

Liturgies - Church of England - Common
Prayer - Catechism ^{AN} English

EXPLANATION

OF THE

1508/1365.

CHURCH CATECHISM,

FOR

The Use of Young People.

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Manchester.



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TO THE
Children of the Sunday Schools

IN THE
DISTRICT OF ST. JOHN'S,
MANCHESTER.

I HERE present you with an Explanation of the Church Catechism, which you have so often heard me repeat to you at the Sunday Evening Lecture in the Church. It will be my most devout prayer to the FATHER of Mercies, that he will be pleased to bless it to your instruction and edification; and I have no doubt of his so blessing it, provided that you also join *your* sincere prayers to mine for this happy purpose. Permit me then to hope, that whensoever you peruse the following pages, you will first lift up your hearts to *Jesus Christ* in some such short form of supplication as the following.

O *Lord Jesus Christ*, who alone givest instruction and understanding to understand thy will, grant me the grace of a teachable mind, that I may attain unto the true knowledge of thee and of myself. Open mine eyes to see the wondrous things of thine eternal Word and Wisdom. Take from me all ignorance and hardness of heart, that I may ever be both willing and thankful to become thy disciple.—Let no pleasure, no gain or glory of this world, ever appear to me so desirable as the pleasure, the gain and the glory of loving and serving thee. Bless this little book of instruction to my everlasting benefit, and make me both diligent in perusing it, and sincere in applying it to the reformation of my life. All this I further entreat thee in that most perfect form of words which thou thyself hast taught me; *Our Father, &c.*

AN
EXPLANATION
OF THE
CHURCH CATECHISM.

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PART I.  
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On the Baptismal Vow.

Q. **W**HAT is your name?

A. *A.* or *B.*

Q. Why does the Church begin her Catechism with inquiring after your name?

A. To remind me that I am a Christian.

Q. How does your name remind you that you are a Christian?

A. Because the name inquired after is my Christian name, and this name was given me when I was made a Christian.

Q. Have you then any other name besides your Christian name?

A. Yes; my surname.

Q. What do you mean by your surname?

A. The name which I have received from my earthly parents.

Q. What is the reason of your having these two names?

A. My *surname* was intended to remind me of my earthly parentage and nature, as being a child of man; and my *Christian* name was intended to remind me of my heavenly parentage and nature, as being a child of God; for the original design of all names was to mark and express the nature and quality of the things named.

Q. What use then are you to make of your two names?

A. Whensoever I am called by my surname, I ought to

recollect that I am a weak, ignorant, and corrupt child of Adam; and whensoever I am called by my Christian name, I ought to recollect that I am called and have power given me to become a strong, wise and holy child of GOD, who hath all strength, wisdom and holiness.

Q. Who gave you that (*your Christian*) name?

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

Q. What do you mean by your godfathers and godmothers?

A. My godfathers and godmothers are they, who have pledged themselves before GOD to provide for my Christian education, and who have promised, in my name, before GOD, that I shall live as a Christian ought to live.

Q. Is not then the office of a godfather and godmother of great importance?

A. Yes; and therefore ought not to be undertaken by any without due seriousness, arising from a consideration of the very serious duties to which it binds them.

Q. What do you mean by *baptism*?

A. Baptism is a sacrament appointed by JESUS CHRIST himself, being, as to its outward form, an introduction into the Christian church, and moreover a sign that the person baptized may become regenerate, and be saved, if he repents of his sins, and believes in JESUS CHRIST as the great incarnate GOD and SAVIOUR.

Q. How are you made by baptism a member of CHRIST?

A. A member of CHRIST means a member of CHRIST'S body, which is his church on earth, and his kingdom in heaven; and I become a member of that glorious body by believing in JESUS CHRIST, and doing the work of repentance according to his commandments.

Q. How are you made by baptism a child of GOD?

A. A child of God is one who is regenerate, or born anew of God's Holy Spirit; and I become such a child by living according to the precepts of faith and charity, to which I was introduced at baptism, and which I then promised by my godfathers and godmothers to observe.

Q. And how are you made by baptism an inheritor of the kingdom of heaven?

A. The kingdom of heaven is a kingdom of heavenly love, of heavenly wisdom, and of heavenly life, consequently of heavenly affections, heavenly thoughts, heavenly tempers, and heavenly works, and I become an inheritor of that blessed kingdom, so far as by fulfilling the conditions of baptism, I am purified from all my natural corruptions, and renewed in the divine image and likeness of JESUS CHRIST my GOD and SAVIOUR.

Q. Is it not a great privilege and happiness to become a member of CHRIST, a child of GOD, and an inheritor of the kingdom of heaven?

A. Yes; it is infinitely above every other privilege and happiness whatsoever, because it is a privilege and happiness which endures for ever, whereas every other privilege and happiness, if separate from this, is of short duration. Moreover, it restores man to his original purity, opens to him the gates of paradise, leads him to conjunction of life with GOD, and puts him in possession of a gain and glory, as far exceeding any thing of the gain and glory of this world, as heaven is above earth, and God above man.

Q. What did your godfathers and godmothers then for you?

A. *They did promise and vow three things in my name; first, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh: secondly, that I should believe all the articles of the Christian faith: and thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.*

Q. What do you understand here by the Devil, whose works you promise to renounce?

A. By the devil I understand all the wicked spirits of darkness, who are described in the sacred scriptures as *going about like a roaring lion, seeking whom they may devour.* (1 Pet. v. 8.)

Q. Can you tell me any of the names by which this great enemy of mankind is marked in the word of God?

A. He is there marked by the names of all unclean, poisonous, and ferocious animals, as serpents, vipers, adders, dragons, wolves, bears, &c. &c. to denote both his cunning, his strength, and his malignity; and he is ex-

pressly called by Jesus Christ, both a *liar* and a *murderer*, (John viii. 44.) to teach us that he is at once disposed both to deceive and to destroy the souls of men.

Q. Can you tell me any of *the works* of this great enemy?

A. JESUS CHRIST, in the parable of the sower, saith of those by the way-side, *Then cometh the Devil and taketh away the word out of their hearts, lest they should believe and be saved*, (Luke viii. 12.) And in the parable of the tares of the field, he saith expressly, *the enemy that soweth them is the Devil*, (Matt. xiii. 39.) And speaking of the wicked and unbelieving Jews, he saith of them, *Ye are of your father the Devil*, (John viii. 44.) And in the Revelation, the Devil or Satan is described as *deceiving the whole world*, (Rev. xii. 9.) And in the gospel the same wicked being is perpetually recorded as *tempting men to all evil*, in like manner as he tempted the Saviour of the world.

Q. What do you learn from hence?

A. That the principal works of the Devil are, 1st. to oppose the truth of God's most holy word in the minds of men; 2dly, to infuse all bad thoughts and inclinations; 3dly, thus to make men his children, by making them as wicked as himself; and 4thly, by cunning arts and subtleties to separate men from God, and plunge them into the depths of his own malignity and wretchedness.

Q. And what do you mean then by *renouncing the Devil and all his works*?

A. To *renounce* any thing is to turn the mind away from it with dislike and abhorrence; and therefore to renounce the Devil and all his works, is to turn away the mind with dislike and abhorrence from him and from all his wicked purposes. It is therefore to dislike and abhor the arts and stratagems by which he would oppose the truth of God's most holy word in my mind. It is also to dislike and abhor every bad thought and inclination, which he is ever labouring to infuse. And it is lastly to dislike, to abhor, and manfully to resist every temptation, by which he would lead me to forget God, and would thus finally make me his own child and servant.

Q. How ought you then to be affected in regard to the Devil and all his works?

A. I ought seriously to consider that this great enemy is ever at hand to deceive and to destroy me. And I ought therefore to be as much afraid of cherishing the foolish thoughts and bad inclinations which he suggests, as I should be afraid of taking a viper into my bosom, or of thrusting my head into the mouth of a lion, or a bear.

