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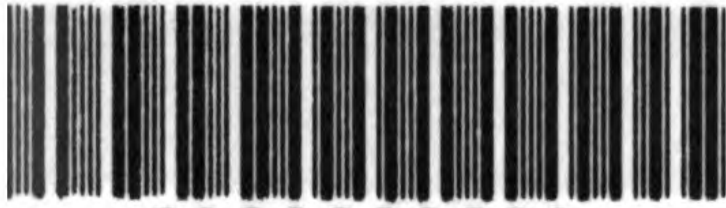
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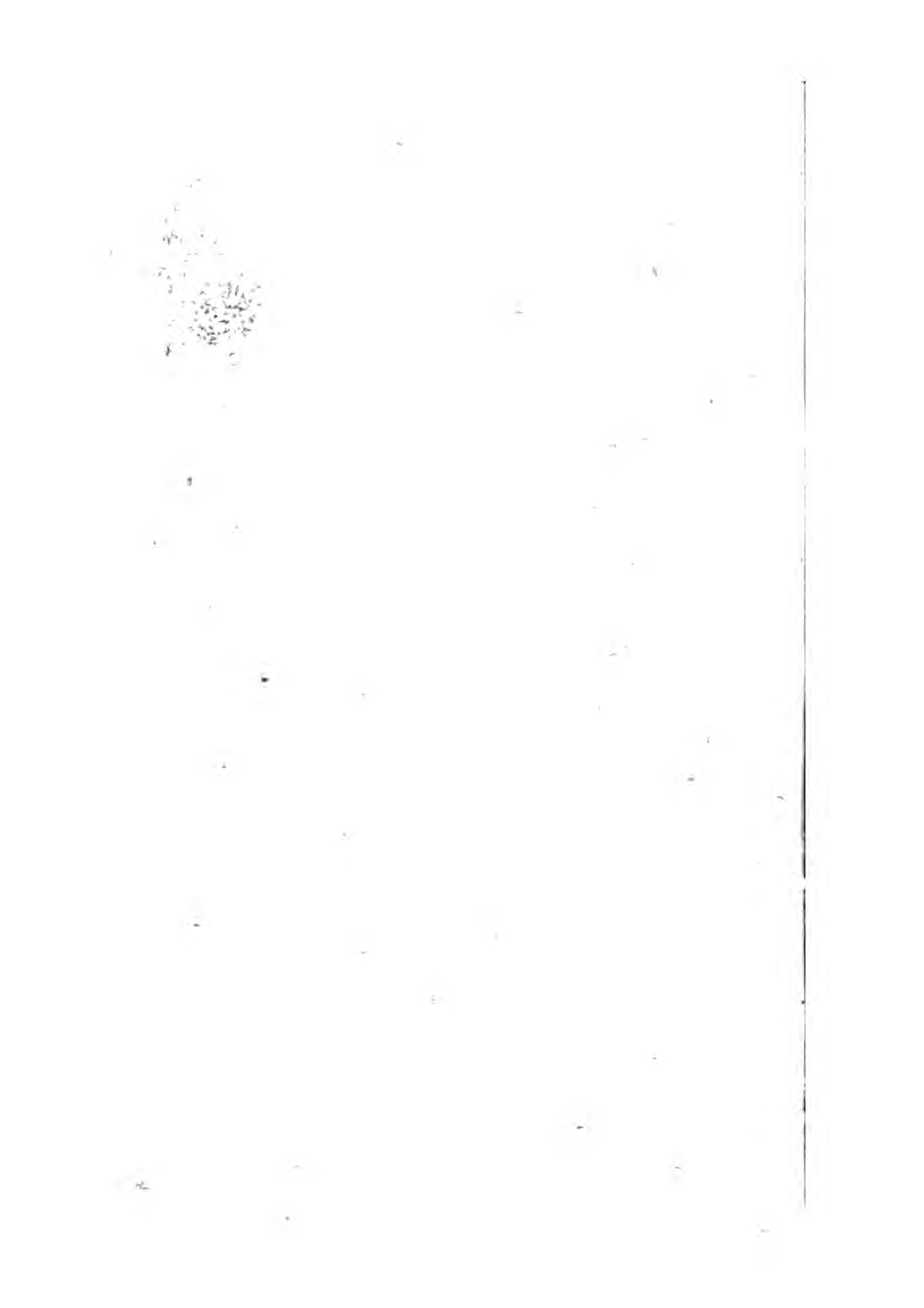


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THE
PRINCIPLES and DUTIES
OF
CHRISTIANITY;
BEING
A FURTHER INSTRUCTION
FOR SUCH AS HAVE LEARNED THE
CHURCH CATECHISM.

TOGETHER WITH SHORT AND PLAIN
DIRECTIONS and PRAYERS

FOR

PARTICULAR PERSONS,
FAMILIES,
THE LORDS'S-DAY,

THE LORD'S SUPPER,
THE TIMES of SICK-
NESS, &c. &c.

BY THE

RIGHT REVEREND FATHER IN GOD,
THOMAS, Lord Bishop of *Sodor and Man*.

RECOMMENDED BY THE SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE.

Reprinted for the Use of SUNDAY SCHOOLS; and sold by
F. C. and J. RIVINGTON, St. Paul's Church-yard,
London; and R. CRUTTWELL, Bath.

1811.





A FURTHER
INSTRUCTION
FOR SUCH AS HAVE LEARNED THE
CHURCH CATECHISM.

SECT. I.

Of CONFIRMATION.

Q. HAVING notice to prepare myself for Confirmation, I beg your assistance, that I may know what I am going about, and what is expected from me?

A. I will gladly assist you; and if indeed you desire to save your soul, I will instruct you after so plain a manner, that you need not perish for want of knowledge.

Q. I pray then let me know, why I am called to Confirmation.

2 *Instructions for such as have*

A. That the church may be satisfied you are a Christian out of *choice*, and not only because you were born in a *Christian country*.

Q. Why must the Church be satisfied of this?

A. Because the Church is a Society of persons professing to live in the fear of God, and expecting God's judgments, if any of their body do live in an open defiance of his laws, without rebuke.

And therefore, for better security, all its members are openly to declare their full purpose of *living as becometh the Gospel of Christ*, which is the law they are to be governed by.

Q. Is there any further benefit that I may hope for, by going to be *confirmed*?

A. Yes; you may expect from that time, that God will daily increase his graces in you, if you heartily desire them: For the Bishop, *with whom is the hand of God in all that he doth in the name of Christ,*^a prayeth for you: and by laying his hand upon you, *doth certify you of God's favour and good-will towards you.*

And then if you know that this *solemn way of laying on of hands,*^b was from the Apostles of Jesus Christ, you will have reason to hope for much good from it; and to neglect it *where it may be had*, is to despise God's mercy and favours.

^a Math. xxviii. 30. ^b Heb. vi. 2.

Q. I would therefore prepare myself for *Confirmation*, not only because the Church requires it, but because it will be my advantage to do so.

A. It will most certainly: for the Christian profession, which you are going to take upon you, is the only thing which can make you easy here, and safe hereafter.

For it teacheth us, that though we are miserable, sinful, helpless creatures; though we have many and powerful enemies; yet by the favour of God, we may be safe and happy.

For by it we learn, that God *desireth* our welfare, and that he is *able to do for us more than we can ask or think*.

It teacheth us what service God requires of us; how we may make our peace, when we have offended him by our sins; how dangerous it is to lead a careless life; and how happy God will make all such as serve him to the best of their knowledge.

Q. Why then should I not take upon myself the Christian profession?

A. Only take with you the advice of Christ.^c Consider seriously what you are going to undertake.

Whether you can purpose in your heart to *resist* the temptations of the *Devil, the World,*

^c Luke xiv. 28.

and the Flesh, which will all endeavour to draw you from God.

Whether you will resolve to *believe* the word of God, which speaks of another world, and of things which you cannot see with your bodily eyes.

And whether you will do your best to *keep the commands of God*, in hopes of a future and unseen reward.

Q. Indeed, when I consider, that all *Christians* have promised to do this, and yet too few do ever think of what must come hereafter, I cannot but be afraid for myself, lest I should grow as careless as many others.

A. It is for this reason you are now called upon, to see whether you will take up a sober resolution of serving God.

And to make you concerned in this matter, consider seriously, “that we must all appear before the judgment-seat of Christ.” That as you spend this short life well or ill, you must be happy or miserable for ever.

Q. This should make one serious indeed; therefore, I do entreat you to give me a true account of my condition.

A. Understand then, that you are a creature subject to sin and to misery.

That God has permitted you to be born in this condition, that you may see the sad effects of forsaking him.

And that finding you are unable to help yourself, you may ever be obliged to look up unto him for help, which, at your *baptism*, he hath covenanted to give you.

Now to prove you, whether you will indeed live in a constant dependence upon God, he hath permitted the Devil *to tempt you*; that is, to endeavour to draw you from your duty.

But at the same time you have *this faithful promise*, that his *good Spirit* shall ever be with you, to defend and strengthen you; provided you seek to him, put your whole trust in him, and do not grieve him by a wicked life.

To encourage you to serve God, whatever good thing you do by his assistance, he will graciously reward it as if it were done *by yourself only*.

But if you shall despise God's assistance, and, trusting to your own reason and strength, fall into a wicked life, the good spirit of God will forsake you, and you will then be governed by evil spirits, and be made very miserable.

Q. From what you say, I understand that we are in this life in a state of trial and danger, that we are obliged to keep close to God; which if we resolve to do, then we are in no danger at all.

A. Very true; and observe also, that, by the mercy of Christ, we are in a safer condition than even our *first parents* were; they were

indeed created upright, but they fell: we are by reason of *their* fall born in weakness, but have an Almighty God ever ready to support us; and if we, through our own fault, do slip, we have a *Mediator with God*, ever ready to make our peace.

Q. Blessed be God that it is so well with us. Since then this is my condition, I pray what must I do to be safe?

A. First, You must resolve to oppose all temptations to sin, which will oblige you to *mortification and self-denial*.

You must believe, and lay to heart, what God hath made known in his holy Word, and especially the *promises and threatenings* of the Gospel of *Christ*.

You must resolve to keep the *Commandments*; which teach you your *duty to God*, and to your neighbour.

And, because you cannot do this of yourself, you must purpose at all times to seek to God, *by prayer*, for his assistance.

And, lastly; since it is mere favour in God, that he receiveth us into his covenant, and promiseth us eternal life, we must thankfully receive and use the *means of grace* which he hath appointed; namely, *Baptism*, and the *Lord's Supper*.

These are the chief heads of our duty, which you may understand, *be you never so unlearned*,

if you will set your heart upon it, and pray to God for help.

Q. I have already learned these in the *Catechism* I have been taught.

A. You have so; and in that you have learning sufficient, if you do but know how to make use of it in the course of your life; which I shall assist you to do after a very plain way.

But first, go and fall down on your knees, and beg of God to give you grace, and an understanding heart, in the following words:

“If any of you lack wisdom, let him ask of God, and it shall be given him.”^a

THE PRAYER.

O GOD, the fountain of all wisdom, we most humbly beseech thee to enlighten our minds, that we may come to the knowledge of thee, and of thy goodness in Jesus Christ. Give us a serious, an understanding, and a religious heart, that as we grow in years, we may grow in grace. Bless all the means of salvation which thou hast afforded us, and especially this instruction, that it may sink into our hearts, and bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

^a James i. 5.

SECT. II.

2. **WHAT** is your name?

A. N. or M.

Q. "Who gave you that name?"

A. "My godfathers and godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

Q. Pray what was my condition *before baptism?*

A. Being born of sinful parents, you brought the seeds of sin into the world with you.

And you see what are the fruits of that seed, by the abominable wickedness men can be guilty of, when they are left to themselves.

Q. You mean some *desperate people* only.

A. Do not deceive yourself. We are all by nature subject to every abomination: and if God by his grace, or his providence, hath kept us from those greater crimes, we must thank Him, and not ourselves.*

For besides our own corrupt hearts, which would lead us to sin, there are evil spirits ever ready to tempt us to mischief, and *of ourselves* we have no power to escape their malice.

Q. Is it not a great unhappiness to be born with inclinations to sin, and to be set in the midst of such powerful enemies?

A. There is no doubt of it: But then the mercy of God has turned all this to your greater advantage.

For now you see plainly the danger you are in; you see what a sad thing sin is, and what it will bring men to; you see that you have no power to help yourself, but that you must *altogether depend upon God*, and be governed by *Him*; which if you resolve to be, he has prepared for you such good things as you could never have deserved, though you had lived in innocency all your days.

Q. What did move God to have such a regard for us?

A. Jesus Christ, the Son of God, hath by his death made our peace with *his Father*, upon condition that we “believe, repent, and turn to God, and do works meet for repentance;”^f which is called the Covenant of Grace, because it is offered unto us of God’s *free favour*, without *our deserving*.

Now all such as accept *this gracious offer*, are baptized and sanctified by the Holy Ghost: that is, they are taken from under the government of Satan; and having the seeds of holi-

^f Acts xx. 26.

ness sown in their hearts, they become *members of Christ, sons of God, and heirs of heaven.*^g

Q. What is it to be a *member of Christ?*

A. It is to be a *member of his Church*, which is called *the body of Christ*, because Christ, as *the Head*, governeth it by his laws, and preserveth it by his Spirit.

Q. What benefit is it to be a *Member of the Church of Christ?*

A. You have hereby a right to many great and precious promises.

The promise of *peace* with God, of *pardon* upon your repentance; the promise of *God's good Spirit* to guide and defend you; the promise of *eternal life*, and all the *means of grace* necessary to obtain it: and lastly, *the promise of Christ's powerful presence with your spiritual pastors unto the world's end.*^h

Q. Is it then a *great unhappiness* to be out of the Church?

A. It is a most dreadful thing. For whoever is so, whether on account of a *wicked life* or *wicked principles*, or by *separating himself* without cause from the true and regularly established Church where he dwells, (*which is called schism*) such a person becometh again a subject of Satan, *the prince of this world,*ⁱ that is, *of all such as are not in covenant with God.*^k

^g Acts xxvi. 18.

^h Matt. xxviii. 30.

ⁱ John xii. 31.

^k Eph. ii. 1, 2.

The first Christians were so sensible of this, that their boldest sinners¹ had neither ease nor comfort *under the Church's censures*, but underwent any *shame or trouble*, that they might be restored to communion.

2. Can it be so dangerous a crime to separate, while men believe the *same truths*, and profess to live as well as others?

A. God himself hath judged this case,^m by the fearful punishment inflicted upon the *first disturbers of Church government*.

And it being generally the *effect* of pride, the *cause* of much contention and uncharitableness, encouraging offenders, and hindering discipline, it must needs be a great sin.

Q. What reason have I to believe that I am a member of the Church to which so many *favours* are promised?

A. You have had the blessing of being baptized by persons *sent*, and rightly *ordained* for that end.

And so long as you continue obedient to your spiritual Governors, *the bishops and pastors of Christ's flock*, so long you are a member of *Christ's Church*, and have a title to all the *promises made to it*.

But to be a *true and lively* member of his body, you must be *careful to do* what he hath

¹ 2 Cor. ii. 7.

^m Numb. xvi.

commanded.ⁿ “For if we say that we have fellowship with him, and walk in darkness,” (*i. e.* lead a wicked life,) “we lie, and do not the truth.”^o

Q. What is it to be a *Child of God*?

A. It is to have such privilege with God, as a son hath with his father. This is called *adoption*, by which you have an assurance that God, for Christ’s sake, will overlook the *untowardness of your nature*, pity your *infirmities*, favourably bear your requests, supply all your wants, reward your well-doings, and correct your miscarriages; which are all acts of *fatherly affection*.

Q. What is it to be an *inheritor of the kingdom of heaven*?

A. It is to have a title to the joys and glories of heaven, and to be put into a sure way of attaining them. It is to have the Word of God^p for your security, and the good angels of God to minister unto you; so that it will be your own fault, *if you are not eternally happy*.

Q. Had I no right to these blessings before I was baptized?

A. None at all. Consider what favours they are, and you will find nothing in yourself that can deserve such.^q

Can *sinful dust and ashes* pretend to heavenly privileges; the favour of God, the protection of angels?

ⁿ Matt. xi. 22. ^o 1 John i. 6. ^p Heb. i. 14. ^q Rom. iii. 23.

Can *corrupt nature* think of deserving, or be capable of, glory, and honour, and immortality?

Endeavour to know yourself better, that being truly humbled with a sense of your own vileness and misery, you may thankfully accept of help and mercy from God; “for they that are whole need not a physician, but they that are sick.”^r

And seeing God has promised to do so much for you, be persuaded to do *something for yourself*.

Q. What can so miserable a creature do for himself?

A. You can lament your own unworthiness, and pray to God to pity you: You can use the graces he bestoweth upon you, and be thankful for his favours: You can do your best, and his goodness will expect no more.

Q. What use am I to make of this part of my Catechism?

A. Let it bring to your remembrance that you are a *Christian*; that you have a *new name*, and *new powers* given you, on purpose that you may become a *new creature*.

If you are indeed a *Child of God*, you will think what a dutiful child ought to do. You will *fear* his displeasure, and *trust* in his love; you will *run* to him for what you want, and be

^r Matth. ix. 12.

thankful for what he gives; and you will own his affection when he corrects, as well as when he smiles upon you.

If you look for *an inheritance* in heaven, your thoughts will be often there. “For where your treasure is, there will your heart be also.”^a

And you will not be too eager for the things of this world: you will neither be much afraid of its troubles, nor too fond of its vanities, remembering that both will soon have an end.

And as ever you hope to go to heaven, you will endeavour to fit yourself for that glorious place; remembering, that “without holiness no man shall see the Lord.”^b

The sure *promise* of God will not suffer you to despair: And the *joy* that is set before you will encourage you to press forwards.

You will be thankful to God for calling you to this state of salvation; and gladly undertake the conditions he requires of you.

What these conditions are, is what next you should think of. But first, let us take words of praise, and with a thankful heart *say as followeth*:

The PRAYER.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks that thou

^a Matth. vi. 21.

^b Heb. xii. 14.

hastv ouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge, and confirm this faith in us evermore. Heal all the naughty inclinations of our souls, and create in us a hearty love unto holiness, that, continuing thy servants, we may attain thy promises, and be made partakers of thine everlasting kingdom, for Jesus Christ his sake. Amen.

SECT. III.

Q. “**M**Y godfathers and godmothers did promise for me, That I should renounce the Devil and all his works:” Pray make me understand the meaning of this?

A. You must know that the Devil has a kingdom,^u and subjects, and servants in this world, as well as Christ has his.

All that he can prevail upon to forsake the commands of God, and to follow him and his ways, are *his* servants.

All that oppose his temptations, and resolve to be governed by the laws of God, are the ser-

^u Matt. xii. 26.

16 *Instructions for such as have*

vants of Christ, "who came into the world to
"destroy the works of the devil."^x

So that whoever will be a servant of Christ,
must renounce the Devil and all his works.

For that wicked spirit will endeavour, by all
ways, to draw you from the service of God.^y

Q. Pray instruct me what to do, *that I may
not follow nor be led by him.*

A. The directions I give you shall be short
and plain, and suited to your condition.

Let this be ever in your mind, that sin is the
worst of all evils : For all other evils will have
an end, at farthest when you die ; but sin will
make you miserable for ever.

Remember that you are naturally inclined to
sin, that the Devil will tempt you to it, and that
God only can save you.

And then you will never trust in your own
strength, but in the Living God.

To him you will constantly pray for help ;
"and if you draw nigh to him, he will draw
"nigh to you."

And yet you must not expect God's assist-
ance without using your own endeavours ; for
that is to tempt the Lord.

"If sinners entice you, you must not con-
sent unto them :"^z for they are the Devil's
instruments.

^x 1 John iii 8. ^y 1 Pet. v. 8. ^z James iv. 8. ^a Prov. i. 10.

If you fall into evil company, you must get out of it immediately, *and not walk in the way with them*, lest God forsake you.

You must have nothing to do with the Devil's own servants, as all *witches and charm-ers* are, and are therefore an abomination to the Lord.

