of his Church? *Yes.*

2. A child of God, by adoption? *Yes.*

3. And an heir of the kingdom of Heaven? *Yes.*

Q. 3.—Of

Q. 3. What did your God-fathers and God-mothers then for you?

A. They did promise and vow three things in my name.

1st, That I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

2dly, That I should believe all the Articles of the Christian Faith.

And 3dly, That I should keep God's holy will and commandments, and walk in the same all the days of my life.

Q. 4. Dost not thou think that thou art bound to believe, and to do, as they have promised for thee?

A. Yes verily; and by God's help, so I will. And I heartily

Q. 3.—Of the Vow of Baptism.

4. Were these great benefits conferred on you absolutely, without any conditions to be performed on your part? *No.*

5. Did your sureties, who presented you to baptism, then solemnly promise in your name and behalf that you should
1. Renounce the temptations of the Devil and the world; and mortify the evil desires of your own corrupt heart? *Yes.*

2. Believe the principles of the Christian Religion, revealed by God, in the Holy Scripture, and briefly comprized in the Creed? *Yes.*

3. Sincerely and constantly obey all God's commandments? *Yes.*

Q. 4.—Of our professing to own, and promise to perform our Baptismal Vows.

6. Do you not think yourself engaged, in your own person, to perform that promise and vow which your sureties did make for you? *Yes.*

7. And do you now promise and resolve, according to your bounden duty, to perform these your baptismal engagements? *Yes.*

8. Can you do this without God's help and assistance? *No.*

9. Are you heartily thankful to God for bringing you into this Covenant of faith and repentance, and so into a capacity of salvation. *Yes.*

10. And will you daily pray to God for grace to enable you to continue stedfast in this Covenant? *Yes.*

11. Shall those who perform these conditions fail to reap the blessings of their baptism? *No.*

12. Or

tily thank our heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Q. 5. Rehearfe the articles of the Belief.

A. I. I believe in God the Father Almighty, maker of Heaven and Earth:

II. And in Jesus Christ his only Son our Lord,

III. Who was conceived by the Holy Ghost,
Born of the Virgin Mary.

IV. Suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell;

V. The third day he rose again from the dead,

VI. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty;

VII. From thence he shall come to judge the quick and the dead.

VIII. I believe in the Holy Ghost.

IX. The Holy Catholic Church, the Communion of Saints.

X. The forgiveness of sins.

XI. The resurrection of the body.

XII. And the life everlasting. Amen.

12. Or shall those who wilfully break them, escape the wrath and curse of God?

No.

Q. 5.—Of the Creed, consisting of twelve Articles.

13. Are not the twelve Articles of your Belief contained in the Apostles Creed?

Yes.

14. Is not that Creed a brief summary of all the Articles of the Christian Faith necessary to salvation?

Yes.

15. Is there any article therein which cannot be proved by the Holy Scripture?

No.

16. Can he be a true Christian who denies any of them?

No.

17. Are you not, in this Creed, taught to believe and confess that there is only one living and true God?

Yes.

18. And doth it also teach you to believe, that in the unity of the Godhead, there be three persons of one substance, power, and eternity?

Yes.

19. And that these three persons are,—God the Father, our Creator; God the Son, our Redeemer; and God the Holy Ghost, our Sanctifier?

Yes.

Article I.

EXPLANATION OF THE

Article I.—Of God and his Attributes.

20. Hath God a body, parts, or passions, as men have? *No.*
 21. Is he then a most pure, invifible Spirit? *Yes.*
 22. And is he not infinite in being and perfection? *Yes.*
 23. Is he eternal, without beginning, ending, or any change? *Yes.*
 24. Is there any thing past, present, or to come, which he doth not perfectly fee and know? *No.*
 25. Is there any place where God is not present? *No.*
 26. Is there any person too strong, or any thing too hard, for him? *No.*
 27. Is he fo perfectly good that he cannot do, caufe, or allow any thing that is evil or unjust? *Yes.*

Particularly of the Father, his works of creation and providence.

