



LUTHER'S
SMALLER
CATECHISM,

**CORRECTLY TRANSLATED FROM THE
ORIGINAL.**

**PUBLISHED UNDER THE AUSPICES OF THE EVAN-
GELICAL LUTHERAN GENERAL SYNOD OF THE
UNITED STATES OF N. AMERICA.**

HAGERS-TOWN, MD.
PRINTED BY GRUBER AND MAY.

1828.

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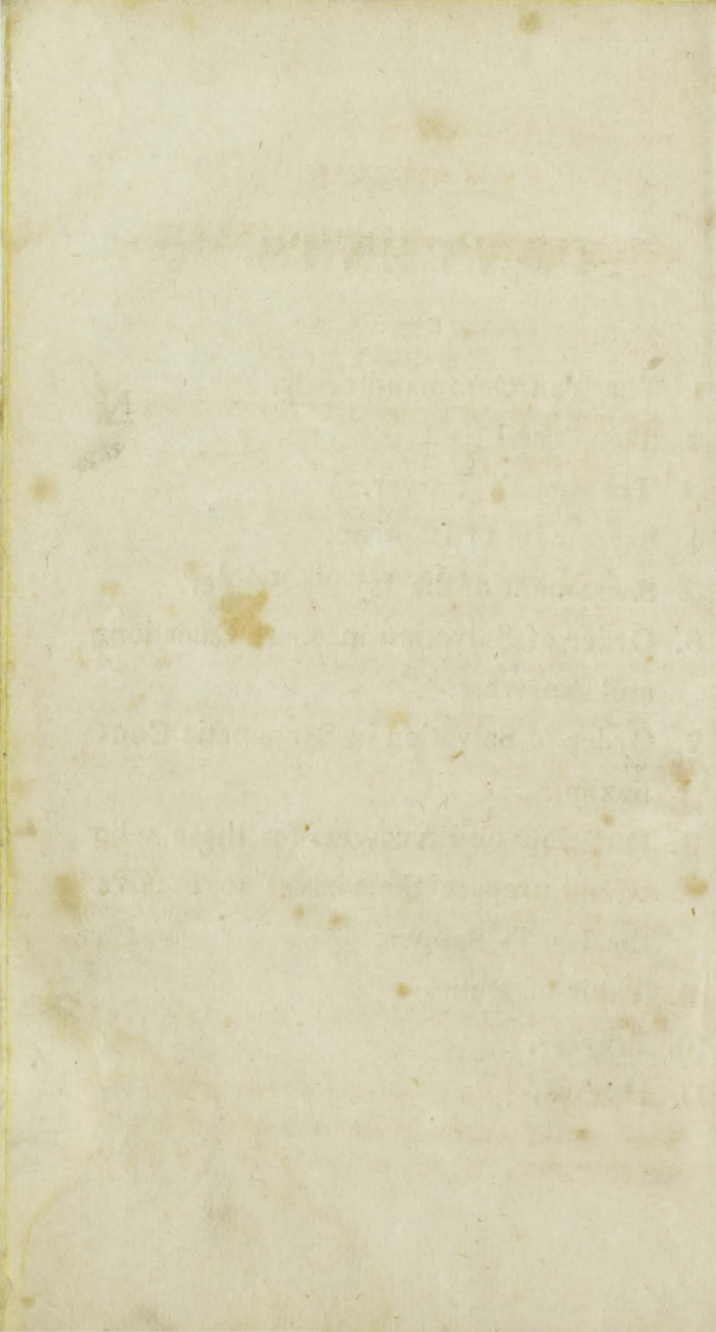
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PHILIP MOORE, *Clerk of*
the District of Maryland.

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LUTHER'S
SMALLER CATECHISM.

PART I.

OF THE TEN COMMANDMENTS.

Exodus 20. Deut. 6, 9. 20—25.

THE FIRST COMMANDMENT.

“**I AM** the Lord thy God. Thou shalt have no other Gods before me.”

2 Cor. 6, 16. 1 Cor. 8, 4—6. Matthew 4, 10.

Rom. 2, 22. 23. Psalm 115, 3—8.

What is intended by this Commandment?

That we should fear, love, and trust in God, above all things.

THE SECOND COMMANDMENT.

“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.”

Psalm 59, 12. Matthew 7, 21. Leviticus 24, 15. 16.

What is required of us in this Commandment?

That we should so fear and love God, as not to curse, swear, conjure, lie, or deceive

in his name ; but call upon him in every time of need, and worship him with prayer, praise, and thanksgiving.

THE THIRD COMMANDMENT.

“Remember the Sabbath-day to keep it holy.”

Ex. 31, 14—17. Isa. 58, 13. Psalm 26, 6.
Luke 6, 9. Col. 3, 16.

What is enjoined in this Commandment ?

That we should so fear and love God, as not to despise his word and the preaching of his gospel ; but deem it holy, and willingly hear and learn it.

THE FOURTH COMMANDMENT.

“Honour thy Father and thy Mother, that thy days may be long upon the land which the Lord thy God giveth thee.”

Eph. 6, 1—3.

What is the signification of this Commandment ?

That we should so fear and love God, as not to despise or displease our parents or superiors ; but honour, serve, obey, love, and esteem them.

THE FIFTH COMMANDMENT.

“Thou shalt not kill.”

Gen. 9, 6. Matt. 5, 21. Num. 35, 16.

What is the purport of this Commandment ?

That we should so fear and love God, as not to do our neighbour any bodily injury ; but rather assist and comfort him in danger or want.

THE SIXTH COMMANDMENT.

“Thou shalt not commit adultery.”

Heb. 13, 4. Matt. 5, 27—32. 1 Cor. 6, 18, 19.

What do you understand by this Commandment?

That we should so fear and love God, as to live chaste and undefiled in words and deeds, and each to love and honour his wife or her husband.

THE SEVENTH COMMANDMENT.

“Thou shalt not steal.”

Leviticus 19, 11. 1 Thess. 4, 3—6. Eph. 4, 28.

1 Tim. 6, 6—10.

What is meant by this Commandment?

That we should so fear and love God, as not to rob our neighbour of his property, or bring it into our possession by unfair dealing or fraudulent means; but help him to augment and protect it.

THE EIGHTH COMMANDMENT.

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

Matt. 15, 19. John 8, 44. Prov. 19, 5. John 1, 19, 20. Zach. 8, 16, 17.

What is inculcated in this Commandment?

That we should so fear and love God, as not to belie, betray, slander or raise injurious reports against our neighbour; but apologize for him, speak well of him, and put the most charitable construction on all his actions.

THE NINTH COMMANDMENT.

“Thou shalt not covet thy neighbour's house.”

Deut. 5, 21. Micah 2, 1, 2. Gal. 5, 15.

Rom. 7, 7, 8.

What is enjoined in this Commandment?

That we should so fear and love God, as not to cherish improper desires for the inheritance or estate of our neighbour, or aim at obtaining it by deceit or the false appearance of a legal right; but be ready to assist and serve him in the preservation of his own.

THE TENTH COMMANDMENT.

“Thou shalt not covet thy neighbour’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour’s”

James 1, 14. 15. Matthew 5, 28. 2 Pet. 1, 4.

John 2, 15. Matt. 15, 19.

What is required in this Commandment?

That we should so fear and love God, as not even to wish to seduce our neighbour’s spouse, to corrupt or alienate from him his servants, or to force away from him or let loose his cattle; but rather to use our endeavours, that they may continue with, and discharge their duty to him.

What saith the Lord God concerning these Commandments?

He saith: “I the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.”

Nahum. 1, 2. 2 Pet. 2, 4—6. Hosea 6, 4. Psalm’s 103, 17. 18. Exod. 20, 5. 6.

What do we learn from this declaration?
 God threatens to punish all who transgress these commandments; we should therefore dread his displeasure, and not act contrary to his laws. But he also promises grace and every blessing to all such as obey these laws; we should therefore love and confide in him, and cheerfully do what he commanded us.

PART II.

OF THE CREED.

OR THE

ARTICLES OF THE CHRISTIAN FAITH.

Of what does the first article consist?
 Of the Creation.

Rehearse it.

I believe in God the Father Almighty,
 Maker of heaven and earth.

What do you profess to believe in this article?

I believe that God hath created me and all that exists; that he hath given and still preserves to me my body and soul, with all their members and faculties, and all that I possess; that he richly and daily provides me with all the necessaries and enjoyments of life; that he guards me from danger and

preserves me from evil ; wholly induced by divine, paternal love and mercy, without any claim of merit or worthiness in me ; for all which I am in duty bound to thank, praise, serve, and obey him.—This is most certainly true.

Of what does the second article treat?

Of our Redemption.

Rehearse it.

I believe 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 sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead.

What do you profess to believe in this article?

I believe, that Jesus Christ, true God begotten of the Father from eternity, and also true man born of the Virgin Mary, is my Lord ; who hath redeemed, purchased, and delivered me, a poor, forlorn, condemned person, from sin, from death, and from the power of the devil ; not with gold or silver, but with his holy, precious blood, and with his innocent sufferings and death ; in order that I might be his, live under him in his kingdom, and serve him in everlasting

righteousness, innocence and happiness; even as he is risen from the dead, and now lives and reigns to all eternity.—This is most certainly true.

Of what does the third article treat?

Of our Sanctification.

Rehearse it.

I believe in the Holy Ghost, the holy Catholic (universal) Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.

What do you profess to believe in this article?