And you must, especially, pray that you may not fall into the Devil's own sins, which are *pride, and revenge, and back-biting, and lying*.

And lastly, when the Holy Spirit of God puts into your mind good desires, or checks you for doing ill, you must obey the voice of God; and he will love you, and dwell with you, and preserve you from your ghostly enemy.

2. So that a hearty sense of our own weakness and misery is necessary to bring us to God; without whose help the Devil would lead us captive at his will?

A. It is so: and God in his providence often suffers men to fall into great sins; to humble them, and to *shew them to themselves*,^b that they may depend upon him only.

Q. "They promised—That I should renounce
"the pomps and vanities of this wicked world,
"and all the sinful lusts of the flesh."

What is meant by this?

A. That you should not set your heart upon such things as are apt to make you love this

^b 2 Chron. xxxi. 32.

world better than the next; for this is not the world you were made for.^c

2. Is it possible for one to love any thing better than heaven?

A. What a man thinks of most, that he loveth best, to be sure.^d

Now, there are many things which make a shew and appearance of happiness, and are therefore called pomps, because they draw men's eyes and affections towards them; and yet they are but vanity, and cannot make us happy.

Q. What are the things you mean?

A. The Apostle tells you: ^e They are "*the lusts of the flesh,*" that is, all sinful pleasures; "*the lust of the eye,*" that is, the desire of riches; "*and the pride of life,*" or whatever makes us to value ourselves; all which a Christian ought to renounce.

Q. Must a Christian renounce all pleasures?

A. There are pleasures which a Christian ought never to be acquainted with; concerning which the Scripture saith, "That no whoremonger, nor drunkard, nor unclean person hath any inheritance in the kingdom of Christ and of God."^f However tempting these pleasures may be, you have but this choice; you must deny yourself, or be for ever damned.

^c Heb. xi. 13.

^d Matth. vi. 21.

^e 1 John ii. 16.

^f Eph. v. 5.

And even innocent pleasures, you will not set your heart upon them, nor let them have too much of your time, if you often remember the words of Christ; “Wo unto you that laugh now,” who spend your life in ease and pleasures, “for ye shall lament and weep.”^g

Consider that a Christian is in this life fitting himself for heaven: now it is impossible you should mind that business, if you are too well pleased with what you find here.^h

This is the reason why afflictions are necessary, and why God sends them; to wean us from these vanities, which we are too apt to doat on, and to make us think of and provide for a better life.

And this is the reason why riches are so dangerous, that Jesus Christ hath affirmed, *It is very hard for a rich man to be a good christian.*ⁱ

2. Why are riches so dangerous, and to be renounced?

A. Because they bring great temptations along with them; they tempt men to forget God; to think too well of, and to trust in themselves;^k to lord it over their inferiors; to live in slothfulness, and without any honest employment;—and to *make provision for the flesh, to fulfil the lusts thereof.* All which things strongly incline

^g Luke vi. 25.

^h Matth. vi. 24.

ⁱ Matth. xix. 23.

^k Prov. x. 15.

men to prefer this life to a future, and to forget that they *depend* upon God.

Besides, riches are attended with cares, which are apt to *choak the good seed the Spirit of God sows in our hearts.*¹

2. Must then every man, who would save his soul, renounce the thoughts of riches?

A. Riches may be used to good purposes; the Apostle tells you how; 1 *Tim.* vi. 17, 18; but they are dangerous things, and you ought neither to desire nor enjoy them too eagerly.

2. What advice will you give me, that I may not do so?

A. That you may not endeavour by unjust ways to better your condition, remember the words of Christ; "What will it profit a man if he shall gain the whole world, and lose his own soul?"^m

To moderate your desires, consider that the more you have, the more you must account for. To make you *contented*, you must know, that men are not happy because they have a great deal, but because God gives them power to enjoy what they have, be that more or less.

That the *favours of God* may not tempt you to idleness, remember, that *slothfulness casteth into a deep sleep*; that is, it makes men insensible of what concerns the next world, and *in this world covers them with rags.*ⁿ

¹ Luke viii. 14.

^m Mark viii. 36.

ⁿ Prov. xix. 15.

And lastly, if you let no worldly business hinder you from serving God daily; it will keep in your mind a constant sense of *your dependence* upon him, for the blessings of this world, and of the world to come.

2. I must desire you to tell me, *what is that Pride of Life* which a Christian must renounce?

A. It is an eager desire of being like those that are above us; which is the cause of many evils both in ourselves and others.

It tempts us to lay out so much upon vanity, that we cannot give what we ought to the poor.

It tempts many to run in debt, and hinders many from paying their just debts.

It makes us to despise poor and plain people, as if they were not of the same kind with *us*.

It makes us to envy one another, and to strive who shall go finest.

So that people are more concerned how to be esteemed in this world, than to be beloved of God, or to be happy in the next.

2. Is there any other kind of pride, which a Christian must renounce?

A. Yes; there is a proud conceit of ourselves, which is very natural to us, and yet very sinful.

For it causeth us to overlook our own infirmities and faults, so that we can never be truly humble.

To fancy that we deserve more than we have, which maketh us *discontented*.

To look upon God's favours as 'our due, which maketh us unthankful.

2. Since this pride of life and heart is so natural to us, what can cure us of it?

A. Nothing but the grace of God, and possessing your heart with things of greater moment.

Consider that you are liable to eternal misery: That your great business in this world is to fit yourself for a happy death, and for the day of judgment; and you will be very indifferent about your clothes, or who takes place of you.

You will neither study to be vain and foolish in your dress, nor singular and conceited, but imitate such as are sober-minded; as knowing, *that the ornament of an humble spirit*^o will best recommend you to God, which should be your great concern.

And then, if you remember, *that you have nothing which you have not received*,^p nothing but what you must give an account for; you will have more reason to fear, than to be proud of your advantages.

THE PRAYER.

Almighty God, who alone canst order the unruly wills and affections of sinful men; grant us grace to withstand the temptations of the Devil, the world, and the flesh, that we may never follow nor

^o 1 Pet. ii. 4.

^p 1 Cor. iv. 7.

be led by them. Keep it ever in the hearts of thy servants, that it is indeed an evil thing and bitter to forsake the Lord; that we may never return unto the sins we have repented of. Make us, O Lord, ever mindful of our infirmities, that we may ever look up to thee for help; and give us grace that we may never despise thy help, nor grieve thy Holy Spirit, by which we are sanctified. Grant this, O Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

SECT. IV.

Of Watching, Mortification, and Self-Denial.

Q. **T**HE more I consider my vow in baptism, the more I am convinced that I ought to believe and do what my Godfathers and Godmothers promised for me.

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

A. And God will most surely give you the grace you pray for, if you are careful to watch, and to mortify, and to deny yourself, as the Christian religion obligeth you to do.

Q. Is it a Christian duty to watch?

A. It is commanded by Christ,^q and often repeated by his Apostles, as a duty of moment; and there is reason for it.

For sin is very *deceitful*,^r and so are our corrupt hearts: the devil is a deceiver, and we live in a *deceitful* world; and it will be no excuse that we are overcome, when the word of God gives us warning, commands us to watch, and to depend upon God's help and favour.

Q. How must a Christian *watch over himself*?

A. You must *watch* over your heart, *from whence all evil proceedeth*.^s

That when unlawful thoughts and desires come into it, you may resist them, while it is in your power, and before they take too deep root.

And that when the Spirit of God puts into your mind good desires, you may gladly receive, and heartily follow them.

You must *watch* over your conscience, to keep it tender and awake, and resolve at all times to hearken to it.

You must *watch* over your senses, and resolve never to please yourself at the hazard of your soul.

And you must *watch* over your actions, that when you have done amiss, you may repent, and do so no more.

^q Luke xii. 37.

^r Heb. iii. 13.

^s Matth. xv. 19.

And "blessed is that servant whom his Lord when he cometh, shall find so doing."^t

Q. What is the end of *mortification*?

A. The *end of mortification* is, to subdue by degrees the corruption of nature, that we may become *new creatures*, and fit for heaven.

Q. How can we do this?

A. By the help of the Holy Spirit, which is given to every man at baptism.^u

Q. What is to be done on our part, towards this great work?

A. You must heartily receive, and often think of *this truth* :—

That it will be impossible for you ever to go to heaven, until your nature is changed; that is, until you can take delight in hearing God's word, and doing his will; which you can never do, while you live in known sin.

Therefore let this be your serious purpose. To root out of your nature as soon as may be, all evil habits.

Remember, that every sin a man commits, he must hear of it again, either in bitter repentance and judgments *here*, or *hereafter* in endless misery.^x

Consider, therefore, your particular failings; resolve against them; be very angry with yourself when you break your resolutions; make new vows of better obedience; pray constantly to

^t Matth. xxiv. 46.

^u 2 Cor. v. 5.

^x Job xiii. 26.

God for help, that he who has commanded you not to sin, may also enable you to do his will.

And be assured, that when he sees you in good earnest sorry for your offences, and struggling with your corruptions, he will pity, and pardon, and mend what is amiss in you, and reward your labour with the blessings of heaven: "For if ye through the spirit do mortify the deeds of the body, ye shall live."¹

2. Is *Self-denial* a Christian duty?

A. Hear the very words of Christ: "If any man will come after me, let him deny himself;"² that is, you must think nothing too dear to part with, for the sake of Christ.

2. Can there be any thing so dear, that we shall not willingly part with for his sake?

A. When you make the trial, you will find, that you must *believe* many things which corrupt reason will not easily agree to; and therefore you must deny either your own judgment, or the word of God. That you must part with many satisfactions, which your corrupt heart sticks close to: and that you must *do* many things which your nature will dislike.

2. What is it that maketh us so unwilling to submit to God's word and will?

A. *Pride and self-love*, which incline us to believe that we are wise, and able to govern ourselves.

¹ Rom. viii. 13.

² Luke ix. 23.

That whatever we desire, we may lawfully strive to obtain it.

That whatever will please us, will certainly be good for us.

And that whatever will make us uneasy, ought therefore to be avoided.

Now the word of God tells us quite otherwise:—That *the meek, they that mourn, the poor in spirit, are the only happy people.*^a—That *those are most beloved of God, whom he correcteth.*^b—

That *without him we can do nothing;*^c

That it is a very great judgment to have the desires of our hearts;^d—

That *ease, and fullness of bread,* were the occasion of the sin and punishment of Sodom.^e

And that the best of God's servants have found it necessary *to keep under the body,*^f by using it severely.

2. What then will the duty of *self-denial* oblige me to?

A. To *confess* that you have neither wisdom nor strength, to carry you through this dangerous world.

To *believe,* that if God calls you to sufferings, *that is best for you,* however uneasy it may be at present, *to prepare your soul for temptations:*^g—

^a Matth. v. 3. ^b Heb. xii. 6. ^c John xv. 5. ^d Psal. lxxviii.

^e Ezek. xvi. 49. ^f 1 Cor. ix. 7. ^g Ecc'ef. ii. 1.

By drawing off the mind from the pleasure of sense, that you may hearken to the voice of the Spirit ;—

By prudently denying even your innocent appetites, that you may be able to deny them when they are not so ;—

By temperance, fasting, and discreet severities, chastising the flesh, and making the next life more desirable, by the hardships of this.

Remembering, “ That he that hath no rule
“ over his own spirit, is like a city without
“ walls.”^h

2. But what if I *cannot deny myself*, even after I have resolved to do so?

A. Why, that is because you have not used to deny yourself, or because you do not heartily *believe* the Word of God.

Men readily deny themselves ease and pleasures for the sake of gain, because they have set their hearts upon it: think you much of heaven, and you will do so too.

The fear of the laws keeps men from following their own pleasures: and will not eternal torments prevail with you to deny yourself?

Your friends can prevail with you to deny yourself for your good: and cannot God, *our best and only friend*, be heard, when he requires it for our everlasting advantage?

^h Prov. xxv. 28.

2. Am I bound to observe *the Fasts of the Church?*

A. Yes sure; Why else were they appointed?

2. How ought such days to be observed?

A. By abstaining from meat and drink, if your health will permit; or at least, by such a sober diet, as may testify your obedience to the laws, as well as your revenge upon your body, for being an occasion of much sin and trouble to you.

2. Is the observation of these things acceptable to God?

A. No farther than they help to make you better, more humble and devout, more careful and obedient. And therefore you must never value yourself, nor despise others on this account.

But let it humble you, to find that you want such help because of your infirmities.

And, above all, neglect not to pray to God, without whose blessings your endeavours will be fruitless.

The PRAYER.

O GOD, who knowest us to be set in the midst of many and great dangers, give us watchful hearts, and tender consciences, that we may never consent to known iniquity, or that we may speedily repent of it. Give us a will and power to mortify all evil and corrupt affections, and grace

to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, through Jesus Christ our Lord. Amen.

SECT. V.

Of the APOSTLES' CREED.

Catech. “**R**EHEARSE the articles of thy belief.

A. “I believe in God the Father Almighty, maker of heaven and earth.”

Q. Since I cannot but believe this, why am I called upon to *rebearse* it?

A. That you may learn to live answerable to what you so *often* say you believe.

Q. What is required of me, that I may do so?

A. To consider the meaning of what you believe.

To have it present in your mind; that when you are tempted to sin, you may consider, How can I, *who believe in God, do such things, and sin against Him?*

Q. What is it to *believe in God?*

A. It is to believe all that he hath made known, both concerning *himself*, and our duty to *him*, which is all contained in the Holy Scrip-

tures, *written by the inspiration of God,*^h who can neither be deceived, nor can deceive us.

And for the benefit of such as cannot remember many things, the most necessary of these truths are put together in the *Creed*, which you must endeavour to understand, according to your capacity, and the means which God hath afforded you.

Ever remembering, that without knowing and believing these things, *it is impossible you should overcome your lusts, lead a holy life, or please God.*^l

2. How doth the *Creed* help us to do this?

A. By bringing to your remembrance,

1. The properties and perfections of God.
2. The merits and sufferings of Jesus Christ.
3. The powerful assistance of the Holy Ghost.
4. The great privilege of being a member of Christ's Church.

And lastly, By setting life and death eternal before your eyes.

2. What are the properties and perfections of God, which we must believe, *in order to a good life?*

A. That he is the *Author of our being*, and of all the good we do or ever can enjoy.^k

That *he is perfectly holy*; and requires all his servants to be holy.^l

^h 2 Tim. iii. 16.

^l Heb. xi. 6.

^k Acts xvii. 23.

^l 1 Pet. i. 16.

That he *sees us* wherever we are, and whatever we do; so that if we pray to him, we are sure to be heard; if we sin, we are sure to be punished.^m

For his *power is mighty*—to reward his faithful servants, and to *punish* the disobedient.ⁿ

That *he is just* in all his ways, commandeth nothing but what is for the good of his creatures; and never punisheth, but when they truly deserve his displeasure.^o

That *he is long-suffering*, and ready to receive all that are sensible of their misery.^p

And that he is a *faithful* God; whatever he has promised, will certainly be performed; whatever he has threatened will come to pass.^q

For *he governeth all things* both in heaven and earth; and *nothing is too hard for him*, that he thinks fit to do.^r

2. Why is God called *The Father*?

A. Because he is the maker and preserver of all creatures, which, with the care and affection of a *father*, he watches over continually?

He is the Father of man, *because he created him after his own image*.

Because he teacheth man knowledge; corrects him when he does amiss; rewards him when he does well.

^m Prov. xv. 3.

ⁿ Gen. xvii. 1.

^o Gen. xviii. 25.

^p 2 Pet. iii. 9.

^q Deut. 7. 9.

^r Jer. xxxii. 17.

He is thus a Father to all mankind: but they that are his children in Christ, he is *their Father* after an especial manner.

For he taketh them into *his family*, the Church; instructeth them by his *own Ministers*; guideth them by his *Holy Spirit*; makes them *new creatures*, that he may love them, and give them an *inheritance in heaven*.

2. What is meant by God's Providence?

A. The wisdom and power of God, by which he knows and appoints how every thing in the world shall be, so that the whole creation is taken care of; *not the meanest creature can suffer without God's leave, either by malice or accident.*^s

Q. Why then do evils befall men?

A. Very often to punish them, and to bring them to repentance; but *especially* to wean our hearts from being too fond of this life, and that we may think of, delight in, and prepare for a better.

Q. Doth God govern the seasons? *Do not summer and winter, spring and harvest, return certainly at their appointed times?*

A. They do: But then, to put men in mind that they depend upon *God only*, and not upon the *seasons* for their *daily bread*, he sometimes orders it, that the summer returns without its usual *heat*, and the harvest without its *fruitfulness*.^t

^s Matth. x. 29.

^t Hag. i. 9, 10, 11.

2. How do our lives depend upon God, since all people must necessarily die?

A. That all men shall die within such a number of years, is appointed by God; but that they live so long as they do, is also owing to his providence, which governeth all accidents, sickness, and other ways of death, commanding when they shall kill, and where they shall spare.^u

2. Have not wicked men, and wicked spirits, great power of doing mischief?

A. It is true, God hath given great power, both to punish the wicked, and to try the faith of the righteous;^x but the word of God assures us, that neither men nor devils can do the least hurt, without the leave of God; and this is the reason that there is not more mischief in the world, and that all things are not every where in confusion.^y

2. How far do your labours depend upon God's providence?

A. It is God who inclines our hearts to do what is profitable or praiseworthy;^z it is He who giveth success to our labours, and power to enjoy the fruits of them; and it is God also, who disappoints men of their hopes, and makes their labour in vain when he sees cause for so doing.^a

2. What is the duty of one who *thus believes in God?*

^u Exod. xxi. 13.

^x 2 Sam. xvi. 10.

^y John i. 10. 12.

^z Psalm cxx. 2.

^a Eccles. vi. 2.

A. To have worthy thoughts of the great and glorious God, Maker of heaven and earth; to humble yourself before him, on whom you and all things depend, “and in whom we live, and “move, and have our being.”^b

To stand in awe of so great a majesty, and never to provoke him, as if you were stronger than he, by consenting to known sin. For “woe to him who striveth with his Maker.”^c

Never to murmur at Providence, whatever happens; for an infinite wisdom governs the world, and doth all for the best, though he gives not an account of his ways to us.^d

To look up to God for whatever you want, and to beg his blessing upon every work; remembering that nothing ought to be undertaken, which is not fit to be prayed for. “For there “is neither wisdom, nor understanding, nor “counsel against the Lord.”^e

To set God always before you, which will make you careful of your ways, watchful over your heart, and upright in your dealings. “For “his eyes are upon all the ways of the children “of men, to give to every man according to “his ways, and according to the fruit of his “doings.”^f

2. Of what use is it to believe that God is our Father?

^b Acts xvii. 28. ^c Isa. xlix. 9. ^d Job xxxiii. 13.

^e Prov. xxi. 30. ^f Jer. xxxii. 19.

A. If you indeed believe this, you will take your Father's word for what he promiseth; be pleased with what he ordereth; "casting all your care upon him, for he careth for you."^g

You will never abuse his goodness and long-suffering; for though he hath the compassion of a father, yet if his children are obstinately disobedient, he is a God terrible in judgment."^h

In all your afflictions, you will have this comfort, "It is good for a man to be in trouble,"ⁱ if a gracious Father sees it convenient.

Lastly, If God be your father, your inheritance is in heaven; which you ought much to think of, that "where your treasure is, there may your heart be also."^k

The PRAYER.

THOU art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created. The Almighty God grant, that the knowledge and belief of this may create in us a suitable fear of offending him, an earnest desire of pleasing him, and such a love as becometh thy dutiful children and servants. And grant that we who know thee now by faith, may after this life enjoy the glorious blessings of thy kingdom, through Jesus Christ our Lord. Amen.

^g 1 Pet. v. 7. ^h Ps. xlvii. 2. ⁱ Ps. cxix. 71. ^k Matt. vi. 21.

SECT. VI.

“ AND in Jesus Christ his only Son our
“ Lord. Who was conceived by the
“ Holy Ghost, born of the Virgin *Mary*. Suf-
“ fered under *Pontius Pilate*, was crucified, dead,
“ and buried. He descended into hell; the third
“ day he rose again from the dead. He ascended
“ into heaven, and sitteth on the right hand of
“ God the Father Almighty. From thence he
“ shall come to judge the quick and the dead.”

