THE *HEIDELBERG* CATECHISM:

CONTAINING

The PRINCIPLES of the *Chriſtian Religion*, for which the Proteſtants in the *Palatinate* have been long perſecuted by the Jeſuits.

Being a SUMMARY of the ſame Orthodox Principles, which are taught by the Church of *England*, and by the *Calviniſts* in the Churches and Schools of *Pruſſia*, *Poland*, *Hungary*, *Tranſylvania*, *Holland*, *Swiſſerland*, &c.

With an Humble DEDICATION to the KING of *Great Britain*.



LONDON, Printed for T. CORBETT at *Addiſon's-Head* next the *Roſe-Tavern* without *Temple-Bar*, and ſold by J. ROBERTS in *Warwick-Lane*. M.DCC.XX.

Price Sixpence.

BRITISH MUSEUM

TO THE

KING's

Moſt Excellent Majeſty.

SIR,

AS this Manual came firſt into the World under the favourable Auſpices of Your Majeſty's Anceſtors in *Germany*, it ſeems to have a ſort of natural Right to

Your Royal Protection: And therefore I moſt humbly preſume to lay this (*Engliſh*) Edition of it before Your Majeſty. It was compoſed to explain to the People the Principles of the Chriſtian Faith; and where can I find a ſafer Aſylum, than the Shelter of the Auguſt Name of a Monarch, who bears the Glorious Title of DEFENDER OF THE FAITH? A Title, which Your Majeſty has ſhewn on all Occaſions, that You do not bear in vain. We have an illuſtrious Proof of this, SIR, in that Zeal which You have exerted for the Relief of the Proteſtants in the *Palatinate*; who, beſides other Privileges, have been lately deprived of the Uſe of this Catechiſm,

chiſm, of which they have been in poſſeſſion for almoſt two Centuries. All Proteſtants who are capable of Thinking, and who have a ſincere Affection for their Religion, look upon You, SIR, as its ſtrongeſt Bulwark; ſince Your Majeſty does not confine Your Glory to the Delight and Happineſs of Your own Subjects only, but You extend Your Paternal Care and Powerful Protection to thoſe alſo who ſtand in no other Relation to You, but the Advantage of profeſſing the ſame Religion with Your Majeſty.

That Your Majeſty's Juſt and Pious Deſigns, both in this and all other reſpects, may be ever crowned with a happy Iſſue;

That

That during a long and glorious Reign You may be always the Delight of Your Subjects, whom You govern with so much Justice and Clemency; That You may continue to be the Terror of Your Enemies, the Great Hopes and Resource of the Church, and the Admiration of all the World; are the most sincere and most ardent Wishes of Him, who is, with the profoundest Submission,

SIR,

YOUR MAJESTY'S

Most Humble, most Obedient,

and most Loyal Subject

and Servant,

Thomas Corbett.

THE PREFACE.

THIS Catechiſm is of above 156 Years ſtanding, being compoſed and firſt printed at Heidelberg in the German Tongue, ſo long ago as the Year 1563. At the ſame time the Elector Palatine, Frederic III. of Pious and Glorious Memory, cauſed it to be tranſlated into Latin, French, Spaniſh, and Italian. The Performance was ſo well received by all the Calviniſts, that in the Year 1618, it was approved and admitted by the Synod of Dort, as a Symbol of Union betwixt the Proteſtant Churches.

Since that time this Catechiſm has been conſtantly uſed, not only in the Calviniſt Churches and Schools of the Palatinate; but alſo in thoſe of the Empire, Poland, Hungary, Tranſylvania, Holland, and Swiſſerland.

But foraſmuch as a certain Power thought fit laſt Year to cauſe this Confeſſion of the general Faith of the Pro-

Proteſtants to be ſuppreſſed, even in that Country where it had birth; and as the Negotiations produced by that Step, are the Diſcourſe of the whole World: it has been thought proper (at the Sollicitation of ſome pious Souls, and with the Approbation of a LADY *of very great Diſtinction, as well for her high Rank, as for her Piety and Zeal for Religion) to publiſh this Tranſlation of the Catechiſm, in order to ſatisfy the Curioſity of thoſe* Engliſh *Readers who have not ſeen it, and to give an opportunity to ſuch as are prejudiced againſt the* Calviniſts, *to diſcern and throw off any ill-grounded Ideas they may have conceived againſt them. Thoſe who are ſincere Lovers of the Truth, are here furniſhed with an Occaſion to ſeek it in the Sacred Scriptures, which were the only Foundation and Rule in the Compoſition of this Catechiſm. They have the Promiſe of the Son of GOD to rely on,* (Mat. vii. 7.) Ask, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you. *They will know,* that GOD is a Spirit, and that they that worſhip him, muſt worſhip him in Spirit and in Truth, (*John* iv. 24.) *And they will be perſuaded with St.* Paul, *That* he that cometh to GOD muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him; (*Heb.* xi. 6.) *Let us ſeek him then with the Apoſtle of the* Gentiles, Let us prove all Things, and hold faſt that which is good; 1 *Theſſ.* v. 21.

THE

THE *Heidelberg* Catechiſm.

QUEST. 1.

WHAT *is your only Conſolation whilſt you are living, and at the Time of your Death?*

Anſw. It is, that my Body, as well as Soul, whether alive or dead, belongs not to me myſelf, but to my faithful Saviour JESUS CHRIST; who with his precious Blood has made full Satisfaction for all my Sins, who has deliver'd me from the Power of Satan, and who guards me ſo carefully, that not a ſingle Hair can fall from my Head, without the Will of my Heavenly Father; and that all things ſhall tend to my Salvation, for which reaſon he has alſo aſſur'd me of Eternal

Life by his Holy Spirit, and form'd me to live hereafter with a ſincere Heart and Affection towards him.

Q. 2. *How many Things ought you to know, in order to live and die with this ſaving Comfort?*

A. Three Things: Firſt, How great are my Sins and Miſery. Secondly, How I may be deliver'd from them. And laſtly, what Acknowledgment I ought to make to GOD for ſuch Deliverance.

Q. 3. *How are you made ſenſible of your Miſery?*

A. By the Law of GOD.

Q. 4. *What does the Law of GOD require of us?*

A. JESUS CHRIST teaches us, in that Summary which he has given us of it in the 22d Chapter of St. *Matthew: Thou ſhalt love the Lord thy GOD with all thy Heart, and with all thy Soul, and with all thy Mind; this is the firſt and great Commandment. And the ſecond is like unto it, Thou ſhalt love thy Neighbour as thyſelf. On theſe two Commandments hang all the Law and the Prophets.*

Q. 5. *Can you perfectly keep theſe?*

A. No; for I am by Nature inclin'd to hate both GOD and my Neighbour.

Q. 6. *Has GOD then created Man ſo wicked and perverſe?*

A. No: on the contrary, GOD created him good, and after his own Image; that is to ſay, truly Juſt and Holy, that he might have a true Knowledge of his Creator; to love him with all his heart, and to live with him, to praiſe him, and bleſs him in Happineſs Eternal.

Q. 7. *From whence then proceeds this natural Corruption of Man?*

A. From the Fall and Diſobedience of our firſt Parents *Adam* and *Eve* in the Terreſtrial Paradiſe, by which our Nature has been ſo corrupted, that we are all conceived and born in Sin.