I believe, that I cannot merely by my own reason or other natural powers, believe in or come to Jesus Christ, my Lord; but that the Holy Spirit hath called me by the Gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith, in like manner as he calls, gathers, enlightens and sanctifies the whole Christian church on earth, and preserves it in union with Jesus Christ, by the true faith; in which Christian church he daily and richly forgives me, and all other believers, all our sins: and will, at the last day, raise up me and all the dead, and will grant unto me and all that believe in Jesus Christ, everlasting life.—This is most certainly true.

PART III.

OF THE LORD'S PRAYER.

THE INTRODUCTION.

“ Our Father who art in Heaven.”

What does our Saviour teach us in this preface?

That God would affectionately invite us to believe, and to be assured, that he is truly our Father, and that we are his children indeed; and to call upon him with all cheerfulness and confidence, even as beloved children entreat a kind and affectionate parent.

THE FIRST PETITION.

“ Hallowed be thy name.”

How is this to be understood?

God's name is indeed holy in itself; but we pray in this petition, that it may also be sanctified by us.

When is this effected?

When the word of God is taught pure and unadulterated, and we, as the children of God, live holy lives, conformably to its precepts. To this, may the Lord our Father in Heaven, incline us! But he, whose doctrine and life are contrary to the word of God, dishonours the name of God among us. From this preserve us, O Lord, our heavenly Father!

THE SECOND PETITION.

“Thy kingdom come.”

How is this to be understood?

The kingdom of God will come, indeed, without our prayers; but, we pray in this petition, that it may also come unto us.

When is this effected?

When our heavenly Father gives us his holy Spirit, so that, by his grace, we believe in his holy word, and live a godly life, here, in time, and in heaven forever.

THE THIRD PETITION.

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

How is this to be understood?

God’s good and gracious will is done, indeed, without our prayers; but, in this petition, we pray, that it may also be done by us.

When is this done?

When God prevents and destroys all evil counsels and intentions, the will of the devil, of the world, and of our own flesh, which tend to dishonour the name of God among us, and hinder the coming of his kingdom to us; and when he strengthens and preserves us steadfast in his word and faith, unto our end. This is his good and gracious will.

THE FOURTH PETITION.

“Give us this day our daily bread.”

How is this to be understood?

God bestows indeed, unasked, the neces-

saries and conveniencies of life, even upon the wicked ; but in this petition we pray, that he would make us sensible of his mercies, and enable us to receive them with thanksgiving.

What is comprehended in the term, " Our daily bread ?"

Every thing necessary to the support and comfort of existence ; as food and raiment, house and land, money and goods ; a kind spouse, good children, faithful servants, righteous magistrates, good weather, peace, health, instruction, honour, true friends, good neighbours, and the like.

THE FIFTH PETITION.

" And forgive us our trespasses, as we forgive those who trespass against us."

How is this to be understood ?

We pray in this petition that our heavenly Father would not regard our sins, nor deny us our requests on account of them ; for we merit not one single good thing at his hands ; but that, though we very often and greatly offend and deserve severe chastisement, he would of his free grace pardon us and bestow on us what we desire. — We promise also, on our part, heartily to forgive, and willingly to do good to those by whom we have been offended.

THE SIXTH PETITION.

" And lead us not into temptation."

How is this to be understood ?

Properly speaking, God tempts no man to evil ; but we pray in this petition, that God would protect and preserve us from the devil, the world, and our own deceitful hearts, and not suffer us to be seduced by them into unbelief, despair, or any other great and shameful sins ; and that, though we may be tempted and assaulted by them, we may nevertheless conquer, and finally obtain the victory over them.

THE SEVENTH PETITION.

“ But deliver us from evil.”

How is this to be understood ?

We pray in this petition, as in a summary, that our heavenly Father would vouchsafe to deliver us from every evil and suffering, whether it affect the soul or the body, property or character ; and at last, when the hour of death shall arrive, grant us a happy end, and graciously take us from this world of imperfection and sorrow to himself in heaven.

THE CONCLUSION.

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

What signifies the word, “ Amen ?”

The assurance, that such petitions are acceptable to my Father in heaven, and heard of him ; for he himself has commanded us thus to pray, and has promised to hear our supplications. Amen, amen, signifies yea, yea, it shall be so.

PART IV.

OF THE SACRAMENT OF BAPTISM.

Matt. 28, 18. 20. Mark 16, 15. 16. Luke 3, 3.
Col. 2, 11. 12. 13. Gen. 17, 9. 14. Rom. 4, 11.

What is Bapbtism ?

Baptism is not mere water ; but it is that water which the ordinance of God enjoins, and which is connected with God's word.

Eph. 5, 25. 26. John 3, 5. Luke 3, 2.

Which is that Commandment of God ?

That, which our Lord Jesus Christ gave his disciples, Matt. xxviii, 19: "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

What are the benefits of Bapbtism ?

It causes the forgiveness of sin, redeems from death and the devil, and gives everlasting salvation to those that believe ; as the word and promise of God declare.

Mark 1, 4. Gal. 3, 26. 27. Tim. 3, 5. 6. Rom. 6, 3. 4. Eph. 5, 26. 27. Col. 2, 12.

Which are these words and promises of God ?

Those, in which our Lord declares, Mark xvi, 16: "He, that believeth and is baptized, shall be saved ; but he, that believeth not, shall be damned."

Mark 16, 16. 1 Peter 3, 21. Acts 8, 37.

How can water produce such great effects?

It is not the water that produces them, but the word of God, which is connected with the water, and our faith confiding in this word of God, in the use of baptismal water. For, without the word of God, the water is mere water, and no baptism; but with the word of God it is a baptism, that is, a merciful water of life, and a laver of regeneration in the Holy Ghost: as St. Paul says to Titus iii, 5. 6: "According to his mercy hath he saved us by the washing of regeneration and the renewing of the Holy Ghost; which he hath shed on us abundantly through Jesus Christ our Saviour," that thereby we might be made righteous, and be heirs according to the hope of everlasting life.

Tit. 3, 5. 6. 7. Gal. 3, 26. 27. Eph. 5, 26. 27.

What does such water-baptism signify?

It signifies, that the old Adam, with all sinful lusts and affections, should be drowned and destroyed by daily sorrow and repentance; and that a new man should daily arise, that shall dwell in the presence of God in righteousness and purity forever.

1 Pet 3, 20. 1 Cor. 10, 2. Gal. 5, 24. Col. 3, 5. 10. Rom. 6, 12.

Where is this said in the Scriptures?

St. Paul, in his epistle to the Romans vi, 4. says: "We are buried with Christ by baptism into his death; that, like as he was

raised up from the dead, by the glory of the Father, even so we also should walk in newness of life."

PART V.

OF THE SACRAMENT OF THE ALTAR;

OR

THE LORD'S SUPPER.

1 Cor. 11, 20. 23. Exod. 12, 3. 5. 7. 9. 10. 26. 27.

What is the Sacrament of the Altar?

It is the body and blood of our Lord Jesus Christ, under the external signs of bread and wine, given unto Christians to eat and drink, as it was instituted by Christ himself.

1 Cor. 10, 16. 17. 1 Cor. 11, 23—29.

Which are the words of the institution of the Sacrament?

The holy evangelists, Matthew, Mark, and Luke, together with the holy apostle, St. Paul, write thus: "Our Lord Jesus Christ, in the night in which he was betrayed, took bread; and when he had given thanks, he brake it and gave it unto his disciples, saying, Take, eat, this is my body which is given for you. Do this in remembrance of me. Likewise, after the supper, he took the cup, gave thanks, and gave it to

them, saying: Drink ye all of this; this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins. Do this, as often as ye drink it, in remembrance of me."

Matt. 26, 26—28. Mark 14, 22. 23. 24. Luke 22, 14. 20. 1 Cor. 11, 23—26.

What are the benefits derived from thus eating and drinking in the Lord's Supper?

They are pointed out in those words of the institution, "Given and shed for you for the remission of sins:" which words show us, that forgiveness of sin, life and salvation, are imparted to us in the sacrament; for where there is remission of sins, there of course is also life and salvation.

How can corporeal eating and drinking produce such great effects?

It is not the eating and drinking that produces them, but that solemn declaration, "which is given and shed for you, for the remission of sins;" which words, besides the literal eating and drinking, are considered as the chief thing in the sacrament. Wherefore, whoever truly believes these words, has what they promise, even the forgiveness of sin.

Who is it that receives this Sacrament worthily?

Fasting and bodily preparation, are indeed good external discipline; but he alone is truly worthy and well prepared, that be-

believes in these words, "given and shed for you for the remission of sins." But whoever is void of this faith, or doubts in his mind, is unworthy and unfit; for the words, "for you," require truly believing hearts.

PART VI.

THE ORDER OF SALVATION.

In short and simple Questions and Answers.

1. *Question.* What is your state by nature?

Answer. I am a sinful being. Ps. li, 4.

2. Who created you?

God created me. Gen. i, 27.

3. Do you believe that there is a God?

Yes, I believe that there is a God. Heb. xi, 6.

4. Can we see God?

No, here we cannot see God.

John i, 18. I Tim. vi, 16.

5. What is God, that we cannot see him?

God is a spirit. John iv, 24. Or an uncreated, spiritual, most perfect being.

6. Are there more Gods than one?

No, there is but one god. Mark xii, 29.

7. How is this one God called?

The one God is called Father, Son, and Holy Ghost. Matthew xxviii, 19.