2. What do we chiefly learn from this part of the *Creed*?

A. That Jesus is the *Son of God*, and that *He is our Lord*.

2. How doth it appear that *Jesus is the Son of God*?

A. From the history of his life, death, and resurrection from the dead; written at large in the Holy Scriptures, and briefly contained in these articles.

2. What are the chief things in the history of the life of Jesus, which are proper to confirm our faith in him?

A. That *He was spoken of by all the prophets from the beginning of the world*. That when the world was grown very wicked, and for the most part ignorant of the true God, he took upon him

the soul and body of a man, by being born of a virgin, of the family of *David*, by the power of the Holy Ghost.[†]

Having thus taken upon him our nature, he was declared *to be the Son of God*, by a voice from heaven, and the world commanded to hear, and to obey him, *as the Christ*; that is, the person ordained of God to make known his will to mankind. Having this commission from heaven, he published his gospel, containing the most joyful message of salvation, and the means of attaining it. And to confirm the truth of his doctrine, he wrought an infinite number of miracles, lived a most holy life, and died a most bitter death.[‡]

For the people of the *Jews*, to whom he was sent with his message, being not disposed, by reason of their great wickedness, to receive such holy rules as he affirmed to be necessary to salvation; they therefore persecuted him most bitterly, and at last, having treated him with the utmost scorn, they even forced *Pontius Pilate*, against his conscience, to condemn him to be crucified.

When they were assured he was *dead*, there was particular care taken of his *burial*; for a company of soldiers were appointed to watch his body, that his friends might not take it away, and say he was risen.

[†] Luke i. 70.

[‡] Matth. xvii. 5.

During this time, his soul went into the place where the souls of men do go when they are parted from their bodies; that he might undergo all conditions of human nature.

But upon the third day after his death, (ever since called the *Lord's-day*,) he was by the power of God raised from the dead; and continued forty days upon earth, *instructing his disciples about the kingdom (or Church) which was shortly to be established.*ⁿ

2. How doth this shew that he was the *Son of God*?

A. He was thus, that is, by his *resurrection from the dead, declared to be the Son of God, saith St. Paul.*^o For God would not have raised him from the dead, but that he approved of all that he had *said of himself*; all that he had *done in His name*; and all that he had *suffered for mankind.*

2. Why did Christ take our nature upon him?

A. That in our nature he might satisfy the justice of God, who was highly displeas'd with the whole race of mankind, because they had rebelled against him, and were become extremely wicked. And therefore he was called *Jesus*, that is, a *Saviour*, because, *he saveth his people from their sins.*^p

2. Why did Jesus Christ suffer such severe things?

ⁿ Luke xxiv. 47. ^o Rom. i. 4. ^p Matth. i. 21.

A. He suffered for *our sakes*, and in *our* stead, and what our sins justly deserved we should suffer. And being both the Son of God, and born of a woman, *He became a full, perfect, and sufficient sacrifice and satisfaction for the sins of the whole world.*

2. May we be assured of this, that God is fully satisfied with what he hath done and suffered for us?

A. We may be confident of it: because God did not only raise him from the dead, but received him into glory, *setting him at his own right hand;*⁹ that is, giving him all power in heaven and on earth.

2. How doth it appear that God hath done so?

A. Because Christ hath made good all his promises, and fulfilled his prophecies, *which none but God could do.* He immediately sent down the Holy Ghost, by which his disciples were enabled to work the greatest miracles; and (though a company of poor, unlearned men) to convert the world to Christianity. And *as he had foretold*, he destroyed, in that age, the city and nation of the *Jews*, for their wickedness and impenitency: and he has preserved his Church, *according to his true promise;*^r so that neither the malice of men nor devils hath been able to prevail against it; which undoubtedly sheweth that he hath the power of God.

⁹ Luke xxi, 7.

^r Matth. vi. 18.

Q. Since then Jesus Christ hath made our peace with God, we are secure from all danger of God's displeasure.

A. It is our own fault if we are not: For he hath reconciled us to God: He has set us an example, *how we ought to walk, and to please God.* He hath promised to enable us by his Spirit to do his will; and if in any thing we fall short of our duty, as we are too apt to do, he will prevail with God for pardon and grace for all such as continue to deserve them.

Q. But what if men despise these favours and means of salvation?

A. Why then there remaineth nothing *but a fearful looking for of judgment.* For this Jesus shall come again from heaven, to judge both the quick and the dead.^s

Q. What is the full meaning of those words?

A. That God hath appointed a day in which he will judge the world in righteousness, by Jesus Christ,^c when we must all appear before his judgment-seat, and every one shall receive a just sentence, *according to what he hath done, whether it be good or bad.*^u Then the secrets of all hearts shall be disclosed, and the most hidden works of darkness shall come to light; men's consciences shall then be truly awakened, and they shall be forced to see and to confess their crimes, and

^s Heb. x. 27.

^c Acts xvi. 31.

^u 2 Cor. v. 10.

the justice of that sentence which shall then pass upon all those who have died in their sins unrepented of: *Who shall be cast into hell-fire, where there shall be wailing and gnashing of teeth.*^x

While those that are warned to flee from the wrath to come, and have brought forth fruits meet for repentance, shall be judged worthy of eternal happiness.

Q. Why is Jesus called *our Lord*?

A. Because he hath *redeemed* us from the power and slavery of Satan.^y We live under his *protection*. Whatever blessings we enjoy, it is for *his sake*. And it is from him, that all his faithful servants *expect their reward*. And therefore, when we ask any blessing of God, we *thus* conclude our prayers, *Through Jesus Christ our Lord*; acknowledging that we are not worthy to ask or to receive the least favour, but *in and through Him*.

Q. What will be the fruits of such belief in Christ?

A. Every part is full of comfort and instruction.

You believe in Jesus: Why then you have placed your confidence in one who is *able to save you*. He can forgive your sins: He can give grace and strength, and perseverance, and after all, eternal life; for *He is the Son of God*.

^x Matth. xiii. 42.

^y 1 Cor. vi. 10.

You believe that he is the Christ; one sent from God. Then you are sure that the doctrine which he taught is true, and that you ought to submit to it, and be governed by his laws.

You profess he is your Lord, and that his service is perfect freedom.

If you are poor, you have a right to the favour of your Lord, as much as the greatest man on earth; and if you are rich, *He is your Lord*, and as much to be honoured by you as by the poorest.

So that we being all fellow-servants, ought not to lord it over one another.

When you call to mind, that he was born of a woman, you are sure that he took our nature upon him, with all its weaknesses, miseries, and temptations; and therefore will be ready to support, to pity, and to pardon all that come to God by him.

You here remember that Jesus Christ suffered for you. You see then, what an abominable thing sin is, that it required such a sacrifice; and what all they must expect, who shall fall under God's displeasure, for want of a timely repentance.

At the same time, you are sure that your sins cannot be so great, but that the price he has paid will be sufficient, if you repent of your sins, and endeavour to lead a new life.

And now also you may depend entirely upon the love of God: *For he that spared not his own Son, but gave him up for us all, will, after that, deny us nothing that may be good for us.*^z

Since therefore it is in him only that sinners have hope, you must not forget the love of your Saviour thus dying for you; nor turn your back upon that holy Sacrament, where his death and mercies are especially remembered.

There you will learn, and be enabled also, *to take up the cross*, whatever affliction God shall lay upon you; to submit yourself to his will and wisdom, with all humility, as your Saviour did: *For the servant must not be above his Lord, nor freed from sufferings.*^a

You believe that he died, was buried, and rose the third day from the dead.

Then you are sure that *God can raise the dead*: and therefore we hope, both for ourselves, and our friends, that we shall live again: *For them that sleep in Jesus shall God bring with him.*^b

If God raised Christ from the dead, then are we most sure, that whatever he taught was true; whatever he promised, will be performed; whatever he threatened, will come to pass; otherwise, God would not have raised him from death to life; for that would have been to have deceived his creatures.

^z Rom. viii. 32.

^a John xv. 20.

^b 1 Theff. iv. 14.

He is in heaven, at the right hand of God. Here is our comfort: We know we are sinners; but then, our Redeemer, our Advocate, is in the greatest power and favour in heaven.

He has secured our pardon, upon our repentance; he will assist and deliver us from the Devil, and our own corrupt hearts; and he will provide a place of happiness for us when we die, *only let our hearts be, where our treasure is, in heaven.*^c

You believe that Jesus Christ shall come again to judge the world in righteousness.

And will not this awaken you, and make you seriously to prepare for that great day, by a timely repentance?

Can you think of judgment, and *wrath to come*; and will not this terrify you from following your lust?

If the secrets of all hearts will then be disclosed, will not you be afraid to harbour such thoughts, such designs, as will not bear the light and judgment of God?

• Can you be foolishly merry the day you have repeated this belief?

Will you hardly forgive your neighbour that has offended you; and will you then hope that God will be ready to forgive you?

Do you believe that we must then give an account for all the favours which God hath

given us? And will not this force you to use and improve them to the glory of God, and your own salvation?

And above all, consider that you must then be judged, not as the world judgeth of things, but by the word of God; by which, therefore, you must resolve to live, and not according to the foolish opinions and sinful customs of the world.

Lastly; this belief hath comforts, as well as terrors; for though we shall indeed be called to a strict account, yet we are sure to be heard with favour, and treated with compassion, if our case will bear it: for, He who knows our infirmities, He that died to save us, is to be our judge.

The PRAYER.

O Saviour of the world, who by thy cross and precious blood hast redeemed us; Save us, we most humbly beseech thee. Grant that the belief of these great truths may ever be present in our minds, that we may die from sin, and rise again unto righteousness; that we may with joyful hearts ascend to thee, and with thee continually dwell; that we may judge ourselves, and that we may not be condemned, when thou comest to judge the world in righteousness. O Lord, grant that we may expect thy coming with joy, and find mercy in the great day of recompence. Amen.

SECT. VII.

“ I Believe in the Holy Ghost, the Holy Ca-
“ tholick Church, the Communion of
“ Saints, the Forgiveness of Sins, the Resur-
“ rection of the Body, and the Life everlasting.
“ *Amen.*”

Q. Why do we believe in the *Holy Ghost*?

A. Because it is the Holy Ghost who fits us for heaven?^d and therefore we are dedicated to him in baptism, by the command of Christ, and are taught to pray, that he may be ever with us.^f

Q. How doth the Holy Ghost fit us for heaven?

A. By convincing us of the danger of *sin*,^e of the necessity and mercy of a Redeemer; and of the possibility of overcoming our enemies.

Q. By what means doth the Spirit convince us of the truth of these things?

A. By establishing the Prophets and Apostles to make known the Will of God; and to confirm by miracles what they said, that men might be assured *their word was the Word of God*. So that in a very short time a great part of the world was converted to Christianity, not by

^d Tit. iii. 5. ^e Matth. xxviii. 17. ^f 2 Cor. xii. 14.

^g John xv. 26.

worldly force, but by the preaching of the Gospel, and by the power of the Holy Ghost.

By which means he still worketh upon the hearts of such as shall be saved.

2. Is it not sufficient that we have the Gospel preached unto us?

A. It is not, unless the Holy Ghost enlighten our understanding. *For no man knoweth the things of God, but the Spirit of God.^h* And therefore, to the natural man, the Gospel is mere foolishness, neither can he know the things that are spoken.ⁱ

And even where we do know the truth, and see our duty, we are not able to perform it, until the same Spirit *sanctifieth our hearts*, that is, worketh in us good dispositions, the fear of God, a love to his law, and hearty concern for our souls; by which we are enabled in time to overcome our lusts, to follow that which is good, and to prepare for another life.

2. What must we do, that the Holy Ghost may thus enlighten our minds, and sanctify our hearts?

A. Jesus Christ hath left us this direction and promise; *God will give the Holy Spirit to them that ask him.^k*

He gave you the *earnest of his Spirit,^l* even before you could ask it; and now, when you

^h 1 Cor. ii. 11. ⁱ Ver. 14. ^k Luke xi. 13. ^l 1 Cor. v. 5.

know your wants, if you ask you shall receive; you shall receive such grace as shall be sufficient to direct, to assist, to support, and to comfort you, until you come to his everlasting kingdom.

But then you must desire and pray for his gracious fellowship: *You must cleanse yourself from all filthiness of flesh and spirit,*^m and preserve your body a fit temple for the Holy Ghost to dwell in;ⁿ and you must live in obedience to those whom *the Holy Ghost hath set over you,*^o to teach and to govern you; and then you may be confident, he will conduct you safe to heaven.

2. Is God thus merciful to all that are baptized?

A. God would have all men to be saved, and to come to the knowledge of the truth.^p But there are very many who perish for want of grace, and yet their destruction is from themselves.

Such are they who neglect the means of grace; *they have not, because they ask not.*^q

Such are they also, who will not use the graces God hath given them; and then, according to his word, *he taketh away even that which they have.*^r

There are many *who grieve the Holy Spirit, and force him to withdraw his gracious assistance, by their consenting to known iniquity, and continuing in it.*

^m 2 Cor. vii. 1.

ⁿ 1 Cor. iii. 16.

^o 1 Cor. xii. 28.

^p 1 Tim. ii. 4.

^q James iv. 2.

^r Matth. xxv. 29.

And lastly, there are many *who do despite to the Holy Spirit,*^a saying, *Depart from us, for we desire not the knowledge of thy ways.*^b

2. Of what use will this belief be to us ?

A. It will keep you from despair; your corruptions may be great, and to human reason impossible to be overcome; *but with God all things are possible.*^c

It will keep you from presumption; you will not expect God's assistance without using your own endeavours.^x

Lastly; It will keep you from running into error, while you keep close to that *Word* which he hath inspired, to those *Pastors* whom he has sent, and continue in that *Church* which he hath sanctified,

Q. *What must we believe concerning the Catholic Church?*

A. We believe that Jesus Christ ordained the Apostles, and they their *successors*, to preach the Gospel, to baptize, and pray for all that were disposed to obey it; and to reprove, correct, or cut off such as should become a scandal to their holy profession.

Now these Governors and Pastors, with the people under their charge, are called *the Church*; of which *Christ* is the head.

^a Heb. x. 29.

^b John xxi. 14.

^c Mark x. 27.

^x Phil. ii. 12.

It is called *holy* on many accounts; but especially, because its great design is to make men holy, and all its members are required to be so.

It is also called *Catholick*, that is, Universal, because it is by Christ designed for the salvation of *all nations and people*^y that will receive and obey the laws of the Gospel.

And it is to the Governors and Pastors of this Church that Jesus Christ has made this remarkable promise; *Lo, I am with you always, even unto the end of the world.*^z

Q. How is Christ with the Pastors of his Church?

A. His Holy Spirit is with them, to bless those whom they bless in his name, and to chastise those whom they justly censure.

Q. What is the end of *Church censures*?

A. To bring sinners to repentance, and to preserve the Church *pure and undefiled*, if that may be; at least to hinder the judgments of God from falling upon the whole body, which we shall not have reason to fear, while notorious offenders are called to an account, brought to a sense of their wickedness, or cast out, if they continue obstinate.

Q. May not one hope for pardon from God without being exposed to shame?

A. Whoever strives to avoid the Church's censures, doth not see the danger of doing so;

^y Mark xvi. 13.

^z Math. xxviii. 20.

he doth not consider, that he consults his own, more than God's honour: That he despiseth the wholesome order of the Church for the conviction of sinners, and depriveth himself of the prayers of the faithful, and the ministry of absolution; and that he may justly expect to hear from God in a way more afflicting.

Q. What then is the duty of a person, who makes himself liable to the censures of the Church?

A. His duty is, humbly to submit to his spiritual governors, as unto Christ; not looking upon *their* censures as a *punishment*, but as a *mercy*, to be called to an account in this world, that he may not be condemned in the next.

To give glory to God, in a *free confession* of his sins, acknowledging that God is able to punish sinners, however they may escape the censures of men.

He is to do this with a true sorrow for his offences, stedfastly purposing to lead a new life; both because God, the searcher of hearts, hateth hypocrisy, and that others, seeing his affliction, may learn, *that it is indeed an evil thing, and bitter, to forsake the Lord.*^a

Lastly; His duty is, to desire the pardon and prayers of his fellow-Christians, and the absolution of God's Minister, and then to comfort himself with the promise of Christ to

his Church: *Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.*^b

2. What is meant by the *Communion of Saints*?

A. That all true Christians, called *Saints*, (that is, people *dedicated to God*) are one body, having *one head, one faith, one hope, one baptism*. And therefore every true Christian hath an interest in the prayers and charities of the whole Church, and a right to all its privileges; that is, every Christian hath a right to the forgiveness of sins, the love of God, the merits of Christ, the fellowship of the Holy Ghost, and the ministry of the holy angels:

From which we ought to learn, what a very sad condition it is *to be out of this communion*, or to be of the number of them who are *not called saints*; that is, who do not live as becomes the Gospel: all such being without hopes and without promises.

2. How hath every Christian a right to the *forgiveness of sins*?

A. Only by the merits and promise of Christ, who hath made our peace with God, upon condition, that *with hearty repentance, and true faith, we turn unto him*.

Q. Then the promise of forgiveness is no reason why people should continue in sin, in hopes of pardon?

^b John xx. 23.

A. No more reason, than that a son should be more undutiful because his father is more kind. *The goodness of God ought to lead men to repentance ;^c* and if it doth not do that, his justice will send them to destruction.

Therefore remember, that if you sin wilfully, you run the greatest hazard ; you know not whether ever you shall have time or grace to repent, without which there is no forgiveness of sins.

2. What is the reason why some people, who profess to believe the forgiveness of sins, do yet despair of pardon ?

A. While any person leads a careless life, he ought to be thus afflicted ; and to endeavour to comfort or divert such a person, is to undo him.

But if a man hath been a sober liver, or having been otherwise, doth truly repent, he hath no reason to despair of mercy ; and it is for want of right information if he doth so. And it is the duty of such a person to go to some discreet and learned Minister of God's word, who will satisfy him, that God is merciful ; would have all men to be saved ; is faithful to his promises, and maketh even our afflictions useful to us.

That he who hath taught us to pray daily for pardon, will forgive us our trespasses, if we strive daily to mortify our corruptions. And

^c Rom. ii. 4.

that men may have no reason to despair, God hath given power to his ministers to absolve the penitent : and what *they* do, will be approved in heaven.^d

Q. Will there certainly be a *resurrection of the body* ?

A. As sure as now we live, we shall rise again ; God hath expressly said it,^e and he is able to do it.

Q. What is the duty of one who believes this ?

A. To keep his body in temperance, soberness, and chastity, that it may be a fit temple for the Holy Ghost to dwell in. *That he who raised Christ from the dead, may quicken our mortal body, by the Spirit that dwelleth in us ;*^f and then everlasting life will be a blessing indeed.

Q. What is meant by *life everlasting* ?

A. That, at the resurrection, our bodies and souls being joined again, we shall then live for ever, either in endless happiness, or endless misery. *For so God hath assured us.*^g

Q. This is a matter of great concern indeed.

A. But to make you serious, consider, that, at the hour of your death, your condition will be unchangeable : If you have lived a christian life, you will then be happy for ever ; but, if you shall have lived carelessly, and die without

^d Matth. xvi. 19.

^e Joh. v. 28. ^f Rom. viii. 11. ^g Matth. xxv. 46.

a timely repentance, you will be miserable to all eternity. And thus it will be with you, within a very few years, and whether you think of it or not.

Q. One cannot sure but think of it; and every one that doth so, to be sure hopes to be saved.

A. That is a sad misfortune. Men hope to go to heaven, and yet take no care to fit themselves for it. But remember, that when a careless or an ungodly man *repeats this part of his Creed*, he doth in truth profess that he expects to be *damned*.

Q. Pray, what do the Scriptures say will be the condition of such?

A. That *they shall be cast into hell-fire,*^h without hopes of ever seeing *an end of their miseries;*ⁱ without friend to help them, without any to comfort them.