Q. 8. *But are we ſo corrupted, that we are abſolutely incapable of doing any Good, and inclin'd to all manner of Wickedneſs?*

A. Yes, unleſs we are regenerated by the Spirit of God.

Q. 9. *Does not GOD then do an injury to Man, by requiring thoſe things of him according to the Law, which he knew he could not perform?*

A. No; for GOD created him in ſuch a State, that he was capable of doing good, but Man, by the Inſtigation of the Devil, and by his own Rebellion, has depriv'd himſelf, and all his Poſterity, of the Gifts he receiv'd from GOD.

Q. 10. *Will GOD ſuffer this Diſobedience and Rebellion to go unpuniſh'd?*

A. By no means: on the contrary, he has an Indignation and Abhorrence for Sin, whether Original or Actual, and he is reſolv'd to puniſh it by the Effect of his juſt Judgment, with Temporal and Eternal Pains, as he himſelf has declar'd, ſaying, *Curſed is every one that continueth not in all things which are written in the Book of the Law to do them.*

Q. 11. *Is not GOD alſo merciful?*

A. Yes, no doubt: but beſides, he is juſt, and for that reaſon his Juſtice requires that the Sins which have been committed againſt the infinite Majeſty of God, ſhould be puniſh'd with infinite Puniſhment; that is to ſay, by Eternal Torments, which Man is to endure both in his Body and Soul.

Q. 12. *Since then, by the juſt Judgment of* GOD, *we deſerve Temporal and Eternal Puniſhment, is there any means by which we may avoid it, and return into his Grace and Favour?*

A. GOD will have his Juſtice ſatisfy'd; we muſt therefore make a full and entire Payment either by ourſelves, or by ſome other.

Q. 13. *Are we able to pay for ourſelves?*

A. In no wiſe: on the contrary, we increaſe our Debt every day.

Q. 14. *Is there any one Creature to be found any where, who is able to pay for us?*

A. No: for GOD will not ſuffer another Creature to pay the Debt which Man has contracted. Beſides, no one Creature would be able to bear the Weight of GOD's eternal Wrath againſt Sin, or to deliver others from it.

Q. 15. *What Mediator and what Redeemer muſt we then ſeek after?*

A. We muſt have one who is truly Man and perfectly juſt, and at the ſame time more powerful than all other Creatures; that is to ſay, he muſt be alſo truly GOD.

Q. 16. *Why muſt he be truly Man and perfectly juſt?*

A. Becauſe the Juſtice of GOD requires that Human Nature which had ſinn'd ſhould alſo pay for Sin; and therefore a Man who had been himſelf a Sinner, could not pay for others.

Q. 17. *And why at the ſame time muſt he be truly* GOD?

A. That, by the Power of his Divinity, he may be able to bear the great Weight of the Wrath of GOD, in his Human Nature, and by that means acquire and render to us the Juſtification and Life which we had loſt.

Q.

Q. 18. *But who is that Mediator, who is at the ſame time both very GOD and very Man?*

A. It is our Lord JESUS CHRIST, who has been made by GOD for us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.

Q. 19. *Whence do you learn that?*

A. We learn it from the Holy Scripture, of which GOD himſelf made the firſt diſcovery in the Earthly Paradiſe; and afterwards revealed it by his holy Patriarchs and Prophets: then he made it be repreſented by Sacrifices, and other Ceremonies of the Law, and at laſt fully reveal'd and fulfill'd it by his only Son.

Q. 20. *Have all Mankind found Salvation in* CHRIST JESUS, *as they incurr'd Damnation in* Adam?

A. No; none but thoſe only who are incorporated with JESUS CHRIST by a true and lively Faith, and apply all the Benefits thereof to themſelves.

Q. 21. *What is a true Faith?*

A. The true Faith is not only a Certainty and Knowledge, whereby I believe all to be true which GOD has reveal'd to us in his Word, but alſo a certain Confidence which the Holy Spirit produces in my Heart by the Goſpel, that GOD will not only grant to others, but to me alſo, Remiſſion of my Sins, Juſtification, and Eternal Happineſs; and that purely by the Grace, and only in conſideration of the Merits of JESUS CHRIST.

Q. 22. *What then is a true Chriſtian neceſſarily obliged to believe?*

A. All that which is promis'd to us in the Goſpel, and what the Articles of the univerſal and conſtant Faith of all Chriſtians contain in Abſtract.

Q.

Q. 23. *What do thoſe Articles contain?*

A. I believe in GOD the Father Almighty, Maker of Heaven and Earth; and in JESUS CHRIST his only Son our Lord, who was conceived by the Holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*: was crucified dead, and buried. He deſcended into Hell; the third Day he roſe again from the Dead; he aſcended into Heaven, and ſits on the Right-Hand of GOD the Father Almighty, from whence he ſhall come to judge the Quick and the Dead. I believe in the Holy Ghoſt, the Holy Catholick Church, the Communion of Saints, the Forgiveneſs of Sins, the Reſurrection of the Body, and the Life Everlaſting.

Q. 24. *How do you divide theſe Articles?*

A. Into three Parts: The firſt treats of GOD the Father and our Creation; the ſecond of GOD the Son, and our Redemption; the third of GOD the Holy Ghoſt, and our Sanctification.

Q. 25. *Since there is no more than one only Divine Eſſence, why do you name three Perſons, the Father, the Son, and the Holy Ghoſt?*

A. Becauſe, according to the Manner that GOD has reveal'd himſelf in his Word, thoſe three diſtinct Perſons are the only True and Eternal GOD.

Q. 26. *What do you mean by thoſe Words,* I believe in GOD the Father Almighty, Maker of Heaven and Earth?

A. That the Eternal Father of our Lord JESUS CHRIST, who created the Heavens and Earth, and all that in them is, and who likewiſe maintains and governs it by his eternal Counſel and Providence, is alſo my Father, and my GOD through

through the Love of JESUS CHRIST; in whom alſo I have ſuch a Confidence, that I doubt not he will provide me with all things neceſſary both for Soul and Body, and that he will turn to my benefit all the Misfortunes which by his permiſſion may befall me in this Valley of Tears: for he is able to do it as a GOD of all Power, and will do it as a faithful Father.

Q. 27. *What do you mean by the Providence of GOD?*

A. That infinite and omnipreſent Virtue of GOD, by which he maintains and conducts, as it were by the Hand, the Heaven and Earth, and in general all Creatures; ſo that the Herbs and Plants, Rain and Drought, Fruitfulneſs and Barrenneſs, Meat and Drink, Health and Sickneſs, Riches and Poverty, and, in a word, whatſoever happens in the World, comes not by Chance, but is diſpenſed to us by his fatherly Hand.

Q. 28. *Of what uſe is it to us, to know that GOD has created all things, and that he ſtill preſerves them by his Providence?*

A. That we may be patient in Adverſity, and thankful in Proſperity; and that, whatever happens to us, we may have Confidence in the Faith and Goodneſs of GOD, that not any thing ſhall be able to ſeparate us from his Love, ſince he holds 'em all in ſuch manner in his hands, that they cannot act or move againſt his Will.