Q. What do you mean by the *pomps and vanity of this wicked world*, which you have also promised to renounce?

A. By the *pomps and vanity of this wicked world*, I mean all worldly riches, honours and pleasures, which would seduce my heart from God, by tempting me to love them more than the true riches, the true honours, and the true pleasures which come from God.

Q. Are worldly riches, honours and pleasures then *in themselves* sinful, and to be rejected?

A. No; they are only sinful when they are loved more than the spiritual and eternal riches, honours and pleasures which are of God, and thus when they are loved *for themselves*, and not for the ends and purposes which God designed by them. It is not therefore forbidden that man should be rich, or that he should enjoy worldly honours and pleasures; it is only forbidden that he should exalt those things in his affections more than God, than His riches, His honours and His pleasures.

Q. Can you mention any passages in the Sacred Scriptures which teach you that the world is an enemy?

A. JESUS CHRIST saith of his Disciples, *They are not of the world, even as I am not of the world*, (John xvii. 16,) and in another place, *Be of good cheer, I have overcome the world*, (John xvi. 33.) And the Apostle John writes to the same effect, where he says, *Love not the world, neither the things that are in the world*, (1 John ii. 15,) and again, *Whatsoever is born of GOD overcometh the world*, (1 John v. 4,) and again, *We know that we are of God, and the whole world lieth in wickedness*, (1 John v. 19.)

Q. How ought you then to be affected in regard to *the world*?

A. I ought to reflect seriously that the world is a very dangerous enemy to my salvation; and I ought therefore to labour perpetually, through the Divine Grace, to *overcome* this enemy, by taking heed to myself that its riches, honours and pleasures are never exalted in my heart and its affections above the eternal riches, honours and pleasures which are of God and his kingdom.

Q. What do you mean by *the sinful lusts of the flesh*, which you have promised to renounce?

A. By the sinful lusts of the flesh are meant, in a *general* sense, all the corruptions of the heart of man, in its natural state of alienation from God; and in a *particular* sense the *appetites of the body*, when they would live unto themselves, unrestrained and unsanctified by the spirit of the love and wisdom of God.

Q. Are the appetites of the body then *in themselves* hurtful?

A. No; they only become hurtful when they are suffered to have rule and pre-eminence, by being regarded as the great ends of life, and by being indulged in as the sources of true happiness; whereas, when they are compelled to submit themselves to the government of the divine love and wisdom, and to acknowledge that all true happiness is from a divine source, they then become useful servants by administering to divine purposes.

Q. Can you illustrate what you say by any instance?

A. Yes; by the instance of the bodily appetite of eating and drinking; for if this appetite be suffered to reign without restraint, and to be regarded as the source of true happiness, daily experience teaches that in such case it becomes highly injurious both to the souls and bodies of men, by separating both from the blessing of God; but if this appetite be placed under the restraints of reason and religion; or, as the Apostle expresseth it, if, *whether we eat or drink, we do all to the glory of God*, (1 Cor. x. 31,) it then administers at once to the health and preservation both of body and mind, by connecting both with the divine blessing and protection.

Q. Can you mention any passages in the Sacred Scriptures, which teach you that the flesh is an enemy?

A. Yes; St. Paul teaches, that *the flesh lusteth against*

the spirit, and the spirit against the flesh; and that these are contrary the one to the other, (Gal. v. 17,) and in another place he says, They that are CHRIST'S have crucified the flesh with the affections and lusts, (Gal. v. 24,) and again, If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live, (Rom. viii. 13.)

Q. How ought you then to be affected in regard to *the lusts of the flesh?*

A. I ought to keep them in subjection to the government of the spirit of God, that so they may no longer tend to separate me from the divine blessing and protection, but may rather administer to my salvation, by helping me to live more to the glory of God.

Q. *Dost thou not think that thou art bound to believe and do as thy godfathers and godmothers have promised for thee?*

A. *Yes, verily, and by God's help so I will: and I heartily thank our heavenly Father that he hath called me to this state of salvation through JESUS CHRIST our SAVIOUR; and I pray unto GOD to give me his grace that I may continue in the same unto my life's end.*

Q. Why do you say *by God's help so I will?*

A. Because I cannot do the things which my godfathers and godmothers have promised for me, without God's help.

Q. How do you prove this from the Sacred Scriptures?

A. Jesus Christ saith to his Disciples, *Without me ye can do nothing, (John xv. 5,) and his Apostle says, It is God that worketh in you both to will and to do of his good pleasure, (Philip ii. 13.)*

Q. Are you then to depend upon God to do every thing for you, without doing any thing yourself?

A. No; I ought to exert myself, as if every thing depended on my own exertions, but still to believe and acknowledge that my exertions are from God. I ought therefore, *as of myself*, to renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh, but still to do this under the full persuasion that all my power to do so is of God. For

if I was to depend upon God to do every thing for me, without using my own exertions, then I should be a mere *machine* and not a *man*; and if I was to depend upon my own exertions, without God, then my own exertions would but separate me more from God: whereas, when I use my own exertions in humble dependence on the divine grace and help, then all my own exertions tend to conjoin me with God and God with me.

Q. You say, *I heartily thank our heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour*—what is it you understand by *this state of salvation*?

A. By *this state of salvation* I understand the state in which I am called to renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh, and also to believe all the articles of the Christian faith, and to keep God's holy will and commandments, and walk in the same all the days of my life.

Q. And why do you call this *a state of salvation*?

A. Because if I continue to renounce the Devil and all his works, &c. as my godfathers and godmothers have promised for me, I shall then be saved from all my spiritual enemies, and from all that eternal death and misery into which they would plunge me.

Q. Why do you say, *Through Jesus Christ our Saviour*?

A. Because salvation from spiritual enemies and destruction is effected solely by Jesus Christ.

Q. How do you prove this from the Sacred Scriptures?

A. The Apostle Peter saith of Jesus Christ, *Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved,* (Acts iv. 12.) And the angel, who announced to the shepherds the birth of Jesus Christ, saith, *For unto you is born this day, in the city of David, a SAVIOUR, which is CHRIST the LORD.*

Q. You say, *I pray unto God to give me his grace*, what is it you understand by *the grace of God*?

A. The help of his Holy Spirit, to enable me to do what my godfathers and godmothers have promised for me.

Q. How do you know that God will give his Holy Spirit to those who pray for it?

A. Jesus Christ says, *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you,* (Matt. vii. 7. Luke xi. 9,) and in another place, *If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?* (Matt. vii. 11.)

Q. Is it not then a great blessing and privilege to be able to pray?

A. Yes; it is what principally distinguishes between a man and a beast; for it was never known that a beast could pray, because it is impossible for a beast to have any idea of a God and another world, inasmuch as he is made for this world only. But man, being created to live for ever in another world, has the capacity of thinking about that world and its God, and of being affected by such thought, and thus is capable of expressing such his thoughts and affections, and this is what is properly meant by prayer.

Q. How often ought you to offer up your prayers unto God for his grace?

A. Every morning and evening at least, and at other times, as occasion is presented. The Psalmist says, *Evening and morning and at noon will I pray, and cry aloud; and he shall hear my voice,* Psalm lv. 17.

Q. What are the particular inducements to prayer?

A. The hope of obtaining God's grace, and thus of becoming his wise and holy child, and of being prepared for his everlasting kingdom.

Q. Is the grace of God then a thing of such high value?

A. Yes; it is of infinitely more value than all the wealth and glory of this world, because the wealth and glory of this world can only delight me for a few moments, but the grace of God can make me happy to all eternity.