Q. And what will be the condition of those that go to heaven?

A. *They will have no more sorrow*^k no temptations, no danger of falling, no end of their happiness: But what that happiness will be, *the heart of man cannot conceive.*^l

While you live, you have life and death set before you; but when you die, you have no longer that choice, but life eternal, or eternal

^h Matth. xiii. 42.

ⁱ Rev. xiv. 11.

^k Rev. xxi. 4.

^l 1 Cor. ii. 9.

death, will be your portion; which you would do well to think of, and to pray to God that you may make a wise choice.

The PRAYER.

O GOD, forasmuch as without thee we are not able to please thee; grant, that thy Holy Spirit may, in all things, direct and rule our hearts. Make us lively members of thy Church, and partakers of all its blessed privileges; and give us grace that we may never forfeit them by any wilful disobedience to thy laws, or to those whom thou hast set over us. Vouchsafe us forgiveness of all our sins before we die, that through the grave and gate of death, we may pass to a joyful resurrection; and that finally we may come to thine ever lasting kingdom, through Jesus Christ our Lord. Amen.

SECT. VIII.

2. “**W**HAT dost thou chiefly learn in these articles of thy belief?”

A. “First, I learn to believe in God the
“Father, who hath made me and all the world,
“Secondly, in God the Son, who hath
“redeemed me and all mankind.

“Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.”

2. What do we learn from this answer?

A. That there is *one God*, who never left himself without witness;^m but gave evidence of his power, and wisdom, and goodness to all ages. But unto us, he hath made himself known in the person of the *Father, Son, and Holy Ghost*; as our Creator, Redeemer, and Sanctifier; by which we come more perfectly to know *the manner of our Redemption*.

That *God the Father* had compassion for his sinful creatures, which greatly stood in need of his mercy, and sent his only Son to redeem us.

That *God the Son* took our nature upon him; made known his Father's will; set us an example *how we ought to walk and to please God*; became a sacrifice for us; by which sacrifice *we have redemption through his blood, even the forgiveness of our sins*;ⁿ for confirmation of which he rose again from the dead, and sent the Holy Ghost to prepare us for the happiness which he had purchased for us.

That *God the Holy Ghost* taketh under his care all such as believe in Jesus Christ, and sanctifieth them; that is, he enlightens their understandings, and by degrees changes their affections, so that they come to have new thoughts, new hopes, new desires, till at last

^m Acts xiv. 27.

ⁿ Eph. i. 6.

they become *new creatures*, and such as God, in mercy, will receive into his heavenly kingdom.

Now, *without faith*, that is, without believing the Gospel, which containeth these truths, we cannot serve God, nor hope for pardon and salvation from him.

But if we believe the Gospel, this faith becometh a powerful means to make us good, if either the *greatest promises*, or the most *dreadful threatenings*, can work upon us.

2. What are the promises you mean?

A. A full and free pardon of all our sins, if with hearty repentance and true faith we turn unto God.

A full assurance that God will require of us no more than he will enable us to perform.

And lastly; A sure promise of eternal happiness, if we but do our best to serve God.

A. These are very comfortable truths; I pray God they may never be lost upon us. But what are the *severe threatenings*, you spoke of?

A. They that will not retain God in their knowledge, he will give them up to a mind void of judgment.^o

Being thus given up, they will fall into such courses as must bring them to destruction.

Which destruction will be most terrible. They shall be turned into hell, where the worm dieth not, and where the fire shall not be quenched.

^o Rom. i. 28.

2. How doth the belief of these things become a means to make us good?

A. By making us serious and thoughtful, which they must needs be, who often think of these matters.

By being ever present with us, and setting life and death eternal before our eyes. *Convincing us, that it is our wisdom to forsake the pleasures of sin, which are but for a season: And that it is reasonable to do what God hath commanded, if we expect to obtain what he hath promised for our encouragement.*

And when we are thus *disposed for eternal life,*^p God the Father becomes *reconciled to us;* God the Son becomes *our advocate;* God the Holy Ghost becomes *our guide and comforter.*

2. What is the reason why all who know this, do not presently become obedient servants to God?

Causes of Unbelief.

A. Because many are careless, and never mind their souls; many are obstinate, and will not think of these things; many are wholly taken up with the cares or the pleasures of this world, and cannot look towards a better; and many are wicked, and dare not think of a life to come.

Now where it is thus with men, all the promises of the Gospel will not move them, nor the terrors of the Lord frighten them into obedience.

^p Rom. v. 1.

2. Is it not sufficient to *live well*, though one should not believe these things?

A. You may as well hope to live without food, as to live well without faith.

We have many grievous sins to be pardoned, the pardon of which none but the Son of God can procure for us.

We have ungovernable appetites to struggle with, which nothing but the fear of God can keep under.

We have the temptations of a naughty world, and of an evil spirit to resist, which nothing but the Spirit of God can enable us to oppose.

To God therefore we must go for help, which we cannot do, *unless we heartily believe these Articles of our Christian faith.*

2. Are these the only necessary truths to be believed?

A. These are the most necessary; and the knowledge and belief of these will help you to profit by the whole Word of God, by which your faith will every day be strengthened.

2. I pray shew me how?

A. When you read in the Holy Scriptures of God's judgments upon sinners; of the whole world destroyed by a flood; of cities overturned; of nations carried captive; of famines, wars, and pestilence: in all these, you will see and learn to fear the *Almighty power of God*, and that it is our wisdom not to provoke him.

When you see favours promised and performed to good men and their posterity, you have so many examples of *God's faithfulness*; and when you know that all men have a right to this kindness, who strive to deserve it, you will serve him with cheerfulness.

When you see the wickedness of men brought upon their own heads, and wicked devices brought to nought; you will be confirmed in this faith, *that all things are naked and open unto the eyes of Him with whom we have to do.*⁹

When you find things brought to pass many hundred years after they were foretold, you will admire *the providence of God*, and be satisfied that he orders all things for the best.

But above all, the Gospel will convince you, *That you have not believed in vain.*

The *miracles* of Jesus, both many and great, will force you to believe his doctrine.

His *doctrine* will appear every way worthy of God: *His example* will make you in love with your duty; and *His sufferings* will convince you, that it is no misfortune to suffer, when that is the way to eternal glory.

There you will see *His care for his Church*, in commanding his Ministers to feed his flock; and you will learn to know the *value of your soul*, and the great misfortune of losing it, when

⁹ Heb. iv. 13.

you see Jesus Christ, his Apostles, and servants, so much concerned to save us.

And lastly, you will learn to value the Word of God, which is the *foundation of that faith*, by which you hope to be saved.

Q. Are there any other benefits of this faith?

A. Yes. It is by this faith that we are able to suffer afflictions without murmuring; to know we are sinners without despair; to think of death without trembling.

And it is because we profess to believe in God, that we ourselves are believed and trusted by men.

Q. But how must we possess our hearts with such a lively faith?

A. Consider, that faith is the gift of God, and must be obtained by using proper means.

Therefore, if you resolve to forsake every evil way, hearken to the Word of God, cast yourself upon his mercy, pray to him for help, and purpose to be governed by his laws, your faith will increase daily, *you will go from strength to strength*, and be able to do all things which will make you acceptable to God.

Only remember,

That you must never depend upon God's mercies and promises, unless you do what he hath commanded.

That what God hath threatened will come to pass, whether you believe it or not.

That his Holy Word is true, and that by which we must be judged at the last day, how much soever it is neglected.

Therefore pray earnestly to God, that he may not suffer your heart to be hardened : but that you may ever believe his promises, and stand in awe of his judgments.

The PRAYER.

WE believe: Lord, increase our faith, and give us grace, that with an holy life we may adorn the religion we profess. Keep us stedfast in this faith, into which we are baptized, that no errors may separate us from Thee; but that thy love, O merciful God; thy grace, O blessed Jesus; thy fellowship, O Holy Ghost, may defend and comfort us in all dangers and adversities, until we attain the end of our faith, even the salvation of our souls. Amen.

SECT. IX.

The TEN COMMANDMENTS.

2. “**Y**OU say, that your Godfathers and
 “ Godmothers did promise for you
 “ that you should keep God’s Commandments.
 “ Tell me how many there be?”

A. " Ten.

Q. " 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."

Q. Why did they promise for me that I
should keep God's Commandments?

A. Because you cannot possibly go to heaven,
if you do not keep them; *If thou wilt enter into
life, keep the Commandments.*^r For by these we
shall be judged at the last day.

That they belong to us as well as unto the
people of *Israel*, we may be sure, because Christ
hath confirmed and explained them in the Gos-
pel. He is the Lord *our* God as well as *theirs*.^s
He brought *them* out of the house of bondage ;
and He brought *us* from darkness to light, and
from the power of Satan unto God.^t

Q. Why do the Commandments begin with
these words, *I am the Lord thy God*?

A. That we may prepare our hearts to
receive his Commandments with the greatest
concern and reverence.

When the *Lord of heaven and earth*, of life
and death, speaks ; sure his creatures will hear
and obey, *for conscience sake*, that is, because God
commands them.

Q. But can we keep the commands of God ?

^r Matt. xix. 17. ^s Matth. v. ^t Acts xxvi. 18.

A. We can do our best, and it is our great happiness, that God for Christ's sake will accept of that, instead of a perfect obedience.

I. "Thou shalt have no other God but me."

Q. What is the meaning of this Commandment?

A. You are hereby forbidden to think any creature so *great*,^u as to be feared more than God. Or any thing so *good*, as to be more worthy of your love.

You are forbidden to depend upon yourself, upon your own labour and care, for prosperity; upon your friends for security; upon your wealth for happiness; for these are blessings *only* when God is pleased to make them so.

You are hereby forbidden to give heed to *superstitious observations and charms*, for procuring of *good*, or for preventing *evil*; for this is to forsake that God, without whose leave and direction, neither good nor evil can befall any of his creatures. *Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.*^x

Lastly; You are by this command forbidden to *murmur* at God's dealings with yourself or others, for he is Lord of all. You are forbidden to *help yourself by unjust ways*, for this is to do it without God's leave. Or to take the glory

^u Matth. x. 28.

^x Judges x. 14.

of good success to yourself, for this belongs to God only.

Q. What is *commanded* in this law ?

A. You are hereby commanded to live as in the sight of God ; firmly to believe what he hath made known in his holy Word ; to pray for his blessing upon every thing you undertake ; and to give him thanks for all his favours.

You are likewise commanded openly to own him as your God, by going constantly to his house, (the church,) where he is publicly honoured as the great Lord and Benefactor of the world.

Lastly ; You are hereby commanded to respect every thing that is his, his *Day*, his *Word*, his *House*, his *Ministers*. And to do all this with the heart, as well as with the body: for whatever you speak or think is known to him.

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 in them that love me,
“ and keep my commandments.”

Q. What is the meaning of this Commandment?

A. All that believe in the true God are hereby *forbidden* to worship him by an image or picture, because God is jealous of his honour; and though people may pretend not to worship the image, yet if they worship *before* it, they shall be severely punished: for that is in truth forbidden by this command.

2. Does this command concern *us*, who have none of this practice?

A. It concerns you upon many accounts:

1. To make you thankful to God, who, by his providence, and not by his judgments, hath cured us of this *vile custom*.

2. You may from hence learn how necessary it is to keep close to the word of God, who best knows our infirmities, and hath therefore forbidden all use of images in his service; which some neglecting, brought them into churches, upon pretence of instructing the ignorant; a way which neither Christ nor his Apostles thought fit to appoint; and now they are abused *even unto idolatry*.

3. Lastly; This command will direct you how to behave yourself in the presence and worship of God.

2. I pray shew me how it doth so?

A. You must not bow before an image, because such humble respect belongs to

God *only*; which respect therefore you must shew when you worship *Him*; for *so good men have ever done*; ^y and to do otherwise, is to affront God to his face, and is a sin not sufficiently thought on.

2. How doth the greatness of this sin appear?

A. If you are forced into a place where people were worshipping an idol, you would sit, or by some way shew that you despised it. Therefore, if you sit or sleep in God's house, when others are praying to him, will it not be judged that you despise that God to whom they pray?

Q. How must we behave ourselves in *God's house and presence*?

A. Consider seriously, *that you go to church to do honour to God, and to ask such things as you cannot want without being miserable.*

Therefore your behaviour must be such as may be apt to procure, in yourself and others, a great regard for God, and an humble opinion of ourselves.

When you ask God's pardon and blessing, you must do it *upon your knees*; and you must *stand up* to praise him for his works and favours.

You must carefully attend to what is read to you, for it is *the Word of God*, without which you cannot be saved;

And then you will return home with God's blessing.

^y Gen. xxiv. 26. Exod. xxxiv. 8. Acts xx. 6.

Q. Doth this command afford any further instruction?

A. Yes: It shews us that the piety of parents shall be remembered for the good of their children, to many generations.

That the best portion children can receive from their parents, is God's blessing.

And that such parents as are not careful to love God, and to keep his commandments, do leave certain calamities to their posterity.

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."

Q. When do men take the name of God in vain?

A. When they use it to any *idle or wicked purpose whatever*; as when they speak of God, or of his Word or Worship, after a jesting way.

When they pray to God, or call upon him, without minding what they say.

When they swear falsely, or in common discourse. And when they use the name of God or his Word in *charms*, or in *curses*, or in *making vows* about trifles.

Q. What is the meaning of that expression, *The Lord will not hold him guiltless*?

A. The meaning is, That this sin shall certainly be punished, and more than words can express; however common it is, and little regarded.

Q. Is it a sin to swear by any other oath?

A. Our Blessed Saviour (*Matth. v. 34.*) expressly forbids all swearing in common discourse, let the oaths seem never so innocent.

Q. What are the oaths you mean?

A. To swear, by *one's Faith*, by *one's Life*, by *the Heavens*, by *the Virgin Mary*, and the like: a custom which is very sinful, and which will expose you to the wrath of God.

Q. Must a person swear, when he is called by *the Magistrate* to do so?

A. Yes, it is then his duty to do so, *because it is to put an end to strife,*² which is well pleasing to God.

Q. What is the duty of one who shall be *sworn on a jury*?

A. His duty is, to lay aside all prejudice; honestly to endeavour to find out the truth, without so much as wishing to find things otherwise than indeed they are. Never to be led by other people's persuasions, but to make such a return as he believes in his conscience to be true.

Q. What is a person's duty who is *sworn to give evidence*?

A. His duty is, to consider seriously what he is going to say, that he may speak the truth to the best of his knowledge, neither concealing any part, nor adding to it. Remembering that

² Heb. vi. 16.

God sees the secrets of all hearts, and that *a curse shall enter into his house, if he swear falsely.*^a

From whence you also see the great sin of those *who tamper with men upon their oath.*

Q. What are we commanded in this law?

A. To speak of God, and of religious matters, *after such a serious manner,* that people may learn to have reverent thoughts of him and his service.

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.”

Q. How far doth this command concern us Christians?

A. We are hereby bound to keep *one day in seven* holy; and because Jesus Christ rose from the dead on the first day of the week, and on the same day sent down the Holy Ghost to guide his Church unto the world's end; the Apostles therefore set apart that day, calling it the *Lord's-*

^a Zach. v. 4.

^b Rev. 1. 10.

day,^b and the Church hath ever since observed it, according to the true meaning of this command.

Q. Why are we bid, in an especial manner, to keep this law?

A. Because if this should be forgotten, all religion would soon be forgotten with it: and the very knowledge of the true God, as it is in many nations, would be lost amongst us, were there not days set apart, and persons appointed to bring it to our *remembrance*.

2. How hath God blessed this day above the rest?

A. Having sanctified, that is, separated it from the common business of life, he hath promised an especial blessing to all such as keep it holy; and *Jesus Christ hath renewed that promise.*^c

2. How must we keep it holy, that we may obtain this blessing?

A. We must lay aside all such business, cares, and pleasures, as may any way unfit us for the service of God, to which the day is devoted; and leaving all our worldly concerns, for that time, in his hands, who is able to make us amends for the want of our own and servants labour: We must go to the place of public worship, and give honour to God by confessing our unworthiness, that we are *sinful, needy, helpless creatures*; by acknowledging his power and

^b Rev. i. 10.

^c Matt. vi. 33.

goodness, giving him thanks for his blessings, and praying him to continue them to us.

Q. Are all bound to observe *this day*?

A. Yes, all that can be spared from the necessary business of the family.

Children, that they may learn their duty, and from their infancy to fear God.

Servants, that they may not forget that they have a *Master in heaven*.

And the *very beasts* are to rest, unless necessity require it to be otherwise, that the whole creation may rejoice in the mercies of God.

Q. Why is it said, *six days shalt thou labour*?

A. To put us in mind, that it is God who gives us all our time.

That we are fallen from a state of happiness, and must labour for our daily bread.

Lastly; that it is purely by God's permission, that we prosper in our daily labours; that therefore we ought to serve him truly all our days.

Q. How is the Lord's-Day profaned?

A. By neglecting to go to church when we can do it; by *idleness*, by *unnecessary business*, *journeys*, and *visits*; by *vain sports*, unbecoming the seriousness of the day, and of Christianity.

Q. Must we observe other days, besides the Lord's-Day?

A. Yes; the Feasts of the Church, which are also set apart by authority, to keep up the remembrance of God's mercies to us.

2. What is our duty on such days :

A. To go to the publick place of worship, to *thank* God for his favours to his Church, and particularly, for that we then remember.

To let our servants have leisure and innocent diversions, that they may cheerfully serve *both their masters* on earth and in heaven.

However, where necessity requires, both the servant should be willing, and the master should not scruple, on such days, *to do what is really needful.*

Q. May we not observe *fortunate and cross days* ?

A. *By no means* : it is a great sin to do so, and *expressly forbidden by God,*^d and reckoned as a sort of *witchcraft*, and with good reason ; for by this superstition, God, the author of all good, is forgotten to be feared, praised, and trusted in.

THE PRAYER.

O GOD, who alone art worthy of our love, give us grace that we may never forget Thee, nor thy glorious perfections ; but that we may serve Thee according to thy Word, in sincerity and godly fear ; that we may never mention thy sacred Name without reverence ; that we may perform the vows that are upon us ; that we may not spend thy holy

^d Deut. xviii. 18.

days in vanity and idleness, nor in a customary attendance at thy house only; but that we may serve Thee with our hearts, as well as our bodies, through Jesus Christ our Lord. Amen.

SECT. X.

V. “**H**ONOUR thy Father and thy Mother, that thy days may be long in “the land which the Lord thy God giveth thee.”

Q. What are the duties contained in this command?

A. The duty of children to their parents, of servants to their masters, of people to their governors, of all Christians to their spiritual pastors, and of all men to their betters.

Q. Why is the duty of children to their parents only mentioned.

A. Because that is a duty first learned, and best understood; children very naturally love their parents, and are generally kept in subjection by them; and therefore, when they are commanded *so to honour* others, as they do their parents, they easily know what that meaneth, and will more readily pay the duties owing to all their betters.

Q. How must I honour my father and mother?

A. You must in all lawful things cheerfully submit to them, be careful not to grieve them by stubborn and evil courses: You must shew them all due respect, and thankfully acknowledge their kindness to you; bear with their infirmities, hide their failings, supply their wants, and pray for their present and everlasting happiness: which if you do, in obedience to this command of God, you may expect to live to be a happy parent yourself.

2. What would then be *my duty*?

A. *The duty of parents* is, to bring up their children in obedience, and in the fear of God; to take care that they be instructed in true religion; to provide for them, but not by unrighteous ways; to correct them when they say or do any wicked thing; to be examples to them of piety, sobriety, and diligence. And lastly, to bless, and pray for them. All which you will be more careful to do, if you consider what a dreadful thing it will be, should your children be for ever miserable through your negligence?

2. What if it should be my lot to be a *servant*?

A. *The duty of servants* is, to be obedient to their masters, diligent in their business, not with eye-service, as men-pleasers; to be as careful of their masters' goods, as if they were their own; neither wasting them, nor suffering others to do so. To be no tale-bearers; but above all, to be honest, not only for conscience, but for credit's

fake; *deceit and pilfering* being abominable qualities, never forgotten by others, and very hardly left off by those that give way to them. And lastly, he must remember that he hath a *Master in heaven*, to whom he oweth service, and from whom he may expect the reward of a faithful servant.

