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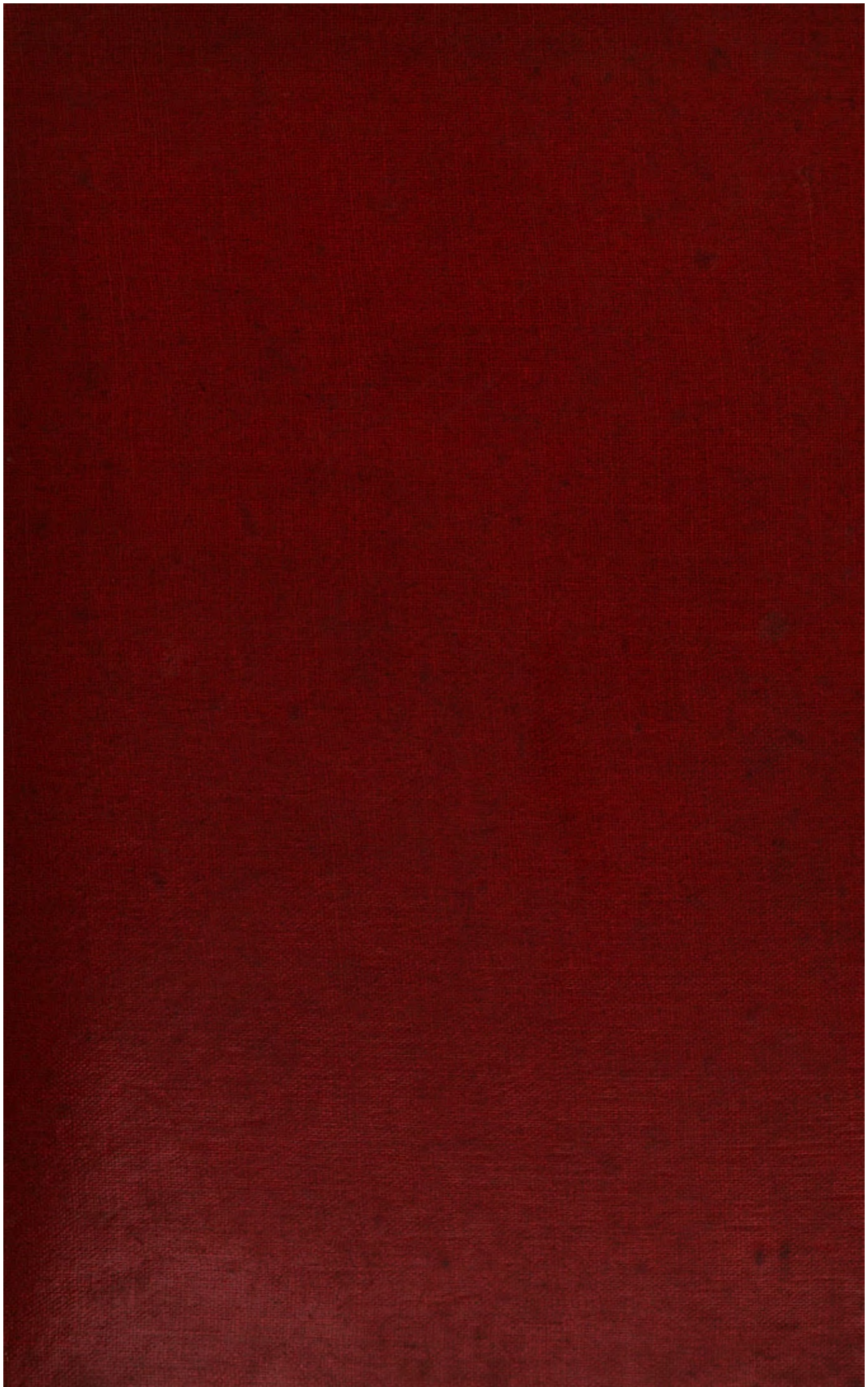
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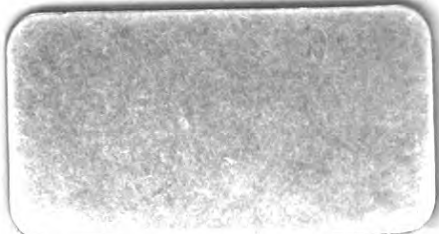
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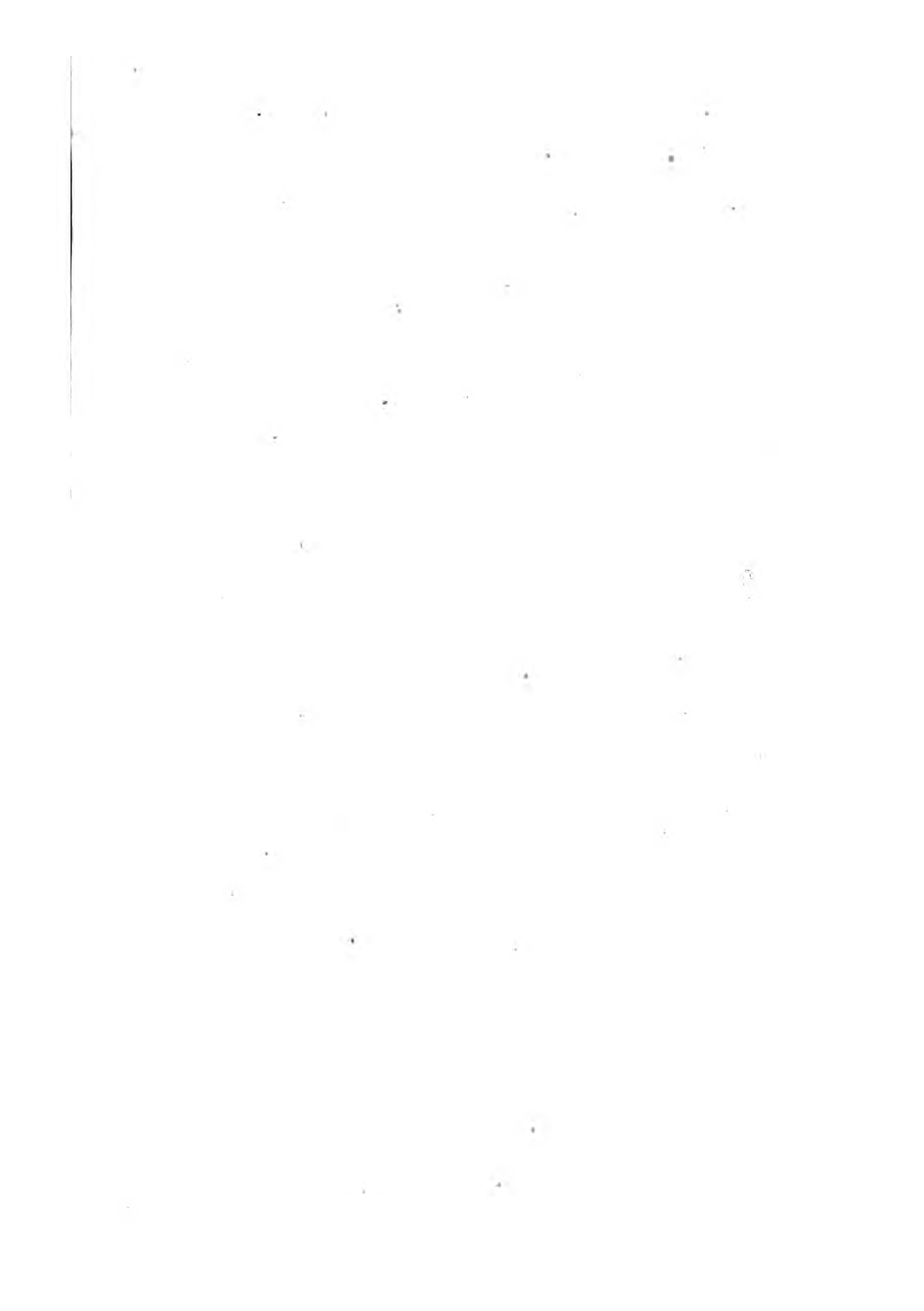


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To the Courteous Reader.