Q. 29. *Why is the Son of GOD called* JESUS, *that is*, Saviour?

A. Becauſe he ſaves and delivers us from all our Sins; and becauſe, moreover, we ought not to look for, and cannot find our Salvation in any other.

Q.

Q. 30. *Do thoſe then believe alſo in one only Saviour* JESUS CHRIST, *who ſeek their Salvation and their Happineſs in the Saints, in themſelves, or elſewhere?*

A. No; for they do in effect deny our Saviour JESUS CHRIST, tho they confeſs him with their Lips. For of theſe two things one muſt be; either that JESUS CHRIST is not a perfect Saviour, or if we embrace him as ſuch by a true Faith, we look for in him alone all that is neceſſary for our Salvation.

Q. 31. *Why is he called* CHRIST, *that is,* Anointed?

A. Becauſe he was ordain'd by GOD the Father, and anointed by the Holy Ghoſt to be our Sovereign Prophet and Teacher, who has fully manifeſted unto us the Secret Counſel and Will of GOD concerning our Redemption; our great Sacrificer, who, by offering up his Body once for us, has deliver'd us, and who by his Interceſſion is alſo continually putting up Petitions for us to GOD his Father; and laſtly, our Eternal King, who governs us with his Word and his Spirit, and who reſerves for us the Redemption he has acquir'd for us.

Q. 32. *But why are you called a* Chriſtian?

A. Becauſe I am, by Faith, made a Member of JESUS CHRIST, and by conſequence Partaker of his Unction, to confeſs his Name, to offer myſelf to him as a living Sacrifice, to fight during this Life with a free and good Conſcience, againſt Sin and the Devil, and at laſt to reign for ever with JESUS CHRIST over all Creatures.

Q. 33. *Why is* JESUS CHRIST *called the* only Son *of* GOD, *if it be true that we are alſo his Children?*

A.

A. Becauſe JESUS CHRIST alone is the Son of GOD by his Nature, whereas we are only ſo through him by Grace and Adoption.

Q. 34. *Why do you call him our Lord?*

A. Becauſe he has redeemed our Bodies and Souls from Sin, not with Gold or Silver, but with his precious Blood; and becauſe he has deliver'd us from the Tyranny of Satan, and conſequently acquir'd us to himſelf, as his own Inheritance.

Q. 35. *What means the Saying, That* he was conceiv'd of the Holy Ghoſt and born of the Virgin *Mary?*

A. That the Eternal Son of GOD, who was very GOD from all Eternity, and remains ſuch, took on him the true Human Nature of the Fleſh and Blood of the Virgin *Mary* by the Operation of the Holy Ghoſt, that he might be the true Seed of *David*, being made in all things like his Brethren, except Sin.

Q. 36. *What Profit does there come to us from the holy Conception and Birth of* JESUS CHRIST?

A. That he is our Mediator, and that by his Innocence and perfect Holineſs he hides before GOD thoſe Sins in which I was conceiv'd, and with which I came into the World.

Q. 37. *What do you underſtand by the words,* He has ſuffer'd?

A. That during all the time he liv'd upon the Earth, but more particularly towards the End of his Life, he bore both in Body and Mind the Weight of the Wrath of GOD for the Sins of all Mankind; to the end that by his Sufferings, as a propitiatory Sacrifice, he might redeem our Bodies and Souls from eternal Damnation, and acquire for us the Grace of GOD, Juſtification, and a bleſſed Life.

Q. 38. *Why did he ſuffer under (the Judge)* Pontius Pilate?

A. That he, who was innocent, being condemn'd by a temporal Judge, might thereby free us from the ſevere Judgment of GOD, which was to fall upon us.

Q. 39. *Is there any thing more in his being crucified, than if he had ſuffer'd any other kind of Death?*

A. Yes, without doubt; for I am thereby aſſur'd, that he took upon himſelf the Curſe to which I was obnoxious; the Death of the Croſs being curſed by GOD himſelf.

Q. 40. *Why was* JESUS CHRIST *oblig'd to humble himſelf even unto Death?*

A. Becauſe, according to the Juſtice and Truth of GOD, there could be no poſſible Satisfaction for our Sins, but by the Death of his Son JESUS CHRIST.

Q. 41. *Why was he* buried?

A. To ſhew thereby that he was really dead.

Q. 42. *Since therefore* JESUS CHRIST *died for us, how comes it that we are ſtill ſubject to Death?*

A. Our Death is not a Satisfaction for our Offences, but only a Means to make Sin die in us, and a Paſſage to Eternal Life.

Q. 43. *What Benefit have we by the Sacrifice of* JESUS CHRIST, *and by his Death on the Croſs?*

A. By his Virtue our old Man is crucified with him, dies and is buried; that our carnal Appetites may no longer rule over us, and that we may offer up ourſelves to him a Sacrifice of Thankſgiving.

Q. 44. *Why is it added, that* he deſcended into Hell?

A. That I may be ſtrengthen'd under my greateſt Tryals and Temptations, and reap intire Comfort in the Conſideration that my Lord JESUS CHRIST, by the inexpreſſible Agonies, Pains, Terrors, and Sorrows, into which he was plung'd during his whole Paſſion, but eſpecially when he was crucify'd, deliver'd me from the Agonies and Torments of Hell.

Q. 45. *What Benefit have we from the Reſurrection of* JESUS CHRIST?

A. Firſt, By his Reſurrection he has overcome Death, to make us Partakers of the Juſtification which he has procur'd for us by his Death. Secondly, By virtue of that Reſurrection we are rais'd up to a Newneſs of Life. And laſtly, 'Tis an aſſured Pledge to us of our own happy Reſurrection.

Q. 46. *What do you underſtand by thoſe words,* He aſcended into Heaven?

A. That JESUS CHRIST was taken up into Heaven from the Earth, in the ſight of his Diſciples, and that he is there at preſent for our Good, until he returns to judge the Quick and the Dead.

Q. 47. *Is not* JESUS CHRIST *then with us to the End of the World, according to his Promiſe?*

A. JESUS CHRIST is very GOD and very Man, and, according to his Human Nature, is no longer on the Earth; but, according to his Divine Nature, his Majeſty, his Grace, and his Spirit, he is never abſent from us.

Q. 48. *But if the Humanity of* JESUS CHRIST *be not every where, where his Divinity is, are not the two Natures in that caſe ſeparated in* JESUS CHRIST?

A. Not at all; for ſince his Divinity is incomprehenſible and preſent every where, it neceſſarily follows, that it is in truth diſtinct from the Humanity which it has aſſumed to itſelf, but that at the ſame time 'tis nevertheleſs in, and remains perfectly united to it.

Q. 49. *What does the Aſcenſion of* JESUS CHRIST *ſignify to us?*

A. Firſt, That he is for us in Heaven in the preſence of his Father as our Advocate. Secondly, That in his Perſon we have our Fleſh in Heaven, as an aſſured Pledge that he who is our Chief will take us to himſelf as his Members; and that he ſends us his Spirit as a Pledge, by virtue whereof we ſeek not what is upon Earth, but that which is in Heaven, where JESUS is ſitting on the Right-hand of GOD.

Q. 50. *Why is it added,* And ſits on the Right-hand of GOD?

A. To ſhew that JESUS CHRIST is aſcended into Heaven, that there he may make himſelf known for the Head of the Chriſtian Church, by whom GOD the Father governs all things.