And for the comfort of servants, the same Lord of all men, who commands *them* to be *faithful*, commands their *masters* to be *just and kind*, and *careful of them*; to give them what is right; to use them like fellow-Christians, taking care of them in their sickness, allowing them time to serve God, and setting them an example of doing so; ever remembering, that there is no respect of persons with God, *who putteth down one, and setteth up another*.

Q. What is our duty towards them *that have the rule over us*?

A. Your duty is, to obey them, *not only for fear of punishment, but for conscience sake*.^{*} Not to speak evil of them, but to shew them all becoming respect, and to pray that God may bless them, and make them instruments of great good to us all.

For men in authority, fearing God, are a mighty blessing; *their duty* being to keep the people in peace and quietness; to defend the persons and rights of honest men; to punish the

* Rem. xiii. 5. 2 Pet ii. 10.

unruly; to advise them that have no counsellors; and in all things to promote the glory of God, and the welfare of all below them.

2. What is the duty of people to their pastors?

A. To respect them^f for their master's sake, and for their work's sake, remembering the words of Christ to his Ministers, *he that despiseth you, despiseth me.*^g Therefore your duty is to hearken to their instruction; to pay them their due without fraud or grudging,^h that God may bless both their labours and yours.

For it is their business and duty, to study all ways of teaching you how you should walk and please God; to reprove you when you do amiss; to pray that you may do well; to bless you in God's name; and to be wholesome examples in word and deed, and they have much to answer for, if they are not such.

2. Whom else must I honour?

A. All that are your betters, by reason of their greater age, their learning, their estates or places; to whom therefore you must shew a just regard.

And it is their duty, not to be high-minded, but to be grave; not dishonouring themselves; courteous, easy to be spoke to, and ready to help where they can do it.

^f 1 Theff. v. 13.

^g Luke x. 16.

^h Deut. xxvi. 12.

2. What is the meaning of the promise which God hath made to such as keep this command ?

A. That God will bless them in the way they shall go, which will be a means of prolonging their lives. On the contrary, *he that despiseth his father and mother, the ravens shall pick out his eyes,*ⁱ that is, he shall act foolishly, as if he were *indeed blind.*

VI. "Thou shalt do no murder."

2. What is here forbidden ?

A. You are hereby forbidden to do violence to any man by *word* or *deed*; to wish any man's death; to be glad at misfortunes; and particularly, you are forbidden that which is the occasion of all these sins, *To bear malice or hatred in your heart*; for if you do so, you will be apt to provoke others to mischief, you will be apt to do it yourself; and therefore St. John saith, *whosoever hateth his brother is a murderer.*^k

2. Is any thing else hereby forbidden ?

A. Yes; you are forbidden every thing which may make your own or other men's lives uneasy or unsafe; entertaining of prejudice, provoking language, and taking away men's good name; for a man may be murdered by words, and his heart broken by ill usage.

You are also hereby forbidden all intemperance, by which you destroy your own, and help to ruin other men's lives.

ⁱ Prov. xxx. 17.

^k 1 John iii. 13.

All which are grievous sins, and a dreadful vengeance will follow those that send men out of the world sooner than God and nature designed.

2. What is the duty required in this Commandment?

A. It is your duty, as much as in you lieth,^l to live peaceably with all men: to avoid the company of contentious people; to deliver the oppressed,^m and to be merciful to such as are in misery; to forbear and forgive one another:ⁿ and be well pleased with the welfare of all men.

VII. "Thou shalt not commit adultery."

2. What are the sins here forbidden?

A. All manner of uncleanness, and all such things as are apt to lead men into vices not fit to be named. All drunkenness and gluttony, and eager contriving for the belly; a slothful life, wanton words and actions; filthy books and songs; all which are a great offence to God, and by no means fit for one who expects to live with saints and angels in heaven.

Q. Many people do not look upon these sins to be so great and dangerous as you speak of.

A. That is because they do not believe the Word of God, which declares, That whoremongers and adulterers^o God will judge. And what that judgment shall be, you find Rev. xxi. 8; They shall be cast into the lake which burneth with fire and brimstone.

^l Rom. xii. 18, ^m Prov. xxii. 24. ⁿ Eph. iv. 33. ^o Heb. xiii. 4.

2. What then is my duty, that I may escape that dreadful sentence?

A. Your duty is, to be temperate, *to bring your body in subjection^p* to your spirit; and, if you cannot contain, to use that *honourable remedy,^q* which God hath provided to keep you innocent. Ever remembering, that *whoredom takes away the heart;^r* that is, it makes men regardless of what must come hereafter; so that they very often see not their danger, until they feel it without remedy.

2. What is the duty of married persons?

A. To live peaceably together; remembering that marriage was ordained of God, for the mutual help and comfort which the one ought to have of the other.

And therefore they have both of them vowed before God, *The husband, to love, to comfort, to honour, and to keep his wife.*

The wife, to obey, to serve, to love, and to honour her husband, as long as they both shall live.

Which vows are as sacred as can be made, and are *here* set down, that they may be often thought on by married persons; which would be a means of making that state of life the happiest that can be on earth.

VIII. "Thou shalt not steal."

2. How is this command transgressed?

^p 1 Cor. xi. 27.

^q Heb. xiii. 4.

^r Hosea iv. 11.

A. Not only *by theft*, which is a base vice, and openly abhorred; but by oppression, deceit, withholding of dues, concealing of found goods, defrauding the publick; wearying men out of their rights, or impairing their estates by vexatious law-suits, *by power, interest, bribery, or craft*; which are crimes too often committed by those who never expect to be punished for the breach of this command: and yet *God is most surely the avenger of all such.*^s

2. What is required of us that we may keep this law?

A. It is your duty to be diligent in your calling, that you may be able to live without taking unlawful ways.

To be a good husband of what God hath given you, lest, having squandered it, you be tempted to live by deceit.

To be contented with your condition; believing that *better is a little with righteousness, than great revenues without right.*^t

Lastly; To depend upon God's Providence, which takes care of all creatures; and will certainly reward the honest poor man, who chooses to beg, if he cannot labour, rather than steal.

2. What is the duty of one who is sensible of his sin, and sorry that he hath broken this law?

A. He must confess his sin unto God, and if he can possibly do it, *he must make amends to the*

^s 1 Theff. iv. 6.

^t Prov. 16. 8.

persons he hath wronged,^u without which he must not expect forgiveness from God.

And this is that which makes this sin so very hard to be repented of: because, through shame or stubbornness, people will not make *restitution* of what they have got by fraud or violence; and yet they hope to be saved: *But this is the hope of hypocrites, which shall perish.*^x

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

Q. Is any more here forbidden than the being a false witness?

A. Yes; you are hereby forbidden to say any thing of other men, which may hurt them, unless it be with an honest design, to bring them to repentance, or to hinder them from doing greater mischief to others.

Therefore to invent stories, to add to them, and to set them abroad; to encourage tale-bearers; to give men ill names; to publish their infirmities; to make their faults worse than they are, are all condemned by this law, and other Scriptures, *as the very work of the Devil,*^y as the destruction of all good neighbourhood and Christian charity.

Q. From whence doth this sin proceed?

A. Sometimes from a base disposition: there are people who love mischief, and are pleased the

^u Lev. vi. 2; Ezek. xxxiii. 15. ^x John viii. 13. ^y John viii. 44.

more of it there is in the world. Sometimes from a busy temper; from pride; from evil designs; and sometimes people do it for diversion.

But from whencesoever this proceeds, it is a sign of an impudent mind, to speak ill of others, as if such men had *no faults of their own*: to jest with a man's *good name, which is more valuable than his estate*;² to set friends at variance, and to disturb their good neighbourhood; and therefore revilers are reckoned amongst *those that must not go to heaven*.^a

Q. What is required of us by this law?

A. It is your duty to speak the truth at all times, *when 'tis fit*, as well as when you are upon your oath; to be tender of men's reputation; to be disposed to hear, and believe, and to speak the best; not to take pleasure in foolish or wicked stories. And we shall observe these rules the better, if we consider *what a sore grief it is to ourselves, to be abused by a wicked tongue*.

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. What is the meaning of this Commandment?

A. You are hereby forbidden to *covet*, that is, *to set your heart upon* that which is another man's, lest you be tempted to take unlawful

² Prov. xxii. 1.

^a 1 Cor. vi. 10.

ways of getting it into your possession; as *Ahab* did, who having *set his heart^b upon* his neighbour's estate, when he could not have it for his money, the Devil helped him to get it another way, which cost him his life, and the ruin of his family.

Q. But may not a man desire to buy what is another's?

A. Yes, no doubt of it, provided the other can lawfully dispose of it, and that you suppose he is willing to do so; but if he is not willing, then to continue to desire it, is a sin against this law of God.

2. What doth this law require?

A. *That you keep your heart with all diligence,^c because out of it proceedeth all manner of wickedness.^d*

That you resist the very beginnings of sin, which, if let alone, *will bring forth death.^e*

That you *be contented* with your own lot, as that which is appointed you by a wise and good God.

Lastly; That you set God always before you, who seeth the very secrets of your heart, and will punish all its sinful lusts.

^b 1 Kings xxi.

^c Prov. iii. 28.

^d Matt. xv. 19.

^e James i. 15.

The PRAYER.

OPEN our eyes, O Lord, that we may see that thy law is holy, just, and good, and that we may keep it with our whole heart; that we may love and honour all those whom thy providence hath made our betters; that we may do violence to no man; that we may abhor all unchaste desires, words, and actions; all deceit and oppression; all the evils of a lying tongue; all covetous desires, and beginnings of lust.

Lord have mercy upon us, and write all these thy laws in our hearts, we most humbly beseech Thee. Amen.

SECT. XI.

2. “**W**HAT dost thou chiefly learn by
“these Commandments?”

A. “I learn two things, my duty towards
“God, and my duty towards my neighbour.”

Q. How are the Commandments divided?

A. The first four make the *First Table*, and teach us our duty to God; the six last, or the *Second Table*, contain the duty we owe to our Neighbour.

Q. What is thy duty towards God?

A. “ My duty towards God is to believe in
 “ him, to fear him, to love him with all my
 “ heart, with all my mind, with all my soul,
 “ and with all my strength; to worship him, to
 “ give him thanks, to put my whole trust in
 “ him, to call upon him, to honour his holy
 “ name and his word, and to serve him truly all
 “ the days of my life.”

Q. Is a Christian’s duty hard to be understood?

A. By no means; Religion being the business of all men, *a plain man*, if he is well disposed, may know his duty, and be able to perform it, as well as the greatest scholar.

Q. This is a comfortable truth, I pray make me sensible of it.

A. Do not you see that all necessary knowledge lieth in a very narrow compass; your duty to God, and to your neighbour, is contained in a few words, very easy to be understood and remembered, where people truly believe in God, and heartily desire to be saved.

Q. Then I trust I shall not perish, for I do believe in God, and heartily wish to be saved.

A. You must not be deceived in a matter of so great moment. It may be you *do not believe in, nor fear, nor love God with all your heart*, though you are persuaded you do.

Q. I beg I may see my error, if I am in one.

A. Do you live in any known sin? If you do so, you may be sure *you do not fear him, who hath power to destroy both body and soul in hell.*

It may be, you think *you love God above all things*; but if you are not concerned to keep his laws, and angry with yourself when you break them, then you *do not love God*: For this (saith St. John^f) *is the love of God, that we keep his commandments.*

Do you flee to God in all your wants, pray to him, rest satisfied with what he orders for you, *casting all your care upon him?*^g If you do not so, why then you do not trust in him with all your heart.

Q. I see it is my duty *thus* to love, and to fear, and to trust in God; but I am afraid it will be hard for me to do so.

A. Be not discouraged; to a well-disposed mind the grace of God will make every thing easy.

Only remember, that these gracious dispositions are to be obtained as well by your own endeavours, as by God's assistance. That no man is perfect at once; but the work of the spirit is fitly compared unto *a grain of mustard-seed,*^h which, though small at first, yet soon becomes a tree.

Q. What then must I do, that I may *believe*, without any doubt, that God governeth all

^f 1 John v. 3.

^g 1 Peter vi. 7.

^h Matth. xiii.

things, and that I may cheerfully submit to whatever he doth, as the best?

A. You must often consider that God cannot do wrong to his creatures, *whom he would not have made if he had hated them.*

Remember that the best men do own the justice and goodness of God, even when they smart under his hand.

Consider how short your own knowledge is; and, as when you first saw corn flung into the ground, though it did seem to you to be lost, yet you could not but think, that they that did it had reason for it, because they were wiser than you: If you so think of God, you will at last come to be well pleased with whatever he doth or permits to be done, and never to murmur at the ways of his providence.

2. Though it is my *duty to fear God* above all things, yet I am often more afraid of the laws and the anger of my friends than of God.

A. But you will not be so, if you strive to keep it in your heart, *That his eyes are ever upon you*; that his judgments are very terrible; that it is a fearful thing for a sinner to fall under the displeasure of his Maker. Think much of this, and you will learn to fear God more than death.

Q. How must I learn to love God?

A. Consider how you came to love your parents; was it not because you were used to go

to them upon all occasions, and found them always ready to hear and to help you?

Why now consider that your parents could not help you, without God's blessing; your mother could not hinder herself of miscarrying of you; and when you were born, she could not keep you from sad accidents, from sickness, or from death. It is God who hath preserved you, who inviteth you to call upon him in all your wants, hath promised to hear, to answer, and to be a Father to you, and if you obey him, to make you happy for ever.

Do you therefore accept of this gracious invitation, pray to God for what you want, and you will *love him* as naturally as a child doth the parents that nourish him.

2. But, though it is *my duty to call upon and worship God*, yet I find a backwardness in my nature to do so.

A. That may be. However, do something against your inclinations; keep your heart clean, and your thoughts upon your latter end, and pray constantly, notwithstanding your unwillingness, and custom and the grace of God will make that a *delight*, which is now a *burthen*.

Q. I know I have reason to give God thanks, and yet my heart is not much affected with his blessings.

A. Therefore you must often think of his favours, and when you receive any blessing

turn your thoughts forthwith towards God, and say, This *mercy* is from *Him*. It is *He* that gives me friends. It is *He* that prospers me in the way I go: It is *God* who hath restored me to health: It is *He* that refreshes me every night with sleep, and every day preserveth me from danger. Do this, and you will as naturally return *Him* thanks, as desire his blessings.

Q. I see it is my duty to put my whole trust in God; but is it possible for me to do so, when he suffers me to fall into affliction?

A. Yes, sure. Good men have always done so. *Though he slay me, yet will I trust in him, saith Job.*¹

Remember, that it is good to be in trouble,^k when God sees meet, who otherwise doth not delight in the misery of his creatures.

Q. What will be my duty when God shall visit me?

A. It will be your duty to be patient, to consider your ways, and turn to God immediately, and pray that he may make the troubles of this life a means of bringing you to a better; and beware of seeking help from the Devil, as they do who make use of charms, when they or their goods are in distress.

Q. Must I also trust in God, and believe that he careth for me, though I am in poverty?

¹ Job xiii. 15.

^k Psalm cxix. 71.

A. You must do so: for riches are not always a sign of God's favour, nor poverty of his displeasure.

Remember the resolution which *Jacob* made: *If God will be with me, and give me bread to eat, and raiment to put on, then shall the Lord be my God.*¹

To comfort yourself, and confirm your faith; consider, *that this is the work of God:*^m That he can make you sufficient amends in the next world, for what you want in this: *That the poor are expressly declared to be heirs of his kingdom.*ⁿ

That to be sure, God hath his eye continually upon the poor, because he hath so often commanded others to take care of them.

Think of these things, and you will be content with your condition, and not desire to better it by unjust ways.

You will neither envy the rich, nor question the goodness of God.

Q. Are the rich as much bound to trust in God, as the poor?

A. They are: For they depend upon God, both for the enjoyment and continuance of their riches. *For riches make themselves wings, and fly away:*^o and it is God who giveth a man power to enjoy what he has gotten.^p

¹ Gen. xxviii. 20.

^m 1 Sam. ii. 7.

ⁿ James ii. 5.

^o Prov. xxiii. 15.

^p Eccles. v. 19.

And therefore rich men are commanded, *not to be high-minded, not to trust in uncertain riches, but in the living God.*⁴

To give of their substance to the poor, *as a debt due to him.*⁵ To be thankful, and not to spend them upon their lusts.

Q. It is my duty to *honour God's holy name and his word*: How shall I bring myself to do so?

A. Take care not to speak of God, but when you are serious. Consider often that he seeth you, and so you will be apt to do what is most for the *honour of his name*.

And if you often remember, that the *Bible* is a book given by God, to teach us what we are to believe, and how we are to live, that we may attain eternal happiness; and that your salvation depends upon knowing what that book containeth. Whenever you read, or hear it read, you will attend to it carefully, endeavour to follow the directions it gives you, never repeat any part of it but to serious and holy purposes, and so will delight in *and honour his holy Word*.

2. It is my duty to *serve him truly all the days of my life*. But will not necessary business hinder me from doing so much as is required of me?

A. No. Whatever God requireth of any man, may be done without neglecting his worldly business.

⁴ 1 Tim. vi. 17.

⁵ Prov. iii. 27.

One day in seven you are forbid to labour; do what you are commanded on that day, and spare a few minutes every morning and evening to praise God, and to ask his blessing; and then, when you are at your daily labour, you are serving God, as truly, and you are as certainly in the way to heaven, as they who are at their prayers. And this you may do all the days of your life.

The PRAYER.

GRACIOUS God, who alone art worthy of all our service, grant that we may serve and please thee according to our duty, with all our heart and strength; that we may give thee thanks, and do thee honour; and that continuing in the faith, and fear, and love of God, unto our lives end, we may be made by him eternally happy, through Jesus Christ. Amen.

SECT. XII.

2. “ **W**HAT is thy duty towards thy neighbour?

A. “ My duty towards my neighbour is to
“ love him as myself, and to do unto all men
“ as I would they should do unto me. To

“ love, honour, and succour my father and mo-
 “ ther. 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. To
 “ hurt nobody by word or deed. To be true
 “ and just in all my dealings. To bear no
 “ malice or hatred in my heart. To keep my
 “ hands from picking and stealing, and my
 “ tongue from evil-speaking, lying, and slander-
 “ ing. To keep my body in temperance, so-
 “ berness, and chastity; not to covet or desire
 “ other men’s goods; but to learn and labour
 “ truly to get my own living, and to do my
 “ duty in that state of life, unto which it shall
 “ please God to call me.”

Q. Is it not sufficient that we love, and fear, and honour God?

A. It is not. *For we have this commandment from God, that he who loveth God, love his brother also;*^a and therefore, *he that saith he loveth God, and hateth his brother, is a liar; he neither loveth God, nor doth God love him.*

Q. Who is my neighbour and brother?

A. *Every person who is capable of your love.*^b For God hath declared us all to be brethren, that we may learn to rejoice in one another’s

^a 1 John iv. 21.

^b Luke x. 29.

happiness, and be concerned at the sufferings of each other.

'That we may relieve their wants, be ready to help their misfortunes, and always think the best of what they say or do.

By which we shall secure the favour of God, and get such dispositions as may fit us for heaven.

And in the mean time the most unlearned person hath a rule to walk by, suited to his capacity.

2. I pray make me to understand *that* ?

A. Consider *how you love yourself*. You wish yourself all good success in your business; you are sorry when you miscarry; you never envy yourself any thing that is good; you do not love to vex, and seldom fall out with yourself; or, if you do, you are soon reconciled: Why thus you will deal with your neighbour, *if you love him as yourself*, as you are commanded to do.

You are much concerned for your own credit; you are not forward to publish your own faults; you know what a vexation it is to be deceitfully dealt with: and doth not this teach you not to deal so with others?

You take it ill to be despised by those below you; why then you must not despise your betters, but honour and obey them, according to their place and condition.