8. Are not Father, Son, and Holy Ghost, three Gods?

No, Father, Son, and Holy Ghost, are three persons, and these three persons are one God. 1 John v, 7.

9. Has God no beginning?

No, God is eternal, and has neither beginning nor end. Ps. xc, 1.

10. Where is God?

God is every where present. Ps. cxxxix, 7—10.

11. Does God see and hear all things?

Yes, God knows every thing that takes place in the whole world. Jeremiah xxiii, 23, 24.

12. Is God omnipotent?

Yes, God is almighty and can do whatsoever he pleases. Ps. cxv, 3.

13. Did God create the whole world?

Yes, God is the almighty maker of heaven and earth. Psalm xxxiii, 6.

14. Can the universe which God created uphold itself?

No, as God created all things, so he preserves and governs them.

John v, 17. Heb. i, 3. Psalm cxlvii, 5.

15. But does sin also proceed from God?

No, from God no evil can proceed. Ps. v, 5.

16. Is God free from sin and altogether holy and good?

Yes, God is the chief good, and there is no evil in him. Luke xviii, 19. Deut. xxxii, 4. He is true. Ps xxxiii, 4. Holy. Isa. vi, 3. Just. Ps. cxlv, 17. and gracious. Ps. ciii, 8, 12.

17. But how did you become a sinner?

I inherited sin from Adam, the first man,

Romans v, 12.

18. How many persons did God at first create?
 God at first created two human beings, namely, Adam and Eve. Genesis i, 26. 27.

19. What are the constituent parts of man?
 Every man consists of a soul and body.
 I Cor. vi, 13. Eccl. xii, 7.

20. Out of what did God create the first man?
 God made the first man out of the dust of the earth. Genesis ii, 7.

21. But how did God give unto him a soul?
 God breathed into his nostrils the breath of life, and thus man became a living soul.
 Genesis ii, 7.

22. In whose likeness was man originally created?
 Man was a beautiful image of God, particularly with respect to his soul, and also with respect to his body. Genesis i, 27.

23. What is the soul of man?
 The soul is a created spirit, possessed of understanding and will. Luke xxiv, 39. Sir. xvii, 5.

24. In what state was the understanding of man originally formed?
 His understanding had a heavenly knowledge of God and his will. Col. iii, 10.

25. What was the original state of his will?
 The will had a divine power to love and do that which is good, and to hate and avoid evil. Eph. iv, 24.

26. What is the body of man?
 The body is the visible part of man, with which the soul is united. Matthew x, 28.

27. How was the body of man constructed?
 The body of man, before the fall, was holy, beautiful and immortal. Wisd. ii, 23.

28. Was man entirely free from sin and misery, when God created him?

Yes, man had at first no sin, nor any misery, either in body or soul. Gen. i, 31.

29. But how did Adam and Eve become sinners? Adam and Eve fell from God. Gen. iii.

30. Who seduced our first parents?

The devil seduced them. Wisd. ii, 23. 25.

31. What were the devils at first?

The devils at first were good angels.

John viii, 44.

32. Who created the angels?

God created many good angels. Col. i, 16.

33. What are the good angels?

The good angels are holy and happy spirits.

Heb. i, 14.

34. What is the employment of the good angels?

The good angels praise God, serve him, and protect the righteous.

Ps. ciii, 20. Ps. xxxiv, 8.

35. How did some good angels become devils?

Many good angels fell from God, and lost their original holiness. John viii, 44.

36. What are the bad angels?

The bad angels are unholy and unhappy spirits. Eph. vi, 12.

37. What is the employment of the bad angels?

The bad angels endeavour to oppose the glory and will of God, and to seduce men to sin. 2 Cor. iv, 4. 1 Peter v, 8.

38. To what does the devil seduce men?

The devil seduces men to disobedience toward god, 2 Cor. xi, 3.

39. What was the nature of Adam's fall?

The fall of Adam consisted in this, that man turned his heart from God to the devil.

Acts xxvi, 18.

40. Wherein did Adam and Eve externally manifest their disobedience toward God, and their obedience to the devil?

Adam and Eve ate of the fruit which God had commanded them not to eat.

Gen. iii, 6. Gen. ii, 16. 17.

41. What did man lose, when he became obedient to the devil and fell from God?

Man lost the beautiful image of God, and became an image of the devil. Eph. ii, 1. 3.

42. What was the state of the soul and body of man after the fall?

Soul and body became unfit for any thing good, and prepared for, and inclined to, all evil. Genesis vi, 5.

43. How did sin come upon all men?

By the fall of Adam, sin and death came upon all men. Romans v, 12.

44. What is sin?

Sin is every thing that is evil and unrighteous, or every thing that is contrary to the law of God. 1 John iii, 4.

45. How is that sin called which we inherited from Adam?

The sin which we inherited from Adam is called original sin. Ps. li, 7. (or natural depravity.)

46. Whence, therefore, does sin proceed?

Sin proceeds from the devil and from man.

1 John iii, 8. Romans v, 12.

85. How can you now become holy?

When I am delivered from my sins, then I shall be holy. 1 Cor. vi, 11. 1 John i, 7.

86. What does the Holy Ghost do, when he delivers us from our sins and makes us holy?

The Holy Ghost calls, enlightens, sanctifies and preserves us.

2 Thess. ii, 14. 2 Timothy i, 9. 2 Cor. iv, 6.

2 Peter i, 19. Titus iii, 5—7. Phil. i, 6.

87. How does the Holy Ghost call us?

When we hear the word of God, the Holy Ghost calls us from sin and from the power of the devil back to God. Acts xxvi, 18.

88. How does the Holy Ghost enlighten and sanctify us?

The Holy Ghost works in us faith in Christ, and makes us entirely new creatures.

John vi, 21. Eph. i, 16. Psalm li, 12. Ezek. xxxvi, 26. 27.

89. Has faith, then, such great power as to deliver you from your sins and make you holy?

Faith has the power to make a sinner righteous and holy.

Rom. iv, 3. 5. Acts xv, 9.—xxvi, 18. John i, 12. 13.

90. How does faith make you righteous before God?

When my faith embraces Christ, then have I the righteousness of Christ, and forgiveness of all my sins. Romans iii, 24. 25.

91. How does faith make us holy?

Faith restores the image of God in us, that we can rule over sin and live holy.

Gal. vi, 15—v, 6. 2 Cor. iii, 18. Rom. vi, 12.

1 Peter iv, 6.

92. Where did the Holy Ghost begin this sanctification in you?

In the holy ordinance of Baptism, the Ho-

ly Ghost began this sanctification in me.

Titus iii, 5. 7.

93. What did God promise you in holy baptism?
God promised and also bestowed upon me
the forgiveness of sins, life and salvation.

Acts ii, 38. 1 Peter iii, 21.

94. But what did you promise God?

I promised that I would renounce the devil
and all his works, and all his ways, and be-
lieve in God the Father, Son, and Holy
Ghost. Romans vi, 2. 3. James iv, 7. Hosea
ii, 19. 20. Rev. ii, 10.

95. Through whom did you make this promise in
holy baptism?

I made this promise in holy baptism through
my sponsors.

96. Whom should men choose as sponsors?

For sponsors pious Christians should be
chosen, who themselves keep their baptis-
mal vows. Psalm l, 5. 16.

97. What is the duty of sponsors?

The duty of sponsors is to be devout at the
baptism, to excite their faith, to pray for
the children, and to be diligent in remind-
ing them of their baptismal vows.

1 Cor. xv, 1.

98. Are all baptised persons holy and pious?

No, many fall from their baptismal cove-
nant. 2 Peter ii, 20—22.

99. Whereby does a person fall from his baptismal
covenant?

By wilful sin we fall from our baptismal
covenant. Isaiah lix, 2.

It was necessary that Christ should become man, in order that he, by submitting to sufferings and death, could redeem us.

Hebrews ii, 14. 17.

66. Why was it requisite that Christ should also be true God?

Christ had to be true God, in order that his redemption might have the efficacy to produce reconciliation with God. Romans v, 10.

67. By what did Christ redeem us, and produce reconciliation with God?

Christ effected reconciliation with God by his obedience unto death. Phil. ii, 8.

68. What did Christ fulfil in our stead?

Christ in our stead yielded a perfect obedience to the whole law. Matthew v, 17.

69. What did Christ take upon himself?

Christ took upon himself the guilt and punishment of our sins. Isa. liii, 5. 6. John i, 29.

70. What did Christ suffer for us?

Christ died for us, and shed his blood for us, on the cross. Romans v, 8. 1 Peter ii, 24.

71. Did Christ remain dead in the grave?

No, Christ rose again on the third day.

Luke xxiv, 46. 2 Tim. ii, 8.

72. Where did Christ remain after his resurrection?

Christ visibly ascended to heaven. Acts i, 9.

73. Where did Christ seat himself?

Christ sitteth on the right hand of God, to bestow on men the purchased salvation.

Mark xvi, 19. 20.

74. Whom did Christ redeem?

Christ redeemed all men.

1 Timothy ii, 6. 1 John ii, 2.

75. From what did Christ redeem us?

Christ redeemed us from all sin, from death, and from the power of the devil.

1 John i, 7. Titus ii, 14. 2 Tim. i, 10. Heb. ii, 14.

76. What did he purchase for us?

Christ purchased for us the favour of God, the gracious influence of the Holy Ghost, and eternal salvation.