28. Is not the work of creation principally attributed to God the Father? *Yes.*
 29. Did not he, by his word alone, make all things in heaven and earth of nothing; and every thing very good? *Yes.*
 30. Is there any creature which can preserve itself without God's providence? *No.*
 31. Is there any person or thing which is not under God's rule and government? *No.*
 32. And doth not God order all things most wifely? *Yes.*
 33. Did not God at first make man after his own image, in an holy and happy condition? *Yes.*

Article II.—Of Jefus Chrif, his divine nature, person, and offices.

34. Are not you and all mankind, fince Adam's fall, born in a very miserable condition, and prone to fin? *Yes.*
 35. Can any but he who is called Jefus fave you out of it? *No.*
 36. And was he alfo called Chrif, becaufe he was anointed to execute the office of a Prophet, Priest, and King? *Yes.*
 37. Is not this Jefus Chrif the eternal and only fon of God? *Yes.*
 38. Could we have been redeemed unlefs the fon of God had taken man's nature upon him? *No.*
 39. Is he not then both God and Man, in two diftinct natures, but one person? *Yes.*

Article III.—Of the manner of Chrif's incarnation.

40. Had Chrif, when he took our nature, any father upon earth? *No.*
 41. Was

41. Was he as man, conceived by the power of the Holy Ghost, in the womb of the Virgin Mary; of her substance, and born without sin?

Yes.

42. Was the birth of Christ stained with original, or his life with any actual, sin?

No.

Article IV.—Of the sufferings of Christ.

43. Was Christ, though innocent, condemned to die, by Pontius Pilate, the Roman Governor of Judea?

Yes.

44. Did Christ undergo for us the sufferings necessary to remove the wrath of God, and the cursed death of the cross?

Yes.

45. Could nothing satisfy God's justice for our sins, but the sufferings and death of Jesus Christ?

No.

46. Was he also buried; and did he continue in the state of the dead for a time?

Yes.

Article V.—Of Christ's resurrection.

47. Doth Christ still remain under the power of death?

No.

48. Did he, by his own power, rise from the dead, on the third day, and become alive again?

Yes.

49. And did he thereby declare himself to have fully satisfied God's justice?

Yes.

Article VI.—Of Christ's ascension and intercession.

50. Was Christ always to continue on earth, after his resurrection?

No.

51. Did he, (forty days after,) in our nature, and as our head, ascend up into heaven?

Yes.

52. Is he now at God's right hand, in fulness of glory, with power over all things?

Yes.

53. Doth he there make intercession for us to his father, by pleading the merits of his obedience and sacrifice on earth, for the acceptance of our persons and services?

Yes.

Article VII.—Of Christ's coming to judgement.

54. Shall not Christ come again from heaven at the last day, in great glory and power, to judge all the world in righteousness?

Yes.

B

55. Shall

55. Shall every one at that day, both those that shall then be alive, and those that have been dead, give an account to him of all their thoughts, words, and actions? *Yes.*
56. Can any escape this judgement? *No.*
57. Or hide their sins from this judge? *No.*

Article VIII.—Of the Holy Ghost, his divinity and office.

58. Is not the Holy Ghost equal with the Father, and the Son? *Yes.*
59. Is not the work principally of the Holy Ghost to apply unto us the benefits which Christ hath purchased for us? *Yes.*
60. Hath he, in order thereunto, revealed the will of God for our salvation, in the holy scriptures of the old and new testament? *Yes.*
61. Was the same delivered to the church, to be the only rule of our faith and life? *Yes.*
62. And doth he by the ministry of this his word enlighten, convert, sanctify, and comfort us? *Yes.*

Article IX.—Of the Church.