And this you will do more cheerfully, when you consider, *That we cannot live without one*

another.^u They that go fine, and fare well, could not do so *if others did not labour hard; and they that labour, could not live comfortably, if they were not protected and encouraged.*

So that if the rich will not love and support the poor, and the poor will not honour and obey, and be faithful to *them*, both poor and rich will be sufferers.

It is therefore happy for us that God hath commanded us *to love one another.*

Q. How may we attain to such a Christian temper?

A. You must take all occasions of wishing well and doing good to others, continually exercising your compassion by relieving the poor, helping such as are in distress, comforting the afflicted, *and mourning with them that mourn;* which will *sweeten* your temper, and bring you to *good-nature.*

You must beware in taking pleasure in the calamities of other men, though your greatest enemies: For that would make you inhuman and hard-hearted.

You must often consider, that all men have a desire and a right to be easy as well as you: that you yourself have faults; and that you stand in need of pardon from men, and of mercy from God.

^u 1 Cor. xii. 21.

But above all consider, that this is God's express command, *That we love one another*, without which we cannot be saved.

Therefore humbly pray to him, that he may give you *the spirit of love*,^x and such dispositions as he will graciously accept of.

And then you will find, that be you never so obedient to your betters, never so civil to your equals, never so kind to your inferiors, *no men will profit by it more than yourself*.

Q. Will my love to my neighbour hinder me from *seeking my just rights by law*?

A. It will not: But then it must be for something of value, and not for such *trifles* as it would not hurt you to lose.

And then *it is your duty*, first to try all friendly ways; when that will not do, you must go to law with a *Christian temper*, without revenge, without taking tedious and spiteful courses, and vexing your neighbours and yourself without cause.

And lastly, you are to be satisfied with what the law shall determine, though it be against you.

Q. What is my duty, if my neighbour speaketh evil of me?

A. If you deserve to be evil spoken of, your going to law will but open people's mouths.

But if you are indeed abused, you ought privately *to reprove* him that hath done it; if you

^x 2 Tim. i. 7.

cannot make him sensible of his fault, tell it to his pastor, whose duty it is to admonish him ;^y and if he continue obstinate, *to deny him the holy communion* ;^z which is a greater punishment than the law can inflict.

Your duty in the mean while is *patiently to bear the injury*, to return good for evil, freely to forgive, sincerely to pray for him: *For so hath Christ expressly commanded.*^a

And for your comfort, consider that by thus freely forgiving him, you have a right to the gracious promise God made of pardoning *your* sins ; so that you become the greatest gainer by the wrong that was done you.

Q. But will not this encourage ill men to abuse their innocent neighbours ?

A. *It is probable it will not.*^b However that be, we are not to be more concerned for our own reputation, than for the honour and commands of Jesus Christ: who hath also *set us an example, that we should follow his steps, who, when he was reviled, reviled not again; but committed his cause to him that judgeth righteously.*^c

Q. What if I cannot forgive those that have injured me ?

A. *Why then you cannot be saved.*^d But if you desire to lay by that anger which you find

^y Matth. xviii. 15.

^z Rubrick before the Communion.

^a Matth. v. 44.

^b Rom. xii. 20.

^c 1 Pet. ii. 23.

^d Matth. vi. 15.

festering in your breast, then you must pray to God, and he will give you new dispositions *to forgive, and to love, and to do good.*

Q. Will my duty to my neighbour oblige me at all times to conceal his faults ?

A. No. Sometimes it is your duty to speak of them ; but then it must be with a good design of bringing him to repentance, and to such persons as have authority to call him to an account ; otherwise you are a *backbiter*, and as such, *reckoned amongst the most scandalous offenders.*^e

Q. Must I love them that do not love me ?

A. Yes ; or else Christianity hath made you no better than the heathens ; *for even they love those that love them.*

But Jesus Christ hath commanded *his followers to love their enemies,*^f that is, to oblige them not to speak evil of them, but to pray for them, and to do them good.

Q. May not I be true and just in my dealings, and yet make myself as good a bargain as I can ?

A. Only consider, that if the person you deal with makes himself an ill bargain, out of *necessity*, or out of *ignorance*, or out of *fear*, it is a wicked thing to take advantage of him ; and though you may defend it by law, you cannot answer it to God.

^e Rom. i. 28.

^f Matth. v. 44.

Q. What is my duty, if I have wronged my neighbour?

A. You are bound to acknowledge your fault, and make him what amends you can; to ask God's pardon, and then you may hope for forgiveness; for this is what you would expect from others. This is the rule we shall be judged by; and therefore this is the rule we should live by: *Whatsoever ye would that men should do unto you, do you even so to them.*^g

Q. But shall unlearned people know how to walk at all times by this rule?

A. Remember what St. John saith, *He that loveth his brother abideth in the light, and there is no occasion of stumbling in him; that is, his love will direct him what to do,^h and will not suffer him to do wrong to others either in word or deed. For love worketh no ill to his neighbour; thinketh no evil, and therefore speaks none; beareth all things, believeth all things, hopeth all things, endureth all things.ⁱ*

Q. Is lying against that love which we owe to our neighbour?

A. Yes, sure. And if you consider what mischief it doth, how ill you take it to be deceived yourself, how ill you take it to be suspected of lying, you will be convinced that it is a base vice, and that there is great reason for those

^g Matth. vii. 12.

^h 1 John ii. 10.

ⁱ 1 Cor. xiii. 7.

terrible threatenings,^k which we find in God's word, against such as are guilty of this sin, *That they shall be cast into hell.*

Q. What are the rules of *temperance, soberness, and chastity*, which a Christian is to walk by?

A. *Whether ye eat or drink, or whatever ye do, do all to the glory of God.^l* That is, take care that the name of God and religion be not evil spoken of, by your excess in these things.

Let us walk honestly, as in the day, not in rioting and drunkenness; not in chambering and wantonness.^m For no man that doth so, can with any true delight think of the joys of heaven.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares.ⁿ

For sure it is, that they who give themselves up to intemperance, are in great danger of dying in their sins unrepented of.

And the reason of all this caution is plain. *Religion is a very serious thing*, requireth our most serious thoughts; and the more we delight in this life, the less we shall think of the next, and of that *self-denial* which the Gospel hath made a *Christian duty*.

2. What reason have we to be contented, and not to desire other men's goods?

A. Because our own condition is certainly best for us, being the appointment of a just and

^k Rev. xxi. ^l 1 Cor. x. 31. ^m Rom. xiii. 13. ⁿ Luke xxi. *

good God, *who can make us amends for what we want here.*

And because in a very short time we shall have no need of these things.

Q. Is not poverty a great evil?

A. It is very far from being so, when it is brought upon us by God's Providence. *The poor have a right to many comfortable promises:* And it is very sure, there are more that have reason to lament that ever they were rich, than such as complain that they had not *their portion in this life.*

Q. May we not then endeavour to better our conditions?

A. Yes, by God's blessing upon an honest industry; but no man should desire to live in plenty here, and hazard his salvation for it; nor strive to leave his children a great deal, and go to hell for his covetousness and ill-dealing.

Q. May I do what I please with what is justly my own?

A. No. But you must do good with it. First, live decently yourself, *provide for your own house*, that is, such of your relations as are in want, and then relieve the poor with what you can well spare. And so you will shew your thankfulness to God, *and he will reward you for it.*

And this is the best security you can have that you shall never want.

He that giveth unto the poor, lendeth unto the Lord, and that which he hath given will he pay him again.^P

2. Will these Commandments direct me in whatever state of life it shall please God to call me unto?

A. Yes; only remember that you never act against your conscience. Resolve to follow the truth, when you know it, whether it is for or against you; in doubtful cases consult your spiritual guide, and pray to the Most High, and he will direct your ways.

The PRAYER.

O Lord Jesus Christ, who hast loved us, and given thyself for us, give us grace to love, and to forgive, and to do good. And that running the way of thy commandments, we may live and die thy servants, and find mercy at the great day. Amen.

SECT. XIII.

2. “**M**Y good child, know this, that thou
“thy “art not able to do these things of
“thyself, nor to walk in the commandments of
“God, and to serve him, without his special

^P Prov. xix. 19.



“ grace, which you must learn at all times to
“ call for by diligent prayer; Let me hear
“ therefore if thou canst say the Lord’s Prayer?

A. “ Our Father, which art in heaven, Hal-
“ lowed be thy name. Thy kingdom come,
“ Thy will be done in earth, as it is in heaven.
“ Give us this day our daily bread. And forgive
“ us our trespasses; as we forgive them that
“ trespass against us. And lead us not into
“ temptation, but deliver us from evil. *Amen.*

2. “ What desirest thou of God in this prayer?

A. “ I desire my Lord God, our Heavenly
“ Father, who is the giver of all goodness, to
“ send his grace unto me, and to all people, that
“ we may worship him, serve him, and obey him
“ as we ought to do. And I pray unto God
“ that he will send us all things that be need-
“ ful both for our souls and bodies; and that he
“ will be merciful unto us, and forgive us our
“ sins; and that it will please him to save and
“ defend us in all dangers 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.”

2. Cannot we keep the commands of God,
when we know them, and the danger of break-
: them?

A. It is very sure of ourselves we cannot: And it is, because people do not consider this, that there is so much wickedness in the world. They are unable of themselves, and they will not ask help of God?

Q. How may we be convinced, that of ourselves we are unable to do these things?

A. Because the laws of God are owned to be holy, just, and good, and yet men transgress them, though they see the danger of doing so. So that neither the reasonableness of the laws, nor the greatness of the law-giver; neither the threatening of the next life, nor the punishments of this; are sufficient to make us obedient, without God's special grace, *which therefore we are taught at all times to pray for?*

Q. May we hope that God will give us the assistance we pray for?

A. Yes. For he hath commanded us to pray to him; he hath promised to hear and answer us; and is well pleased with such as, being sensible of their own misery, do come to him for help.^a

Q. And what will be the advantages of praying constantly?

A. It will create in your heart a true love for God, to whom you go upon all occasions, and since you are to beg his blessing upon every

^a Psal. l. 15: Matth. vii. 8.

work, you will *undertake nothing* but what you hope will please him. You will learn to be thankful yourself, and teach others to own, to depend upon, and to glorify God.

Q. What are the things we should chiefly pray for?

A. For the knowledge of God and his ways.

For pardon of our sins, and grace to do his will; for his favour and protection to keep us from falling.

And we have the promise of Christ, that if we seek these things *in the first place*,^r God will supply all our wants.

A. May we not pray for other blessings?

A. Yes. Only remember, that God alone knows what is best for us; who hath given us this general promise, which we should be contented with: *That all things shall work together for good to those that love God*,^s who best knows what share of health, of riches, of prosperity, or success, will be good for us; to whom therefore we should submit all our desires.

2. How must we pray that we might be heard?

A. Possess your heart with a true sense of what you want; think how little able you are to help yourself; look up to Almighty God, and depend upon his goodness and promises in Jesus Christ, for whose sake he will hear, and do what is best for us;^t

^r Matth. vi. 33. ^s Rom. viii. 28. ^t 1 John iii. 22.

Who, in compassion to our infirmities, and that the most ignorant person may not want words wherein he may pray to God, he therefore hath given us *a most perfect Form of Prayer*, which all Christians should endeavour to understand.

“ Our Father, which art in heaven :”

Q. Why are we taught to begin our prayers after this manner ?

A. That we may pray with assurance of being favourably heard. *For as a father pitieth his own children, so the Lord pitieth them that fear him.*^u

But then we must remember that he is in heaven, and as the distance between heaven and earth is great, so is the Lord far above the mightiest on earth ; therefore we must pray to him with *great humility*.

And to Him only : For to pray to any creature, is great sin and folly ; it is to despise our heavenly Father, to whom Christ directs us to go.

To whom we must pray not for ourselves only, but for all estates and conditions of men ; *for we are all brethren, and He is our Father.*^x

“ Hallowed be thy Name.”

Q. What do we pray for in these words ?

A. We pray, that the greatness, and wisdom, and goodness of God may be so known and acknowledged, *that all men may give glory, and honour, and power to Him, who hath created all*

^u Psalm ciii. 13.

^x Mal. ii. 10.

things. And for ourselves we pray that we may lead holy lives, that the Name of God may never be blasphemed amongst wicked men, through our disobedience to his laws; but that *seeing our good works, they may glorify our Father which is in heaven.*¹

“Thy kingdom come.”

2. What do we pray for, when we say these words?

A. We pray God, *that his ways may be known upon earth, his saving health among all nations.*² To which end, we beseech him to bless the labours of them that preach the Gospel, that the laws of Christ may be submitted to, and his kingdom may never be taken from us, but that he may rule in our hearts by his Holy Spirit, and subdue all our evil affections, so that sin and Satan may never get the dominion over us, *but that we may come to his everlasting kingdom.*

“Thy will be done in earth as it is in heaven.”

2. What do we desire in this petition?

A. We pray, that all men may do their duty in that state of life in which the providence of God hath placed them.

And particularly, that he would give us grace so to mortify and forsake our own wills and desires, that we may love, and cheerfully obey, his laws; that we may know his will, and take

¹ Mark v. 6.

² Psalm lxii. 7.

delight in doing it; for so the angels of God are still disposed.

“Give us this day our daily bread.”

Q. What do we here pray for?

A. We beg of God, who knoweth what we have need of, that we may not want what is necessary for a comfortable life: That he will bless all our honest endeavours; and that we may never use such ways to get a livelihood as we know he will never bless. And thus we pray every day, to keep in our hearts a constant sense of our dependence upon God's providence, which is our best security.

And we only ask for necessaries for one day, because we are sure, that he who giveth to-day, can do so to-morrow; for which therefore we desire to take no thought.

“And forgive us our trespasses, as we forgive them that trespass against us.”

Q. What do we here pray for?

A. That God would be merciful unto us, and forgive us our sins: that he would not punish us, as we justly deserve; for so he hath promised to all such as confess and forsake their sins. For which gracious promise we shew ourselves thankful, in freely forgiving all that have offended us.

And we pray for pardon, and we forgive others, as constantly as we ask our daily bread, because life itself would be a burthen without hopes of mercy.

“And lead us not into temptation, but deliver us from evil.”

Q. What do we pray for in this petition?

A. We pray, that God, who only can forgive sins, may prevent us by his grace, that we may never force him to leave us to ourselves, *nor suffer us to be tempted above what we are able to bear.*

For we are in the midst of an evil world, from which, and from our own evil hearts, and from the violent assaults of Satan, the author of all evil, and from eternal death, the worst of evils, we pray God to deliver us, and to give us grace to keep out of the way of temptations, as much as may be; to be careful of our ways, and never to trust in our own strength, but in the living God. And especially we pray, *That we may never live in any known sin.*

“For thine is the kingdom, and the power, and the glory, for ever and for ever.”

Q. Why are these words added to this prayer?

A. To put us in mind to whom we have been praying; that we may acknowledge *his power* to help and to defend us; for he is the King of all the world; to him we owe all the good we have or can receive, to him therefore we give all *honour and glory* for ever.

“Amen,” that is, “So be it.”

Q. Why do we add this to all our prayers?

A. We do, by adding this, declare that we do assent to what hath been said, and desire with all our hearts it may be granted.

2. Is it expected that such as cannot read should pray?

A. It is an unhappiness that people cannot read, but God forbid *that* should hinder them from praying. Whoever hath sense to know that he is a sinner, or that he wants God's help, is bound to pray as well as he can.

If such a person wants a kindness from his neighbour, he will know how to ask it; if he is to ask it of his betters, he will think of doing it after a becoming manner, will wait with patience, and receive it thankfully

Why let him so behave himself towards God; and God, who is ever pleased with the desires of a heart truly sensible of its misery and wants, will easily understand, and favourably answer his requests.

2. How often should we pray?

A. We should *pray without ceasing*;^a that is, we should let no day pass without begging God's blessing, and giving him thanks for his mercies.

That we should take all occasions in lifting up our hearts to God for every blessing we receive, for every danger we escape, and for every affliction we meet with.

^a 1 Theff. v. 17.

Our meals should put us in mind, *that we do not live by bread alone; that therefore his blessing must make our meat to do us good.*^b

In our business we should remember that it is *but lost labour to rise early, and take late rest, if he bless not our endeavours; that so we may pray to God to speed us.*^c

In the *morning*, we should pray God to bless our labours, and in the *evening*, to defend us from the powers of darkness; and they that do not do so, have no reason to expect his blessing.

Q. What else should I know concerning this duty?

A. Only, that whenever you pray, you take care to do it with *reverence*, not forgetting the distance there is betwixt God, who is in heaven, and his needy creatures on earth.

And though all postures are acceptable to God, if the heart be right; yet the most humble will best become *us miserable sinners*, when we come before the *Most High God*.

And above all things, take care that you live well, as well as pray; *If any man be a worshipper of God, and doth his will, him he heareth.*^d

And then you may say with St. John,^e *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.*

^b Deut. viii. 3.

^d John ix. 31.

^c Psalm cxxvii. 2.

^e 1 John v. 14.

The PRAYER.

BLESSED be thy name, O God, for this great privilege of laying our wants before thee, and for the great hopes we have of being heard. Make us ever sensible of our wants, and of thy power and goodness to help us, that at all times we may call upon thee by diligent prayer. And hear us, O King of Heaven, when we call upon thee in the Name of our Lord Jesus Christ; that we may effectually obtain the relief of our necessities, and ever give thee praise for the same, through Jesus Christ our Lord. Amen.

SECT. XIV.

2. **H**OW many Sacraments hath Christ ordained in his Church?

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

2. "What meanest thou by this word Sacrament?

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

Q. "How many parts are there in a sacrament?"

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

Q. Why are these two sacraments *generally necessary to salvation*?^f

A. Because without God's grace we cannot be saved, and God hath determined to give his grace to those only who seek it in the devout use of these Sacraments, *where his providence affords them.*

By which Sacraments we bind ourselves to be God's faithful servants, and God obligeth himself to give us all graces necessary to fit us for heaven?

Q. Why are the Sacraments called *means of grace*?

A. Because the grace of God doth always accompany them, when they are administered and received according to the appointment of Christ, and in obedience to his command.

For though they have no virtue in themselves *to save us,*^g yet by the blessing of Christ upon his own ordinance, and through faith in him, they become means of the greatest comfort and salvation to all such as receive them worthily.

Q. How do they become means of so great comfort?

^f Eph. ii. 8.

^g 2 Pet. iii. 12.

A. By giving every Christian an opportunity of claiming God's promise of pardon and grace, and of applying them to himself.

For the Sacraments are *pledges*, or securities, given by Christ to his Church, to assure all his faithful servants that God will as certainly give them the *inward and spiritual grace*, as they do partake of the *outward and visible sign* with holy dispositions and purposes of obeying his laws.

Q. Did Christ ordain *two sacraments only*, as generally necessary to salvation?

A. He ordained no more; and these are sufficient to bring us into, and to keep us in covenant and favour with God.

For *by baptism* we are admitted into the Church of Christ, and have all the blessings of the Gospel made over to us:^b

And the *Lord's Supper* is the *standing means* of reconciling us to God, when, through weakness or temptations, we have departed from him.

Q. "What is the outward visible sign or form in baptism?"

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

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

A. "A death unto sin, and a new birth unto righteousness; for being by nature born in

^b 1 Cor. xii. 13.

“ sin, and the children of wrath, we are hereby
 “ made the children of grace.

Q. “ 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 sa-
 “ crament.

Q. “ 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. Was the Sacrament of Baptism *ordained*
by Christ himself?

A. It was in these words: *Go ye, and teach all
 nations, baptising them in the name of the Father,
 and of the Son, and of the Holy Ghost.*ⁱ

Which command the Apostles observed: They
 preached the Gospel, and as many as believed
 the word, *them they baptised;*^k by this Sacrament
adding to the Church daily such as should be saved;^l
 Baptism being the door by which we enter in
 the house, family, and Church of God.

Holding it necessary to baptise *with water,*
even those that had received the Holy Ghost.^m

ⁱ Matth. xxviii. 19.

^k Acts ii. 28.

^l Ver 47.

^m Acts x. 47.