Q. 51. *What Advantage have we by that Glory of* JESUS CHRIST's *being our Head or Chief?*

A. Firſt, by his Holy Spirit he diffuſes all his Heavenly Gifts to us, who are his Members; and then by his Power defends and preſerves us from our Enemies.

Q. 52. *What Conſolation does the returning of our Saviour to judge the Quick and the Dead bring to us?*

A. That in all my Afflictions and Perſecutions, I expect, with Joy, him who preſented himſelf before-hand for my ſake at the Tribunal of GOD, and turn'd off all the Curſe from me: I

expect

expect him, I ſay, as a Judge, to ſentence all his Enemies and mine to eternal Damnation; but who, on the contrary, is to receive me and all the Elect into the Joy and Glory of Paradiſe.

Q. 53. *What do you believe of the Holy Ghoſt?*

A. Firſt, That he is equally, with the Father and the Son, True GOD Eternal. Secondly, That he is alſo given me, that by a true Faith he may make me a Partaker in JESUS CHRIST and all his Benefits, that he may comfort me, and abide for ever with me.

Q. 54. *What do you believe concerning the Holy Catholick Church?*

A. That the Son of GOD has choſen to himſelf out of Mankind, for Life eternal, a Church, which from the Beginning to the End of the World he aſſembles, defends, and maintains by his Spirit and Word, in the Unity of the true Faith; and that I am a living Member of that Church, and ſhall continue ſuch eternally.

Q. 55. *What do you mean by the* Communion of Saints?

A. Firſt, That all Believers in general, and every one in particular, have a Communion with JESUS CHRIST, as his Members; and that they partake in his Riches, and in his Gifts. Secondly, That every one ought to know, that he is oblig'd to employ, with an honeſt Heart and Cheerfulneſs, all the Gifts which he has receiv'd, to the Profit and Salvation of the other Members.

Q. 56. *What do you believe of the* Remiſſion of Sins?

A. That in conſideration of the Satisfaction made by JESUS CHRIST, GOD will no longer remember my Sins or my corrupt Nature, againſt

againſt which I am to fight all my Life long; but that he graciouſly gives me the Juſtification of CHRIST JESUS, that I may never come into Judgment before him.

Q. 57. *What Comfort does the Reſurrection of the Body give you?*

A. That not only my Soul, upon the leaving this Life, ſhall be immediately carry'd up to Heaven, to be united to JESUS CHRIST its Head, but that my Body being alſo rais'd again by the Power of that Divine Redeemer, ſhall be reunited to my Soul, and render'd conformable to the glorious Body of JESUS CHRIST.

Q. 58. *And what Conſolation do you receive from the Article of Eternal Life?*

A. That as at preſent I perceive in my Heart a Beginning of Eternal Joy, I ſhall likewiſe after this Life enjoy that perfect Happineſs which the Eye has not ſeen, or Ear heard, and which never enter'd into the Heart of Man to conceive, by praiſing GOD to all Eternity.

Q. 59. *But what does the believing of all this ſignify to you?*

A. That in believing it I am juſtified before GOD, and made an Inheritor of Life Everlaſting.

Q. 60. *How are you juſtified before GOD?*

A. By a true Faith in JESUS CHRIST alone; ſo that altho my Conſcience reproaches me with having grievouſly ſinn'd againſt all the Commandments GOD, that I have not kept ſo much as one of them, and moreover that I have been continually inclin'd to all Evil; GOD nevertheleſs, without any Merit on my part, but as an Effect of his Grace gives and imputes to me the full Satisfaction of JESUS CHRIST, his Juſtification and Holi-

Holineſs, in ſuch a manner, as if I had not ſinn'd at all, and as if I myſelf had fulfill'd that perfect Obedience which JESUS CHRIST has accompliſh'd for me, provided I embrace that Favour with a faithful Heart.

Q. 61. *Why do you ſay, that you are juſtified only by Faith?*

A. It is not, that in conſideration of the Worthineſs of my Faith, I am made agreeable to GOD; but becauſe the Satisfaction of JESUS CHRIST, his Juſtification and Holineſs, are inſtead of my Juſtification before GOD, and that I cannot apply or appropriate them to myſelf otherwiſe than by Faith alone.

Q. 62. *But why cannot our Good-works juſtify us before GOD, or at leaſt in part?*

A. Becauſe the Juſtification which is to avail before the Judgment-Seat of GOD, muſt be intirely perfect, and conformable in all its parts to the Law of GOD; and becauſe our beſt Deeds in this Life are all imperfect, and fully'd with Sin.

Q. 63. *How is it that our Good-works deſerve nothing, ſince GOD will reward them both in this World, and in that which is to come?*

A. That Reward is not a Reward merited, but graciouſly given.

Q. 64. *But does not this Doctrine throw Mankind into Negligence and Impiety?*

A. No; ſince it is impoſſible for thoſe who are planted in JESUS CHRIST by a true Faith, not to bring forth the Fruits of Acknowledgment.

Q. 65. *Since then it is by Faith alone that we have a part in* JESUS CHRIST, *and in all his Benefits, whence have we that Faith?*

A.

A. It comes from the Holy Ghoſt, who produces it in our Hearts by the preaching of the Holy Goſpel, and who confirms it in us by the Uſe of the Sacraments.

Q. 66. *What are thoſe Sacraments?*

A. They are viſible Signs and Seals inſtituted by GOD, that by their frequent Uſe he might make us better underſtand, and ſeal to us the Promiſes made in his Goſpel; that is to ſay, that in conſideration of the Sacrifice alone of JESUS CHRIST once offer'd upon the Croſs, he grants us Remiſſion of our Sins, and freely gives us Life Everlaſting.

Q. 67. *Were then the Word and the Sacraments inſtituted and deſign'd for that End, to conduct our Faith to the Sacrifice of* JESUS CHRIST *on the Croſs, as to the only Foundation of our Salvation?*

A. Yes, certainly; for the Holy Ghoſt teaches us in the Goſpel, and aſſures us by the Sacraments, that our intire Salvation is founded upon the Sacrifice alone of JESUS CHRIST offer'd for us on the Croſs.

Q. 68. *How many Sacraments has* JESUS CHRIST *inſtituted in the New Covenant?*

A. Two: Baptiſm and the Lord's Supper.

Q. 69. *How is it that Baptiſm teaches you, and ſeals it to you, that the Sacrifice alone of* JESUS CHRIST *made upon the Croſs turns to your benefit?*

A. From this, That JESUS CHRIST has eſtabliſh'd this outward Waſhing, by adding to it this Promiſe, That as certainly as I am waſh'd with this outward Baptiſm, which is proper to cleanſe the Filth of my Body, he will waſh me with his Blood and Spirit, to cleanſe me from the Impu-

Impurities of my Soul, that is to ſay, from my Sins.

Q. 70. *What do you mean by waſhing with the Blood and Spirit of* JESUS CHRIST ?

A. That is, to obtain from GOD a gracious Remiſſion of our Sins by the Blood which JESUS CHRIST ſhed for us in the Sacrifice of the Croſs. It means alſo to be renew'd by the Holy Spirit, and to be ſanctified in order to become Members of JESUS CHRIST, to die more and more to Sin, and to walk before GOD in a way unblameable.