63. Is the whole company of believers, in all ages and places, (united into one body, under Christ their head) called the Holy Catholic Church? *Yes.*
64. Can any particular company of Christians properly call themselves the Catholic Church? *No.*
65. Or can any one man pretend to be the head thereof? *No.*
66. Had God a Church in all ages to worship him? *Yes.*
67. Can the gates of hell ever prevail, to destroy God's Church on earth? *No.*

And of the Communion of Saints.

68. Are there any privileges belong to us as Members of the Church? *Yes.*
69. Have all true Members thereof communion? *Yes.*
1. With one another, in all offices of piety and charity? *Yes.*
2. And with Christ, their head, in grace and glory? *Yes.*

Article X.—Of remission of sins.

70. Is there remission of sins to be had in the true Church? *Yes.*
71. Doth our meer being of the Church intitle us thereto? *No.*
72. Shall

72. Shall all, and only those, who truly repent and believe, have all their sins for Christ's sake freely pardoned?

Yes.

73. And shall all others who are sufficiently instructed, (though in the Church) remain under the guilt of sin, and wrath of God?

Yes.

Article XI.—Of the resurrection of the dead.

74. Shall the bodies of those that die remain always in the grave?

No.

75. Shall all the dead be raised up at the last day?

Yes.

76. And shall their bodies be inseparably united again to their souls, which never die?

Yes.

Article XII.—Of life everlasting.

77. Shall every one, at the resurrection, receive according to their works done in the body?

Yes.

78. Shall the righteous live for ever with God in heaven, in inconceivable glory and happiness?

Yes.

79. And shall the wicked endure intolerable and continual torments, both in soul and body, in hell for ever?

Yes.

Amen.

80. Do you by the word AMEN testify—

1. Your steadfast belief of all this?

Yes.

2. And your desire accordingly?

Yes.

Q. 6. What dost thou chiefly learn in these articles of thy Belief?

A. 1st, I learn to believe in God the Father, who hath made me and all the world.

2dly, In God the Son, who hath redeemed me and all mankind.

3dly, In God the Holy Ghost, who sanctifieth me and all the elect people of God.

Q. 7. You said that your God-fathers and God-mothers did promise for you, that you should keep God's commandments. Tell me how many there be.

A. Ten.

Q. 8. Which be they?

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

I. Thou

Q. 6.—Of the practical belief of these Articles.

81. Are not the belief of the Holy Trinity, and of what the several persons have done for you, the chief fundamental articles of your faith?

Yes.

82. Is it sufficient to salvation barely to know these fundamentals, and to assent to them as true?

No.

83. Is it further necessary to salvation, that you sincerely pay that duty to every person, which his proper work for you doth peculiarly challenge?

Yes.

84. Do they rightly believe in God the Father, who do not love him, fear him, and serve him, as their great Creator and merciful Preserver?

No.

85. Do they believe aright in God the Son, who do not submit to him, and trust in him, and obey him, as their only Lord and Saviour?

No.

86. Do they rightly believe in God the Holy Ghost, who do not follow his direction, and make use of his assistance as their guide, sanctifier, and comforter?

No.

Q. 7, 8, 9, 10, 11.—Of the ten Commandments.

87. Are any in this life freed from their obligation to obey the moral law?

No.

88. Is

I. Thou shalt have none other Gods but me.

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

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God—in it thou shalt do no manner of work; thou and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattle, and the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

Q. 9. What dost thou chiefly learn by these Commandments?

A. I learn two things: My duty towards God, and my duty towards my Neighbour.

Q. 10.

88. Is not the moral law (which is the rule of our obedience) summarily comprehended in the ten Commandments?

Yes.

Preface

Q. 10. What is thy duty towards God?

A. My duty towards God is—

I. II. To believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him.

III. To honour his holy name, and his word;

IV. And to serve him truly all the days of my life.

Q. 11. What is thy duty towards thy Neighbour?

A. My duty towards my Neighbour is—

§ To love him as myself, and to do to all men as I would they should do to me.