John i, 16. 17—xvi, 7. Heb. vii, 25—ix, 15.

77. Will all men therefore be saved?

No, but few will be saved.

Matthew vii, 14. Luke xiii, 24.

78. Whose fault is it, that so many will still be eternally lost?

Men are themselves the cause of their damnation, if they determine to remain in their sins. Matthew xxiii, 37. 2 Peter iii, 9.

79. What persons will be saved?

Those who receive Christ by faith will be saved. John iii, 16. 36.

80. Can you believe in Christ by your own strength?

No, I cannot believe in Christ by my own reason or strength. 1 Cor. ii, 14. John vi, 29.

81. For what must you pray to God, in order that you may obtain strength to believe?

I must pray to God for the influence of the Holy Ghost. 1 Cor. xii, 3. Luke xi, 13.

82. What does the Holy Ghost do for us?

The Holy Ghost sanctifies us. Rom. xv, 16.

83. Are you not holy by nature?

No, by nature I am unholy.

Genesis vi, 5. Romans iii, 10.

84. What makes you unholy?

Sin makes me unholy. Psalm li, 4, 7.

47. Do we not ourselves also commit sin?

Yes, we daily commit very many sins.

Ps. xix, 13.

48. How is that sin called which we commit?

The sins which we commit are called actual sins. Mark vii, 21. 22.

49. How do we commit actual sin?

We sin daily in thoughts, in looks, in words, and deeds. Matt. xv, 19. Gen. iv, 6. 7. Matt. xii, 36. Gal. v, 19—21.

50. How many kinds of sin are there?

Two—original and actual sin.

51. What is original sin?

Original sin is the inbred depravity of our nature, which renders us incapable of doing good, and inclined to all evil.

John iii, 6. Romans iii, 12.

52. What is actual sin?

Actual sin is every omission to do good, and every commission of evil, whether performed internally by thoughts and desires, or externally by looks, words and deeds.

Matt. ix, 4. Psalm xxxix, 2. Col. iii, 5—9.

Eph. v, 3. 4. James iv, 17.

53. How do we make ourselves partakers of other men's sins?

When we command, advise, or approve of evil, and do not prevent or reprove it, or make it manifest, that it may be punished, we make ourselves partakers of other men's sins. 1 Tim. v, 22.

54. What do we all deserve by our sins?

We all deserve the wrath and displeasure of

God, temporal death, and eternal damnation.
 Romans i, 18.—ii, 8. 9.—v, 12.—vi, 23.
 Matthew vii, 19.

55. Must all men now necessarily be lost forever?
No, we can obtain the lost salvation again.
 Romans v, 18. 19.

56. Who interfered in our behalf, that we should not be eternally lost?

God graciously extended his mercy to us and all men. Jer. xxxi, 3. 1 Tim. ii, 4.

57. When did God determine to have fallen mankind redeemed?

God determined in eternity to have all mankind redeemed, and to bestow salvation on believers. Eph. i, 4—6. John iii, 18. 33.

58. When did God promise a Redeemer?

Immediately after the fall, God promised to give us a Redeemer. Gen. iii, 15. John iii, 16.

59. Who is this our Redeemer?

Jesus Christ is our Redeemer. Luke ii, 11.

60. What is meant by the name *Jesus*?

Jesus means Saviour. Matthew i, 21.

61. What does the name *Christ* mean?

Christ means the *anointed*, and is equivalent to *Messiah*. Acts x, 38.

62. Who is *Christ*?

Christ is the Son of God, true God and man.
 Matthew xvi, 16. 1 John v, 20. John i, 14.

63. Did God give his Son as Redeemer?

Yes, God gave his Son, when the Son of God became man. Gal. iv, 4.

64. Of whom was *Christ* born?

Christ was born of the Virgin Mary.
 Matthew i, 23. Isaiah vii, 14.

65. Why was it necessary that *Christ* should become man?

100. What is wilful sin?

When a person sins voluntarily and intentionally, he commits a wilful sin.

Romans vi, 16. Gal. v, 19. 21.

101. How can such a wilful sinner be sanctified again?

He can be sanctified again through the word of God. John xvii, 17. James i, 21.

102. What is the word of God?

The whole Bible, or the Holy Scriptures, are the word of God. 2 Peter i, 21.

103. What must he diligently hear and read, who wishes to become pious and holy?

He who wishes to become pious, must diligently and devoutly hear and read the word of God. 2 Peter i, 19. Acts xvi, 14.

104. How do we hear the word of God devoutly?

We hear the word of God devoutly, when, whilst hearing it we fervently pray for the illumination of the Holy Ghost.

2 Cor. iv, 6. Eph. i, 17. 18. Ps. cxix, 18. 33. 34.

105. What can we learn out of the word of God?

Out of the word of God we can learn every thing that is necessary for our salvation.

Psalm xix, 8. 2 Timothy iii, 15.

106. What does the word of God reprove in us?

The word of God reproves all our sins.

John xvi, 8. Romans iii, 20.

107. But to what does the word of God exhort us?

The word of God exhorts us to repentance and conversion. Matthew iii, 2. Acts ii, 38.

108. Which, therefore, is the way in which man can be saved?

The only order of salvation is repentance, and particularly faith in Christ. 2 Pet. iii, 9.

109. What is repentance?

Repentance is a change of heart and mind.
Acts xxvi, 18. Romans xii, 2.

110. How many parts has repentance?

Repentance has two parts: sorrow for sin, and faith in Christ. 2 Cor. vii, 10. John iii, 36.

111. What must a person be sorry for, when he wishes to be converted?

He who wishes to be converted must sincerely study to know his sins, be sorry for them, and hate them.

Jer. iii, 13. Psalm vi, 7. Romans xii, 9.

112. What does God do when a person is filled with sincere penitence for his sins, and a sense of his danger?

When a person has been brought to see the danger of his situation, on account of his sins, God works faith in him.

Psalm li, 19. Acts xvi, 29. 31.

113. In whom must we particularly believe?

We must believe in Jesus Christ, our only Redeemer. John iii, 16. Acts iv, 12.

114. Is that a genuine faith, when a person boldly and without sincere repentance says, "I comfort myself in my dear Lord and Saviour?"

No, where there is no sincere repentance, there is also no true faith. Matt. xxvii, 3—5. Instance the example of Judas.

115. But when have we a genuine faith in Christ?

We have a genuine faith in Christ, when we are alarmed on account of our sins, and sensible of their greatness, and find our only hope and comfort in Jesus Christ.

Psalm vi, 3. 4. 1 Timothy i, 5. Phil. iii, 8. 9.

116. What is true faith?

True faith is a confident reliance on the grace of God through Christ, wrought by the Holy Spirit. Hebrews xi, 1.

117. What must follow, if our repentance is genuine?

Reformation of life must follow repentance. Matthew iii, 8. James ii, 17.

118. In what does reformation of life consist?

Reformation of life consists in following Christ. Matthew xvi, 24.—x, 38. Phil. ii, 5.

119. How do you follow Christ?

I follow Christ when I deny all ungodliness, and worldly lusts, and live soberly, righteously, and godly in this world.

Titus ii, 12.

120. Do all wilful sinners become penitent?

No, the majority of men remain impenitent in their sins. John i, 10. 11.

121. Into how many classes, therefore, may men be divided?

Into two classes; some repent and are pious; the majority live without repentance and are wicked. Matt. vii, 13. 14—xiii, 24. 38. 47.

122. Can the wicked do no good works?

No, without faith no man can do any thing good. Hebrews xi, 6. Rom. xiv, 23. Matt. xii, 34. 35.

123. But can the believers do good works?

Yes, believers strive from day to day to become more pious. 2 Cor. vii, 1. John xv, 2.

124. But can believers live entirely free from sin?

No, true believers daily commit many sins through infirmity. 1 John i, 8. James iii, 2.

125. What is a sin of infirmity?

When a believer sins through ignorance or incautiousness, he commits a sin of infirmity.

Galatians vi, 1.

126. What does a believer do when he has sinned through infirmity?

A believer sincerely repents of his past sins, and prays God for the forgiveness of them.

I John i, 9.

127. Does God pardon the sins of believers?

Yes, as long as a believer does not sin wilfully, he has forgiveness with God.

I John ii, 1.

128. What ought we daily to do, in order that we may not relapse into wilful sin?

We must daily watch and pray.

Matthew xxvi, 41. Eph. vi, 18.

129. How does a believer watch?

A believer watches when he keeps a guard over all his thoughts, gestures, words, and works. 1 Peter v, 8. Galatians vi, 1.

130. What is prayer?

Prayer is a conversation with God.

Psalm xix, 15.

131. How can we therefore converse with God in heaven?

By prayer we can converse with God.

Psalm xviii, 7.

132. How does God converse with us?

God converses with us through his word.

Psalm cxix, 92.

133. What prayer did the Lord Jesus teach us?

Jesus himself taught us the Lord's prayer.

Luke xi, 1-4.

134. Who can pray acceptably to God?

Every believer, and also a pious child, can pray acceptably to God. John ix, 31, Ps. viii, 6.

135. For whom is it our duty to pray?

We must pray for ourselves, for all believers, and for all mankind.

Eph. vi, 18. Phil. iv, 6. 1 Tim. ii, 1. Matt. v, 44.

136. How must we pray?

We must pray in the name of Jesus, with all confidence and hope, as dear children entreat their beloved father. Heb. iv, 16.

John xvi, 23. Matt. vii, 9. 11.—vi, 5.