Teaching us, that this command of Christ, where it may be duly observed, *is not to be neglected on any account whatever.*

2. What is signified and assured to us *by this outward sign in baptism?*

A. That as the body is washed by water, *in the name of the Father, Son, and Holy Ghost;* so is the soul, thus dedicated to God, cleansed from all its sins, *by the blood of Christ;* the person baptised is made a visible member of Christ's Church, and hath thereby a right to many great and precious promises.

2. What are the promises and blessings which by baptism we have a right to?

A. That though we were born in sin, yet God will deal with us as if we were innocent.

That having by nature no right to heaven and happiness, he doth now give us a title to both.

And because of ourselves we are not able *to walk, and to please God,* he doth in baptism give us his Holy Spirit, to enable us both *to know and to do our duty.*

Which good Spirit, if we do not grieve him, will continue to guide and to assist us unto our lives' end, dispose us to holiness, help us to overcome our spiritual enemies, and bring us to heaven.ⁿ

2. Have all persons a title to these blessings, who have been *rightly baptised?*

ⁿ Eph. iv. 30.

A. Yes; but then this title may be lost, if it is not looked after when you come to years of discretion; that is, *if you do not perform what was promised for you.*

2. Why then was not our baptism *deferred* until we came to *years of discretion*?

A. Because it was ever esteemed a great blessing to be *sanctified*; that is, *dedicated* to God as soon as might be, that by his good Spirit he might dispose us to holiness, and by his good angels, *which are appointed to minister to them which shall be heirs of salvation,*^o guard us from the attempts of evil spirits.

Therefore were the children of the Jews received into covenant at eight days old; and Jesus Christ saith, *that of such is the kingdom* [that is, *the church*] *of God*^p

And therefore are children of Christian parents baptised, *because the promises are to them,*^q as well as to their parents; and it is with good reason supposed, that when they come to know what privileges they have a right to, they will look after and strive to obtain them.

2. Since then I am come to age, what must I do to be sure of these blessings?

A. You must endeavour to understand and perform those *necessary things* which are required of all persons before they are baptised, and which

^o Heb. i. 14.

^p Mark x. i.

^q Acts ii. 11.

were promised in your name.^r These are, *repentance and faith*; without which baptism will not profit you.

2. What doth the promise of repentance bind me to?

A. You are bound to forsake all wicked courses; to deny all ungodliness and worldly lusts; not to consent to known sin, but to serve God to the best of your knowledge and power, doing what he hath commanded, and avoiding what he hath forbidden: For so every dutiful child behaves himself towards his father; and if you are a child of God, and hope for his favour, you will do so likewise; remembering, that he that *nameth the name of Christ*, that is, every true Christian, *must depart from iniquity.*^s

2. What is that faith into which I was baptised, and which I am bound to take upon myself?

A. You are bound to receive the Gospel of Jesus Christ, as that which containeth the whole will of God necessary to be known by men.

In which Gospel is made known to us the way by which God will save us, that is, *by faith in Jesus Christ, who came into the world to save sinners, who died for our sins, and rose again for our justification;*^t and hath commanded us to follow his steps, *that as he died, and rose again for us, so should we that are baptised, die from sin, and rise again unto righteousness.*

^r Acts ii. 38; viii. 37. ^s 2 Tim. ii. 19. ^t Mark xv. 38.

Which if you strive to do, then may you put your whole trust and confidence in Jesus Christ; depend upon God's promise of pardon, favour, and assistance; and may be well assured that you are in a state of salvation, and in the way to heaven.

The PRAYER.

WE do heartily thank thee, O Heavenly Father, for thy Word and Sacraments, beseeching thee that they may become effectual means of grace to us, through faith in Jesus Christ. Grant that as we have been born again by water and the Holy Ghost, and made heirs of thy kingdom, we may continue in the number of thy faithful servants unto our lives' end. Give us grace, that we may never grieve thy Holy Spirit, by which we are sanctified; but that walking answerable to our Christian calling, we may enjoy the everlasting benefit of that heavenly washing, and may come to the eternal kingdom which thou hast promised, through Christ our Lord. Amen.

SECT. XV.

Q. " **W**HY 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 be-
" nefits which we receive thereby.

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

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

Q. " What is the inward part, or thing
" signified ?

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

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

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

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

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

Q. When was the Sacrament of the Lord's Supper ordained by Christ?

*A. The same night in which he was betrayed, when he took bread, and, having 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 he also took the cup, when he had supped, saying, This cup is the New Testament in my blood; This do ye, as often as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.**

2. What are we to learn from these words of the Apostle?

A. That it is our duty to keep up a continual remembrance of the death of Christ, whereby alone we obtain remission of our sins.†

That to do this, we are to meet together (as often as God's minister giveth us notice) to declare and represent *his death*, by breaking bread, and pouring out wine, and giving thanks to God for sending his Son to teach us our duty, and to die for our sins.

That we are to eat that bread, and drink that wine, in token that we seriously purpose, *and take the Sacrament upon it*, to continue Christ's faithful servants, by doing *his will to the best of our power*.

* 1 Cor. xi. 23, &c.

† Luke xxii. 19.

By all which we acknowledge our own sad and sinful condition, and that we have no hopes, but in the merits of Christ; but that we believe his death to be a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

2. What benefits may we hope for, by remembering the death of Christ after this religious manner?

A. We may expect and depend upon *the pardon of all our sins,*^a and grace and strength to do our duty, and eternal happiness when we die. And we may as certainly expect these benefits, as we can hope for strength and refreshment from food. *For God who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*^a

2. Do all that go to the Lord's table find there *these benefits?*

A. No: but they only who receive this Sacrament *worthily.*

2. How must we prepare ourselves to receive it *worthily.*

A. The Church, *following the Apostle's rule,* giveth you this short and plain direction. You must examine yourself concerning your *repentance, your faith, and your charity.*

2. How must we examine ourselves concerning our *repentance?*

^a Rom. v. 10.

^a Rom. viii. 32.

A. You must first examine your heart, whether you know what a sinful, helpless creature you are, and liable to the wrath of God; for then you will see the necessity and the blessing of a Redeemer, and not till then; *Because they that be whole need not a physician, but they that be sick.*

Then see whether the great danger we are in will dispose you to consider your ways, to confess your sins to God, to lay before him your wants, and your desire of mercy, and to beseech him, *as for your life*, to pardon you. This is what is required of you, and this you will do, if you remember, *that the wages of sin is death,*^b even death eternal, where it is not repented of.

You must therefore, in the last place, examine yourself whether you resolve to amend your ways for the time to come, stedfastly purposing to lead a new life; *and to bring forth fruits meet for repentance.*^c

2. How must I examine myself concerning my faith?

A. You must consider whether you do indeed believe the Gospel; that Christ is in heaven, and by the merits of his death making intercession for us: That God for his sake will be reconciled to all repenting sinners:^d That he will save them from death eternal, and give them everlasting life.

Rom. vi. 23. ^c Matth. iii. 8. ^d Heb. vi. 24; Rom. v. 10.

If you believe these things, and reso've to live like one who doth so; *never looking upon your own works, but upon the mercy of God in Jesus Christ*, giving hearty thanks to God for his death; *then is your faith such as will save you.*

Q. How must I examine myself concerning my charity?

A. You must examine your heart, whether you have such a good-will towards all men as becometh brethren; for we are all of one family, *partakers of the same bread*, we therefore ought to be *of one mind and of one soul*, ready to love, to help, and to pray for one another.

Whether you are willing to *give satisfaction*, and to ask *pardon* of such as may have taken offence at your words or actions, or have been injured by you.

Ready to *forgive* such as have injured you, as you *expect forgiveness* of your offences at God's hand.

This is what Jesus Christ *has expressly required* of all such as come to offer themselves or their prayers to God, and then he will accept their sacrifice.

Q. Then even an unlearned person, who means well, and will do his best, may be a worthy communicant?

A. There is no doubt of it. The Lord's Supper was *ordained* for the benefit of all sorts.

of people, poor and rich, ignorant and learned, people of business, as well as those that have leisure. For in a few words :

If a man is sensible of his sins and weakneses, and sorry for them :

If he desires and purposes in his heart to keep God's commandments to the best of his knowledge and power:

And, trusting in God for grace and assistance, goeth to the Lord's Supper to obtain them: *Such a person will receive that Sacrament to his great and endless comfort.*

Q. How comes it then, that so many neglect a duty so plain and easy, and yet so necessary and comfortable ?

A. Because there are many who think not of their souls, or of a world to come.

There are many who know they must repent, that is, *change their way of living*, upon their going to the Sacrament, but think *that* too great a trouble.

And there are very many who purpose to reform, but cannot resolve to begin, and too often defer it till 'tis too late to profit them.

These are, for the most part, the true reasons, *whatever else is pretended*, why so many turn their backs upon this holy Sacrament.

2. But may not people be hindered by *scruples of conscience* ?

A. Yes: The Church supposes they may, and directs such persons what to do. *They are to go to some Minister of God's Word, and open their grief:* And if they are in earnest, there is no doubt but they may receive satisfaction. So that every man may know, whether his not-going to the Sacrament proceeds from a real scruple, *or from the corruption of a deceitful heart.* He who is not concerned to remove his scruples, is surely not much afflicted with them.

2. This Sacrament *being so divine and comfortable a thing to them that receive it worthily,* I pray give some short and plain directions, such as may instruct and quicken me in so necessary a duty.

A. Remember, then, that a sober and a Christian life *is the best preparation for the Sacrament.*

That it is much better to judge and condemn yourself *here,* than that God should condemn you *hereafter.*

Whenever therefore you perceive yourself to have offended in *thought, word, or deed,* delay not to *confess your sins unto God,* and to beg his pardon; and then go to the Sacrament, that you may have *your pardon sealed in heaven.*

Never be ashamed to *submit yourself* to those you have wronged; and be ready to forgive such as have offended you.

With these dispositions go to the Lord's Supper as often as you have a fit opportunity, and look upon that Sacrament as a sure pledge

of the love of God, and depend upon his promise of pardon and grace to such as desire to serve him with all their hearts.

And though you should not have the joy and comfort you may desire, yet faithfully rely upon the goodness of God, who maketh even *our fears and sorrows* to help us forward in our way to heaven.

And above all things consider, that as often as you partake of this Holy Sacrament, you devote yourself to God's service, *and are under new obligations to lead an holy life.*

The PRAYER.

ALmighty God, who gavest thy only Son Jesus Christ to suffer death upon the cross for our redemption, give us grace to keep up the remembrance of this great mercy, until his coming again. Grant that we may never be ashamed to confess the faith of Christ crucified, that we may never despise the blessings he hath purchased for us, nor the means of grace which he hath ordained; which we most humbly beg for the sake of the same Jesus Christ our Lord. Amen.

PLAIN AND SHORT
DIRECTIONS
AND
PRAYERS,
FOR

PARTICULAR PERSONS,
FAMILIES,
THE LORD'S DAY,

THE LORD'S SUPPER,
THE TIME of SICK-
NESS, &c. &c.

By the Right Reverend Father in GOD

THOMAS, Lord Bishop of *Sodor & Man*.

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*To the Inhabitants of the Diocese of Man,**

[and to every Christian Reader.]

*I*T is for want of Consideration, that any Person or Christian Family neglect to pray daily to God; the most unlearned see that they depend upon his Providence; that they cannot prosper without his blessing; that they can do no good thing without his grace or assistance; that they can live no longer than He pleaseth; and that when they die, they must be miserable or happy, just as He shall judge they deserve to be.

These are the reasons which should prevail with every person to pray constantly for pardon and peace; for grace to do the will of God; for his blessing and protection; for a happy death, and for a joyful resurrection.

The ox knoweth his owner, and the hand that feeds him; hunger and cold seasons make the very beasts seek to you for shelter; and will not the loving-kindness of the Lord, for his correction, make you look up to Him, by whom we live, and from whom we expect all good?

God forbid it should be so with any of you, after you know the great Danger of living without God

* This Book was originally written for, and distributed among the inhabitants of the Author's own Diocese; and having been translated into their language was printed in English and Manks. The Author's *Instruction for the Indians* including the whole substance of this Book, no Edition of it appeared after that Work is published.

in the world ; and the great happiness of being under his protection.

Men may think to thrive by their own industry, by the help of friends, by what their forefathers have left them ; but all these will not do without God's blessing : for, except the Lord build the house, they labour in vain that build it.

We may hope that good advice, our own reason, the fear of the laws, the care of our reputation, will keep us ; that sin and hell shall not get the dominion over us ; but then we do not consider, that many, who have had all these helps, are now for ever undone, because they did not beg God's grace, without which nothing can save us from ruin.

For there is no wickedness, which any other person hath fallen into ; there is no misfortune, no misery, but we are all liable to the same ; and 'tis God's goodness that any of us are delivered. And therefore it is necessary, above all things, that we should secure the favour of God.

And they that do so, by worshipping him daily, will find great comfort here, and an unspeakable reward hereafter. For God will give his Angels charge concerning them. He will deliver them from evil. He will give them new hearts, and direct them in the way they should go, and bring them to everlasting life. And in the mean time, whatever befalleth them shall be for their good at the last, and in this belief they shall always be easy.

Now all such as will not serve God to the best of their knowledge, and the means afforded them, will be left without excuse. Here are plain and short Instructions and Prayers put into your hands. Such as may be used where any one in the family can read; such as may be learned by heart in a few days by them that cannot read; and yet such as by God's blessing may help us to make you a religious people, and keep you in his favour.

That therefore which I do earnestly beg of all persons within my diocese, into whose Hands this small book shall come, is this—That they would learn to say distinctly the Two First Prayers for Morning and Evening in private, and use them daily. This is what I shall expressly require of all that come to be confirmed; for how can they promise to walk in the Commandments of God, who will not learn to ask his grace by diligent prayer, without which we can do no good thing.

In every Family where there is one that can read, I do hope that the two Family Prayers will be constantly used. And I make no question but the Clergy, who are truly concerned for the souls of their people will bring many well-disposed persons that cannot read, to learn and to use them; for they will consider the terrible words of the Prophet, Pour out thy wrath upon the families that have not called upon thy name. Jer. x. 25.

The rest of the Instructions and Devotions are so necessary, and yet short and plain, that I per-

suade myself they will be made use of by most than can read, and that many good people will read them to those that cannot read themselves. Remembering their own proverb,—When one poor man helps another, God is exceedingly pleased.

Remember that all men may be happy, if it is not their own fault; for so saith the Wise Man, Whether a man be rich or poor, if he have a good heart towards the Lord, he shall at all times rejoice with a cheerful countenance. Eccles. xxvi. 4.

And God Almighty grant, that what I have here prepared for you may be for your present instruction and future welfare; and that you may never want that measure of knowledge, which is necessary to save your souls.

THOMAS SODOR and MAN.



PLAIN AND SHORT
DIRECTIONS and PRAYERS.

Prayers for particular Persons.

CONSIDER the danger of going into an evil world without God's blessing, and then you will not neglect to pray for his grace and protection every morning.

Morning Prayer.

O Lord, my Maker and Redeemer, I thank thee for all thy mercies, and especially that I am a Christian, and in the way of salvation; Lord, suffer me not to go astray; or bring me back by such means as to thee shall seem meet.

Let thy grace, *which is sufficient*, secure me from the temptations of the world, the flesh, and the Devil; *That I may not follow nor be led by them.*

Let my belief of thy infinite power, and justice, and goodness, make me to *fear*, and to *love*, and to *put my whole trust* in thee.

Let the goodness or thy commands incline me in all things to *obey* thy blessed will, that I may love my neighbour as myself ; and forgive, and live in charity with all the world.

That I may obey such as have the rule over me ; be just in all my dealings , true and faithful in my words and promises.

That I may be temperate, sober, and chaste ; lead an honest and a godly life ; be content with my condition, and never desire to better it by unjust ways.

The Lord preserve me from all evil ; from *pride*, and *malice*, and *idleness*, and *uncleanness* ; from *deceit* and *worldly-mindedness*, and from *lying* and *slandering*.

I beseech God, that his grace may ever be with me, to keep me from all *thoughts*, *words*, and *actions*, that I should have cause to repent of.

Defend me in all dangers, comfort me in all afflictions, direct me when I know not what to do, and bring me in his good time to his heavenly kingdom, for Jesus Christ's sake.

O Lord, hear me, not according to my weak understanding, but according to the full meaning of that *form of words*, which Jesus Christ hath taught us :

OUR Father, which art in heaven ; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our

trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Prayers for particular Persons.

WHOSOEVER goeth to sleep without God's blessing, hath much reason to fear his own safety. And therefore every wise man will put himself under God's protection.

Evening Prayer.

BLESSED be God for all his favours from day to day bestowed upon me.

Lord, make me sensible that I wholly depend upon thee for *life*, and *health*, and *prosperity*, and *comfort*; that it may be my delight as well as my duty to serve thee faithfully.

Continue to me thy blessings, I beseech thee, and give me grace never to abuse them.

O God, be merciful unto me, for I have walked contrary to thy holy laws; Lord, forgive

me, and deliver me from those judgments which my sins deserve.

Give me grace never to consent to any known wickedness, nor ever to grieve thy Holy Spirit, by which I am sanctified.

Let me see the danger of sin, that I may flee from it, that I may strive against it, that it may never be my ruin.

Enlighten my soul with saving truth; correct me in mercy when I grow careless of my salvation. Make me ever mindful of my latter end. From sudden and from eternal death, good Lord, deliver me.

Preserve me from the power and malice of the Devil: Grant me a quiet sleep, a happy death, and a joyful resurrection, for Jesus Christ's sake. *Amen.*

O Lord, hear me, not according to my weak understanding, but according to the full meaning of that *form of words* which Jesus Christ hath taught us:

OUR Father, which art in heaven, &c,

Morning Prayer for a Family.

Let one read or say devoutly what followeth, the rest of the Family attending,

THE Lord hath brought us safe to the beginning of this day; let us therefore give thanks for this, and for all his mercies.

Let us pray that we may live in the fear of God, and continue in love and charity with our neighbours.

That his Holy Spirit may direct and rule our hearts, teaching us what we ought to do, and what to avoid.

That the grace of God may be ever with us, to support us in all dangers, and carry us through all temptations.

That the Lord may bless all our honest endeavours, and make us content with what his providence shall order for us.

And that we may continue his faithful servants unto our lives end.

For all which blessings let us devoutly pray.

Then all devoutly kneeling, let one say,

O God, by whom the whole world is governed and preserved, we give thee humble thanks for thy Fatherly care over us; beseeching thee to make us truly sensible of thy mercies, and thankful for them.

Give us grace that we may walk as in thy sight, making a conscience of our ways; and fearing to offend Thee, may never fall into the sins we have repented of.

Enable us to resist the temptations of the world, the flesh, and the Devil; to follow the motions of thy good Spirit; to be serious and holy in our lives, true and just in our dealings, watchful over our thoughts, words, and actions, diligent in our business, and temperate in all things.

And because we cannot be safe without thy succour, defend us, we beseech thee, from all dangers both of body and soul.

Make us ever sensible that we depend upon Thee, that in all our necessities we may look up to Thee for help. And, gracious God, we pray Thee, give us what is needful for us, and withal give us contented minds.

Give us the blessings of this life, and grace not to abuse them; but above all things, give us the blessings of the world to come, for Jesus Christ's sake.

Hear us, O God, not according to our weak understandings, but according to the full meaning of that *form of words* which Jesus Christ hath taught us.

OUR Father, which art in heaven, &c.

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.*

Evening Prayer for a Family.

Let one read or say devoutly what followeth, the rest of the Family attending.

BY the favour of God, we are come to the evening of this day; and we are so much nearer our latter end.

Let us seriously consider this, and pray God to prepare us for the hour of death.

Let us with penitent hearts beseech him to pardon our sins; and to deliver us from the evils which we have justly deserved.

Let us resolve to amend where we have done amiss, and pray God that his grace may ever be with us. And that we may be safe under his protection, who alone can defend us from the powers of darkness.

For all which blessings let us devoutly pray.

Then all devoutly kneeling, let one say,

O Lord and Heavenly Father, we acknowledge thy great goodness to us, in sparing us when we deserve punishment; in giving us the necessaries of this life, and in setting before us the happiness of a better.