Q. How ought you to be affected by this consideration?

A. I ought to pray every day as earnestly to God for

his grace, as I would ask for a purse of gold, if I was sure of receiving it for asking. And I ought to reflect, that God is continually waiting every day to give me more than a purse of gold, whensoever he sees that I am disposed to value it aright, and to ask for it accordingly.

Q. You say, *That I may continue in the same unto my life's end*—what does the *same* here refer to?

A. To the *state of salvation* before mentioned.

Q. Why do you say *unto my life's end*?

A. Because Jesus Christ saith, *he that endureth unto the end shall be saved*, (Matt. x. 22,) and therefore I ought, through God's grace, to persevere in the way of his commandments, until I have gained the victory over all my spiritual enemies, and am become his wise and holy child, perfectly renewed in his divine image and likeness.

Q. Is your growth then in God's grace a *gradual* work?

A. Yes; it is not to be effected by any *sudden* starts or fits of devotion, but, like the growth of the bodily life, requires time and patience for its accomplishment.

Q. How ought you to be affected by this consideration?

A. I ought to labour every day to be advancing towards a full maturity and perfection in spiritual life, by renouncing all my corrupt tempers, affections, thoughts, words and works, which are contrary to the love of God and my neighbour, and by cherishing all those heavenly inclinations and dispositions, which are of God, and which tend to make me his beloved child. And I ought not to be discouraged by any opposition which I may meet with in the progress of this work, but rather to expect it, and bear it patiently, after the example of my blessed Saviour, who through successive trials and combats glorified or made divine his human nature, agreeable to his own declaration, *Ought not Christ to have suffered these things, and to enter into his glory?* (Luke xxiv. 26.)

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**PART II.**  
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On the Articles of Christian Faith.

Q. **R**EHEARSE the articles of thy belief.

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 sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.*

Q. What do you learn from these articles to believe concerning God?

A. That he is the Father Almighty, maker of Heaven and earth?

Q. What do you mean when you call God by the name of FATHER?

A. The name Father, when applied to God, denotes that he is the divine source of all life, and of every thing that receives life, especially of his own most holy life of love and wisdom, and of all those his beloved children who receive this life from him, and cherish it in their own lives.

Q. What else is involved in the term Father, as applied to God?

A. It denotes that God has a most tender love and regard towards all things which he has created, and especially towards those who receive his life of love and wisdom; and that from this his most tender love and regard, he is disposed to bless, guide, defend and preserve them, and as far as possible to communicate to them all that he hath, and make them one with himself.

Q. How ought you to be affected by these considerations?

A. I ought to reflect that my life, with all its blessings, is continually from God, and that if God was to withhold the communication of his life, though but for a moment, in that moment I should instantly drop down dead like a corpse, and cease to exist. I ought to reflect further, that the power which I possess to think of God, to love him, and to obey him, is a power which I derive continually from him, and that it is given me for this blessed purpose, that I may attain by it eternal communication and conjunction of life with God, and thus become one with him, and be made a partaker of all his divine blessings. And I ought still further to reflect, what a signal honour and high privilege it is to have such a Being for my Father, and how infinitely above all the glory and distinction of worldly birth and greatness, is this glory and distinction to become the beloved child of such a Divine and Eternal Parent.

Q. What do you mean when you say that God is ALMIGHTY?

A. I mean that he has all power to effect the purposes of his own love and wisdom.

Q. But if God be thus Almighty, why then doth he not destroy the devil, and compel all men to be good?

A. Because that would not be acting according to the purposes of his own love and wisdom, which require that man should be left *free* to his own determination, since if he be not free, he can never be good, consequently can never be happy, for what a man is forced to is not his, and therefore can never make him either holy or blessed.

Q. How ought you then to be affected by the consideration of God's *Almightiness*?

A. I ought to reflect that God has all power to bless

me, so long as I endeavour *freely* to fulfil the purposes of his love and wisdom; but I ought not to expect that he will bless me, if I oppose those purposes, because then he would be acting in opposition to himself, since God and his purposes are *one* and the same thing. I ought also *freely* to use the power which God continually gives me for my salvation, as if it was my own power independent of God; but still to acknowledge secretly, and from my heart, that it is his, and mine only for mine own use and benefit in making me his child.

Q. What do you mean when you say that GOD is *maker of heaven and earth*?

A. By *heaven and earth* I understand both the invisible and visible worlds, with all things that are therein, and by being *the maker of heaven and earth*, I therefore understand, that God has made both worlds, with all their respective inhabitants, creatures and things.

Q. Are there then two worlds?

A. Yes; there is the world which is seen, and the world which is not seen, one being the habitation of men and the other of angels and spirits.

Q. How ought you then to be affected by the consideration that God is the *maker of heaven and earth*?

A. I ought to reflect that all things both visible and invisible are the works of God, and therefore when I behold the sun, the moon, and the stars, together with the beautiful animals and plants which abound in this lower world, I ought to regard them as the manifestations and effects of God's divine goodness, power and wisdom, and thus to look through them to their Divine Source in the eternal world. All the visible objects of this world would thus become the means of elevating my thoughts and affections to God and his kingdom, and I should never behold them but they would present to me, as in a glass, the images of those heavenly and everlasting realities, of which they are merely the emblems, or material representatives: for so JESUS CHRIST teaches me to consider them, when he declares them to be figures of himself and of his church, as where he calls himself a *vine*, the *light of the world*, a *door*, &c. and where his disciples, or the members of his

church, are called his *sheep*, his *lambs*, the *salt of the earth*, &c.

Q. What do the articles of your Christian faith teach you to believe concerning Jesus Christ?

A. That he was GOD's *only Son our LORD*; that *he was conceived by the Holy Ghost, and born of the Virgin Mary*; that *he suffered under Pontius Pilate, was crucified, dead, and buried*; that *he descended into hell, and also did rise the third day from the dead*; that *he ascended into heaven and sitteth at the right hand of God the Father Almighty, and from thence shall come again to judge the quick and the dead.*

Q. What do you believe concerning his conception by the Holy Ghost?

A. I believe, according to the testimony of the angel to the Virgin Mary, that *the Holy Ghost came upon her, and the power of the highest overshadowed her, therefore also the holy thing which was born of her was called the Son of God.* (Luke i. 35.)

Q. And what do you believe concerning his being born of the Virgin Mary?

A. I believe that in her was accomplished the prophecy of Isaiah, where it is written, *Behold a Virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is GOD WITH US.* (Isa. vii. 12. Matt. i. 23.)

Q. And what do you believe concerning his sufferings?

A. I believe that as to his human nature he endured all possible contradictions and oppositions both from wicked men and wicked spirits.

Q. And what do you believe concerning his crucifixion?

A. I believe that this was the last and most grievous of all his trials, consisting in being fastened to a cross as to his body, and in being exposed to all the malice of the powers of darkness as to his mind.

Q. And what do you believe as to his *death and burial*?

A. I believe that on the cross his soul was really separated from his body, so that his body was totally deprived of life, and in that state was laid in a grave.

Q. And what do you believe concerning his *descent into hell*?

A. I believe that he engaged in combat against all the powers of hell and darkness, and thus subdued them, and removed them from man, agreeable to his own declaration where he saith, *Now is the judgment of this world; now shall the prince of this world be cast out*: (John xii. 31.) and in another place, *I beheld Satan as lightning fall from heaven*. (Luke x. 18.)

Q. And what do you believe concerning his *resurrection from the dead*?

A. I believe that when his body had lain three days in the grave, it was raised up again by his own divine power, and that he was seen in this risen body by great numbers of his disciples, and did eat and drink, and converse with them during the space of forty days.

Q. And what do you believe concerning his *ascension into heaven*, his *sitting at the right hand of God*, and his *coming again to judge the quick and the dead*.