BEFORE REPRINTING "ROBERT SMITH'S
POEMS OF CONTROVERSY BETWIXT
EPISCOPACY AND PRESBYTERY, *never
before published, 1714*"—"a very odd Miscellany,
in which one or two Poems of no inconsiderable
merit may be found,"—I applied, through the
medium of "Notes and Queries," (4th Series, vol.
iii. p. 147, February 13, 1869), for the purpose of
procuring some particulars as to the life of the
author, and the reasons for the publication of his
"Poems, Merry Songs, and Funeral Elegies;"
but my endeavours were unsuccessful. The
work, however, having been issued in the month
of March following, I was much gratified to find
in the columns of "Notes and Queries," (4th
Series, vol. iv. p. 321, October 16, 1869,) the

following rather useful and instructive notice of the author and his book :—

“ SMITH’S ‘ POEMS OF CONTROVERSY.’

‘ Long time I sought, at last did see
Smith’s poems he made in Glenshie,’—

so sings Sandy Nicol, the prelatie schoolmaster and poet of Collace, in his *Rural Muse*, as far back as 1753 ; showing that your correspondent has spotted a very uncommon little book, and one which, after long seeking, has only just been acquired by me for a consideration from a library lately dispersed in the west of Scotland.

“ *When found*, the book is hardly worth a *note*— unless it be to denounce it as the vilest thing I have seen for a long time. *The Poems of Controversy* arise in this manner :—At the Revolution a small provision was made for the support of a school at Glenshee on the borders of the north Highlands, and one Robert Smith, a student of Marischal College, Aberdeen, was appointed Dominie ; who, on coming to his charge, found as little satisfaction with the prospect—

‘ Having no place where to abide,
Nor any hole my head to hide,’—

as did Mark Tapley on his arrival at Eden as it was ; but lacking his happy philosophy, our poet gave vent to his disappointment in *A Poem on the Building of the School House of Glenshee*, in which he indulged in some bad language and reflections against the heritors, for neglecting to supply him with fitting accommodation. This brings down upon him the poet of the Kirk—

‘ . . . a Whig called Jasper Craig,
Who with the Lairds had made a league
To banter Smith out of his right,
And so with paper-balls they fight.’

“ Smith, the Episcopal incumbent, insinuates that Jasper was a disappointed candidate for the post ; and

if the combatants were backed by the two factions of the village, the fight was, I am sorry to say, discreditable to both, being in the coarse style of the *flytings* of our old poets ; and I think it may be fairly concluded that, finding themselves disgraced, and the morals of their rising generation imperilled by their poets, the inhabitants burned the book, which may account for its extraordinary rarity.

“ Nicol, who has furnished me with an introduction, curiously enough gets into a poetical encounter of wits with Robert Smith, the Dominie of Kinnaird, and the son of the Glenshee rhymer : here, being both Episcopalians—no theological differences existing—their jousting is but harmless badinage ; in the course of which the *Poems of Controversy*, and the merits of the authors, come under review. Nicol, in the interest of the prelatie party, thus sums up his criticism upon the work and the combatants :—

‘ Craig, the Presbyterian clerk,
He has made very smutty work ;
For his expressions, so prophane,
A Puritan’s profession stain.
But the Episcopal’s more modest,
And plainly tells him he’s the oddest
For filthy words as one can hear ;
They would offend a strumpet’s ear.
But o’er the *Craigs* and Highland hills
Smith skips, triumphing o’er their quills.
In satyr no man dares come near him ;
In lyric strains they all admire him.
His panegyricks are so just,
That every reader praise them must ;
And for an answer to a letter,
None of them all could give it better :
For ready wit and easy verse,
Craig like to *Smith* could ne’er rehearse ;
So that, for modesty and wit,
The Whig to Tory must submit.
Yet they had both been poets good,
Had not their subject been so rude ;
But true it is, for all their biting,
There never came fair words in *flyting*.’

“ Finding that the curious have lately been gratified with a small impression of the *Poems of Controversy*, this reference to an early notice of the book may not be unacceptable.
J. O.”

The publication entitled, "The Rural Muse: or, A Collection of Miscellany Poems, both Comical and Serious, by Alexander Nicol [Schoolmaster at Collace, Cowpar of Angus, Forfarshire]. Edinburgh: Printed for the Author, 1753," * having been brought to my recollection, I succeeded in procuring the use of a copy of the said now rather scarce work through the kindness of the Rev. T. MORRIS, of Edinburgh, the possessor of a small but fine collection of some rather curious and out-of-the-way books. I am thereby enabled to afford my readers the following particulars as to Robert Smith, the Schoolmaster at Glenshee, and also as to his son, the Schoolmaster at Kinnaird, extracted *in extenso* from "The Rural Muse, 1753:" on the *titlepage* of which he indicates the contents in the following stanza,—

' Here you may have a hotch-potch dish,
 Made up of various things ;
 Conform to ev'ry reader's wish,
 The RURAL MUSE she sings.'

On seeing SMITH and CRAIG's bantering Poems,
 anent the building of a School-house at
 GLENSHIE.

LONG time I sought, at last did see,
 SMITH's poems he made in Glenshie,

* This work was afterwards REPRINTED, under the title of "Poems on several subjects, both Comical and Serious. In two Parts, by Alexander Nicol, Schoolmaster; to which are added, The Experienced Gentleman, and The Anchoret, written in Cromwell's time, by the then Duchess of Newcastle. Edinburgh: Printed for the Author and James Stark, Bookseller in Dundee: and sold by him and the other Booksellers in Town and Country. M.DCC.LXVI." 12mo.

Anent the building a school-house,
And fondly them I did peruse.

I found a whig call'd JASPER CRAIG,
Who with the lairds had made a league
To banter SMITH out of his right,
And so with paper-balls they fight.

But CRAIG the presbyterian clerk,
He has made very smutty wark ;
For his expressions, so prophane,
A Puritan's profession stain.

But the EPISCOPAL'S more modest,
And plainly tells him he's the oddest
For filthy words as one can hear ;
They would offend a strumpet's ear.
Indeed the BLACK SMITH, as he names him,
With ridicule and banter shames him ;
And proves him but a poetaster,
Altho' he be a CRAIG of JASPER ;
And teaches him in poetrie
Where capitals should used be.

Shame to be thus reprov'd and taught
By one whom he had reckon'd naught!

But o'er the craigs and highland hills
SMITH skips triumphing o'er their quills.
In satyr no man dares come near him,
In lyrick strains they all admire him :
His panegyricks are so just,
That ev'ry reader praise them must :
And for an answer to a letter
None of them all could give a better :
For ready wit and easy verse
CRAIG like to SMITH could near rehearse :
So that for modesty and wit
The Whig to Tory must submit.