137. For what things must we pray?

We ought to pray chiefly for spiritual and also temporal blessings.

Matthew vi, 33.—xviii, 19.

138. Where must we pray?

We can and must pray in all places.

1 Tim. ii, 8.

139. When must we pray?

We ought to pray at all times in spirit, and at particular times also with our lips.

Luke xviii, 1. 1 Thess. v, 17. Psalm li, 17. 18.

140. Does God hear our prayers?

Yes, when the righteous cry, the Lord heareth them, and delivereth them out of all their troubles. Psalm xxxiv, 6. 7. 18.

141. How can a person pray to God at all times?

We can always pray by having God before our eyes in our daily business. Gen. xvii, 1.

142. What other means did Christ appoint for the purpose of strengthening the faith of believers?

Christ instituted the Holy Supper to strengthen our faith. Matt. xxvi, 26.

143. What does the Lord Jesus give you in the Holy Supper?

The Lord Jesus gives me his body and blood,

John vi, 54.

144. How do you receive the body of Christ?

I receive the body of Christ with the bread.

I Cor. x, 16.

145. How do you receive the blood of Christ?

I receive the blood of Christ with the wine.

I Cor. x, 16.

146. What persons ought to receive the Holy Supper?

None but believers should receive the Holy Supper. Matthew xxvi, 26.

147. What must a believer do when he approaches the table of the Lord?

A believer must examine the various imperfections of his life, beseech God's forgiveness, and reform.

I Cor. xi, 28. Psalm xix, 13. Luke iii, 8, 9.

148. Shall a wicked man not receive the Holy Supper at all?

A wicked man cannot worthily go to the Lord's table, until he has made a beginning to repent. Matt. vii, 6.

149. But is it necessary that a believer should often receive the Holy Supper?

Yes, a believer should often partake of the Holy Supper, that he may remain steadfast in religion. 1 Cor. xi, 25—30.

150. Does a believer always meet with prosperity in this world?

No, believers must enter into the kingdom of heaven through much affliction and sorrow. 2 Tim. iii, 12. 1 Peter iv, 1.

151. How do the pious fare among the wicked?

The pious are derided and persecuted by the wicked. Matt. v, 10. John xv, 19.

152. How should the pious conduct themselves amid all their sufferings?

The pious should patiently bear all their afflictions, and love their enemies.

James i, 12. Hebrews xii, 1.

153. Against whom must believers daily contend?

Believers must daily contend against the devil, the world, and their own flesh.

Ephes. vi, 11. John v, 4. Gal. v, 24.

154. When will believers be delivered from all suffering?

In death believers will be delivered from all suffering. 2 Timothy iv, 18.

155. Of what nature is a believer's death?

The death of believers is a happy death.

Phil. i, 23. 2 Cor. v, 4.

156. Whither do the souls of believers go after death?

The souls of believers after death go to God in heaven. Wisd. iii, 1. Luke xvi, 22.

157. But will the body remain dead in the grave?

No, the bodies of believers will one day rise again in a glorified state. 1 Cor. xv, 42.

158. Who will raise the dead?

Christ will, at the last day, awaken all the dead. John v, 25. 28. 29.

159. Is the death of the wicked also a happy death?

No, the death of the wicked is an unhappy death. Luke xvi, 23.

160. But if the wicked before their death pray fervently, and receive the Holy Supper, do they not then certainly die happy?

No, if the wicked do not sincerely repent before their death, neither external prayer, nor the Holy Supper, will profit them.

Matthew vii, 21.

161. Will the wicked also rise at the last day?
 Yes, the wicked also shall be awakened.
 Daniel xii, 2.

162. Will each soul be re-united to its body?
 Yes, the souls, as well of the wicked as of
 the pious, will again be united with their
 bodies. Job xix, 25.

163. What will take place at the last day?
 Christ will hold judgment over all men.
 John v, 22. 2 Cor. v, 10. Matt. xii, 36.

164. How will he introduce the faithful into glory
 with their souls and bodies?
 Come ye blessed of my father, inherit the
 Kingdom prepared for you from the founda-
 tion of the world. Matt. xxv, 34.

165. How will he sentence the ungodly into eternal
 damnation?
 Depart from me, ye cursed, into everlast-
 ing fire, prepared for the devil and his an-
 gels. Matt. xxv, 41.

166. What else will occur at the last day?
 At the last day heaven and earth shall
 pass away. Luke xxi, 33. 1 Peter iii, 10.

167. What will be the situation of men in eternity?
 The damned will suffer eternal pain in hell;
 but the elect will see God and their Saviour
 and enjoy eternal happiness.

Matthew xxv, 46. 1 Peter i, 8. 9.

168. What do you wish to learn from these christi-
 an doctrines?

I will heartily beseech God that he would
 daily enable me to see more of the great-
 ness of my sins, and of the grace of Jesus
 Christ; that he would guard me that I
 walk not with the wicked world, and be

damned with it, but that I may live in the daily exercise of repentance and faith.

1 Peter iv, 2—4.

169. What consolation will this afford you?

If I live in repentance and faith, I am a child of God, I have the forgiveness of my sins, I shall die happy and receive eternal life. Romans viii, 16. 17.

PART VII.

THE ORDER OF SALVATION,

IN SYSTEMATICAL CONNECTION,

Or an Analysis of the Doctrines of Christianity, which may be divided into two parts, the first of which treats of God, and the second of Man.

I. OF GOD.

1. The knowledge of God we derive in some degree
 - a from the contemplation of the works of nature.
 - b Ps. xix, 2; but more particularly from the holy scriptures. John v, 39.
2. The nature of God, concerning which the scriptures declare,
 - a there is but one God. Mark xii, 29.
 - b that there are three persons in the Deity. Matth. xxviii, 19.
 - c that God is a spirit. Joh. iv, 24; the highest good. Mat. xix, 17; and also eternal, almighty, omniscient, omnipresent, holy, righteous, true and benevolent. 1 Tim. vi, 15. 16. Jer. xxxii, 17, 18. 19.
3. The works of God.
 - a Creation. God made all things in six days. Ps. xxxiii, 6. These works are divided into,

1. visible, the most eminent of which is man. The first of the human race were Adam and Eve. Gen. i, 27.
2. invisible, the most eminent of which are angels;
- a* good angels, holy and perfect spirits. Heb. i, 14. governing the world under God and particularly protecting the virtuous. Ps. xxxiv, 8—xcv, 11—ciii, 20. Matth. xviii, 10.
- b* bad angels, devils fallen from God. John viii, 44. 1 Peter v, 8. Their chief is called Satan, Rev. xii, 9.
3. Preservation. God supports and governs all things. Acts xvii, 28. The divine providence may be considered as universal. Ps. civ, 28. as particular. Isaiah xli, 4. and as most particular. Matth. x, 30.

II. OF MAN, who is to be considered in four states, viz.

1. *The state of innocence.* Man was created without sin after the pure image of God. Gen. i, 26. 27.—The image of God consisted in the conformity of man to his Creator with respect to his soul, which is a spirit endowed with understanding and free will. Eph. iv, 24. Col. iii, 10.

2. *The state of sin.* Man, through the fall of Adam, is involved in sin and death. Rom. v, 12.

The first sin of Adam, was a proof of his heart being alienated from God and his affections being placed on objects which were displeasing to God. Rom. v, 19.

Sin is unrighteousness, or whatever is contrary to the law of God. 1 John iii, 4. and is twofold: *a* original, that with which we are born. Ps. li, 7. Rom. vii, 7. 18. 23. John iii, 6. It consists in a propensity to things forbidden by the law of God, and an aversion to his will.

b actual. Those sins are so called, which are committed by ourselves, in thoughts (cherished,) words or deeds. James I, 14. 15. They are either voluntary or involuntary. 1 John v, 16.

The remaining strength of our free will, which we have by nature, is not adequate to salvation. 1 Cor. ii, 14. Such, however, as apply it well, will be led to the means of obtaining salvation. Acts x, 6. Eph. v, 14.

3. *The state of grace*, in which man is redeemed from sin and renewed after the image of God.

Here are to be noticed

a The origin of grace, the author of which is God the Father, who from all eternity has consulted the happiness of man. Eph. i, 3—6.

b The purchase of grace by God the Son, who is to be considered with respect to his person, his offices and his states.

1. The person or natures of Christ.

His

a divine nature. John i, 1.

b human nature. John i, 14. Heb. ii, 14.

2. The offices of Christ :

a prophetic. Acts iii, 22. 23. Reformation.

b priestly. Heb. vii, 24. 25. 26. Reconciliation.

c kingly. Luke, i, 32. 33. Salvation.

3. The states of Christ :

a humiliation. Phil. ii, 5—8 : his conception, birth, sufferings, death and burial.

b exaltation. Phil. ii, 9—11 : his descent into hell, resurrection, ascension, government of the world and judgment at the last day.

c The application of grace to man is made by the Holy Ghost. Here are to be considered

1. The works of grace or of the Holy Spirit, which are

a Calling, by which God through the medium of his word invites us to be saved. 1 Pet. ii, 9. Rev. iii, 20.