A. I believe that in the presence of his disciples he was taken up from them into heaven, and entered into the most intimate union with his eternal Father, by virtue of which union he had all power in heaven and in earth transferred to him, and was appointed the judge of all, agreeable to his own words, *All power is given unto me in heaven and in earth*; (Matt. xxviii. 18.) and again, *the Father judgeth no man, but hath committed all judgment unto the Son*. (John v. 22.)

Q. How then ought you to be affected by what you are taught to believe concerning JESUS CHRIST?

A. I ought humbly and reverently to approach and adore him as my GOD and SAVIOUR *manifested in the flesh*, and manifested for this end, that I might see, and know, and believe in him, and might thus draw nigh unto and attain conjunction with the ETERNAL FATHER, through that divine body or humanity in which he now and for ever dwells. I ought also to believe that there is now no other way of approach unto the invisible FATHER, but by and through that visible body or humanity which he was pleased to assume in the person of JESUS CHRIST. And lastly, I ought to believe that by the sufferings and death of JE-

SUS CHRIST, a great work of judgment and redemption was wrought, by which the powers of darkness were overcome and removed from man, and the powers of heaven and salvation were brought near unto him, and man was thus brought into a state capable of being saved, which otherwise would have been impossible.

Q. Can you mention any passages in the Sacred Scriptures, which teach and confirm these great truths concerning JESUS CHRIST?

A. Yes; JESUS CHRIST says, *come unto ME; abide in ME; he that liveth and believeth in ME, shall never die;* (Matt. xi. 28. John xv. 4. chap. xi. 26.) and hence I conclude that I ought to draw nigh unto JESUS CHRIST, and believe in him as my GOD and SAVIOUR, and seek conjunction with the ETERNAL FATHER by and through him. Jesus Christ says again, *no man cometh to the FATHER but by ME; I am the Door; by ME if any man enter in he shall be saved, and shall go in and out, and find pasture; he that hath seen ME hath seen the FATHER;* (John xiv. 6. chap. x. 9. chap. xiv. 9.) and hence I conclude again, that the invisible Father cannot be approached and come at, but by and through the humanity of JESUS CHRIST, in which he is made visible, approachable and known, and which on this account is called THE DOOR. Lastly, Jesus Christ says, at the time of his bitter sufferings, *now is the judgment of this world, now shall the prince of this world be cast out; and I, if I be lifted up from the earth will draw all men unto ME;* (John xii. 31, 32.) and hence I conclude, that by the sufferings and death of Jesus Christ a great work of judgment was accomplished, the powers of darkness (called the prince of this world) were subdued and removed, and the humanity of JESUS CHRIST was exalted to be a SAVIOUR and DELIVERER of the fallen human race, by drawing and elevating all out of corruption, sin and death, into the closest bonds of conjunction with himself in righteousness, joy and peace.

Q. What do you believe concerning the HOLY GHOST?

A. That he is the COMFORTER and SPIRIT OF TRUTH, promised by JESUS CHRIST to all his true disciples, to

convince them of sin, of righteousness, and of judgment, and to lead them into all truth.

Q. From whom does this Holy Ghost proceed ?

A. From the glorified humanity of Jesus Christ.

Q. How do you prove this ?

A. It is written that the HOLY GHOST *was not yet (given,) because JESUS was not yet glorified,* (John vii. 39.) and it is written again, that Jesus, after his resurrection, *breathed on his disciples, and said, Receive ye the Holy Ghost ;* (John xx. 22.) and again, Jesus saith to his disciples, speaking of his return to the Father, *I will not leave you comfortless, I will come to you ;* (John xiv. 18.) and hence I conclude that the Holy Ghost is the operation and effect of the glorified humanity of Jesus Christ, when it was made one with the eternal Father ; and that thus, as it is expressed in the creed, the Holy Ghost proceeds from the Father and the Son made one in the glorified and divine person of Jesus Christ.

Q. How ought you then to be affected by the consideration of the Holy Ghost ?

A. I ought to reflect that *my body is the temple* of this holy spirit of the Great and Holy God ; and I ought to keep it pure and undefiled accordingly. I ought also to consider what a high and blessed privilege it is to have such a holy and heavenly guest ever dwelling within me, and what a sacred obligation is thus imposed upon me to *live soberly, righteously, and godly in this present world,* that so I may never either offend, *quench or resist this divine inhabitant,* but may rather grow continually in all the heavenly graces and virtues which he is disposed to produce in me.

Q. You say that you *believe in the holy catholic church*—what do you here understand by the word *church* ?

A. The word *church* is here used to denote, not a building of wood and stone only, which, when consecrated to sacred purposes, is frequently called a church, but a congregation of faithful people, who fear God and keep his commandments, according to which sense it is used in Matt. xvi. 18. 1 Cor. i. 2. Eph. v. 25, and many other passages in the sacred scriptures.

Q. Why is this church called *holy* ?

A. Because it consists of none but *holy* people, who live good and *holy* lives, according to the *holy* truth of God's word, and under the influence and guidance of his most Holy Spirit.

Q. And why is it called *catholic*?

A. Because *catholic* means *universal*, and the church of God is *universal*, inasmuch as it is formed of all throughout the universe, who love him and keep his commandments.

Q. How then ought you to be affected by a belief in the *holy catholic church*?

A. I ought to endeavour to become one of this great, holy and extended family of Jesus Christ, and for this purpose I ought to cherish holy tempers and dispositions, and to live a good and holy life agreeable to the precepts of Jesus Christ. I ought likewise to love and respect all the members of his family, howsoever they may be distinguished from one another by their particular opinions, names, and forms of worship, knowing that Jesus Christ loves and respects all who sincerely love him and live according to his will.

Q. What do you believe concerning *the communion of saints*?

A. I believe that *saints* are all those who are *sanctified* by the Holy Spirit, through obedience to the truth of God's most holy word, and that all such throughout the earth form *one body* or *communion*, so that they communicate in the graces, virtues, excellencies and blessing one of another, and as far as lies in their power, comfort and edify one another, just like the members of the natural body. I believe further, that there subsists a secret invisible communication and conjunction between these *saints* on earth and the holy angels in heaven, so that the latter are always *ministering* to the former, and imparting to them all the blessings of their own heavenly kingdom.

Q. Can you mention any passages in the Sacred Scriptures, which teach you that the holy angels in heaven have such communion with good men here on earth?

A. Yes; it is written in the book of Psalms, *the angel of the Lord encampeth round about them that fear him and delivereth them*; (Psalm xxxiv. 7.) and Jesus Christ

teaches, in speaking of little children, that *their angels do always* (or in every thing) *behold the face of his Father which is in heaven*; (Matt. xviii. 10.) and the apostle says, in speaking of the angels, *are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* (Heb. i. 14.)

Q. How ought you then to be affected by this article of your faith, *the communion of saints*?

A. I ought to aspire continually, by a good and holy life, after the high honour and happiness of becoming a member of that blessed *communion*, and thus of entering into consociation and communication with all the children of God on earth, and with all his holy angels in heaven. I ought to consider likewise how terrible a thing sin is, which tends to banish me from such holy communication, and how delightful and blessed a thing the love of God is, which makes angels my friends, and invites them to dwell with me, as my everlasting comforters and protectors.

Q. What do you believe concerning the *forgiveness of sins*?

A. I believe that by the *forgiveness* of sins, when applied to God, is meant their *remission* or *removal* from man, and that, therefore, this article of faith implies that God remits or removes the sins of all those who believe in Jesus Christ and do the work of repentance.

Q. Why is a belief in JESUS CHRIST necessary for the remission or removal of sins?

A. Because sins cannot be remitted or removed but by a divine power, and all divine power is now exercised by JESUS CHRIST alone, who testifies, that he *hath all power both in heaven and in earth*, (Matt. xxviii. 18.) It is necessary therefore to believe that Jesus Christ hath this power, and to apply to him for it, otherwise it is impossible that man can experience the benefit of that power in the remission or removal of his corruptions.