V. To love, honour, and succour my father and mother; to honour and obey the King, and all that are put in authority under him; to submit myself to all my governors, teachers, spiritual pastors, and masters; to order myself lowly and reverently to all my betters.

VI. To hurt nobody by word or deed.

VII. To be true and just in all my dealings.

VIII. To bear no malice nor hatred in my heart.

IX. To keep my hands from picking and stealing;

X. And my tongue from evil speaking, lying, and flattering.

XI. To keep my body in temperance, soberness, and chastity.

XII. Not to covet and desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

[Page 14, Catechist.]

PREFACE.—Of the motives to obedience.

89. Should not [1] God's sovereignty over us, [2] his relation to us, [3] and his delivering (as Israel of old from Egyptian bondage, so) us from our spiritual thralldom, engage us to keep all his Commandments?

Yes.

Of

Of our duty to God, contained in the four first Commandments.

90. Is it the sum of our duty to God to love him with all our heart, with all our mind, with all our soul, and with all our strength. *Yes.*
91. Can we keep any of these Commandments aright, unless we thus love God above all? *No.*

Commandment I.—Of the right Object of our worship.

92. Doth not the first Commandment enjoin us,
 1. To take the true God for our only God? *Yes.*
 2. And to worship and glorify him accordingly? *Yes.*
93. Do they not then break this Commandment,
 1. Who forsake and fall away from the true religion? *Yes.*
 2. Or who (though they continue in it) do not know the true God, or do not glorify him as God? *Yes.*
94. May we believe in, fear, or love any so much as God? *No.*
95. Or give religious worship to any but God alone? *No.*

Com. II.—Of the right means or matter of our worship.

96. Doth not the second Commandment require, that we should worship God with such worship as he hath appointed in his word? *Yes.*
97. Hath not God there appointed us to worship him by
 1. Daily prayer and thanksgiving in the name of Christ? *Yes.*
 2. Frequent reading, hearing, and meditating on his word? *Yes.*
 3. And by the due use of his sacraments? *Yes.*
98. Do they not sin against this Commandment,
 1. Who worship God by images, or any other way contrary to his word? *Yes.*
 2. Or who corrupt, neglect, or oppose any of God's ordinances? *Yes.*
99. Is it unlawful for the Church to appoint decent ceremonies? *No.*
100. Will the Lord, who is jealous for his own worship, punish those as haters of him, who break this Commandment? *Yes.*

Com. III.—Of the right manner of our worship.

101. Doth the third Commandment require us devoutly to perform every part of divine worship; and reverently to use every thing which nearly relates to God? *Yes.*
102. Do

102. Do not they break this Commandment who profanely or irreverently use God's holy name, titles, attributes, ordinances, word, or works? *Yes.*
103. Are not blasphemy and cursing; vain and false swearing; and also taking unlawful or breaking our lawful oaths and vows, heinous sins against this Commandment? *Yes.*

Com. IV.—Of the solemn time of our worship.

104. Doth not the fourth Commandment enjoin us to keep holy the Sabbath day, by spending it—
1. In worshipping God, both in public and private? *Yes.*
 2. Or in the works of necessity and mercy? *Yes.*
105. Do they not sin against this Commandment—
1. Who spend the Sabbath day in idleness? *Yes.*
 2. Or about their worldly business, or recreations? *Yes.*
106. May masters command or permit these things to those who are under their charge? *No.*
107. Should not [1] God's allowing us six days for our own employment, [2] and his challenging a special propriety in the seventh; [3] his own example; [4] and his blessing and sanctifying the Sabbath day, move us to obey his Commandment? *Yes.*
108. Is it sufficient to worship God on the Sabbath day only? *No.*
109. Ought we to set apart some time for it every day? *Yes.*
110. And must we religiously observe the fasts and festivals of the Church? *Yes.*

Of our duty to Man, contained in the six last Commandments.

111. Is it not the sum of our duty to our neighbour, to love him as ourselves? *Yes.*
112. Do we thus love our neighbour, unless we do to others what we would have them do to us? *No.*

Com. V.—Of the duties to our Relations.