Yet they have been both poets good,
Had not their subjects been so rude :
But true it is, for all their biting,
There never came fair words in flyting.

An EPISTLE to Mr. ROBERT SMITH, School-
master at KINNAIRD, upon his saying he would
not stay in the Place.

Kirk of COLLAGE, April 30th 1750.

SIR,

IF you were not over nice,
I'd humbly offer my advice ;
And it is shortly this,
Stay at Kinnaird, for I do think
You want not company and drink,
And all things at your wish.
Upon a bank, afore the sun
Your house is situate ;
A purling stream that round it run
Commodious I wat :

With respect to prospect,
You have the Carse all o'er,
By Tay-side, where ay tide
Flows twice in twenty four.

You live hard by the orchard wall,
Where mellow fruit unshaken fall,
Just at your very feet ;
An able house well thatch'd aboon,
A garden near to rest at noon :
What should move you to flit ?
Flocks feeding on the mountains round,
Where lambs do skip and play ;
The feather'd kinds their musick sound
To waken up the day ;

You view, then the plowman
All whistling pleasantlie ;
There's naething, but ae thing,
You want to happy be,

And that's a wife as I suppose,
That puts an end to lovers woes,
And calms the tide of life ;
Which if you had, I dare well say,
You would not mint to go away ;
Look out then for a wife :

And settle with your state content,
 And tempt not providence :
 If you remove, you may repent,
 Void both of peace and pence :
 Neglect, then, t'affect then
 Pride and inconstancie,
 Engage in religion,
 If you would happy be.

Your youthhood makes you fickle yet,
 And makes you your affections set
 On vanity and gain :
 But be advised to mortify
 Your youthfu' laits by piety ;
 Ambitious to obtain
 Eternal happiness at last,
 When this frail body dies ;
 For pleasures here will soon be past ;
 All are but vanities.

 Be plain then, remain then
 Still in that hearty place ;
 Discerning youth's learning,
 And your own growth in grace.

Your father's counsel keep in mind ;
 Let not thy brain be stuff'd with wind
 To drive you here and there ;
 Like empty clouds that soar aloft,
 With ev'ry tempest tossed oft,
 With violence, thro' the air.
 Consider, that a rolling stone
 Contracts but little fog ;
 There is a dubb at ev'ry town.
 At some a sinking hog :

 Look out, then, about then,
 And seek a pious maid,
 Both homely and comely ;
 Then will your mind be stay'd.

This, with my hearty compliment,
 I with the bearer have you sent,
 That you may think upon it.
 But yet 'tis scantly worth your pains ;

'Tis the extract of weather'd brains,
 A poor imperfect sonnet ;
 But you may trust 'tis from my heart
 Whate'er I wish or say :
 With you I have no will to part,
 Therefore I wish your stay.
 Admit, sir, my wit, sir,
 Was never very meikle ;
 What then ? I remain ay
 Your servant

SANDY NICOL.

Mr. *SMITH*'s ANSWER.

S I R,

YOUR letter I receiv'd of late :
 But, wow ! it was lang after date,
 Nae less than se'enteen days :
 But when it came, I it perus'd,
 And with attention thereon mus'd,
 And ponder'd ev'ry phrase ;
 But yet I still am at a loss
 An answer how to send,
 Since to my muse 'tis sic a cross
 To pen six lines on end ;
 She halts ay, with faults ay,
 And canna' get 'em mended
 Ay skipping and hiping
 The words I most intended.
 So that I cannot be so kind,
 As freely tell you all my mind,
 In this my rustic strain.
 But only for good manners sake.
 I've sent you here for to inspect
 The product of my brain :
 The which, no doubt, when ye peruse,
 You will not much admire ;

But if you would lend me your muse,
 My genius to inspire,
 I then, Sir, would pen, Sir,
 An answer that were better :
 But fulness of dulness
 My senses all do fetter.

Whereas in yours ye counsel me
 In flitting not too rash to be,
 But even to stay still
 In this sweet place, as ye describe it,
 Where all things are for me provided
 According to my will :
 But will with me's of more extent
 Than ever I'll attain ;
 For which cause I must rest content
 And think here to remain,
 Ay grudging, and drudging
 At my poor slavish trade,
 Designing declining't,
 If better might be had.

You say, a Wife's the only thing
 That I want here to make me sing,
 And live most happilie ;
 Which if it be, I'll look about,
 And see if I can find ane out,
 That will be fit for me,
 In sacred wedlock for to join,
 And give to me her heart ;
 Then I'll be her's, and she'll be mine,
 Ay until death us part.

 If she then, shall be then
 According to my mind,
 I'll bless her, and kiss her,
 And still to her be kind.

My resolutions now you've got ;
 But, whether they be right or not,
 I can't tell for my life :
 But be's they will, if I be spar'd
 But a short while into Kinnaird,
 I'll look out for a wife :

Which if my fancy happen right,
 And she do not despise me,
 I will them bless both day and night
 Who did at first advise me.

Excuse me now, my muse now,
 She has not meikle pith,
 To write this, nor dite this,
 Nor yet hath ROBERT SMITH.

P O S T C R I P T.

If ye think fit to take your pen,
 And write me something back again,
 I kindly will accept the same
 With a my pith,
 And so your servant I remain
 while ROBERT SMITH.

Another EPISTLE to Mr. ROBERT SMITH.

February 23d 1751.

S I R,

I see you hafflins do encline
 That I should dig into the mine
 Of my poetick brain :
 But ah 'tis a' sae overgrown,
 And heaps of rubbish tumbl'd down,
 By time's extensive reign ;
 That perfect mettle to find out
 Would be an unca tawing,
 'Twou'd surely cost me mony rout,
 Great threaping and hard thrawing,
 While heching, and peching,
 Because I haenae pith,
 To get, Sir, a bit, Sir,
 To send to ROBERT SMITH.

You see by this I'm out o' breath :
 But, may be, ye'll say, That's nae skaith,
 By spending breath I live.
 Sae is the fate of folk that's auld ;
 For young folk's clever, stout and bauld,
 And will nae mainings give :

Therefore hae wi' ye o'er the hill,
 Altho' it be wi' toil,
 I'll do my best to shaw good will
 If't were but for a mife.

Ken auld dogs are bauld dogs ;
 They bite sair when they bite ;
 I'll try, then, If I then
 Something to you can write.

I set my fancy on a tow'r,
 And bade it round about it glowr,
 Some subject to spie out,
 That might be fit to send to you :
 At last and lang ane came in view ;
 I caught it by the snout,
 And drest it in my liv'ry syne,
 And bade it come to you :
 E'en take it, tho' it be not fine
 Tho' better be your due.

Uneasie to please ye,
 I would do ony thing :
 But musty and rusty
 I am, and cannot sing.

But I'd say, I'm surprised to see
 Sae mony fools of ilk degree
 Among the human race :
 For, when I look the warld round,
 I cannot see a man that's sound,
 And wise in ev'ry case.
 For viewing man when he's a child,
 He can but girn and greet ;
 Or when a youth, he's very wild,
 And often indiscreet ;

Or when, Sir, a man, Sir,
 He seldom is content
 With what, Sir, good fate, Sir,
 Has freely to him lent.