Q. And why is it necessary for man to do the work of repentance before his sins can be remitted?

A. Because the work of repentance implies that man begins to hate and abominate all sin, and sins can never be removed until they are hated and abominated; for what a man loves, and cherishes with affection, remains with

him, but what he hates and abominates is separated from him; the reason is, because man's love is himself, and therefore, whatsoever abides in the love, must needs abide in the man, but whatsoever is expelled from the love, is expelled also from the man.

Q. How ought you then to be affected by the consideration of this article of faith, *the forgiveness of sins*?

A. I ought to consider and to be truly thankful for the astonishing love and mercy of my heavenly Father, manifested in the tenderness with which he regards my infirmities and corruptions. I ought also, further to reflect with humble gratitude, on his infinite condescension in coming down here on earth, in the person of Jesus Christ, to enable me to depart from all iniquity, and to renounce all my sins. And lastly, I ought to go to Jesus Christ continually for grace to effect this renunciation, at the same time keeping diligent watch over my own heart and all its affections, that I may never love and cherish any inclination which is contrary to his love, but rather may labour to make all sin and transgression hateful and abominable to me.

Q. What do you believe concerning *the resurrection of the body*?

A. I believe that when the *material* body is put off by what is called death, the soul will immediately rise again in a *spiritual* body, and enter with that body into another world.

Q. How do you prove that your body in the resurrection will be a *spiritual*, not a *material* body?

A. The apostle says expressly *it is sown a natural body, it is raised a spiritual body*, (1 Cor. xv. 44.) and in another place, *flesh and blood cannot inherit the kingdom of God*, (1 Cor. xv. 50.)

Q. What do you believe further concerning this *spiritual body*?

A. I believe that with such as have lived good and holy lives, it will be a *beautiful and glorious* body, but with such as have lived in sin and impenitence, it will be a *deformed and monstrous* body.

Q. How do you prove this?

A. The apostle says, concerning true believers, that

Jesus Christ will change their vile bodies, that they may be fashioned like unto his glorious body, (Phil. iii. 2.) and hence there is reason to conclude, that if the bodies of true believers are to be changed into *glorious*, consequently *beautiful*, bodies, the bodies of unbelievers will also be changed into an image agreeable to their state of impenitence and unbelief, thus into *deformed* and *monstrous* bodies.

Q. How ought you then to be affected by this article of your Christian faith, *the resurrection of the body*?

A. I ought to consider seriously and continually, that all the ruling affections, inclinations, tempers and dispositions of my mind, impress their form and image on my spiritual body, so that it will appear hereafter from my body, what sort of life I have lived here in the world, and thus will be awfully fulfilled the words of Jesus Christ, *There is nothing covered which shall not be revealed,* (Matt. x. 26.) I ought further to cherish in myself all *heavenly* affections, inclinations, tempers and dispositions, from a persuasion that they will tend to render my resurrection body more *beautiful* and *glorious*; and for the same reason to reject all *infernal* affections, inclinations, tempers and dispositions, because they have a tendency to stamp on my body their own infernal, monstrous and deformed images.

Q. What do you believe concerning *the life everlasting*?

A. I believe that what is called death is but a passage from one world to another, and that consequently when man dies, he only puts off that mortal covering which renders him an inhabitant of this world, and enters then upon a new scene of things amongst the inhabitants of that eternal world, in which he is to live for ever.

Q. Is there no difference then between man's life in this world and another?

A. Yes; there is a great difference in this respect, that good men in the other world, howsoever they may have been afflicted here, will then be made partakers of an inconceivable and eternal happiness; whereas wicked men, howsoever apparently prosperous and joyous their lives may have been in this world, will then be plunged into inconceivable and eternal misery.

Q. How do you prove this from the Sacred Scriptures?

A. Jesus Christ says, (speaking of the wicked and the righteous) *These (viz. the wicked) shall go away into everlasting punishment; but the righteous into life eternal.* (Matt. xxv. 46.)

Q. How ought you then to be affected by this article of your Christian faith, *the life everlasting*?

A. I ought to consider seriously and continually, of how little concern all the things of this world are, which I am so soon to leave, compared with the glories of that eternal world, into which I am so soon to enter. And I ought accordingly to live a wise and holy life here on earth, from a full conviction, that as my life has been in this world, so will it remain to all eternity, *defiled and miserable*, if I have forgotten God, and neglected to keep his holy commandments; but on the contrary, *pure and blessed*, if I have loved JESUS CHRIST, and endeavoured to form my whole life according to the spirit of his precepts. And lastly, I ought to think of death, not only without dread, but also with consolation, because it is to be my introduction, if I live well, into all the glory and blessedness of God's everlasting kingdom.

Q. What do you mean by *Amen* at the end of your creed?

A. *Amen* at the end of the creed is intended to express a *confirmation* of the truth of all the preceding articles, for *Amen* in the original tongue signifies *Truth*, on which account Jesus Christ in the Revelations (Chap. iii. 14.) is called the AMEN, because he is the SUPREME TRUTH. None therefore can truly say *Amen* but in conjunction with Jesus Christ, and none can have conjunction with Jesus Christ but by living good and holy lives. Thus truth can only be confirmed by a *practical Amen*, and to say a *practical Amen*, is to express it in the *life*, as well as say it with the *lips*, by walking in conformity to Jesus Christ, and regarding him as the *Beginning* and the *End* of all Christian faith, and love and practice. I ought therefore to love supremely this GREAT INCARNATE GOD, and endeavour to keep his holy precepts of love and charity, and then I shall learn to say Amen with my *actions* as well as with my *speech*, because then all that I think and do will be in conjunction with Jesus Christ.


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**PART III.**  
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On the Ten Commandments.

Q. *YOU said that your godfathers and godmothers did promise for you that you should keep GOD's commandments; tell me how many there be?*

A. *Ten.*

Q. *Which be they?*

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

Q. *On what occasion did GOD speak the ten commandments?*

A. *On the occasion of the deliverance of the children of Israel out of the hands of their Egyptian oppressors, and at the time when they were journeying from Egypt through the wilderness, in search of the happy land of Canaan, to which GOD had promised to introduce them.*

Q. *Of what was this deliverance intended to be a type or figure?*

A. *Of the infinitely greater deliverance from the bondage of sin, which is accomplished by the GREAT SAVIOUR JESUS CHRIST, and of the infinitely happier land, that heavenly Canaan, to which all mankind are called by that INCARNATE GOD.*

Q. *Are the ten commandments then designed for the use of Christians?*

A. *Yes; for JESUS CHRIST says to the young man who asked him, *What good thing shall I do that I may have**

eternal life? If thou wilt enter into life, keep the commandments; and being questioned which? he replied, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honour thy father and mother; and, thou shalt love thy neighbour as thyself. (Matt. xix. 16, 17, 18, 19. Mark x. 17 to 23. Luke xviii. 18 to 23.)

Q. But JESUS CHRIST says of the young man, who had kept these commandments, *One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up the cross, and follow me; (Mark x. 21.)* how is this to be understood?

A. It is to be understood as implying that the young man had kept the commandments *in the letter only*, but not *in the spirit*.

Q. What do you mean by keeping the commandments *in the letter*, and what by keeping them *in the spirit*?

A. To keep the commandments *in the letter*, is to keep them according to their literal and external sense and signification; but to keep them *in the spirit*, is to keep them according to their spiritual or more interior sense or signification.