113. Doth not the fifth Commandment enjoin us to perform the duties we owe to our several relations; especially to our superiors? *Yes.*
114. Is not this Commandment broken,
1. By children who are undutiful, irreverent, or unkind to their parents or guardians? *Yes.*
 2. By

2. By subjects who dishonour, disobey, or rebel against the King, or those in authority under him? *Yes.*
3. By people who despise their Minister, resist his doctrine, or withhold his dues? *Yes.*
4. By servants who are stubborn, slothful, or unfaithful to their masters? *Yes.*
5. By any other inferiors, who behave themselves proudly and scornfully towards their betters in age, gifts, or estate? *Yes.*
- Can any expect long life or prosperity who break this Commandment? *No.*
-

Com. VI.—Of Humanity.

115. Doth the sixth Commandment require all lawful endeavours to preserve our own or our neighbour's life and health? *Yes.*
116. Do they sin against this Commandment who hurt their own or their neighbour's life or health? *Yes.*
117. May we be intemperate, or urge others to be so? *No.*
118. May we use angry or urgent words? *No.*
119. Or bear malice, or desire of revenge in our hearts? *No.*
-

Com. VII.—Of Chastity.

120. Doth not the seventh Commandment enjoin chastity in heart, speech, and behaviour? *Yes.*
121. Do they not break this Commandment—
1. Who admit of any unclean thoughts and desires? *Yes.*
2. Or use any filthy or unchaste words or gestures? *Yes.*
3. Especially who commit fornication, adultery, or any other acts of uncleanness? *Yes.*
122. May we use any provocation thereunto? *No.*
-

Com. VIII.—Of Justice.

123. Doth not the eighth Commandment require the lawful furthering of our own and our neighbour's wealth, and outward estate? *Yes.*
124. Do they not sin against this Commandment—
1. Who wrong others in their estates, by stealing, oppression, deceit, or any unjust taking or withholding what is another's? *Yes.*
2. Or by idleness or by prodigality waste their own? *Yes.*
125. May we steal small things because we are poor? *No.*
126. May we keep from the owner what is found by us? *No.*

EXPLANATION OF THE

Com. IX.—Of Veracity.

127. Doth not the ninth Commandment enjoin the speaking of truth, and the promoting our own and other's good name? *Yes.*
128. Do they not break this Commandment—
1. Who deny, conceal, or oppose the truth? *Yes.*
 2. Or injure their own or neighbour's good name? *Yes.*
 3. Especially who bear false witness in public? *Yes.*
129. May we in any case tell any manner of lye? *No.*
130. May we slander or flatter others? *No.*
131. Or vainly boast of ourselves? *No.*
-

Com. X.—Of Contentation.

132. Doth not the tenth Commandment require—
1. Our being content with our condition? *Yes.*
 2. And rejoicing at our neighbour's welfare? *Yes.*
133. Do they not sin against this Commandment—
1. Who are discontent with their own estate? *Yes.*
 2. Or who envy or grieve at their neighbour's good? *Yes.*
 3. Or inordinately desire any thing that is his? *Yes.*

Catechist.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer :

Q. 12. Let me hear, therefore, if thou canst say the Lord's Prayer.

A. Our Father which art in heaven,

I. Hallowed be thy name ;

II. Thy kingdom come ;

III. Thy will be done in earth as it is in heaven ;

IV. Give us this day our daily bread :

V. And forgive us our trespasses, as we forgive them that trespass against us ;

VI. And lead us not into temptation,

VII. But deliver us from evil :

§ For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Q. 13. What desirest thou of God in this prayer ?

A. I desire my Lord God, our heavenly father, who is the giver

Catech.—Of our need of God's grace, and of the means to obtain it.