If he shall have a little more
 Than what his father had before,
 It puffs him up with pride :
 For set a beggar on horseback,

The very first course he will tak,
 He'll to the devil ride ;
 For beggars they can bear no wealth,
 Nor rich to want submit ;
 And sickness frets the man of health,
 For few or none have wit,
 To spie out, and try out,
 The vanity of things,
 Whilk double the trouble
 On silly mortals brings.

The worlding he torments himself
 With anxious cares to gather pelf,
 Perhaps for framit heirs.
 Th' ambitious cuts his way thro' all
 Difficulties that may befall
 Thro' seen and unseen snares,
 Aspiring to more high degrees
 Of honour and renown ;
 Nor bloody wars, nor raging seas,
 Can cast his courage down ;
 Disdaining remaining
 In any certain place ;
 Till he ay shall see ay
 The upshot of the case.

The man of pleasure takes his ease ;
 And all his appetites to please,
 He spares no charge nor cost :
 Ne'er minding he account must make,
 Such is his folly and mistake,
 He gratifies each lust.
 Thus ev'ry mortal shews his folly
 In less or more degree :
 Some overjoy'd, some melancholly ;
 Some o'ers in all we see :
 Exposing supposing
 Their folly to be wise ;
 While others, e'en brothers,
 Such wisdom will dispise.

For my part I can easy spy
 A mote into my neighbour's eye,

While in my own's a beam ;
 Yet strength of logick never can
 Convince me, that I am the man
 For folly that's to blame.
 As fools are wise in their conceit,
 E'en so is all mankind ;
 As when we reason make submit
 To passions of the mind :

'Tis common, that few men
 Can their follies spy ;
 Too late they regrete, ay,
 When 'tis past remedy.

I have no time here to inlarge
 Upon the follies that I charge
 Against the human race :
 But as I said, I cannot spy,
 In no where that I cast mine eye,
 One wise in ev'ry case :
 For youths they want experience,
 Their wisdom it to learn :
 And men use little diligence
 True wisdom to discern :

The aged's engaged
 With great infirmitie ;
 No leisure for pleasure,
 Nor wisdom, they can see.

The rich and poor, the high and low,
 Respectively their follies show
 So that no man is wise.
 The rich and great are proud and vain,
 They look on poor men with disdain,
 And them in heart despise :
 The poor, again's not innocent
 For they're fill'd with envy ;
 They with their state are discontent,
 And fret continually :

Ay grudging, and drudging,
 To gain their daily bread :
 All wholly, in folly,
 Are plung'd quite o'er the head.

Yea, the religious and divines
 True solid wisdom undermines,
 Their follies glaring be ;
 For when opinions they espouse,
 They tie themselves thereto by vows,
 And strong, strong bigotrie :
 But some for love of worldly gain,
 Would make shipwreck of all ;
 As they for ever should remain
 Upon this earthly ball ;
 Ne'er dreading, nor heeding,
 How life days slides away,
 And death shall their breaths all
 Cut, and in dust them lay.

Farewell, my friend : and if your muse
 Had but free scope, which ye refuse,
 I would get something more.
 But by this stanza I'm confin'd ;
 My muse is also out of wind,
 And traekl'd very sore.
 Therefore upon another pitch,
 Where freedom we may find
 To write what we incline to touch,
 And freely tell our mind.
 Adieu, then, to you then ;
 My muse is tir'd and bruckle :
 Yet duty to you, too,
 Obliges

SANY NICOL.

In the course of my researches into some other small literary matters, I discovered that there had issued from the *Edinburgh Press* in 1729 a small tract entitled, "The Assembly's Shorter Catechism, *In Metre*, by Mr. Robert Smith, Schoolmaster at Glamis;" but that it was considered of extreme rarity, no copy being

found in any one of the great Public Libraries of this city. Believing that work likely to have been the production of the author of the "POEMS OF CONTROVERSY," I was anxious to procure it; and knowing that my esteemed friend, WILLIAM BONAR, ESQ., St. Michael's Alley, Cornhill, London, was in possession of rather a fine and unique collection of "Catechisms," I made application to him, and was fortunate in finding that what I was in search of he could supply. By his kindness I have been enabled to make an examination and comparison of the same, and am thereby convinced that the "Schoolmaster at Glenshee" and the "Schoolmaster at Glamis" was the author of both works; and so, with the wish to gratify the few friends and patrons who possess copies of the "POEMS OF CONTROVERSY," I have been induced to make this FACSIMILE REPRINT of the "CATECHISM," as a companion volume. The number of copies of this "LITERARY RELIC" has been strictly limited to SEVENTY for subscribers only.

T. G. S.

Edinburgh, April 1872.



THE
Assembly's
SHORTER
CATECHISM,
In METRE.

For the Use of young Ones.

By Mr. Robert Smith Schoolmaster at Glamis.

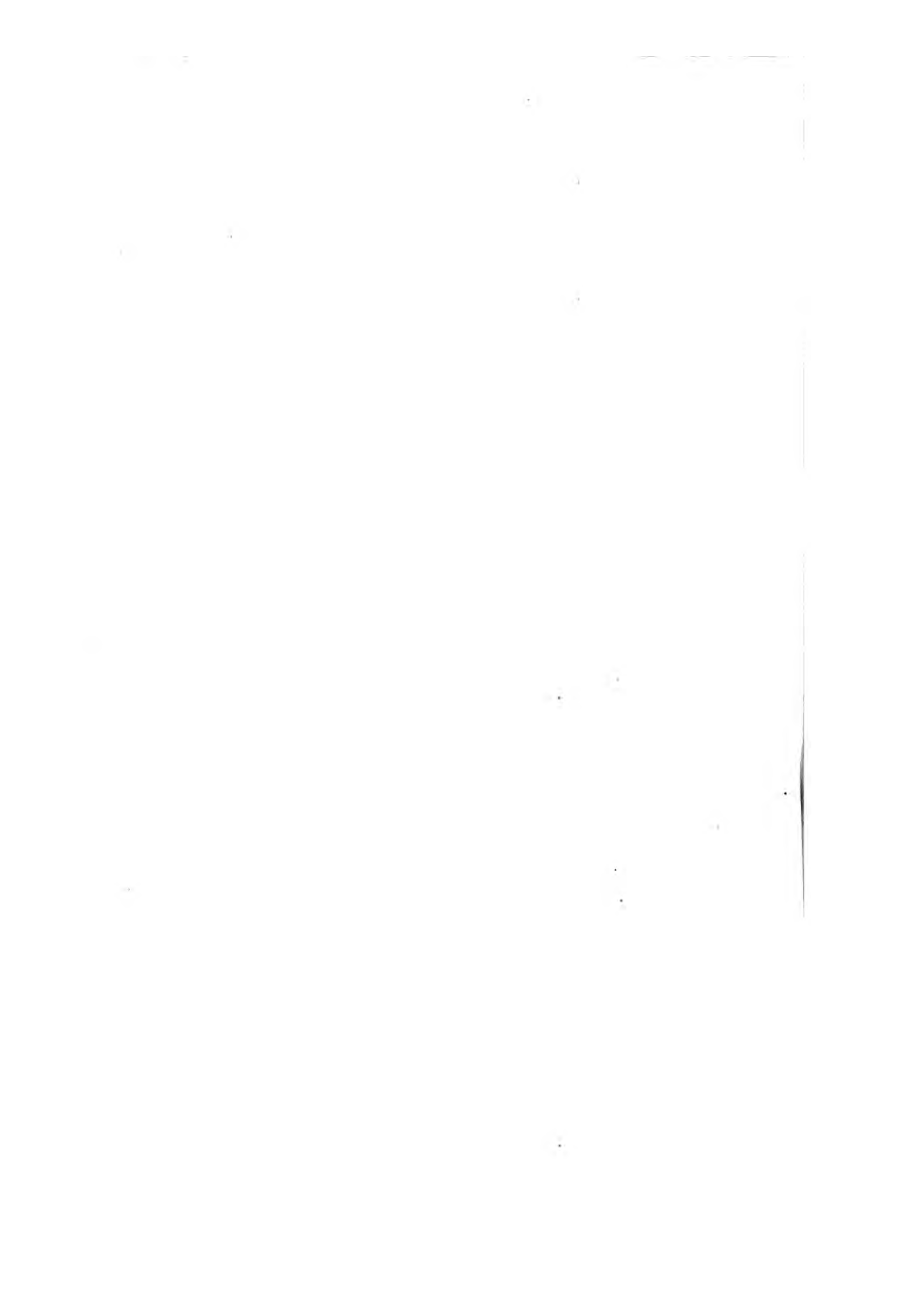
————— *carmina non prius*
Audita, —————
Virginibus, puerisque canto.