Q. Are the ten commandments then to be understood according to a two-fold sense; a literal and a spiritual sense?

A. Yes; for JESUS CHRIST says, *My words are spirit and they are life; (John vi. 63.)* and this observation must needs be true of the ten commandments, as well as of all the other words of JESUS CHRIST.

Q. Explain the first and second commandments according to their two senses?

A. The first and second commandments teach *in the letter*, that idols ought not to be worshipped, and also that no man, whether dead or alive, ought to be adored as a God: they likewise teach further in the sense of the letter, that no one except God, and nothing but what proceedeth from God, is to be loved with the chief and governing love.

Q. How do you prove from the Sacred Scriptures, that according to these commandments, no being ought to be loved more than God?

A. I prove it from what JESUS CHRIST says, in explaining these commandments, *thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind.* (Matt. xxiii. 37.)

Q. Can you prove the same to be true from reason?

A. Yes; because sound reason teaches, that the person, or thing, which is loved with the chief or governing love, is to the lover a god and divine, as where a man's chief and governing love centres in himself or the world, there self and the world are his gods, agreeable to which idea it is said by the apostle, that *covetousness is idolatry.* (Coloss. iii. 5.)

Q. And what do the first and second commandments teach according to their spiritual or more interior sense and signification?

A. They teach that no other GOD is to be worshipped but the LORD JESUS CHRIST, inasmuch as he is JEHOVAH, who came into the world, and accomplished the work of redemption, without which neither man nor angels could have been saved. They teach also that JESUS CHRIST is infinite, immense, and eternal; that he is omnipotent, omniscient, and omnipresent; that he is the *first and the last, the beginning and the end, who was, is and will be;* and that he is essential love and essential wisdom, consequently essential life.

Q. What duty then are you taught by these two commandments?

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

Q. Explain the third commandment according to its two senses.

A. By taking the name of JEHOVAH GOD in vain, is meant, in the natural sense, which is that of the letter, the name itself, and its abuse in common discourse, particularly in supporting falsehoods, or lies, and in unnecessary oaths, or with a view to exculpate any bad design, or in the practice of witchcraft and incantations. And by taking the name of God in vain, in a spiritual sense, is meant to

blaspheme against his holy word, and against the divinity of Jesus Christ.

Q. How do you prove that by *the name of God* is meant his word and the humanity by which he manifested himself in the flesh?

A. Because JESUS CHRIST says, speaking of his holy word, "*I have declared to them thy name, and will declare it,*" (John xvii. 26.) and in speaking of his divine humanity, he says, FATHER, GLORIFY THY NAME.

Q. What duty then do you learn from this commandment?

A. To honour God's holy word by a devout acknowledgment that it is from him, and contains all the fulness of his divine love and wisdom; and to honour the HUMANITY of JESUS CHRIST, by the devout acknowledgment that it is divine, by reason of its full and complete union with the ETERNAL FATHER, and that the ETERNAL FATHER, can only be approached, known, found, and truly worshipped in, and by that HUMANITY.

Q. Explain the fourth commandment according to its two senses.

A. The fourth commandment in its natural sense, teaches that six days are for man and his labours, and that the seventh is for the Lord, and for man's rest in dependance on the Lord. And in the spiritual sense it teaches, the reformation and regeneration of man by the Lord, according to which sense, by six days of labour is signified man's warfare against the flesh and its concupiscencies, and at the same time against the evil and false principles suggested to him from hell; and by the seventh day is signified man's conjunction with the Lord, and its attendant peace, in consequence of divine protection from the powers of darkness.

Q. How do you prove that this commandment relates to the reformation and regeneration of man, and to his conjunction with the Lord?

A. Because Sabbath, in the original tongue, means rest, and man never enters into true rest until he becomes regenerate and is thereby conjoined with the Lord: and since regeneration implies victory obtained over the natural corruptions, and victory implies combat, therefore

this combat and its labours are expressed and signified by the six days' labour which precedes the sabbath.

Q. What duty do you learn from this commandment ?

A. To regard the sabbath day as a day consecrated to holy purposes, such as instruction in divine things, a day of rest from labours, and of meditation on subjects, that concern salvation and eternal life; and to labour after real reformation and regeneration of heart and life, as the means of attaining conjunction with JESUS CHRIST, and thus of entering into the eternal rest resulting from the communications of his love and peace.

Q. Explain the fifth commandment according to its two senses.

A. The fifth commandment, in its natural sense, teaches that children ought to honour their parents, to obey them, to be dependent on them, and to be grateful for benefits received from them. It teaches also, in the same sense, that honour is due to a king and public magistrates, inasmuch as they provide in general for the good of the community, as parents do for the private good of their particular families. In the same sense too it teaches that men should love their country, since they are nourished and protected by their country. And in a spiritual sense this commandment teaches further, that all men ought to revere and love God and the church, and since Jesus Christ is the true God, and his church is the communion of saints throughout the earth, therefore all men by this commandment, are bound to revere and love Jesus Christ and the communion of saints.

Q. How do you prove that by *father and mother*, in the spiritual sense, are meant God and the church ?

A. I prove it from the Sacred Scriptures, which continually speak of God as the Father of his people, and of the church as a mother.

Q. And how do you prove that by *Father* is meant JESUS CHRIST ?

A. I prove it also from the Sacred Scriptures, which so frequently call Jesus Christ by the name of Father, as in the prophet Isaiah, *unto us a child is born, unto us a son is given, and his name shall be called the mighty God, the Everlasting Father*; (Chap. ix. 6.) and in John, " *Philip*

said, *Shew us the Father, and it sufficeth: Jesus said unto him, He that seeth ME, SEETH THE FATHER: how sayest thou then, Shew us the FATHER?*" (John xiv. 8, 9.)

Q. What duty do you learn from this commandment?

A. To love, honour, and succour, my father and mother; to honour and obey the king, and all that are put in authority under him; to submit myself to all my teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters; and lastly, to regard and honour JESUS CHRIST as the eternal FATHER, and his church as a spiritual mother.

Q. Explain the sixth commandment according to its two senses.

A. The sixth commandment, in its *natural* sense, teaches that no man ought to take away the life of another man, neither to give any blow, or wound, which may be the occasion of his death; it also implies, that no injury should be done to the good name or character of any person, inasmuch as a fair character is, by many, held in the same estimation with life itself. It further implies, that no one ought to bear malice and hatred in his heart against another, since murder lies concealed in those deadly passions, just as fire doth in wood embers. And in a *spiritual* sense, this commandment forbids all methods of killing and destroying the souls of men, or of doing any injury to the spiritual life of another, which methods are various, according to the several ways of turning others from God and religion, by insinuating objections against them, and exciting such scandalous suggestions as may beget aversion towards them. In the same sense, by committing murder is meant to indulge hasty resentment against the LORD, to bear hatred towards him, and to be desirous to blot out his name.

Q. How do you prove that by this commandment is forbidden hasty resentment against the Lord.

A. Because the apostle says of all those, who, by reason of their corrupt affections, cherish such resentment, that they *crucify the Lord afresh, and put him to an open shame*, (Heb. vi. 6.)

Q. What duties are you taught by this commandment?

A. To *hurt no body by word or deed; to bear no ma-*

lice or hatred in my heart; on no account to cherish the spirit of hatred, contempt, and revenge towards any person, but to endeavour to love my neighbour as myself, and especially to love and delight in JESUS CHRIST, and all his holy commandments.

Q. Explain the seventh commandment according to its two senses.

A. The seventh commandment, in its natural sense, teaches, not only that man ought not to commit adultery, but also that he ought not to cherish filthy and obscene desires, nor give them vent in wanton thoughts, words and actions; and in a spiritual sense, it teaches, that man ought not to adulterate what is good and true in the holy word, nor to deny its sanctity and profane it.