- b* Illumination, by which God dispels the natural darkness of the understanding, restores the liberty of the will, and kindles therein faith. 2 Cor. iv, 6.
- c* Regeneration, by which God changes our nature, and adopts us as his children by engrafting us into Christ and making us partakers of his Spirit. 1 Pet. i, 3. 4. 1 John iv, 18.
- d* Justification, by which God for Christ's sake, assures us of the pardon of all our past sins. Rom. iii, 24. 25. 26.—viii, 1.
- e* Union with God, by which he forms such a spiritual connection with believers, that they become established in faith and grow in grace. John xv, 1—5.
- f* Sanctification, by which God strengthens our faith, so that we may in a more perfect manner forsake all evil and do all that which is good. Eph. iv, 22. 23. 24. 1 Thes. v, 23. 24.
2. The means of grace. These are
- a* The word of God, contained in the holy scriptures. 2 Pet. i, 19. 20. 21. 2 Tim. iii, 15. This consists of the law. Gal. iii, 19. 20. 21. and the gospel. Rom. i, 16. 17.
- b* The sacraments of the New Testament, viz.
1. Baptism. Matth. xxviii, 19. Mark xvi, 16. by which such as do not maliciously resist, receive the Holy Ghost. Tit. iii, 5. and are born again. John iii, 5.
 2. The Lord's Supper. 1 Cor. xi, 23—29. where the body and blood of Christ are in communion with bread and wine. 1 Cor. x, 16.
- c* The reception of grace by man :
1. The method of receiving grace is by repentance or turning to God by a change of the mind. Acts xxvi, 18.
- a* Definition of repentance: It is a change of the will and of the heart.

- 5 The parts of repentance are,
 1. Sorrow for sin. 2 Cor. vii, 10. 11.
 2. Faith in Christ. John v, 24. Heb. xi, 1.
 c The fruits of repentance.—These are discovered in a series of good works and upright conduct. Eph. ii, 10.

The auxiliary means of grace besides many others, are “taking up the cross” and prayer.

1. The cross is every kind of affliction, which God suffers to come upon his children for their good. 1 Pet. iv, 12.
 2. Prayer is the conversation of the heart with God, by which we ask for and receive grace, strength, and every thing which we need—Matth. vi, 6. 7. 8.
 2 The persons who receive this grace are the Christian church. 1 Pet. ii, 9.

In this church three particular states are appointed, and their respective duties prescribed, which when duly performed, are calculated to promote salvation :

- a The ecclesiastical state, whereby provision is made for the religious instruction of the people. 1 Pet. v, 1—5. Heb. xiii, 17.
 b The political state, whereby the government of whole nations is regulated. Rom. xiii, 1—7.
 c The economical state, whereby the concerns of families are regulated. Eph. v, 25—27. &c.—vi, 1. 9.

4. *The state of glorification*, in which the righteous will be entirely delivered from all moral evil, and be made eternally happy.

Here we notice

- a The four preceding last things, viz.
 1. Death. Eccl. xii, 7. Heb. ix, 27.
 2. Resurrection from the dead. John v, 28. 29. Dan. xii, 2.

3. Day of judgment. 2 Cor. v, 10. Matth. xxv, 31. &c.
 4. End of the world. 2 Peter iii, 10.
 b The state of glorification itself—everlasting life. Matth. xxv, 34. 1 John iii, 2.
 c The contrary of this or the state of the wicked, eternal death. Matth. xxv, 46. Luke xvi, 23. 2 Thes. i, 9.

PART VIII.

QUESTIONS AND ANSWERS

FOR THOSE WHO WOULD PREPARE THEMSELVES
 TO RECEIVE THE LORD'S SUPPER.

Dost thou believe that thou art a sinner?

Yes, I believe that I am a sinner.

How hast thou the knowledge of it?

From the holy commandments—which I have not kept.

Dost thou feel compunction for thy sins?

Yes, it grieves me that I have sinned against God.

What hast thou deserved of God for thy sins?

His wrath and displeasure, temporal and eternal death.

Is it thy hope to be saved?

Yes, it is my hope.

What are the constituents of a well founded hope?

True repentance and faith.

What is understood by repentance?

A total change of the heart and mind.

What is faith?

It is the substance of things hoped for, and the evidence of things not seen.

In whom are we then to believe?

In our Lord and Saviour Jesus Christ.

Who is Christ?

The Son of God, true God and man.

How many Gods are there?

Only one, but three persons, the Father, Son and Holy Ghost.

What has Christ done for thee, that thou trustest in him?

He died for me, shedding his blood on the cross for the forgiveness of my sins.

Did the Father also die for thee?

No; for the Father and the Holy Ghost are God only; but the Son is both God and man, who shed his blood and died for me.

How dost thou know this?

From the Gospel, from the words of the institution of the sacrament, and from his body and blood which are given me as a pledge therein.

Which are those words of the institution?

“Our Lord, Jesus Christ, in the night,”
&c. &c.

Dost thou believe that the body and blood of Christ are in the sacrament?

Yes, I believe it.

What induces thee to believe it?

The words of Christ: “Take and eat, this is my body; take and drink all of this, this is my blood.”

What should we do when we partake of the body and blood of Christ as a pledge?

We should make known and remember his death and passion, as he taught us, saying: "do this, as oft as ye do it, in remembrance of me."

Why should we remember and make known his death?

That we might learn to believe, that no creature could make satisfaction for our sins but Christ, who is true God and man; and that we might learn to tremble on account of our sins, to be deeply impressed with a sense of their malignity, to rejoice and confide in Christ, and be saved by faith in him.

What induced Christ to die and to make satisfaction for thy sins?

His great love to the Father, to me, and to all men, as it is written in John xiv. Romans v. Gal. ii. Eph. v.

But why wouldst thou receive the sacrament?

That I might learn to believe that Christ through great love has died for my sins; and that I might learn from him, to love God and my neighbour.

What should encourage and induce the Christian frequently to receive the sacrament of the altar?

The promise and command of our Lord Jesus Christ, and his own spiritual wants of which he cannot but be sensible, and which should induce him to obey the command of

Christ and feel himself encouraged by his promise.

But what shall such persons do who are unable to discover their wants, or feel no particular desire for the sacrament?

Such can have no better direction given them, than to search first, whether they feel sincere repentance for their sins, or whether they be still subject to the temptations of flesh and blood, which they may easily learn from the scriptures. Romans vii. Gal. v.

Secondly, to learn from their own experience in the world, that they are never free from sin and misery, according to the express declaration of the scriptures.

John xv, 16. 1 John ii, 15.

Thirdly, to inquire whether they are not deluded by the evil spirit, who daily besets them, and disturbs their inward and outward peace, as the scriptures declare.

John viii, 16. 1 Peter v, 2. 2 Tim. ii, 2. Eph. vi.

PART IX.

TABLE OF DUTIES.**OF MINISTERS.**

A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince gainsayers.

1 Tim. iii, 2. 3. 4. 6. Titus i, 9.

OF HEARERS.

“For the labourer is worthy of his hire.” Luke x, 7. “Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.” 1 Cor: ix, 14. “Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” Gal. vi, 6. 7. “Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn; and the labourer is worthy of his reward.” 1 Tim. v, 17. 18. “And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works’ sake. And be at peace among yourselves.” 1 Thes. v, 12. 13. “But with whom was he

grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?" Heb. iii, 17.

CIVIL GOVERNMENT.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Romans xiii, 1. 2. 3. 4.

SUBJECTS OR CITIZENS.

"They say unto him Cesar's. Then saith he unto them, render therefore unto Cesar, the things which are Cesar's, and unto God the things that are God's." Matt. xxii, 21. "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour." Rom. xiii, 5. 7. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and accepta-

ble in the sight of God our Saviour." 1 Tim. ii, 1. 2. 3. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus iii, 1. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." 1 Peter ii, 13. 14.

HUSBANDS.

"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." 1 Peter ii, 7.

WIVES.

"Wives, submit yourselves unto your husbands, as unto the Lord." Ephes. v, 22. "For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sara obeyed Abraham, calling him Lord: whose daughters ye are so long as ye do well, and are not afraid with any amazement." 1 Peter iii, 5. 6.

PARENTS.

"And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. vi, 4. "Fathers, provoke not your children to anger, lest they be discouraged." Col. iii, 21.

CHILDREN.

“Children, obey your parents in the Lord; for this is right. Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth.”

Eph. vi, 1. 2. 3.

SERVANTS.

“Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.” Eph. vi, 5. 6. 7. 8.

MASTER AND MISTRESS.

“And ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven, neither is there respect of persons with him.” Eph. vi, 9.

YOUTH.

“Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.” 1 Peter v, 5. 6.

WIDOWS.

“Now, she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayer night and day. But she that liveth in pleasure, is dead while she liveth.” 1 Timothy v, 5. 6.

CHURCH.

“I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.” 1 Tim. ii, 1.

 PART X.
PRAYERS.**LORD'S PRAYER.**

“**OUR** Father, who 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 those who 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, forever. Amen.

MORNING PRAYER.

I give thanks unto thee, my heavenly Father, for guarding me through the night

from all harm and danger; and beseech thee to take me this day into thy holy keeping. Vouchsafe to preserve me from every evil, particularly from the great evil and misery of sin; and grant that my life and conduct may be acceptable and pleasing in thy sight. O fill my understanding with useful knowledge, and my heart with good dispositions and affections. Shower down thy blessings on my beloved parents, my friends, my instructors, and all my brethren of mankind; for the sake of thy son, Jesus Christ, my Lord and Saviour. Amen.

EVENING PRAYER.