Hor. Lib. 3. Ode I.



EDINBURGH,
Printed by THOMAS LUMISDEN and JOHN
ROBERTSON, and sold at their Printing-
house in the *Fish-market*.

M.DCC.XXIX.



THE
Shorter Catechism,
IN METRE.

PART I.

QUESTION I.

WHAT is the Chief End of Man?

A N S W E R.

The Chief and Highest End of Man
Is God to Glorify,
Keep His Commandments, and Enjoy
Him to Eternity.

Q. 2. What Rule hath God given to direct us, how we may Glorify and Enjoy him?

A. The only Rule infallible,
Giv'n us for that Intent,
Is God's good Word, contained in
Th' Old and New Testament.

Q. 3. What do the Scriptures principally teach?

A. What ev'ry Man is to Believe
Of God, and what of each
As Duty, God required hath,
The Scriptures chiefly teach.

Q. 4. What is God?

A. God far exalted is above
Our shallow Thoughts, a Spirit,
Both from, and to, Eternity,
Unchangeable and Infinite,
In's Being, and His Attributes,
Wisdom, and Equity,
His Goodness, and His Holiness,
Pow'r, and Veracity.

Q. 5. Are there more Gods than One?

A. There's but indeed One Only God,
The Living, and the True;

False gods, and all their Worshippers,
Must down before him bow.

Q. 6. How many Persons are there in the Godhead ?

A. Three : Father, Son, and Holy Ghost,
And these Three are but One :
The same in Substance All, and All
Co-equal on the Throne.

Q. 7. What are the Decrees of God ?

A. God, for his Glory, did ordain
What was, is, and shall be,
By th' Counsel of His Holy Will,
From all Eternitie.

Q. 8. How doth God execute His Decrees ?

A. God His Decrees doth Execute,
And plainly Evidence
In the Work of Creation,
And Works of Providence.

Q. 9. What is the Work of Creation ?

A. God, by his Word omnipotent,
Made all Things, very Good,
Of Nothing ; and that wondrous Work,
In Six Days, did conclude.

Q. 10. How did God create Man ?

A. Create' in Knowledge, Right'ousness,
And Holiness were They (a),
After his Image ; and the Beasts
Obedience did pay.

Q. 11. What are God's Works of Providence ?

A. God, all his Creatures, and their Ways,
And what doth them concern,
By's Wisdom, Pow'r, and Holiness,
Preserve doth and govern.

*Q. 12. What special Act of Providence did God exercise
toward Man, in the Estate wherein he was created.*

A. Into a Covenant of Life
With Man in Innocence

God

(a) Male and Female.

God ent'red, on Condition of
Perfect Obedience ;
Wherein (to try his Constancy)
God him most strictly did,
The Tree of Knowledge (a) for to touch,
On Pain of Death, forbid.

Q. 13. *Did our first Parents continue in the Estate wherein they were Created ?*

A. Left to the Freedom of their Will,
They did against God Sin,
And so fell from that happy State
They were created in.

Q. 14. *What is Sin ?*

A. 'Tis any Want, the very least,
Of full Conformity
Unto, or least Transgression of
His Law, who dwells on High.

Q. 15. *What was the Sin whereby our First Parents fell from the Estate, wherein they were Created ?*

A. They, tempted by that cunning Snake,
The forbid'n Fruit did Eat ;
Thus Sinning, they most wofully
Fell from their first Estate.

Q. 16. *Did all Mankind fall in Adam's First Transgression ?*

A. To Adam's whole Posterity
The Covenant extending,
(b) In's first Sin All did with him fall,
The Common Way descending.

Q. 17. *Into what Estate did the Fall bring Mankind ?*

A. Our Father, Adam, sunk himself
And his Posterity,
By's fatal Fall, into a State
Of Sin and Misery.

Q. 18. *Wherein consists the Sinfulness of that Estate whereinto Man fell ?*

A. Its Sinfulness doth in the Guilt
Of Adam's First Sin ly, Want

(a) of Good and Evil. (b) All sinned in him, and, &c.

Want of Orig'nal Right'ousness,
And the Depravity
Of his whole Nature, which is call'd
Orig'nal Sin indeed,
With actual Transgressions all,
Which from it do proceed.

*Q. 19. What is the Misery of that Estate whereinto
Man fell ?*

A. Man, by the Fall, sweet Fellowship
With God did sadly lose ;
Which to his Wrath, and heavy Curse,
Doth justly him expose,
And so to all the Miseries
That do this Life attend,
To Death it self, and all the Pains
Of Hell, which never end.

*Q. 20. Did God leave all Mankind, to perish in the
Estate of Sin and Misery ?*

A. Whereas some, from Eternity,
To live for evermore,
Out of Free Love Elected were ;
A Covenant therefore
Of Grace, (from sin them for to free
And Mis'ry) God did make
With Christ, that saved they might be
For a Redeemer's Sake.

Q. 21. Who is the Redeemer of God's elect ?

A. Our Blessed Lord, and Saviour Christ,
Redeemer is alone ;
Who, tho' th' Eternal Son of God,
Humanity put on ;
And so he was both God and Man,
Continuing so to be,
In Natures (a) two, and Person one,
To all Eternitie.

Q. 22. How

(a) Distinct.

Q. 22. How did Christ, being the Son of God, become Man ?

A. When, for a Time, the Son of God
His Throne on high forsook,
A real Body and a Soul
(Strange !) to Himself He took,
Conceived by the Holy Ghost
Mirac'lously, within
The Virgin's Womb, and born of her,
Yet undefil'd with sin.

Q. 23. What Offices doth Christ execute, as our Redeemer ?

A. Th' Office of Prophet, Priest and King,
In His Humiliation ;
And He the same doth execute
In's State of Exultation.

Q. 24. How doth Christ execute the Office of a Prophet ?

A. Christ, by His Word and Spirit, doth
To us make manifest
The Will of God, that we may be
Blest with eternal Rest.

Q. 25. How doth Christ execute the Office of a Priest ?

A. Christ once Himself, a Sacrifice,
Up off' red, in our Stead,
Justice Divine to satisfy (a) ;
And still our Cause doth plead.