134. Are we able, of ourselves, to believe, and to do all these things we have promised, and are engaged to ? *No.*

135. Is not prayer a special means to obtain the assistance of God's grace, to enable us hereto ? *Yes.*

136. Ought we therefore daily, and upon all occasions, to pray unto God for it ? *Yes.*

137. May we pray less than twice every day ? *No.*

138. And will our prayers be acceptable to God, unless our minds and hearts go along with our words ? *No.*

Q. 12, 13.—Of the Lord's Prayer,

Consisting of a PREFACE, seven PETITIONS, and a CONCLUSION.

139. May we pray for any thing but what is agreeable to the will of God ? *No.*

giver of all goodness, to send his grace unto me, and to all people,

I. That we may worship him,

II. Serve him,

III. And obey him as we ought to do ;

IV. And I pray unto God that he will send us all things that be needful both for our souls and bodies ;

V. And that he will be merciful unto us, and forgive us our sins ;

VI. VII. And that it will please him to save us and defend us in all dangers, ghostly and bodily ; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ ; and therefore I say Amen. So be it.

140. Is not the Lord's Prayer both a most perfect form, and also a pattern of prayer ?

Yes.

The Preface.

141. Doth not the Preface direct us—

- | | | | |
|--------------------------------------|---|--|-------------|
| 1. To pray
unto God, | } | 1. As our father in Christ, and therefore willing to help us ? | <i>Yes.</i> |
| | | 2. As in heaven, and therefore able to help us ? | <i>Yes.</i> |
| 2. And to pray with and for others ? | | | <i>Yes.</i> |

Petition I.

142. Ought we not chiefly to aim at God's glory in every thing ?

Yes.

143. Are we able of ourselves to honour God aright ?

No.

144. Do we therefore in the first Petition pray—

1. That God would enable us and others, and every thing, to glorify and honour him above all, in heart, word, and deed ?

Yes.

Petition II.

Petition II.

145. Are not we and all men, by nature, under the dominion of sin and Satan? *Yes.*
146. Can we rescue ourselves from that slavery? *No.*
147. Do we therefore in the second Petition pray—
1. That Satan's kingdom may be destroyed? *Yes.*
 2. That God's kingdom of grace may be advanced, by bringing us and others into it; and by keeping us all in it? *Yes.*
 3. And that his kingdom of glory may be hastened? *Yes.*
-

Petition III.

148. Are we not naturally prone to rebel against God's commands, and to murmur at his providence? *Yes.*
149. And inclined to do the will of the flesh and the devil? *Yes.*
150. Do we therefore in the third petition pray,
1. That God would make us, and others, able and willing to obey his words, and submit to his will, in all things? *Yes.*
 2. And both these with the like cheerfulness, sincerity, and constancy, as the Angels do in Heaven? *Yes.*
-

Petition IV.

151. Can we, by our own industry, procure the outward comforts of this life, or can they of themselves sustain us without God's blessing? *No.*
152. Do we therefore in the fourth petition pray,
1. That upon our lawful endeavours, we may of God's free gift receive a competent portion of the good things of this life? *Yes.*
 2. And may enjoy God's blessing with them? *Yes.*
-

Petition V.

153. Are we not by our sins become debtors to the justice of God, and liable to condemnation? *Yes.*
154. Can we, or any other creature, make any satisfaction for that debt? *No.*
155. Do we therefore in the fifth petition pray,
1. That

EXPLANATION OF THE

1. That, through the satisfaction of Christ, we and others may be acquitted both from the guilt and punishment of sin? *Yes.*
156. Can we expect forgiveness from God, unless we from our hearts forgive others their offences against us? *No.*
-

Petition VI.

157. Are Satan, the world and the flesh, always ready by their temptations to draw us to sin? *Yes.*
158. Are we of ourselves willing to resist, or able to overcome them? *No.*
159. Do we therefore in the sixth petition pray,
That God would so subdue the flesh, over-rule the world, and restrain Satan, that we and others,
1. May not be tempted to sin? *Yes.*
2. However may not fall into it? *Yes.*
3. Especially not live impenitently in it? *Yes.*
-

Petition VII.