Q. How do you prove that this commandment forbids all filthy and obscene desires?

A. By what JESUS CHRIST teaches, when he says, that *Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart*, (Matt. v. 28.) from which words it is plain that there is an adultery of the heart and its desires, as well as of the act.

Q. And how do you prove that it is forbidden in this commandment to adulterate what is good and true in God's holy word, and to deny its sanctity and to profane it?

A. I prove it from this consideration, that there is spiritual marriage as well as natural marriage, and that spiritual marriage consists in being conjoined with the Lord, by and through his holy word; consequently to adulterate what is good and true in God's holy word, and to deny and profane its sanctity, is to commit spiritual adultery, since it defiles and destroys that spiritual marriage; and on this account more especially the Jews are called by the LORD *an adulterous generation*.

Q. What duties do you learn from this commandment?

A. *To keep my body in soberness, temperance and chastity*, and my whole mind and life in the simplicity and purity of a willing and unfeigned obedience to JESUS CHRIST and his holy and pure precepts.

Q. Explain the eighth commandment according to its two senses.

A. The eighth commandment, in its natural sense,

teaches that no one ought to deprive another of his just right and property, under any pretence whatsoever; and in this sense it prohibits likewise all impositions, and unlawful methods of gain, usury and exaction; together with all fraudulent practices in the payment of duties and taxes, and in the discharge of debts: and in the spiritual sense, this commandment teaches, that no one ought to deprive another of spiritual property; viz. of the truths which he embraces in faith, by means of heretical opinions, and especially he ought not to take away divine power from the LORD by appropriating to himself the Lord's merit and righteousness.

Q. How do you prove that this commandment has respect to spiritual theft.

A. I prove it from what JESUS CHRIST declares concerning thieves, where he says, *He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; the thief cometh not but to steal, and to kill, and to destroy,* (John x. 1, 10.) and again, *Lay not up for yourselves treasures on earth, where thieves break through and steal,* (Matt. vi. 19.) in which passages it is plain that spiritual thieves are meant, and not natural thieves.

Q. And what duties do you learn from this commandment?

A. *To be true and just in all my dealings; to keep my hands from picking and stealing; never to deprive another of his spiritual property; and above all, never to deprive the Lord of his property, but rather to give him all that belongs to him, by the devout acknowledgment that every thing good, and wise, and holy, and happy, is from him.*

Q. Explain the ninth commandment according to its two senses?

A. The ninth commandment, in its natural sense, teaches that it is unlawful to bear false witness before a judge, or before other people, against any person accused on a groundless charge; in a more extensive natural sense, it forbids all kinds of lies, and hypocritical artifices, forged with a bad design; and also all ways of traducing or defaming our neighbour, and all cunning devices, stratagems and evil purposes, contrived against any person: and in a spiritual

sense, this commandment forbids the endeavour to confound truth and error, good and evil, and also all blasphemy against the LORD and his HOLY WORD.

Q. How do you prove that this commandment forbids to confound truth and error, and to blaspheme against the LORD and his HOLY WORD?

A. I prove it from this consideration, that to confound truth and error, and to blaspheme against the LORD and his HOLY WORD, is to bear false witness against the eternal truth, and thereby against the LORD himself, which is the most terrible false witness, and thus the most deceitful lie of all others.

Q. What duties then are you taught by this commandment?

A. *To keep my tongue from evil speaking, lying and slandering; to hurt no body by word; to distinguish carefully in my own mind between good and evil, truth and error, so as never to confound the one with the other; and lastly, to reverence the LORD and his HOLY WORD, as the divine source of all that is good and true.*

Q. Explain the tenth commandment according to its two senses.

A. The tenth commandment, in its natural sense, forbids all covetous desire of our neighbour's property, whether it consist of external possessions, such as houses, lands, riches, &c. or of his internal possessions, such as his talents, knowledge, wisdom, &c. for from such covetous desire all evil is derived. And in the spiritual sense, this commandment forbids all concupiscencies of the flesh which are contrary to the spirit, and thus it has respect to whatever is contained in the spiritual sense of all the other commandments, in regard to the lust of concupiscence which they forbid.

Q. How do you prove that this commandment, in its spiritual sense, forbids all the concupiscencies of the flesh which are contrary to the spirit?

A. I prove it from this consideration, that every such concupiscence, is a species of covetousness, and is therefore forbidden, since unless such concupiscencies are subdued, the flesh will indulge its liberty in the commission of all wickedness and outrage, inasmuch as the apostle says,

The flesh lusteth against the spirit, and the spirit against the flesh. (Gal. v. 17.)

Q. What duties do you learn from this commandment ?

A. *Not to covet or desire other men's goods, but to be content in that station of life, in which the Divine Providence has been pleased to place me, and to be satisfied with that portion of worldly wealth and distinction, which the same Providence has allotted me; and further, to endeavour, through the Divine Grace, to keep all the lusts of the flesh in perpetual subjection to the motions of the spirit, that so the love of God and of my neighbour may continually prevail in me, enabling me to do my duty in that situation in life to which it hath pleased God to call me*

Q. What do you learn to believe concerning the ten commandments in general ?

A. That they contain all things relating to love towards God, and towards our neighbour.

Q. How do you prove this ?

A. From this consideration, that the ten commandments teach that no evil is to be willed, thought or done; and so far as man shunneth evils as sin, so far his will is inclined to love God and his neighbour; as for example; so far as any person doth not worship other gods, because it is forbidden in the first and second commandments, so far he worshippeth the true God; and so far as any person doth not take the name of God in vain, because it is forbidden in the third commandment, so far he loveth whatever is from God; and so far as any person is unwilling to commit murder, and to indulge hatred and revenge, because it is forbidden in the sixth commandment, so far he wisheth well to his neighbour; and so far as a person hath no inclination to commit adultery, because it is forbidden in the seventh commandment, so far he wisheth to live in chastity; and so far as a person hath no inclination to steal, because it is forbidden in the eighth commandment, so far he liveth according to the law of sincerity; and so far as a person hath no inclination to bear false witness, because it is forbidden in the ninth commandment, so far he is disposed to think and speak the truth; and so far as a person doth not covet what is his neighbour's, because it is forbidden in the tenth commandment, so far he

wiseth his neighbour happy in the enjoyment of his possessions.

Q. But St. Paul says, that *by the deeds of the law shall no flesh be justified*, (Rom. iii. 20.) how do you understand this?

A. St. Paul is there speaking of the *ceremonials* of the Jewish law, which were merely representative of holy things, but in *the deeds of the law which do not justify*, he could never mean to include the deeds of the law of the ten commandments, which contain all man's duties towards God and his neighbour.

Q. But St. Paul insists in another place, that *man is justified by faith without the deeds of the law*, (Rom. iii. 28.)—how do you reconcile this with what you have said concerning the ten commandments?

A. The term *faith*, as applied by St. Paul, and in the scriptures throughout, is used to denote a belief in the incarnate God, grounded in charity, and a desire to live agreeably to the Divine Will, and therefore when St. Paul asserts that man is *justified by faith without the deeds of the law*, he meant only to say, that man is justified by a belief in Jesus Christ as the God of heaven and earth, and by a life according to his holy will, which is a life according to the commandments of the Decalogue, rather than by any external rites and ceremonies of the law of Moses.

Q. How do you prove that the law of the ten commandments was regarded as being more holy than the other parts of the Jewish law?