Q. 71. *Where is it that* JESUS CHRIST *has promiſed us to waſh us with his Blood and his Spirit, as certainly as we are waſh'd with the Water of Baptiſm?*

A. In the very Inſtitution of this Sacrament, of which theſe are the Terms: 'Go and teach all 'Nations, baptizing them in the Name of the 'Father, and of the Son, and of the Holy 'Ghoſt: *and* He that believeth and is baptized, 'ſhall be ſaved; but he that believeth not, ſhall 'be damned.' This Propoſition is alſo mentioned in thoſe places where the Holy Scripture calls Baptiſm *the Waſhing of our Regeneration*, and *the Cleanſing us from our Sins.*

Q. 72. *Does then that outward Waſhing with Water cleanſe us from our Sins ?*

A. No; for 'tis only the Blood of JESUS CHRIST, and the Holy Ghoſt, that cleanſeth us from our Sins.

Q. 73. *Why then does the Holy Ghoſt call Baptiſm the Waſhing of our Regeneration, and the Cleanſing of us from our Sins ?*

A. It is not without great reaſon that GOD thus expreſſes himſelf: for he does not only

teach us from thence, that as the Filth of the Body is cleanſed by Water, ſo are our Sins by the Blood and Spirit of JESUS CHRIST; but moreover he does hereby aſſure us, as it were by a Pledge and a Holy Sign, that we are as really waſh'd ſpiritually from our Sins, as we are outwardly with the Water of Baptiſm.

Q. 74. *Muſt little Children alſo be baptiz'd?*

A. Yes; for ſince they belong as well as the Adult to the Covenant with GOD, and are included in his Church, and alſo ſince the Remiſſion of Sins by the Blood of JESUS CHRIST, and the Holy Ghoſt which brings forth Faith, are not leſs promis'd to them than to the Adult; they ought likewiſe to be incorporated into the Chriſtian Church by Baptiſm, as by a Sign of the Covenant, and be diſtinguiſh'd by that means from the Children of Unbelievers; as it was practiſed under the Old Covenant by Circumciſion, in the ſtead of which, Baptiſm has been inſtituted in the New Teſtament.

Q. 75. *How does the Holy Supper teach you and aſſure you that you have Communion with the only Sacrifice which* JESUS CHRIST *offer'd upon the Croſs, and with all its Benefits?*

A. In that JESUS CHRIST has commanded me, and all his Believers to eat of that broken Bread, and to drink of that Cup in remembrance of him; and moreover, in that he aſſures me, Firſt, That his Body has been as really offer'd up on the Croſs, and broken for me, and his Blood ſhed for my Sins, as I with my own Eyes ſee in the Holy Supper the Bread of the Lord broken for me, and the Cup communicated to me. And, Secondly, That he will nouriſh my Soul in Eternal

nal Life with his Body crucify'd and Blood ſhed, as certainly as I receive from the Hand of the Miniſter, and eat and drink with my Mouth the Bread and Wine, as the true Sacraments of the Lord's Body and Blood.

Q. 76. *What is the meaning of eating the Body of* JESUS CHRIST *crucified, and drinking his Blood that was ſpilt?*

A. It is not only to embrace with a lively Faith the Paſſion and Death of JESUS CHRIST, and by that means to obtain Remiſſion of our Sins and Life Everlaſting; but alſo to be more and more ſo united to the ſacred Body of CHRIST by the Holy Ghoſt that dwells both in him and in us, that altho JESUS CHRIST is in Heaven, and we upon the Earth, we may be nevertheleſs Fleſh of his Fleſh, and Bone of his Bone; and that we may be eternally animated and conducted by one and the ſame Spirit, as the Members of a Body are by one and the ſame Soul.

Q. 77. *Where is it that* JESUS CHRIST *has promis'd that he would give to thoſe who believe in him, his Body to eat, and his Blood to drink, as certainly as they eat of that broken Bread and drink of that Cup?*

A. In the Inſtitution of the Holy Supper, of which theſe are the Words: 'Our Lord, the 'ſame Night in which he was betray'd, took 'Bread, and when he had given Thanks, he 'broke it, and ſaid, Take, eat, this is my Body, 'which is broken for you; this do in remem-'brance of me. After the ſame manner alſo he 'took the Cup, when he had ſupp'd, ſaying, 'This Cup is the New Teſtament in my Blood; 'this do ye, as oft as ye drink it, in remem-

'brance of me: for as often as ye eat this 'Bread and drink this Cup, ye do ſhew the 'Lord's Death till he come.' This Promiſe is alſo mentioned by the Apoſtle St. *Paul*, when he ſays, 'The Cup of Bleſſing which we bleſs, is it 'not the Communion of the Blood of CHRIST? 'And the Bread which we break, is it not the 'Communion of the Body of Chriſt? For we 'being many, are one Bread and one Body; for 'we are all Partakers of that one Bread.'

Q. 78. *Are the Bread and the Wine then really chang'd into the Body and Blood of* JESUS CHRIST?

A. No: but as in Baptiſm the Water is not chang'd into the Blood of CHRIST, and that it is not ſo much as the waſhing away of our Sins, but only the Aſſurance of it, and the Sacrament ordain'd by GOD; ſo in the Holy Supper, the Bread is not chang'd into the Body of JESUS CHRIST, altho according to the Nature and Propriety of Sacraments it is call'd his Body.

Q. 79. *Whence comes it then, that* JESUS CHRIST *calls the Bread his Body, and the Cup his Blood, or the New Covenant in his Blood; and that St.* Paul *calls it the Communion of the Body and Blood of* JESUS CHRIST?

A. It is not without great reaſon that JESUS CHRIST ſpeaks to us after that manner; for he would teach us thereby, not only that as the Bread and the Wine nouriſh us in this temporal Life, ſo his Body crucified, and his Blood which was ſpilt, are truly the Meat and Drink which nouriſh our Souls in Life everlaſting; but alſo to aſſure us much more by theſe viſible Signs and Pledges, that we are as truly made Partakers of his Body and of his Blood by the Operation of the

the Holy Ghoſt, as it is true that we receive by the Mouths of our Bodies theſe Tokens conſecrated in memory of him; and that conſequently all his Paſſion and Obedience do as certainly belong to us, as if we had ſuffer'd all in our own Perſons, and had ourſelves made Satisfaction to GOD for our Sins.

Q. 80. *What Difference is there between the Lord's-Supper and the Maſs of the Papiſts?*

A. The Lord's Supper is a Teſtimony to us, that we have full Remiſſion of all our Sins by the only Sacrifice of JESUS CHRIST, which he himſelf has once fulfill'd upon the Croſs; and that we are incorporated by the Holy Ghoſt in JESUS CHRIST, who with his real Body is now in Heaven at the Right-Hand of GOD the Father, and requires our Worſhip. But the Maſs of the Papiſts teaches, that neither the Living nor the Dead obtain Remiſſion of their Sins by the Death of JESUS CHRIST, unleſs he be again offer'd up daily for them by the hands of the Prieſts. It teaches alſo, that JESUS CHRIST is corporeally under the Species of Bread and Wine, and by conſequence ought to be adored there: ſo that the Maſs is at the bottom nothing leſs than blaſpheming the only Sacrifice of JESUS CHRIST, and a curſed Idolatry.