160. Can we hope to escape the evil of punishment, if we so yield to temptation, as to commit sin, or continue in it? *No.*
161. Do we therefore in the seventh petition pray,
That we and others may not provoke God by our sinning and impenitence, to punish us with evils and miseries, temporal, spiritual, or eternal? *Yes.*
-

The Conclusion.

162. Ought we in our prayers to praise God? *Yes.*
163. Ascribing to him eternal sovereignty over all, power to do all, and glory from all? *Yes.*
164. And should we take all our encouragement in prayer from the attributes of God? *Yes.*
-

Amen.

165. Do you, by the word Amen declare your belief that God can, your hope that he will, and your desire that he may grant your requests? *Yes.*

Q. 14. How many Sacraments hath Christ ordained in his Church?

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

Q. 15. What meanest thou by this word Sacrament?

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

Q. 16. How many parts are there in a Sacrament?

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

Q. 17. What is the outward visible sign, or form, in Baptism?

A. Water:

Of the Sacraments.

Q. 14.—Of their author, number, and necessity.

166. Hath God, besides prayer, appointed his word and Sacraments to be the ordinary means of grace? *Yes.*

167. Hath Christ ordained any more Sacrament in his Church besides Baptism and the Lord's Supper? *No.*

168. Doth not the wilful neglect of these highly offend God, and endanger our own salvation? *Yes.*

Q. 15, 16.—Of their nature, use, and parts.

169. Hath not Christ ordained the outward parts of a sacrament to be,

1. Signs of inward and spiritual grace? *Yes.*

2. Means to convey grace to the soul? *Yes.*

3. Pledges to assure us that the graces signified shall be conveyed to believers? *Yes.*

170. Is there not in every Sacrament,

1. An outward part to be seen by the eye? *Yes.*

2. An inward part to be discerned, and received by faith? *Yes.*

Q. 17.—Of the outward part of Baptism.

171. Hath Christ instituted any outward matter besides water to be used in Baptism? *No.*

172. Or

A. Water : wherein the person is baptised in the name of the Father, and of the Son, and of the Holy Ghost.

Q. 18. What is the inward and spiritual grace ?

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

Q. 19. What is required of persons to be baptised ?

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

Q. 20. Why then are infants baptised, when, by reason of their tender age, they cannot perform them ?

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

Q. 21.

172. Or any outward form but dipping, or sprinkling in the name, &c.

No.

Q. 18.—Of the inward grace of Baptism.

173. Are we not by nature guilty of original sin and liable to God's wrath ?

Yes.

174. Is not the pardoning of this original guilt the subduing our natural corruption, and the restoring us to God's favour, the inward grace of Baptism.

Yes.

Q. 19, 20.—Of the subject qualified for Baptism.

175. May persons of riper years be admitted to Baptism 'till they profess their repentance, faith in Christ and obedience to him ?

No.

176. Ought not Infants to be Baptized, who are presented by such as profess and engage these things ?

Yes.

177. Will the profession and engagement of your sureties suffice for you any longer than till you come of age to take it upon yourself ?

No.

178. Do not those who live in impenitence and unbelief forfeit the benefits of their Baptism.

Yes.

Q. 21.

Q. 21. Why was the Sacrament of the Lord's Supper ordained?

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

Q. 22. What is the outward part, or sign, of the Lord's Supper?

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

Q. 23. What is the inward part, or thing, signified.

A. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Q. 24.