Q. 26. How doth Christ execute the Office of a King ?

A. Christ Sinners to Himself subdues,
And over us He reigns,
Defends us, and all Enemies
He conquers, and restrains.

Q. 27. Wherein did Christ's Humiliation consist ?

A. In Circumstances very low,
Our blessed Lord was born,
Subjected was unto the Laws,
And underwent the Scorn
Of Men, the Mis'ries of this Life,
And also Wrath Divine,

(a) And reconcile us to God.

A cursed Death, was in the Grave
Laid, and lay there a time.

Q. 28. *Wherein consisteth Christ's Exaltation ?*

A. When Jesus Christ, His Majesty
To reassume was pleas'd,
Upon the third Day from the Dead,
With Pow'r Himself He rais'd,
Ascended up beyond the Skies,
Sat down at God's Right-hand,
And at the last, the sov'reign Judge,
Of all the World, He'll stand.

Q. 29. *How are we made Partakers of the Redemption purchased by Christ ?*

A. Christ's Spirit Application doth
Effectually make
Of it to us, and thus it is
We therefore do partake.

Q. 30. *How doth the Spirit apply to us, the Redemption purchased by Christ ?*

A. By working Faith, 'tis, in our Hearts,
And thus God's Holy Sp'rit
Doth, in our Call effectual,
Us unto Christ unite.

Q. 31. *What is effectual Calling ?*

A. 'Tis by this Work God's Spirit doth
Convince of, what is due
For Sin, our Minds illuminate (a),
And stubborn Wills renew ;
Thus we with Pow'r perswaded are,
And strengthened by His Grace,
Christ Jesus, as He's off' red in
The Gospel, to embrace.

Q. 32. *What Benefits do they, that are effectually called, partake of, in this Life ?*

A. God Justifies them, and Adopts,
And them He Sanctifies,

Con-

(a) In the Knowledge of Christ.

Conferring all those Benefits (b)
Which do from thence arise.

Q. 33. What is Justification ?

A. Of God's Free Grace an Act it is,
Wherein Iniquities
He pardons all, and us accepts
As right'ous in His Eyes ;
'Tis only for Christ's Right'ousness
Made ours by Imputation,
And Faith alone required is,
For our Justification.

Q. 34. What is Adoption ?

A. Of God's Free Grace an Act it is,
Whereby we are admit'
Into the Number of His Sons ;
And such as He thinks fit
Thus graciously to dignify,
To them God also gives,
A Right to all His Childrens great
And blest Prerogatives.

Q. 35. What is Sanctification ?

A. Of God's Free Grace the Work it is,
Whereby we are renew'd
After His Image, in the whole
Man, (that is, we're endu'd
As at the First) and God us with
Ability doth bless
Still more and more to die to Sin,
And live to Right'ousness.

Q. 36. What are the benefits which, in this Life, do accompany, or flow from Justification, Adoption, and Sanctification ?

A. This Answer these Five Benefits
Doth briefly comprehend ;
Assurance of unchangeable
Love, which will never end,

With

(b) Which in this Life do either accompany, or, &c.

With Peace of Mind and Conscience,
Joy in the Holy Ghost,
Increase of Grace, and Constancy
Therein unto the last.

*Q. 37. What Benefits do Believers receive from Christ
at their Death ?*

A. Their Souls, being then in Holiness
And Purity perfected,
That Instant into Glory pass ;
Their Bodies, still united
To Jesus Christ, sleep in their Graves,
Till their Redeemer dear,
With Trumpet's Sound them to awake,
The second Time appear.

*Q. 38. What Benefits do Believers receive from Christ
at the Resurrection ?*

A. No Tongue can tell these Benefits ;
In Glory rise shall they,
Be openly acknowledged,
Acquitted in the Day
Of Judgment, and compleatly then
Made blessed shall they be,
In full enjoyment of the Lord,
To all Eternitie.



T H E
Shorter Catechism,
I N M E T R E.

P A R T I I.
Q U E S T I O N I.

WHAT is the Duty which God requireth of Man ?
A N S W E R.

Obedience, most justly, God
Requireth Man to yield

To's

To's Holy Will, which in His Word
Is, for a Rule, reveal'd.

Q. 2. *What did God, at first, reveal to Man, for the
Rule of his Obedience ?*

A. God, for a Rule, at first reveal'd
To Man, the Moral Law ;
A standing Rule to guide him in's
Obedience and Aw.

Q. 3. *Wherein is the Moral Law summarily compre-
hended ?*

A. The Ten Commandments, (which are not
In Number moe nor less)
The Moral Law do comprehend,
And summar'ly express.

Q. 4. *What is the Sum of the Ten Commandments ?*

A. With all thy Heart, and all thy Soul,
Thy Body, and thy Mind,
Love God the Lord ; and as thy self
Be to thy Neighbour Kind.

Q. 5. *What is the Preface to the Ten Commandments ?*

A. I am the Lord thy God alone ;
Thou wast brought out by Me,
From *Egypt*-Land, and from the House
Of Servitude, set free.

Q. 6. *What doth the Preface to the Ten Command-
ments teach us ?*

A. God is the Lord, our God, and our
Redeemer ; for which Cause,
In Gratitude we're bound to keep
All His most Holy Laws.

Q. 7. *Which is the First Commandment ?*

A. I Charge thee ; Have none other Gods
Before me ; I'm the Lord
Thy God alone, and there is none
But Me, to be ador'd.

Q. 8. *What is required in the First Commandment ?*

A. That God, the only true God is,
And our God, and as such

Ought

Ought to be honour'd, and ador'd,
We should know, and avouch.

Q. 9. *What is forbidden in the First Commandment ?*

A. The true God, is the Lord, your God ;
Don't otherwise bestow
That Worship, and that Glory, which
To Him alone you owe.

Q. 10. *What are we specially taught by these Words
[Before Me] in the First Commandment ?*

A. For God (we're taught †) takes Notice of,
With quick attentive Eyes,
And much offended is with them
That choose false Deities.

Q. 11. *Which is the Second Commandment ?*

A. Make thou no graven Images,
Nor the Similtude
Of any Thing, in Heav'n, or Earth,
Or in the wat'ry Flood ;
Bow not to them : For I the Lord,
Thy God, a jealous God,
The Father's Sins upon the Child
Do visit with the Rod,
To Generation Third and Fourth
Of them that hate Me do ;
But unto Thousands that Me love,
I will my Mercy shew.

Q. 12. *What is required in the Second Commandment ?*

A. All such religious Worship, as
God institute, 'tis clear,
And Ordinances, we should love,
Observe, and keep intire.

Q. 13. *What is forbidden in the Second Commandment ?*

A. By Pictures, or by Images,
God should not be ador'd ;
Nor otherwise than what He hath
Appointed in His Word.

Q. 14.

(†) By these Words (*Before Me.*)

Q. 14. What are the Reasons annexed to the Second Commandment ?

A. For God is o'er us sov'reign King,
(What Idol can compare ?)
And we are His, nor will His Zeal
Let any with Him share (†).

Q. 15. Which is the Third Commandment ?

A. The Lord's thy God, His Holy Name
Thou shalt not take in vain ;
For God will not him Guiltless hold,
His Name that doth profane.