Let us seriously consider this, and pray God to prepare us for the hour of death.

O merciful God, pardon our offences; correct and amend what is amiss in us, that as we grow

in years we may grow in grace, and the nearer we come to our latter end, the better we may be prepared for it.

In the midst of life we are in death. Lord, grant that these thoughts may make us careful how we live, that we may escape the bitter pains of eternal death.

Take from us all ignorance, hardness of heart, and too much carefulness for the things of this life.

Make us an household fearing Thee, O God, submitting ourselves to thy good pleasure, and putting our whole trust in thy mercy.

Grant that all such as are in authority may govern with truth and justice, and that they whose duty it is to obey, may do it for conscience-sake. Continue to us the means of grace, and the blessings of peace and unity, which by thy goodness we enjoy. We commend unto the tender mercy of God all that sincerely seek the truth, or are destitute of necessary means of instruction; all that labour under trials and afflictions: all sick and dying persons; all that have been instrumental to our good, by their assistance, advice, example, or writings; and all that never pray for themselves.

Let thy blessing, O Lord, be with us, to defend us in all dangers, and comfort us in all adversities: And when we depart this life, grant

that we may dwell with Thee in life everlasting, for Jesus Christ's sake.

Hear us, O merciful God, not according to our weak understandings, but according to the full meaning of that *form of words* which Jesus Christ hath taught us.

OUR Father, which art in heaven, &c.

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.*

*A short and necessary Instruction for
Sunday Morning.*

THE Lord, *who hath blessed one day in seven,* bleffeth all those that keep it holy; and very terrible have been his judgments upon them that have profaned it.

It is your duty therefore, *on this good day,* to lay aside, as much as possible, all worldly business, all worldly thoughts, all worldly pleasures, that you may honour your Creator to the best of your power:—by owning your dependence upon him; by hearing his word and his commands; by asking his blessing, and giving him thanks for his favours.

If then it is our interest and our happiness to serve God, it is our duty to be at his house before

his service begins : to shew that we fear his Majesty, and dare not offer him *a lame sacrifice* : to shew that we do indeed desire his blessing, and take delight in serving him.

When therefore you come into the house of God, and first kneel down, *say secretly this short prayer :*

A short Prayer at your coming into Church.

MAY the good Spirit of God dispose me unto, and assist me in, his service; the Lord give us all a true and lively sense of our wants, and of his mercy and presence amongst us, that we may serve him with our hearts as well as with our bodies, and that our prayers may be heard, for the sake of his Son Jesus Christ our Lord. *Amen.*

After this, attend diligently to what is said and prayed for; remembering that they are *your* prayers which are offered up to God, but that you have no share in them if you do not mind what is asked in your name.

That your heart may go along with your prayers, say softly *Amen*, so be it, to every petition. This is what the most unlearned may do, and it may be the most learned cannot do better, to keep their minds intent upon what they are about.

When you *confess your sins*, do it with great seriousness and concern, remembering that you

are for ever undone, if you are not forgiven. And then hear with comfort upon what conditions God will pardon you: if you *repent and believe the Gospel*, you are sure to be forgiven, for you have it declared by one who hath this commission from Christ himself, *John xx. 23, Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.*

When the word of God is read or preached, be careful to mind it, that you may know your duty, and the reward of doing it: that you may observe the way of God's dealing with mankind, in punishing the wicked, and in protecting and rewarding the righteous; that you may know the manner of our redemption, and the great love of God in bringing it to pass: that you may see the dangers you are liable to, and the blessedness that is set before you; ever remembering, that *faith, without which we cannot please God, cometh by hearing, and hearing by the word of God.* Rom. x. 17.

And be sure to behave yourself with great reverence and devotion while you are in the house and presence of God: for if when you should be on your knees, asking God's pardon and blessing, or standing to praise the Creator of heaven and earth; if, instead of doing so, you sit and sleep away the time, or carelessly gaze, and think of other matters, then will you return

from God's house with a curse, and not with a blessing.

And yet the very best of us, after all our care, have cause to beg pardon even for the faults of our devotions. Therefore, before you rise from your knees, say privately *this short prayer.*

A short Prayer before you leave the Church.

THE good Lord accept of our duty and service; pardon our sins and infirmities; give us what is needful for our souls and for our bodies, and keep us evermore under thy protection, for the sake of Jesus Christ our Saviour.
Amen.

And now, God forbid that you should spend the remainder of this good day, so well begun, in sin and vanity: Rather think how you may do most honour to your Creator and Redeemer.

If you can read, you can both instruct yourself, and them that will hear you.

If you have children and servants, you can teach them how to fear, and to love, and to pray to God.

And if you are unlearned, you can think of what you have heard at Church, and resolve to do, to the best of your knowledge, as you have been taught.

Then will the Lord be with you, to bless you in the way you go, to preserve and to

prosper you. For this is what He hath declared, *Them that honour me, I will honour; and they that despise me, shall be lightly esteemed.* I Sam. ii. 30.

A Prayer for Sunday Morning.

O LORD, who hast consecrated this good day to thy service, give us grace so to observe it, that it may be the beginning of a *happy week* to us; and that none of thy judgments may fall upon us for profaning it. Fix in our hearts this great truth, *that here we have no abiding-place*, that we may seriously and timely provide for another life; and grant, that this great concern may make us very desirous to learn our duty, and to do what thou requirest of us. And blessed be God that we have churches to go to, that we have time to serve our Creator, that we have pastors to teach us. O Lord! prosper their labours, and give us grace to profit by them, that they and we may enjoy an everlasting sabbath with thy saints in heaven, for Jesus Christ's sake. *Amen.*

A plain and useful Instruction for Sunday Evening.

Concerning the Providence of God, or his Wisdom and Goodness in governing the World.

THAT God is great, and to be greatly feared, we know by the world he hath made, and from his dreadful judgments.

That God is good, and to be loved and worshipped, we are convinced from his care of the whole creation.

For his tender mercies are over all his works. Pf. cxlv. 9. Therefore have his creatures the comfort of the rain and sun, of food and shelter; the earth yields increase, and the seas are stored with creatures innumerable.

In the hand of God are these and all other blessings, which he withholds, or giveth, according to his good pleasure, to teach us that we wholly depend on him; that *man liveth not by bread alone*, nor by his own industry, but by the Providence of God, who ordereth all conditions of life for the best, for those that cannot choose for themselves.

And, if he suffers *some to be poor*, it is because that condition is best for them *now*; but he will make them a great amends in the next world for what they want in this, if they will be content

and honest, neither murmur at their own lot, nor envy that of others.

When God giveth riches, it is not to make them an occasion of our ruin, but to try our virtue; for, if we are not high-minded; if we trust not in uncertain riches, but in the living God; if we do good with them, and readily distribute to the necessities of others; then are riches a real blessing, and help to bring us to eternal life.

1 Tim. vi. 17.

If he bringeth us into affliction, it is not that he is pleased with the miseries of his creatures, but he is shewing them their transgression, he is opening their ear to discipline, that they may return from iniquity, and save their souls from death eternal. Job xxxvi. 9.

If he suffers us to be tempted, it is not that we might fall, but to make us more sensible of our own weakness, that we might come to him for help on whom we depend, who will not suffer us to be tempted above what we are able to bear; and who will reward our poor endeavours with unspeakable happiness.

If we have friends, it is the favour of God to us; and if we have enemies, they are rods in his hand, either to correct, or to make us careful of our ways.

The Devil himself, that powerful spirit, is under God's command, to execute his judgments upon wicked men; while they that trust

In the Lord have nothing to fear, for he hath no power to hurt them.

Happy are we who know these things now; and we shall be for ever happy, if we live according to this belief.

For then we shall trust in the Lord with all our heart, and not lean unto our own understanding.

We shall call upon *him* for what we want, and thankfully receive what he is pleased to send. *For shall we receive good at the hand of God, and shall we not receive evil?* Job ii. 10.

We shall hope for his favour when we mean well, and never expect his blessing when our designs are evil.

We shall look upon God's time as the best, and not grow impatient when our desires are not answered.

We shall acknowledge his hand in every thing that befalleth us, and hope for his mercy even when he is angry; knowing, *that all things shall work together for good to them that love God;* Rom. viii. 28. *Thus shall we dwell under the defence of the Most High, and shall be secure from fear of evil.*

A Prayer for Sunday Evening.

ALMIGHTY God, by whom all things were made, and are preserved, give us hearts to know, and grace to consider this, that we may cheerfully commit ourselves and all that

When therefore you are exhorted *to remember the poor*, and a collection is made for them, hear *what great promises* God hath made to such as are charitable; and resolve to give something according to your ability, and be confident it will not be lost.

Let your heart go along with all the prayers, and softly say *Amen* to every petition, and then they are truly your prayers, and this will keep your thoughts from wandering. When you hear *how divine and comfortable a thing it is to receive this Sacrament worthily*, and *how dangerous it is to receive unworthily*, lift up your heart, and pray God to pardon your infirmities, and what is wanting in your preparations.

When you are called upon to *make your humble confession to Almighty God*, be sure to let your whole heart go along with the Minister; and humbly pray, that you may have a share in that pardon *which is then pronounced*.

When the comfortable words of Christ and his Apostles, to such as truly turn unto God, are read, think what a mercy it is, that God will forgive and receive us into favour upon such gracious terms, that the greatest sinner need not despair of favour.

When you declare, *that you do not presume to come to the Lord's Table, trusting in your own righteousness, but in God's great mercy*; say this with much seriousness, and your deep humility will make amends for many imperfections.

When God's Minister breaketh the bread, and poureth out the wine, and bleffeth them, let them put you in remembrance of Christs body broken, and his blood shed upon the cross for our redemption; and pray, that they may be a means of conveying unto your soul all the benefits of his precious death.

And, when you receive the bread and wine, be sure to mind what is said to you, and say *Amen* to it. And pray God to enable you to *renounce the Devil and all his works, constantly to believe God's holy word, and obediently to keep his commandments; which at your baptism you vowed to do.* When all have received, and you have offered your soul and body to God, as your reasonable sacrifice; then remember that you are bought with the price of Christ's blood; and God forbid, that you should forsake the service of him, who hath so dearly purchased you.

And now you may return home with God's blessing, and this comfortable truth, that *he who spared not his own Son, but gave him up for us all; how will he not with him freely give us all things?* Rom. viii. 32.

And remember, that if a man doth truly set his heart to seek the Lord, and doth what he can to please him, God will pardon a great many imperfections besides. 2 Chron. xxx. 18.

A Thanksgiving to be said after the Sacrament, and at other Times.

O LORD and Heavenly Father, I am not worthy of the least of all the mercies which Thou hast shewed thy servant, for I wholly depend upon Thee; therefore I do most humbly thank Thee for all thy favours, thy continual care over me, thy patience towards me, thy fatherly corrections, thy merciful deliverances; but above all, for the unspeakable benefits of the death of Christ. O Lord, preserve in my soul a lively sense and remembrance of all thy blessings, that I may think of thy goodness, that I may still taste of thy kindness, and that I may continue in thy favour, and under the direction of thy good Spirit, unto my life's end. *Amen.*

Plain and Short Instructions for such as have been Confirmed, and for such as have been at the Lord's Supper.

HAVING given up yourself to God and his service, you are *now* under the government of his Holy Spirit, which will *direct* you in the way you should go, *enlighten* your under-

standing, *assist* you when you want help, *awaken* you when you grow careless, *correct* you when you forget your duty, and will *never forsake* you until you come to heaven, if it is not your own fault.

But if you shall at any time hereafter grieve this good Spirit, by going wilfully against your conscience, and *becoming the servant of sin*; then will he leave you, and an *evil spirit* will take the government of you, and will lead you from one wickedness to another, until he bring you to destruction both of body and soul.

That you may escape this danger, it must be your great care,

1st. *To live in the fear of God*, that you may not consent to known iniquity.

This was David's rule: *Psal. xix. 9, I have set God always before me, therefore I shall not fall*: that is, he ever had it in his mind, that God was still present with him, *saw* all his actions, *heard* all his words, and *knew* the very thoughts of his heart.

Now this is what you must do; and often think thus with yourself; *Is not this action against the laws of God? Will not this displease Him, who seeth all I do; and who will call me to an account, if I do amiss? Will not this injure my neighbour? Is this a life fit for a Christian to lead? Is this company fit for a good Christian to keep? &c.—* And this is to live in the fear of God.

2dly. But if, notwithstanding this care, you fall into sin, your next concern must be, to repent of it immediately.

And do not put off your repentance, in hopes that you have time enough to leave your sins, and to make your peace with God; for this has been the ruin of most of such as have perished in their sins.

But know for a truth that it is the mere favour of God, that any man living repents and forsakes his sins; that you can only do so when he pleaseth; and the longer you continue in sin, the more desperate, the more careless, and the more hardened, you will grow, and more unfit for God's favour. This therefore was David's practice, *I made haste, and delayed not to keep thy commandments.* Ps. cxix. 60.

3dly. Be careful at all times to own your dependence upon God, by praying to him for what you want, and giving him thanks for what you receive.

And do not think that want of learning will excuse you from doing this. There is no man, who can lift up his heart to God, but can pray him to forgive this sin; to bless this undertaking; to bless his children and his labours; to deliver him from such an evil or temptation. And every man, who knoweth when he receiveth a mercy, can own it is God's goodness to him, and thank him as well as he can; and God, who well understands

his children's meaning, will pity their infirmities, accept of their service, and answer their prayers.

4thly and lastly. When the Spirit of God puts into your mind good thoughts and desires, do not strive to divert, but cherish them; and remember, that all opportunities of *knowing or doing your duty, the advice of friends, the reproofs of enemies, and afflictions of this life, and the hopes and fears of the next,* are all designed by the providence of God, to help forward your salvation, and to keep you in the way of holiness, which you have chosen.

Be mindful therefore of the words of the Apostle of Jesus Christ: *It had been better for you not to have known the way of righteousness, than afterwards to turn from the holy commandment delivered unto you.* 2 Pet. ii. 21.

A Prayer for Divine Grace.

BLESSED Spirit of Grace, by which I have been called to this state of salvation; be thou the guide of my life, and lead me in the way that I should go, that I may continually mortify my corrupt affections, and daily increase in virtue and godliness. May the sense of my infirmities and backslidings make me serious, and careful to avoid all temptations to sin; to look up to thee for help; to use all the means of

grace which thy goodness shall afford me; that I may receive the fulness of thy grace, and ever remain in the number of thy faithful servants unto my life's end. *Amen.*

Plain and short Directions for such as are Sick, or under any other Affliction.

WHEN you are visited with *sickness*, or any other *affliction*, you should presently conclude, *This is the hand of God*; for nothing can befall you without his special leave. *Matth. x. 20.* Then think with yourself, God cannot be pleased with the miseries of his poor creatures; *therefore this affliction must be designed for my good.*

I will therefore *bear what the Lord will say to me*; what he meaneth by this visitation.

And your *first care* must be, to see wherein you have offended God, that you may ask his pardon, and obtain his favour, without which, whether you live or die, you will be miserable.

For consider what *a fearful thing it is to fall into the hands of the living God, who can destroy both body and soul in hell, where the worm dieth not, and the fire is not quenched.*

You may, indeed, strive to put these thoughts out of your mind; but death will come, and a judgment will follow: and you will be for ever

miserable, whether you think of these things or not, if you die in your sins unrepented of.

And therefore, for your soul's sake, be advised to *consider your ways*, while you have life and breath; and, if ever you have been guilty of *adultery, or fornication, or uncleanness, or hatred, or wrath, or strife, or sedition, or drunkenness*, remember what the Scripture saith, *They who do such things shall not inherit the kingdom of God.* Gal. v. 19.

Judge therefore yourself, that you may not be condemned of the Lord: Cry to God for pardon; resolve to amend where you have done amiss, to live more carefully, to avoid temptations, and to pray constantly to God for grace to overcome them.—And if you have wronged any man, by deceit, by hard bargains, by force, or taking advantage of the necessities of your poor brother; this is the time to make him amends, if it is in your power, or else hope for no favour from God. 1 *Theff.* iv. 3.

And, as you expect favour from him, be ready to forgive all that have injured you.

If you have tempted others to sin, do what you can to persuade them to repentance; tell them how much you are afflicted for your sins, and that this will be their own case, unless they die suddenly, or are hardened through the deceitfulness of sin; both of which are dreadful judgments indeed.

If you have neglected the means of grace, by not going constantly to God's house to hear his word, to receive the holy Sacrament, to pray for his blessing, and to give him thanks for his mercies; confess your offences, and resolve, if you live, to become a new man.

But whether you live or die, endeavour by all means to make your peace with God; and consider what a mercy it is that you have time and warning to do so; and this will help you to take your affliction patiently; for the severest pains are not so terrible to a sinner as a sudden death.

Let neither the greatness nor the number of your offences make you despair of mercy; for, if you turn to God with all your heart, he will receive you. *John vi. 37.*

Consider, that no man on earth can expect pardon for *his own sake*, but only for the sake of *Jesus Christ, who came into the world to save sinners*; even the greatest of sinners. *And there is joy in the presence of God over one sinner that repenteth.* So that you may say with Job, *Though he kill me, yet will I trust in him.* *Job xiii. 15.*

Only be very careful that you *do not trust in God's mercy*, without a true sorrow for your sins, and a sincere purpose of amendment. And do not think that you are safe, because the world knoweth no ill of you, *for God knoweth the heart.* Pray therefore to him to give you a true sense of your errors, and grace to repent of them, and

faith in Jesus Christ, that *for his sake* your sins may be forgiven, and your pardon sealed in heaven, before you go hence, and be no more seen.

Pray for yourself, and remember the promise of God, *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.* P^sal. l. 15.

And be sure to send for the Minister of God, that he may pray for and instruct you. *This is the Apostle's advice,* and you may look for a blessing upon your prayers.

If God hath blessed you with goods honestly gotten, shew your thankfulness to him, by giving cheerfully, and according to your ability, to the poor.

When you make *your will*, let the laws and a good conscience direct you, that after your death there may be as little strife as possible amongst your relations.

If you are poor, and leave a poor family behind you, let not that afflict you; but remember that although you die, yet *the goodness of God endureth for ever.* Only pray both for yourself and them, that God may give you the blessings of the next life, though he think fit to deny you the good things of this.

If your affliction should continue long, do not however send to the Devil for help, that is, *to such as make use of charms.* Rather think

with yourself, that God knoweth best how long to chasten you; *and that it is good that a man should both hope and quietly wait for the salvation of the Lord.* Lam. iii. 26.

If God shall think fit to restore you to health, do not grow careless as you begin to recover; do not forget the terrors of your sick bed, nor the good purposes you then made: But remember, that it was God that afflicted you, and that he can in one moment bring you into the same condition, or to the grave, without the gracious warnings you have had before.

Therefore be most earnest with God for grace, that you may for the time to come live *a sober, a righteous, and a godly life.*

To this end, put on *holy resolutions* of praying daily for grace and strength; of observing the Lord's Day; of obeying the good motions of God's Spirit; of never going against your conscience, or the known laws of God; of striving against those sins which you have formerly been guilty of; and of repenting *speedily* of those sins which through frailty you shall fall into.

And then, whenever God shall call for you, you may hope for a happy death, and expect with assurance a blessed resurrection.

Prayer in Time of Affliction.

ALMIGHTY God, the author of life and death, I do submit my will to thine, steadfastly believing that all thy corrections are the effects of thy love; by which we are convinced, that nothing in heaven or on earth can save us besides thee. Grant, O Lord, that what I now suffer may help forward my salvation. Help me to know mine offences, to confess my sins unto thee, to abhor the evil of my ways, and to resolve upon a new life, that thou mayest have mercy upon me, and save my soul. Lord, increase my faith, that I may believe thy promise of pardon and peace to penitent sinners; confirm my love to thee and to all mankind, that when I die, I may die in perfect charity; deal with me in this mine affliction as to Thee seems most meet, only deliver me not into the bitter pains of eternal death, for Jesus Christ's sake.
Amen.



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