Q. 81. *Who are thoſe for whom the Lord's-Supper was inſtituted:*

A. For thoſe who are diſpleaſed with themſelves by reaſon of their Sins; but have nevertheleſs a Confidence that they ſhall be forgiven for the Love of JESUS CHRIST, and that the Infirmities which remain with them, ſhall be mercifully cover'd by the Merit of his Death and Paſſion;

Paſſion; deſiring more and more to ſtrengthen their Faith, and amend their Lives. But the Hypocrites, and thoſe who are not ſincerely converted unto GOD. eat and drink their own Damnation.

Q. 82. *Muſt thoſe alſo be admitted to the Holy Sacrament, who by their Principles and Practices are Unbelievers and ungodly Perſons?*

A. No; for that would be to profane the Covenant of GOD, and to draw down his Wrath upon the whole Church. Wherefore the Chriſtian Church is obliged, according to the Ordinance of JESUS CHRIST and his Apoſtles, to exclude all ſuch, by virtue of the Keys of the Kingdom of Heaven, until they diſcover an Amendment of their Lives.

Q. 83. *What are the Keys of the Kingdom of Heaven?*

A. The Preaching of the Goſpel, and the Chriſtian Diſcipline, which excludes from the Communion of the Church; for by theſe two things the Kingdom of Heaven is open'd to all the Believers, and ſhut up againſt the Unbelievers and Wicked.

Q. 84. *How is the Kingdom of Heaven open'd or ſhut by the Preaching of the Goſpel?*

A. Becauſe, according to the Commandment of JESUS CHRIST, there is a Declaration and publick Atteſtation to all Believers in general, and to every one of them in particular, that as often as they embrace the Promiſes in the Goſpel with a true Faith, their Sins are truly forgiven them by GOD through the Merits of JESUS CHRIST: and on the contrary, Declaration is made to the Unbelievers and Impenitent, that

the

the Wrath of GOD and eternal Damnation reſt upon them as long as they ſhall defer their Converſion. And that GOD, according to this Sentence pronounc'd in the Holy Goſpel, will judge both the one and the other in this Life, and in the Life to come.

Q. 85. *How is the Kingdom of Heaven ſhut and opened by the Chriſtian Diſcipline?*

A. Thus: When ſome Perſons under the Name of Chriſtians teach a Doctrine or lead a Life which is not Chriſtian, if, after they have been ſeveral times admoniſh'd of it in a brotherly way, they will not forſake their Errors and ſcandalous Lives, they are cited according to the Commandment of JESUS CHRIST, before the Church, or thoſe who are appointed for that purpoſe; and if they deſpiſe their Exhortations, theſe Perſons exclude them, by the Interdiction of the Sacraments, from the Communion of the Church of GOD and the Kingdom of JESUS CHRIST. And if, after this, they promiſe and diſcover a ſerious Amendment, they are receiv'd as Members of JESUS CHRIST and his Church.

Q. 86. *Since we are deliver'd from our Miſery by the Grace of* JESUS CHRIST *alone, without any regard to our Merit; why are we then obliged to perform Good-works?*

A. Becauſe JESUS CHRIST, after having redeem'd us by his Blood, and made us free, conforms us alſo by his Spirit to his own Image, to the end that we may render our Acknowledgment to GOD for his Benefits, and praiſe him all our life long: and on the other hand, that every Believer may be aſſur'd of his Faith by the Fruits that it produceth, and that by a holy Converſation

verſation our Neighbours may be won to JESUS CHRIST.

Q. 87. *Cannot thoſe then be ſaved, who continuing in their Ungodlineſs and Ingratitude, will not be converted to* GOD?

A. No, without doubt; for the Scripture ſays, that neither the Unclean, nor Idolaters, nor Adulterers, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, and the like, ſhall inherit the Kingdom of GOD.

Q. 88. *In how many Parts does the true Converſion of Man conſiſt?*

A. In two Parts; which are, to kill (or *put off*) the Old Man, and to bring to life (or *put on*) the New.

Q. 89. *What is it to put to death the Old Man?*

A. It is to have a ſenſible Diſpleaſure for having provoked the Anger of GOD by our Sins, and to hate and ſhun them every day more and more.

Q. 90. *And what is it to bring to life the New Man?*

A. It is to rejoice in GOD through JESUS CHRIST, and to apply ourſelves ſincerely to all Good-works with Affection and Pleaſure, according to the Will of GOD.

Q. 91. *But what are theſe Good-works?*

A. They are thoſe only which are done with a true Faith, according to the Law of GOD, and only for his Honour; and not thoſe which are founded upon our own Will, or the Inſtitution of Man.

Q. 92. *Repeat the Law of* GOD.

A. When GOD gave it to Man, he ſpoke all theſe words, ſaying, 'I am the Lord thy GOD,

'who

'who brought thee out of the Land of *Egypt*,
'out of the Houſe of Bondage.

'1. Thou ſhalt have none other Gods but me.

'2. Thou ſhalt not make unto thee any graven
'Image, or any Likeneſs of any thing that is in
'Heaven above, or that is in the Earth beneath,
'or that is in the Water under the Earth. Thou
'ſhalt not bow down thyſelf to them, nor ſerve
'them: For I the Lord thy GOD am a jealous
'GOD, viſiting the Iniquity of the Fathers upon
'the Children unto the third and fourth Genera-
'tion of them that hate me, and ſhewing mercy
'unto thouſands of them that love me, and keep
'my Commandments.

'3. 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.

'4. Remember the Sabbath-Day to keep it
'holy: ſix Days ſhalt thou labour, and do all
'thy Work; but the ſeventh Day is the Sabbath
'of the Lord thy GOD: in it thou ſhalt not do
'any Work, thou, nor thy Son, nor thy Daugh-
'ter, thy Man-Servant, nor thy Maid-Servant,
'nor thy Cattel, nor thy Stranger that is within
'thy Gates; for in ſix Days the Lord made Hea-
'ven and Earth, the Sea, and all that in them
'is, and reſted the ſeventh Day; wherefore the
'Lord bleſſed the Sabbath-Day, and hallowed
'it.

The Second Table.

'5. Honour thy Father and thy Mother, that
'thy Days may be long in the Land, which the
'Lord thy GOD giveth thee.

'6. Thou ſhalt not kill.

'7. Thou ſhalt not commit Adultery.

'8. Thou ſhalt not ſteal.

'9. Thou ſhalt not bear falſe Witneſs againſt 'thy Neighbour.

'10. Thou ſhalt not covet thy Neighbour's 'Houſe, thou ſhalt not covet thy Neighbour's 'Wife, nor his Man-Servant, nor his Maid-Ser-'vant, nor his Ox, nor his Aſs, nor any thing 'that is thy Neighbour's.'

Q. 93. *How are theſe Ten Commandments divided?*

A. Into two Tables; the firſt of which teaches us in four Commandments our Duty towards GOD, and the ſecond teaches us in ſix Commandments how we are to behave towards our Neighbour.