Q. 16. What is required in the Third Commandment ?

A. We should, with all due Reverence,
The Titles God doth choose
And Names, His Words, Works, Attributes,
And Ordinances, use.

Q. 17. What is forbidden in the Third Commandment ?

A. Do not abuse the Thing, by which
God graciously doth deign
To make himself known unto us,
And never it profane.

Q. 18. What is the Reason annexed to the Third Commandment ?

A. For such as do, tho' they escape
Due Punishment from Men,
Yet, by God's Judgment righteous,
They surely shall be slain.

Q. 19. Which is the Fourth Commandment ?

A. The Sabbath-Day most holily
To keep, remember thou ;
For Labour, and for all thy Work,
Six Days doth God allow ;
But, that the Sev'nth the Sabbath is
Of God the Lord, it mind,
And in it do no Business,
Nor Work of any kind ;

Thy

(†) In his Worship.

Thy self, thy Children, nor thy Man,
Thy Maid, nor yet thy Beast,
Nor Stranger, whom thou tak'st to be
Within thy Gates, thy Guest :
For in Six Days God finished
The Heavens, Earth, and Sea,
And rested then, wherefore He did
The Sabbath sanctifie.

Q. 20. *What is required in the Fourth Commandment ?*

A. To God, such set partic'lar Times,
As He hath set apart,
In's Word, we should most holy keep,
With Purity of Heart ;
Expresly one whole nat'ral Day
In seven, for to be
A Holy Sabbath to Himself,
Which we should sanctifie.

Q. 21. *Which Day of the Seven, hath God appointed to be the weekly Sabbath ?*

A. From Time's Beginning, till our Lord
Rose from the Dead again,
To be the weekly Sabbath, God
The Sev'nth Day did ordain ;
The First, e'er since, was substitute,
Continuing through all
Succeeding Ages, which we do
The Christian Sabbath call.

Q. 22. *How is the Sabbath to be Sanctified ?*

A. Keep, all that Day, an holy Rest
From wordly Works and Plays,
Ev'n Recreations, such as are
Allow'd on other Days ;
And in God's Worship (*), all the Time,
Thy self still exercise,
Except when Works of Mercy all,
And thy Necessities.

Q. 23.

(*) Publick and Private.

Q. 23. *What is forbidden in the Fourth Commandment ?*

A. None should omit, nor carelesly
The Duties of the Day
Perform, nor yet the Time profane
By Loit'ring it away,
Doing what's Sinful in it self,
Or by vain needless Cares, (own
Thoughts, Words, or Works, about their
Diversions or Affairs.

Q. 24. *What are the Reasons annexed to the Fourth Commandment ?*

A. For Six of Sev'n, God us allows,
Our Bus'ness to apply,
And in the Sabbath challenges
A great Propriety ;
Gave His Example unto us,
Which we should Imitate ;
And blest the Sabbath, wherefore none
Should it Alienate.

Q. 25. *Which is the Fifth Commandment ?*

A. Honour thy Parents, that thy Days
May long and happy be
Upon the Land, which God the Lord
Bestowed hath on thee.

Q. 26. *What is required in the Fifth Commandment ?*

A. Perform we should with Readiness,
Those Duties which we owe
To ev'ry one (*), be they our Match,
Above us, or below.

Q. 27. *What is forbidden in the Fifth Commandment ?*

A. Nor 'do, nor say we should against
The Duty and Respect
Which doth belong to ev'ry one,
Nor yet the same neglect.

Q. 28. *What is the Reason annexed to the Fifth Commandment ?*

A. A Promise of long prosp'rous Life,

Thus

(*) In their several Places and Relations.

(Thus to be understood)

As far as't for God's Glory serves,
And our own real Good.

Q. 29. Which is the Sixth Commandment ?

A. There's Murder : 7. And Adultery :
8. And Theft, commit them not.
9. False Witness bear not, but the Truth
'Twixt Man and Man promote.

Q. 30. What is required in the Sixth Commandment ?

A. By lawful Means, we ought to do
All in our Pow'r that lies,
To save our own, and other Lives
'Gainst wicked Enemies.

Q. 31. What is forbidden in the Sixth Commandment ?

A. None should his own, nor Neighbour's Life
Unjustly, take away ;
Nor do the Deed, that unto it
Prove prejudicial may.

Q. 32. Which is the Seventh Commandment ?
See Question 29.

Q. 33. What is required in the Seventh Commandment ?

A. In Heart, Speech, and Behaviour,
We should most carefully
Preserve untainted both our own,
And Neighbour's Chastity.

Q. 34. What is forbidden in the Seventh Commandment ?

A. By Thoughts, or Words, or Actions,
Base, Impudent, or Vile,
Our selves, or others, this Command
Forbiddeth to defile.

Q. 35. Which is the Eighth Commandment ?
See Question 29.

Q. 36. What is required in the Eighth Commandment ?

A. We should our own, and other Mens
Good, Int'rest, and Welfare,
Procure, and further on, by all
Due Means, and Mod'rate Care.

Q. 37. What is forbidden in the Eighth Commandment ?

A. In

- A. In this the Eighth Commandment,
Prohibited we are,
Our own Estate, or other Mens
Prosperity to mar.
- Q. 38. *Which is the Ninth Commandment ?*
See Question 29.
- Q. 39. *What is required in the Ninth Commandment ?*
A. In Witnessing, we should the Truth
Impartially Proclaim
'Twixt Man and Man; Maintain our own
and other Mens good Name.
- Q. 40. *What is forbidden in the Ninth Commandment ?*
A. There's nothing should, in Witnessing,
Proceed out of the Mouth,
To hurt our own, or Neighbour's Name,
Or prejudice the Truth.
- Q. 41. *Which is the Tenth Commandment ?*
A. And covet not thy Neighbour's House,
Wife, Man, nor Maid of his,
Nor Ox, nor Ass, nor any Thing
Whereof he Owner is.
- Q. 42. *What is required in the Tenth Commandment ?*
A. We ought to live contented with
Our State, and to express
Kind Wishes for our Neighbour's Good,
And all he doth possess.
- Q. 43. *What is forbidden in the Tenth Commandment ?*
A. None should inord'nately desire
His Neighbour's Wealth, nor fret
At's Good; but be contented with
His own Lot, and Estate.
- Q. 44. *Is any Man able perfectly to keep the command-
ments of God ?*
A. No: Not a meer Man in this Life,
Is able, since the Fall,
But in his Thoughts, his Words, and Deeds,
Doth daily break them all.
- Q. 45. *Are all Transgressions of the Law equally hainous ?*
B A. Some

- A. Some in themselves, and on account
That Circumstances load,
More hainous are, than others in
Th' Eyes of an Holy God.
- Q. 46. *What doth every Sin deserve ?*
- A. God's Wrath and Curse tremendous
For each is justly due,
Both in this Life, and that to come,
Among the damned Crew.
- Q. 47. *What doth God require of us, that we may escape
His Wrath and Curse, due to us for Sin ?*
- A. That we may be from Vengeance free,
God wills us to repent
Unfeignedly, believe in Christ,
And make a diligent
Improvement, and right Use of all
Th' external Means and Ways,
Whereby Redemption-Benefits
Christ unto us conveys.
- Q. 48. *What is Faith is [in] Jesus Christ ?*
- A. A saving Grace, whereby we take
And on him rest alone,
As in the Gospel offered,
For our Salvation.
- Q. 49. *What is Repentance unto Life ?*
- A. A Sinner, by this saving Grace,
Hates Sin, and for it mourns,
Out of a true Sense of the same ;
And so from it he turns
To God, in Christ, as merciful,
With Purpose and Endeavour,
In Ways of New Obedience
To walk with Him for ever.
- Q. 50. *What are the outward Means whereby Christ
communicateth to us, the Benefits of Redemption ?*
- A. His Ordinances, 'specially
Word, Sacraments, and Pray'r :

All

All which, for Life, effectual
Made to the Elect are.