Q. 21.—Of the end and use of the Lord's Supper.

179. Is not the Lord's Supper often to be administered? *Yes.*

180. Is Christ therein offered up a sacrifice to his Father? *No.*

181. Is there not in it a lively representation of that sacrifice of himself offered on the cross once for all? *Yes.*

182. And was it ordained to revive in us the memory of Christ's death, and of the benefits purchased for us thereby? *Yes.*

Q. 22.—Of the outward part of the Lord's Supper.

183. Are not bread and wine the outward matter of the Lord's Supper. *Yes.*

184. Is the substance of the bread and wine by consecration changed into the substance of the body and blood of Christ? *No.*

185. Will it suffice to look only on the bread and wine in the Lord's Supper, unless we also take, eat and drink them? *No.*

Q. 23.—Of the inward part of the Lord's Supper.

186. Doth not the breaking the bread signify Christ's body wounded and broken on the cross, for us? *Yes.*

187. And doth not the pouring out the wine represent his blood shed for us? *Yes.*

188. Do worthy communicants feed on the body and blood of Christ in the Holy Communion as truly and really as they do on the bread and wine? *Yes.*

189. Is this done after a corporal and carnal manner? *No.*

190. Or is it done after a spiritual manner, while by faith they apply to themselves the benefits of Christ's death? *Yes.*

D

Q. 24.

Q. 24. What are the benefits whereof we are partakers thereby?

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

Q. 25. What is required of them who come to the Lord's Supper?

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

The END of the CATECHISM.

Q. 24.—Of the benefits of the Lord's Supper.

191. Doth not this spiritual feeding on the body and blood of Christ, in the Lord's Supper,

1. Nourish and strengthen our souls? *Yes.*

2. And also comfort and refresh them? *Yes.*

192. Are our souls as truly and really hereby strengthened and refreshed, as our bodies are by bread and wine? *Yes.*

Q. 25.—Of preparation to the Lord's Supper.

193. Can any expect to receive these benefits in the Lord's Supper but those who come to it duly prepared, and receive it worthily? *No.*

194. Can we prepare ourselves aright, unless we strictly examine ourselves before we come? *No.*

195. Must we especially examine ourselves of the truth of our [1] repentance, and new obedience, [2] faith, [3] thankfulness, [4] and charity? *Yes.*

196. [1] May notorious and customary sinners presume to come without repentance to this Holy Sacrament? *No.*

197. Ought every one who would come duly prepared,

1. To examine their hearts and lives by God's law? *Yes.*

198. 2. To bewail, and abhor, confess and forsake all their sins? *Yes.*

199. 3. And steadfastly to purpose, and constantly to endeavour after an holy life? *Yes.*

200. [2 and 3] Can those who are not true believers in Christ, or are unthankful, partake of the benefits of this blessed food? *No.*

201. Must every one who worthily partakes of this Sacrament be fully convinced of,—

1. Their

- | | |
|---|------|
| 1. Their own sinfulness and unworthiness? | Yes. |
| 2. The sufficiency of Christ's death to satisfy the divine justice? | Yes. |
| 3. And God's willingness to grant a free pardon to all true believers and sincere penitents? | Yes. |
| 202. And ought they also thankfully to remember the wonderful love of Christ in dying to purchase these great benefits? | Yes. |
| 203. [4] Shall injurious, malicious, and uncharitable persons, receive pardon or grace from God in this sacrament? | No. |
| 204. Must every one, who would be a welcome guest at this feast of charity, | |
| 1. Be sorry for the injuries they have done to others, and ready to make them satisfaction? | Yes. |
| 2. Forgive heartily, and be willing to be reconciled to those who have offended them? | Yes. |
| 3. And also give, according to their ability, to those who are in necessity? | Yes. |

The Conclusion.

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|---|------|
| 205. Is it a very heinous sin in any, either to receive unworthily or not receive at all, upon pretence of unfitness; while they never endeavour to prepare at all? | Yes. |
| 206. Is it therefore the duty of every man who is of competent age and discretion, | |
| 1. Seriously to prepare themselves for this ordinance, by self examination, sincere repentance, and fervent prayer? | Yes. |
| 2. Diligently upon every fit opportunity to partake of it with due reverence, heedful attention, a lively faith, and devout affections suitable thereto? | Yes. |
| 3. And carefully, ever after, to fulfil their vows then made and renewed? | Yes. |

FINIS.