Q. 94. *What does GOD enjoin in the firſt Commandment?*

A. That having at heart the Salvation of my Soul, I ſhould avoid and keep myſelf from all ſorts of Idolatry, Witchcraft, Inchantment, Magick and Superſtition, and Invocation of Saints or other Creatures: and that on the contrary I ſhould learn to know the true GOD, to put my Truſt in him only, to ſubmit myſelf to him alone with all Humility and Patience, to expect from him alone all Good, to love him, to honour him and fear him with all my Heart; ſo as rather to renounce all the Creatures, than do the leaſt thing againſt his will.

Q. 95. *What is Idolatry?*

A. That is to make to one's-ſelf, or to have in the place of the true GOD, or in conjunction with the true GOD, who makes himſelf known to us in his Word, any other Object in which to put one's Confidence?

Q. 96. *What is it that* GOD *requires in the ſecond Commandment?*

A. That we ſhould not make to ourſelves any Repreſentation of the Deity, and that we ſhould not render any other Honour to GOD than what he has recommended to us in his Word.

Q. 97. *Muſt we then have no Images at all?*

A. We cannot, neither ought we to repreſent GOD in any manner whatſoever; and as for Creatures, tho we may repreſent them, GOD nevertheleſs forbids us to make or have any Image of them, to honour or to employ it in his Service.

Q. 98. *But may not they be ſuffer'd in the Churches, as Books for the Vulgar and Ignorant?*

A. No; for we ought not to pretend to be wiſer than GOD, who will not inſtruct Chriſtians by dumb Images, but by the lively Preaching of his Word.

Q. 99. *What is the Senſe of the third Commandment?*

A. That we ſhould not only not diſhonour and abuſe the Name of GOD by Blaſphemies, falſe Oaths, and by unprofitable Swearing, but alſo that neither by our Silence or Connivance we ſhare in ſo horrible a Sin. In a word, that we never have the holy Name of God in our mouths but with Fear and Reverence; and conſequently that it be purely confeſſed, invoked, and glorified by all our Words, and by all our Works.

Q. 100. *Is it then ſo great a Crime to diſhonour the Name of* GOD *by Oaths and Blaſphemies, that* GOD *will ſtretch his Anger even againſt thoſe, who do not prohibit and hinder thoſe Blaſphemies and Oaths, as much as is in their power?*

A. Yes, moſt aſſuredly; for there is no greater Sin, or that more provokes the Wrath of GOD, than the blaſpheming of his Name, for which reaſon he has commanded it to be puniſh'd with Death.

Q. 101. *But may we not ſwear Religiouſly by the Name of GOD?*

A. Yes; when the Magiſtrate, or otherwiſe ſome Neceſſity, exacts it, for confirming Perſons Fidelity and Veracity, for the Glory of GOD and the Safety of one's Neighbour. For this manner of Swearing is founded on the Word of GOD, and we find that it has been uſed by the Faithful under the Old and New Teſtament.

Q. 102. *And may we not ſwear neither by the Saints, or by any other Creature?*

A. No; for Swearing legally, is praying unto GOD that he who alone knows the Hearts, will give Teſtimony of the Truth, and puniſh me if I ſwear falſly; which is an Honour that belongs not to any Creature.

Q. 103. *What is it that GOD enjoins in his fourth Commandment?*

A. Firſt, That the Service of the Church, or the Miniſtry of the Word, be carefully maintain'd, as well as the Schools. That I ſhould not fail, eſpecially on the Sabbath-Day, that is to ſay, on the Day of Reſt, to be in the Church of GOD, to hear his Word, to partake of the Sacraments, to call publickly on the Name of GOD, and to give a helping Hand Chriſtian-like to the Poor. Secondly, That all the days of my Life I ſhould ceaſe from my evil Works, to give place to God's Work in my Heart by his Spirit, and that thus I may in this Life begin the Eternal Sabbath.

Q. 104. *What does GOD recommend to you in the fifth Commandment?*

A. That I render to my Father and Mother, and all my Superiours, all Honour, Love and Fidelity; that I ſubmit myſelf with all Reſpect to their good Inſtructions, and with a ſuitable Obedience to their Corrections; and that if they have any Infirmity and Defects, I bear with them patiently, ſince it has pleas'd GOD to make uſe of them to conduct me.

Q. 105. *What does GOD require in the ſixth Commandment?*

A. That I ſhould neither in Thought, Word, or Countenance, and much leſs in Deed, either by myſelf, or by any other, diſhonour, hate, wound, or kill my Neighbour; but that I caſt off all Deſire of Revenge. He forbids me alſo to do ill to myſelf, or willingly to expoſe myſelf to any Danger; for GOD has put the Sword into the hand of the Magiſtrate, to puniſh Murder.

Q. 106. *But this Commandment ſeems to forbid nothing but Murder?*

A. GOD, in forbidding Murder, ſhews us that he has a hatred to every thing that may be the Root of it; as Envy, Hatred, Anger, and the Deſire of Revenge: and he looks upon all this as Murder.

Q. 107. *But is it not ſufficient, if we take not away the Life of our Neighbour, as was ſaid juſt now?*

A. No; for GOD in forbidding us Envy, Hatred, and Anger, commands us to love our Neighbour as ourſelves, and to treat him with all manner of Patience, Peace, Sweetneſs, Mercy and Good-will; to divert and hinder, as much as poſſibly

poſſibly we can, the Miſchief which others would do to him, and even to do good to our Enemies.

Q. 108. *What does the ſeventh Commandment teach us?*

A. That all Uncleanneſs is curſed of GOD, and that by conſequence hating it from the bottom of our Hearts, we ought to live after a manner chaſte and regular, whether in the holy State of Matrimony or out of that State.

Q. 109. *Does not GOD in this Commandment forbid Adultery, and the like Scandals?*

A. As our Bodies and Souls are the Temples of the Holy Spirit, GOD will have us preſerve both the one and the other pure and holy; and for that reaſon he forbids us all ſorts of Uncleanneſs, whether in our Actions, in our Behaviour, in our Thoughts, in our Words, in our Deſires, and every thing which may incline Man thereto.

Q. 110. *What does GOD forbid us in the eighth Commandment?*

A. It does not only forbid us Theft and Robbery, which are Crimes puniſhable by the Laws, but it alſo treats as ſo many ſorts of Robberies all the wicked Ways by which we endeavour to draw to ourſelves the Goods of our Neighbours, whether by open Force, or under the colour of Juſtice, either by falſe Weights and Meaſure, bad Merchandize and Money, by Uſury, or by any other Means forbid by GOD; and it alſo forbids all ſorts of Covetouſneſs, and the making an ill uſe or being laviſh of thoſe Good Things he is pleas'd to give us.

Q. 111. *But what does GOD command you here?*

A. He commands me to procure the Good of my Neighbour with all my power, and to deal with

with him in the ſame manner as I would have him deal by me. And beſides, he recommends to me to labour faithfully, that I may be able to aſſiſt the Poor in their Neceſſities.

Q. 112. *What is in ſubſtance the Senſe of the ninth Commandment?*

A. That I ſhould not bear falſe Witneſs againſt any Perſon, nor put a wrong Conſtruction on his Words; that I ſhould be neither a Backbiter nor Slanderer; that I ſhould not judge any body, nor be aſſiſtant to condemn him raſhly, without having heard him: but that I avoid all manner of Lying and Deceit, as ſo many Works of the Devil, that I may not draw upon myſelf the moſt ſevere Effects of the Wrath of GOD. It commands me alſo, that whether in Judgment or on any other occaſion, I be a Lover of Truth, and that I ſpeak and confeſs it in Sincerity. Finally, that upon occaſion I keep up the Honour and Reputation of my Neighbour, and advance it with all my power.