O Almighty God, and most merciful Father, to thy tender love I owe my safety through the past day, together with all the comforts of this life, and the hopes of that which is to come! I bless thy holy name for the preservation of my health, for the love of my friends, and for all thy goodness bestowed on me from time to time. O give me a thankful and obedient heart; and pardon all the errors and sins, of which I have been guilty. Grant that the good instructions I have received this day, may be carefully remembered and practised. Vouchsafe to protect and defend me, and all mankind, from the dangers of this night; for thy infinite love in Christ Jesus, our Lord, Amen.

PART XI.

HYMNS.

MORNING HYMNS.

I. L. M.

- 1 AWAKE, my soul! and with the sun;
Thy daily stage of duty run;
Shake off dull sloth and joyful rise,
To pay thy morning sacrifice.
- 2 By influ'nce of the light divine,
Let thy own light to others shine;
Reflect all heav'n's propitious rays,
In ardent love and cheerful praise.
- 3 Lord! I my vows to thee renew:
Disperse my sins as morning dew:
Guard my first springs of thought and will,
And with thyself my spirit fill.
- 4 Direct, control, suggest, this day,
All I design to do or say;
That all my pow'rs, with all their might,
In thy sole glory may unite.
- 5 All praise to thee, who safe hast kept,
And hast refresh'd me while I slept!
Grant, Lord, when I from death shall wake,
I may of endless life partake.

2. C. M.

- 1 LORD of my life! O may thy praise
Employ my noblest pow'rs,
Whose goodness lengthens out my days
And fills the circling hours!
- 2 Preserv'd by thy almighty arm,
I pass the shades of night
Serene and safe from ev'ry harm,
And see returning light.
- 3 While many spent the night in sighs,
And restless pains and woes,
In gentle sleep I clos'd my eyes,
And undisturb'd repose.
- 4 When sleep death's semblance o'er me spread,
And I unconscious lay,
Thy watchful care was round my bed,
To guard my feeble clay.
- 5 O let the same almighty care
My waking hours attend;
From ev'ry trespass, ev'ry snare,
My heedless steps defend.

3. L. M.

- 1 MY GOD, how endless is thy love!
Thy gifts are ev'ry ev'ning new;
And morning mercies from above,
Gently descend, like early dew.
- 2 Thou spread'st the curtains of the night,
Great guardian of my sleeping hours!
Thy sov'reign word restores the light,
And quickens all my drowsy pow'rs.

- 3 I yield myself to thy command;
 To thee devote my nights and days;
 Perpetual blessings from thy hand,
 Demand perpetual hymns of praise.

EVENING HYMNS.

4. L. M.

- 1 **THUS** far the Lord has led me on;
 Thus far his pow'r prolongs my days;
 And ev'ry ev'ning shall make known
 Some fresh memorial of his grace.
- 2 Much of my time has run to waste,
 And I, perhaps, am near my home:
 But he forgives my follies past,
 And strength supplies for days to come.
- 3 I lay my body down to sleep;
 Peace is the pillow of my head:
 His ever watchful eye will keep
 Its constant guard around my bed.
- 4 Faith in his name forbids my fear:
 O may thy presence ne'er depart!
 And in the morning may I bear
 Thy loving kindness on my heart!

5. L. M.

- 1 **ALL** praise to thee, my God! this night,
 And the blessings of the light.
 For all thy mercies keep me, King of kings!
 Keep me, O Lord, thy mighty wings.
 Beneath thy own

2 Forgive me, Lord, through thy dear son,
The ill that I have ever done;
That with the world, myself, and thee,
I, e'er I sleep, at peace may be.

3 Teach me to live, that I may dread
The grave as little as my bed;
To die, that this frail body may
Rise glorious at the awful day.

6. C. M.

1 LORD! thou wilt hear me, when I pray;
I am for ever thine:
I fear before thee all the day,
Nor would I dare to sin.

2 And, while I rest my weary head,
From cares and business free;
'Tis sweet conversing on my bed
With my own heart and thee.

3 I pay this ev'ning sacrifice;
And, when my work is done,
Great God, my faith and hope relies
Upon thy grace alone.

BEFORE CATECHISING.

7. C. M.

1 LORD! in thy presence we appear!
Here at thy throne we stand;
Make us thy word of truth to hear,
And live to thy command.

- 2 How bless'd are they, and only they,
 Who wish the truth to know ;
 Who seek to find the righteous way ;
 And strive therein to go.
- 3 How precious is God's holy word,
 That word of life and peace,
 Shews man the way unto the Lord,
 The way of happiness.
- 4 Teach us the way of life and truth,
 The way of righteousness ;
 Direct, O Lord! the wand'ring youth;
 The way of life and peace

8. C. M.

- 1 RELIGION is the chief concern
 Of mortals here below ;
 May I its great importance learn,
 Its sov'reign virtue know.
- 2 Religion should our thought engage
 Amidst our youthful bloom ;
 'Twill fit us for declining age,
 And for the awful tomb.
- 3 O may my heart, by grace renew'd,
 Be my Redeemer's throne,
 And be my stubborn will subdu'd,
 His government to own.
- 4 Let lively hope my soul inspire,
 Let warm affections rise ;
 And may I wait with strong desire,
 To mount above the skies &

TIME OF CONFIRMATION.

9. C. M.

- 1 AWAKE, my soul! stretch ev'ry nerve,
 And press with vigour on:
 A heav'nly race demands thy zeal,
 And an immortal crown.
- 2 A croud of witnesses around
 Hold thee in full survey:
 Forget the steps already trod,
 And onward urge thy way.
- 3 'Tis God's all-animating voice,
 That calls thee from on high;
 'Tis his own hand presents the prize
 To thine aspiring eye.
- 4 That prize, with peerless glories bright,
 Which shall new lustre boast,
 When victors' crowns and monarchs' gems
 Shall blend in common dust.

10. C. M.

- 1 Happy is he, whose early years
 Receive instruction well;
 Who hates the sinner's path, and fears
 The road that leads to hell.
- 2 'Tis easier work if we begin
 To serve the Lord betimes;
 While sinners, who grow old in sin,
 Are harden'd by their crimes.
- 3 It saves us from a thousand snares,
 To mind religion young:

With joy it crowns succeeding years
And makes our virtue strong.

- 4 To thee, almighty God! to thee
Our hearts we now resign:
'Twill please us, to look back and see
That our whole lives were thine!
- 5 Let the sweet work of pray'r and praise
Employ our daily breath:
Thus we're prepar'd for future days,
Or fit for early death.

EARLY PIETY.

11. C. M.

- 1 YE hearts, with youthful vigour warm,
In confidence draw near;
And turn from ev'ry mortal charm,
A Saviour's voice to hear.
- 2 He, Lord of all the worlds on high,
Stoops to converse with you;
And lays his radiant glories by,
Your friendship to pursue.
- 3 "The soul that longs to see my face,
"Is sure my love to gain;
"And those that early seek my grace,
"Shall never seek in vain."
- 4 What object, Lord, my soul should move,
If once compar'd with thee?
What beauty should command my love,
Like what in Christ I see?

- 5 Away, ye false, delusive toys,
 Vain tempters of my mind !
 'Tis here I fix my lasting choice,
 For here true bliss I find.

12. S. M.

- 1 With humble heart and tongue,
 My God! to thee I pray:
 O let me learn, whilst I am young,
 How I may cleanse my way.
- 2 Make an unguarded youth
 The object of thy care ;
 Help me to choose the path of truth,
 And fly from ev'ry snare.
- 3 My heart, to folly prone,
 Inspire with love divine ;
 Unite it to thyself alone,
 And make me wholly thine.
- 4 O let thy word of grace
 My warmest thoughts employ ;
 Be this, through all my following days,
 My treasure and my joy.
- 5 To what thy laws impart,
 Be my whole will inclin'd ;
 O let them dwell within my heart,
 And sanctify my mind.
- 6 May thy young servant learn
 By these to cleanse his way ;
 And may I here the path discern,
 That leads to endless day.

13. C. M.

- 1 HOW should the morning of my days
Be spent in humble pray'r and praise,
To him who gave me life and breath,
And still preserves my soul from death.
- 2 Up to his throne I'll lift my eyes,
He will regard my early cries,
He will not frown my soul away,
He loves to hear his children pray.
- 3 To him I'll dedicate my days,
Then shall I prosper in my ways;
And whilst my calling I pursue,
His praise shall terminate my view.
- 4 O may his condescending love
Still draw my heart to things above,
That I amongst his saints may know
The joys of heav'n begun below.

14. C. M. *Prayer.*

- 1 HOW long shall earth's alluring toys
Detain our hearts and eyes,
Regardless of immortal joys,
And strangers to the skies.
- 2 These transient scenes will soon decay,
They fade upon the sight;
And quickly will their brightest day
Be lost in endless night.
- 3 Lord, send a beam of light divine,
To guide our upward aim!
With one reviving touch of thine,
Our languid hearts inflame!

- 4 Then shall, on faith's sublimest wing,
 Our ardent wishes rise
 To those bright scenes, where pleasures spring,
 Immortal in the skies.

15. C. M.

- 1 O FOR a heart to praise my God,
 A heart from sin set free!
 A heart that always feels thy blood,
 So freely spilt for me.
- 2 A heart resigned, submissive, meek,
 My great Redeemer's throne:
 Where only Christ is heard to speak,
 Where Jesus reigns alone.
- 3 A heart in every thought renew'd,
 And full of love divine;
 Perfect, and right, and pure, and good,
 A copy, Lord, of thine.
- 4 Thy tender heart is still the same,
 And melts at human wo;
 Jesus, for thee distress'd I am,
 I want thy love to know.