Q. 51. How is the Word made effectual to Salvation ?

A. The Word when read, but 'specially
When preach'd into the Heart,
Is made effectual to convince,
And Sinners to convert,
And build them up in Holiness,
(By th' Spirit's Operation)
In Comfort and Encouragement,
Through Faith unto Salvation.

*Q. 52. How is the Word to be read and heard, that it
may become effectual to Salvation ?*

A. That unto us it may become
Effectual to Salvation,
We must attend with Diligence,
With Pray'r, and Preparation,
With Faith and Love receive it, and
(Than Gold more precious prize it)
As Treasures hide it in our Hearts,
And in our Lives practise it.

*Q. 53. How do the Sacraments become effectual Means
of Salvation ?*

A. To make them such, no virtue lies
In their own Purity,
Nor him that them administers,
His Parts or Piety ;
Such only they become by Christ,
His Blessing when He grants,
And th' Operation of His Sp'rit
In true Communicants.

Q. 54. What is a Sacrament ?

A. An Holy Ord'nance, institute
By Jesus Christ, (who reigns
With full Author'ty in the Church)
Wherein, by sensible Signs,

To true Believers seal He doth,
Apply, and represent
Himself, and all the Benefits
Of the New Covenant.

Q. 55. Which are the Sacraments of the New Testament?

A. That only Two Christ institute,
It stands upon record ;
The one's Baptism, the other is
The Supper of our Lord.

Q. 56. What is Baptism ?

A. A Sacrament, wherein we're wash't
With Water, in the Name
Of Father, Son, and Holy Ghost,
To seal, and to proclaim (a),
That, being ingrafted to Christ,
Participate we do
Of the New Covenant (b) ; and that,
To be the Lord's, we vow.

Q. 57. To whom is Baptism to be administered ?

A. Not unto such as Infidels,
Without the Church, till they
In Christ profess their Faith, and Him
With willing Hearts obey ;
But all the Babes of such as are
Of this Societie,
(Or Members of the Visible Church)
Baptized are to be.

Q. 58. What is the Lord's Supper ?

A. A Sacrament, wherein the Lord
Ordain did and allow
To give and take both Bread and Wine,
His Death forth for to shew ;
And

(a) To signify, and seal, &c. (b) Of the New-Covenant Benefits.

And the Receivers, worthily
Who do communicate,
They of His Body and His Blood (a)
Do not participate
A corp'ral and a carnal Way,
But by their Faith, and so
Their Souls are nourished, and all
Their Graces made to grow.

Q. 59. *What is required to the worthy Receiving of the Lord's Supper ?*

A. All them that worth'ly would Partake,
It highly doth concern
Into their Knowledge well to search,
Christ's Body to discern,
(b) Their Faith, Repentance, and their New
Obedience, and Love;
Lest otherwise this Ordinance
Their sad Damnation prove.

Q. 60. *What is Prayer ?*

A. In Pray'r, to God we should put up,
In all Humilitie,
All our Desires, for all our Wants,
Which with His Will agree,
In Name of Christ our Advocate;
And all our Sins confess,
And for the Mercies He bestows
Our Gratitude express.

Q. 61. *What Rule hath God given for our Direction in Prayer ?*

A. We have, for our Direction,
Each Verse of Holy Writ;
But for a Rule particular,
Christ did a Form indite (c).

Q. 62.

(a) With all his Benefits. (b) Into their Faith to feed upon him, &c. (c) To His Disciples, commonly called, the Lord's Prayer.

Q. 62. *What doth the Preface of the Lord's Prayer teach us ?*

A. It teacheth to pray thus :
With rev'rent Confidence, O Lord !
To Thee we will draw near,
As to a Father merciful,
Who will His children hear.

Q. 63. *What do we pray for, in the first Petition ?*

A. We pray thus :
Thy Name enable us to adore,
With awful Reverence ;
And to thy Glory, Lord ! dispose
All in thy Providence.

Q. 64. *What do we pray for, in the second Petition ?*

A. We pray thus :
Break Satan's Pow'r, Lord God of Hosts !
May Grace advanced be
In all our Hearts ! Come Blessed Time
When we shall Reign with thee !

Q. 65. *What do we pray for, in the third Petition ?*

A. We pray thus :
O ! That we could and would obey,
Lord ! with Alacrity
Thy Will, as do the Cherubims
And Seraphims on high.

Q. 66. *What do we pray for, in the fourth Petition ?*

A. We pray thus :
Free Bounty with a Blessing, Lord !
Let all our Wants supplie ;
Do not deny's, our waiting Eyes
Directed are to Thee.

Q. 67. *What do we pray for, in the fifth Petition ?*

A. We pray thus :
Lord ! freely for our Surety's Sake,
Forgive Iniquities,
As we by Grace enabled are
To pardon Injuries.

Q. 68.

Q. 68. *What do we pray for, in the sixth Petition ?*

A. We pray thus :
By Satan, Men, or wicked Hearts,
Let us be tempted never
To Sin, or else support us, Lord !
When tempted, and deliver.

Q. 69. *What doth the Conclusion of the Lord's Prayer teach us ?*

A. It teacheth to pray thus :
For Thou'rt a God most Glorious,
A Pow'rful Sovereign;
All Praise to Thee ascribed be,
Lord ! hear our Pray'rs. *Amen.*



The LORD's Prayer.

Matth. VI. 9.

OUR Father, which in Heaven art !
Thy Name be hallowed ;
Thy Kingdom come ; Thy Holy Will
Be done on Earth, we plead,

As done above ; Give unto us
Our daily Bread to Day ;
Our Debtors as we do forgive,
Forgive our Debts, we pray ;

Into Temptation lead us not,
But from all Ill deliver :
For Thine the Kingdom, and the Pow'r,
And Glory is, for ever.

The

The CREED.

IN God, the Father, I believe,
Who Heav'n and Earth did frame
By Pow'r omnipotent, and all
Contained in the Same :

And in our Lord, His only Son,
Christ Jesus blest for ever ;
Conceived by the Holy Ghost,
Born of the Virgin-Mother ;
Who suff'ered when proud *Pilate* had
In Hand the Government ;
Upon the Cross was Crucify'd,
Dead, Bury'd was ; and went
Down into Hell, (or, in the Grave
Some little Time did ly)
He rose the Third Day from the Dead ;
Ascended up on high,
On God's Right-hand All-glorious sits ;
From thence He'll come again
To judge the Living and the Dead,
With a triumphant Train.

And in the Holy Ghost I do
Believe : And so do I,

That there's an Holy Cath'lick Church,
The sweet Community
Of Saints ; That, for our Saviour's Sake,
God Sinners will forgive ;
And raise the Body from the Dust,
For evermore to live.

F I N I S.