Q. 113. *What does the tenth Commandment forbid us?*

A. That there never enter into our Hearts the leaſt Deſire or the leaſt Thought contrary to the Law of GOD; but that we at all times abhor Sin from the bottom of our Hearts, and that we take pleaſure in doing juſtice.

Q. 114. *But can thoſe who are converted to GOD perfectly keep all theſe Commandments?*

A. No; for even thoſe who are moſt holy, have, whilſt they continue in this Life, only a ſmall Beginning of this Obedience; tho nevertheleſs they begin to live with a ſerious Application not only according to ſome, but according to all the Commandments of GOD.

Q.

Q. 115. *Why then is* GOD *pleaſed to recommend to us ſo ſeverely the Obedience to his Commandments, if there be no one able to fulfil them in this Life?*

A. Firſt, That during our whole Life we ſhould learn to know more and more how much we are inclin'd to Sin, and that it may induce us with more fervency to deſire that GOD would pardon us, and to ſeek our Juſtification in JESUS CHRIST. And alſo, That we may apply ourſelves inceſſantly to beg of GOD the Grace of his Holy Spirit, in order to be from day to day more conformable to his Likeneſs; ſo that when we depart this Life, we may attain the Perfection propos'd.

Q. 116. *Why is Prayer neceſſary for Chriſtians?*

A. Becauſe it is the chief Part of the Acknowledgment which GOD demands of us, and that he will not give his Grace, and his Holy Spirit, but to thoſe who ask it with Sighs and continual fervent Prayers, and who render him Thanks for it after they have receiv'd it.

Q. 117. *What ought Prayer to be, to make it agreeable to* GOD, *and that he may vouchſafe to hear it?*

A. We muſt firſt, with a good Heart, call upon the only true GOD, who has made himſelf known to us by his Word, that we may obtain from him whatſoever he orders us to beg of him. Secondly, We ought to know ſincerely and thoroughly our own Neceſſities and our Miſery, that we may humble ourſelves deeply before his Majeſty. And finally, we muſt lay down this Foundation, that without having regard to our Unworthineſs, he will moſt certainly hear our Prayers for the Love of JESUS CHRIST, as he has promis'd us in his Word.

Q.

Q. 118. *What would* GOD *have us ask of him in our Prayers?*

A. Whatſoever is neceſſary to us both for Body and Soul, and what our Lord JESUS CHRIST has ſumm'd up in the Prayer which he himſelf has taught us.

Q. 119. *Recite it.*

A. 'Our Father which art in Heaven, hallowed 'be thy Name; thy Kingdom come; thy Will 'be done on Earth as it is in Heaven; give us 'this Day our daily Bread; and forgive us our 'Treſpaſſes, as we forgive them that treſpaſs 'againſt us; and lead us not into Temptation, 'but deliver us from Evil: for thine is the 'Kingdom, the Power, and the Glory, for ever 'and ever. *Amen.*'

Q. 120. *Why has* JESUS CHRIST *commanded us to uſe the Term of* Our Father, *when we ſpeak to* GOD?

A. That it may ſtir up in us at the beginning of our Prayer a filial Fear, and firm Confidence in GOD, which are the two Foundations of Prayer; for, in effect, GOD is become our Father through JESUS CHRIST, and, as ſuch, we ought to be perſuaded, that he will more eaſily grant us what we ask with Faith, than our Parents do thoſe things we ask of them.

Q. 121. *Why is it added,* Which art in Heaven?

A. That we may not have any earthly Thought of the Majeſty of GOD, and that we may expect from his Almighty Power whatſoever is neceſſary for both Body and Soul.

Q. 122. *What is the firſt Petition?*

A. Hallowed be thy Name. That is to ſay, Grant us firſt to know thee rightly, to ſanctify thee,

and to praiſe thee in all thy Works, wherein thou makeſt a bright Diſplay of thy Power, Wiſdom, Goodneſs, Juſtice, Mercy, and Truth. Grant us likewiſe ſo to regulate our Thoughts, Words, and Actions, and in a word all our Lives, that thy Name may never be blaſphemed on our account, but rather always honour'd and glorify'd.

Q. 123. *What is the ſecond Petition?*

A. Thy Kingdom come. That is to ſay, Conduct us ſo by thy Spirit, that we may always ſubmit ourſelves more and more to thee. Preſerve thy Church, and increaſe it; deſtroy all the Works of the Devil, and all Power whatſoever that riſes up againſt thy Majeſty; overturn all Deſigns which are form'd againſt thy Holy Word, until thy Kingdom be fully reveal'd, when thou wilt be all in all.

Q. 124. *What is the third Petition?*

A. Thy Will be done on Earth as it is in Heaven. That is to ſay, Bring it about, that we and all Mankind may give up our own Wills, to perform none but thine, which is only good; and that we ſubmit to it without contradiction, and that every one in his Vocation may acquit himſelf of his Duty, and do thy Will with the ſame Readineſs and Faithfulneſs, as the Angels do in Heaven.

Q. 125. *What is the fourth Petition?*

A. Give us this day our daily Bread. That is to ſay, Be pleas'd to provide us with whatſoever is neceſſary for the Body, that we may always know thou art the only Fountain of all Happineſs, and that neither our Cares, nor our Labour, nor even the Good Things which thou haſt given us, can avail us any thing without thy Bleſſing; and that

by

by conſequence we ought to withdraw our Truſt in all Creatures, and place it only in thee.

Q. 126. *What is the fifth Petition?*

A. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. That is, Be pleas'd to pardon us poor Sinners all our Faults, and for the ſake of the Blood of JESUS CHRIST do not impute to us that Malignity which is always attached to our Nature: And likewiſe let us find in ourſelves this Teſtimony of thy Grace, to have a firm Reſolution cordially to forgive the Faults of our Neighbours.

Q. 127. *What is the ſixth Petition?*

A. And lead us not into Temptation, but deliver us from Evil. That is, Since we are ſo weak of ourſelves, that we cannot ſubſiſt one moment, and that moreover the Devil, the World, and our own Fleſh, which are our mortal Enemies, are continually making war againſt us, be pleas'd, O GOD, to preſerve and fortify us by the Virtue of thy Holy Spirit, to the end that we may not ſink in this ſpiritual Combat, but that we may always reſiſt with Courage, until at laſt we gain a compleat Victory.

Q. 128. *What is the Concluſion of that Prayer?*

A. For thine is the Kingdom, the Power, and the Glory, for ever and ever. That is to ſay, We ask all theſe things of thee, becauſe as being our King, and having all things in thy power, thou haſt both the Ability and the Will to grant us all that is good; the Glory whereof comes not to us, but to thy Holy Name, which ought to be eternally prais'd for it.

Q. 129. *What does the word* Amen *signify?*

A. Amen, that is to ſay, This is true and certain: for it is more true that my Prayer is heard by GOD, than I find in my Heart that it is my Deſire it ſhould be ſo.





FINIS.