16. L. M.

- 1 THOU, who for sinners once wast slain,
 Once dead but now alive again,
 Give me to know, to taste, and prove,
 The pow'r and sweetness of thy love.
- 2 Give me to feel my sins forgiv'n,
 And know myself an heir of heav'n;
 My conscience sprinkle with thy blood,
 And fill me with the love of God.

17. L. M.

- 1 LORD, dost thou say, "ask what thou wilt,"
 I gladly seize the golden hour;
 I pray to be releas'd from guilt,
 And freed from sin and satan's pow'r.
- 2 More of thy presence, Lord, impart,
 More of thy image let me bear;
 Erect thy throne within my heart,
 And reign without a rival there.
- 3 Give me to read my pardon seal'd,
 And from thy joy to draw my strength;
 To have thy boundless love reveal'd,
 In all its height, and breadth, and length.
- 4 Grant these requests—I ask no more,
 But to thy care the rest resign;
 Sick, or in health, or rich, or poor,
 All shall be well, if thou art mine.

18. L. M. *Characters of Christ.*

- 1 HE lives, the great Redeemer lives;
 What joy the blest assurance gives!
 And now before his father God,
 Pleads the full merits of his blood.
- 2 Repeated crimes awake our fears,
 And justice, arm'd with frowns, appears;
 But in the Saviour's lovely face,
 Sweet mercy smiles and all is peace.
- 3 Hence, then, ye black, despairing thoughts!
 Above our fears, above our faults,
 His pow'rful intercessions rise,
 And guilt recedes, and terror dies.

4 In ev'ry dark, distressful hour,
 When sin and satan join their pow'r,
 Let this dear hope repel the dart,
 That Jesus bears us on his heart.

5 Great Advocate, almighty friend!
 On him our humble hopes depend!
 Our cause can never, never fail,
 For Jesus pleads, and must prevail.

19. C. M.

1 TO our Redeemer's glorious name
 Awake the sacred song!
 O may his love, (immortal flame,)
 Tune ev'ry heart and tongue.

2 His love, what mortal thought can reach?
 What mortal tongue display?
 Imagination's utmost stretch
 In wonder dies away.

3 He left his radiant throne on high—
 Left the bright realms of bliss,
 And came to earth to bleed and die!
 Was ever love like this?

4 He took the dying traitor's place,
 And suffer'd in his stead;
 For man, (O miracle of grace!)
 For man the Saviour bled!

5 Dear Lord, what heav'nly wonders dwell
 In thy atoning blood!
 By this are sinners snatch'd from hell,
 And rebels brought to God.

- 6 O may the sweet, the blissful theme,
 Fill ev'ry heart and tongue,
 'Till strangers love thy charming name,
 And join the sacred song.

20. C. M.—*Awakening.*

- 1 HOW sad our state by nature is!
 Our sin how deep its stains!
 And satan binds our captive souls
 Fast in his slavish chains.
- 2 But there's a voice of sov'reign grace
 Sounds from the sacred word:
 Ho! ye despairing sinners come,
 And trust a faithful Lord.
- 3 My soul obeys the gracious call,
 And runs to this relief:
 I would believe thy promise, Lord!
 O help my unbelief.
- 4 To the blest fountain of thy blood,
 Incarnate God, I fly,
 Here let me wash my spotted soul
 From crimes of deepest dye.
- 5 A guilty, weak, and helpless worm,
 Into thy arms I fall,
 Be thou my strength and righteousness,
 My Jesus and my all.

21. C. M.—*Penitential.*

- 1 WITH glorious clouds encompass'd round,
 Whom angels dimly see;
 Will the unsearchable be found,
 Or God appear to me?

- 2 Didst thou not in our flesh appear,
 And live and die below,
 That I might now perceive thee near,
 And my Redeemer know ?
- 3 Come then, and to my soul reveal
 The heights and depths of grace,
 The wounds which all my sorrows heal,
 That dear disfigur'd face.
- 4 Before my eyes of faith confess'd,
 Stand forth a slaughter'd Lamb,
 And wrap me in thy crimson vest,
 And tell me all thy name.
- 5 I view the Lamb in his own light,
 Whom angels dimly see ;
 And gaze, transported at the sight,
 To all eternity.

22. C. M.

- 1 O THAT I could my Lord receive,
 Who did the world redeem ;
 Who gave his life that I might live
 A life conceal'd in him !
- 2 O that I could the blessing prove,
 My heart's extreme desire ;
 Live happy in my Saviour's love,
 And in his arms expire.
- 3 Now, if thy gracious will it be,
 Ev'n now my sins remove,
 And set my soul at liberty,
 By thy victorious love.

4 In answer to ten thousand pray'rs,
 Thou pard'ning God descend:
 Number me with salvation's heirs,
 My sins and troubles end.

5 Nothing I ask or want beside,
 Of all in earth or heav'n:
 But let me feel thy blood applied,
 And live and die forgiv'n.

23. C. M.—*Faith.*

1 WHEN faith presents the Saviour's death,
 And whispers, "this is mine:"
 Sweetly my rising hours advance,
 And peacefully decline.

2 Let outward things go how they will,
 On thee I cast my care;
 But let me reign with thee in heav'n,
 Tho' most unworthy here.

3 Faith in thy love shall sweeten death,
 And smooth the rugged way;
 Smile on me, dearest Lord, and then
 I shall not wish to stay.

24. C. M.

1 FIRMLY I stand on Zion's hill,
 And view my starry crown,
 No pow'r on earth my hope can shake,
 Nor hell can pull me down.

2 The lofty hills and stately tow'rs,
 That lift their heads on high,
 Shall all be level'd in the dust,
 Their very names shall die.

- 3 The vaulted heav'ns shall melt away,
 Built by Jehovah's hands ;
 But firmer than the heav'ns, the Rock
 Of my salvation stands.

25. C. M.—*Vanity of the World.*

- 1 FROM all that's mortal, all that's vain,
 And from this earthly clod,
 Arise, my soul, and strive to gain
 Sweet fellowship with God.
- 2 When I am made in love to bear
 Affliction's needful rod,
 Light, sweet, and kind, the strokes appear,
 'Through fellowship with God.
- 3 And when the icy hand of death,
 Shall chill my flowing blood,
 With joy I'll yield my latest breath
 In fellowship with God.
- 4 When I, at last, to heav'n ascend,
 And gain my blest abode,
 There an eternity I'll spend
 In fellowship with God.

26. C. M.

- 1 How vain are all things here below,
 How false, and yet how fair?
 Each pleasure hath its poison too,
 And ev'ry sweet a snare.
- 2 The brightest things below the sky
 Give but a flatt'ring light ;
 We should suspect some danger nigh,
 Where we possess delight.

- 3 Our dearest joys and nearest friends,
The partners of our blood,
How they divide our wav'ring minds,
And leave but half for God.
- 4 The fondness of a creature's love,
How strong it strikes the sense!
Thither the warm affections move,
Nor can we call them thence.
- 5 Dear Saviour, let thy beauties be
My soul's eternal food;
And grace command my heart away
From all created good.

27. L. M.—*Praise.*

- 1 ALL glorious God, what hymns of praise
Shall our transported voices raise!
What ardent love and zeal are due,
While heav'n stands open to our view!
- 2 Once we were fall'n, and O how low!
Just on the brink of endless wo;
When Jesus, from the realms above,
Borne on the wings of boundless love,
- 3 Scatter'd the shades of death and night,
And spread around his heav'nly light!
By him what wond'rous grace is shown
To souls impoverish'd and undone!
- 4 He shows, beyond these mortal shores,
A bright inheritance as ours;
Where saints in light our coming wait,
To share their holy, happy state!

28. C. M.

- 1 COME, let us join our cheerful songs,
 With angels round the throne;
 Ten thousand thousand are their tongues,
 But all their joys are one.
- 2 Worthy the Lamb, that died, they cry,
 To be exalted thus:
 Worthy the Lamb, our hearts reply,
 For he was slain for us.
- 3 Jesus is worthy to receive
 Honour and pow'r divine;
 And blessings more than we can give,
 Be, Lord, forever thine.
- 4 The whole creation join in one,
 To bless the sacred name
 Of Him that sits upon the throne,
 And to adore the Lamb.

29. C. M.

- 1 PLUNG'D in a gulf of dark despair,
 We wretched sinners lay,
 Without one cheering beam of hope,
 Or spark of glimm'ring day.
- 2 With pitying eyes, the Prince of Grace
 Beheld our helpless grief;
 He saw, and (O, amazing love !)
 He ran to our relief.
- 3 Down from the shining seats above,
 With joyful haste he fled,
 Enter'd the grave in mortal flesh,
 And dwelt among the dead.

- 4 O, for this love, let rocks and hills
 Their lasting silence break,
 And all harmonious human tongues
 The Saviour's praises speak.

30. C. M.

- 1 BLEST be the wisdom and the pow'r,
 The justice and the grace,
 That join'd in counsel to restore,
 And save our ruin'd race.
- 2 Our father ate forbidden fruit,
 And from his glory fell;
 And we, his children, thus were brought
 To death and near to hell.
- 3 Blest be the Lord that sent his Son,
 To take our flesh and blood;
 He for our lives gave up his own,
 To make our peace with God.
- 4 He honour'd all his Father's laws,
 Which we had disobey'd;
 He bore our sins upon the cross,
 And our full ransom paid.

FINIS.