A. I prove it from these considerations, 1. *That it was written on two tables of stone by the finger of God himself*, (Exod. xxxi. 18.) 2. *That the tables were ordered to be laid up in the ark*, (Exod. xxv. 16.) 3. *That the ark with the mercy-seat and the cherubim, was put into the tabernacle, and constituted the principal and inmost part thereof*, (Exod. xxv. 1 to the end.) 4. *That the ark, by reason of the law contained in it, was called Jehovah*, (Numb. x. 35, 36.) 5. *That by virtue of the presence of the Lord's power in the law, which was in the ark, the waters of Jordan were divided*, (Joshua iii. 1 to 17.) 6. *That on carrying the ark round about the walls of Jericho, they fell down*, (Joshua vi. 1 to 20.) 7. *That Dagon the god of the Phi-*

listines fell to the ground before the ark, (1 Sam. v. 3.)
 8. *That Uzzah died because he touched the ark, (1 Sam. vi. 7.)* 9. *That the ark was introduced by David into Zion with sacrifices and rejoicings, and also by Solomon into the temple at Jerusalem, where it constituted the most sacred part of the temple. (2 Sam. vi. 1 to 19. 1 Kings vi. 19. chap. viii. 3 to 9.)*

Q. How do you prove that it is necessary to practise the ten commandments, as well as to believe them to be from God?

A: I prove it from what Jesus Christ said, that *he who heareth his sayings and doeth them, is like unto a wise man who built his house upon a rock; but he that heareth his sayings and doeth them not, is like unto a foolish man which built his house upon the sand.* (Matt. vii. 24, 26.) I prove it also from this consideration, that to believe the words of God and not to practise them, is to suffer them to enter no further than the outward memory, and not into the life; whereas both to believe and to practise the words of God is to admit them into the life, that is, into the love, and thus to suffer them to communicate their own blessed life of love and charity, and to form their own blessed image in the interiors of my mind and spirit.

Q. What then is the ground of your obligation to practise the ten commandments?

A. I am bound to practise the ten commandments, in the first place, because they are the laws of an all-merciful and all-wise God; and in the next place, because they contain, in their interior sense, the very life and spirit of the kingdom of heaven, and tend to open and form that life and spirit in my mind, and in every vital principle of my being, and thereby conjoin me with heaven, and raise me out of hell, so far as I suffer my will, my understanding, my words and works to be governed and guided by them. Thus, if I diligently and obediently practise the ten commandments, I shall become by degrees a child of God, and God will ever love me and bless me, and will be continually present with me, as with his holy ark of old, and will effect in me the same wonders of redemption, and deliverance, which he formerly wrought amongst his people Israel by means of the ark.

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**PART IV.**  
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On the Lord's Prayer.

MY good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the **LORD'S PRAYER.**

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, and the power, and the glory, for ever and ever. Amen.

Q. Why do you call this the Lord's prayer?

A. Because Jesus Christ himself taught it to his disciples.

Q. Doth prayer then consist in a form of words?

A. No; prayer consists in good desires and holy thoughts, and a form of words is no further a prayer, than as it is accompanied with such good desires and thoughts, and tends to beget and cherish them.

Q. Why then did Jesus Christ teach his disciples to use a form of words in prayer?

A. Because the form of words, which he taught, is expressive and communicative of his own spirit and life, and has thus a tendency to inspire good desires and holy thoughts in the pious and penitent mind.

Q. How then ought you to use this form of words, so as to attain from it all the intended benefits of prayer?

A. I ought to suffer it to influence my desires and my thoughts, by elevating them towards God and heaven, and since this cannot be effected only so far as I understand what the things are for which I pray, I ought to consider seriously, so as to apprehend rightly, what is involved in every petition contained in this divine and most excellent form of prayer.

Q. You say right, that unless you understand what the things are for which you pray, it is impossible you should experience the benefits of prayer—tell me therefore what JESUS CHRIST intended to teach you, when he taught you to address GOD as your FATHER.

A. He intended to teach me that I ought to address GOD as the Divine Source and Preserver of all being, and thus to approach him with love and confidence, as a child would approach a parent who most tenderly loved him, and was most desirous to give him every thing conducive to his happiness. And since JESUS CHRIST himself is this great and holy God, *manifest in the flesh*, he intended to teach me further, that I ought to address my supplications immediately to himself, agreeable to his own words in another place, where he says, *If ye shall ask any thing in MY NAME, I will do it*, (John xiv. 17.) and again, *I am the Door: by ME if any man enter in, he shall be saved*. (John x. 9.)

Q. And why did Jesus Christ teach you to address God as *our Father*?

A. To teach me that I ought to love and pray for all others, as well as for myself, because all others are equally the objects of God's paternal care and providence.

Q. And why did Jesus Christ add, *which art in heaven*?

A. To teach me that God is in the midst of the heavenly or angelic host, and is one with them, and consequently that as I draw nigh unto God and worship him, I draw nigh at the same time unto all the host of heaven, and engage the blessed angels, under God, to be my continual friends and protectors.

Q. Can you mention any passages in the Sacred Scriptures, which teach that God acts in unity with the angelic

host, and employs the holy angels as the ministers of his will?

A. Yes; for JESUS CHRIST speaks of the *Son of Man coming in the glory of his Father, WITH HIS ANGELS*, (Matt. xvi. 27. chap. xxv. 31.) and it is written in the Psalms, *BOW THY HEAVENS, O LORD, and come down*, (Psalm cxliv. 5.) and the apostle says, speaking of the angels, *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* (Heb. i. 14.)

Q. How ought you to be affected by this first address in the Lord's prayer?

A. I ought to direct all my supplications immediately to JESUS CHRIST, who as the prophet calleth him, is the EVERLASTING FATHER, (Isaiah ix. 5,) and as he himself testifies, is ONE *with the FATHER*, (John x. 30.) and is the FATHER *made visible and approachable*, (John xiv. 6, 9.) I ought also to approach this my heavenly FATHER in the spirit of charity and good will to my fellow-creatures, because this is his own spirit, and conjoins me with him. And lastly, I ought to approach him as one with the angelic host, and thus as rendering the holy angels his ministers for my continual preservation and well-being.

Q. What did JESUS CHRIST teach you to pray for in the petition, *Hallowed be thy name?*

A. He taught me to pray that every thing which is of GOD, and every thing relating to GOD, may be accounted holy, and treated with due respect and veneration, especially the DIVINE HUMANITY OF JESUS CHRIST, and his HOLY WORD OF SPIRIT, because these are in a pre-eminent sense the *name* of GOD, as was proved in treating on the third commandment.

Q. How ought you then to be affected by this petition?

A. I ought to account every thing holy, which relates to GOD and is connected with him, and especially that HUMANITY which he assumed here on earth, and glorified, for the purpose of making himself known, visible, and approachable to his fallen creatures; and likewise his HOLY WORD OF SPIRIT, by which man is instructed, purified and regenerated.

Q. And what did JESUS CHRIST teach you to pray for, when he said, *Thy kingdom come?*

A. The kingdom of GOD is two-fold, viz. his kingdom on earth and his kingdom in heaven, and JESUS CHRIST, in this petition, teaches me to pray for the coming of his kingdom in both senses.

Q. And what do you understand, when you pray for the kingdom of JESUS CHRIST to come on earth?

A. The kingdom of JESUS CHRIST comes on earth, in proportion as mankind acknowledge him for their ONLY GOD and SAVIOUR, and live under the guidance of his holy spirit of love and wisdom, by renouncing their own corruptions, and by keeping all his righteous laws and commandments.

Q. And what do you understand, when you pray for the kingdom of JESUS CHRIST to come in heaven?

A. The kingdom of JESUS CHRIST comes in heaven, in proportion to the increase of the numbers and consequent happiness of the blessed inhabitants, for the angelic kingdom grows in bliss, in the same degree that its limits are enlarged, and its members are multiplied.

Q. How do you prove from the Sacred Scriptures that the kingdom of God means his kingdom amongst men on earth?

A. I prove it from what JESUS CHRIST teaches, where he says to his disciples; *The kingdom of God is within you;* (Luke xvii. 21.) and from what the apostle says to the same purport, *the kingdom of God is righteousness, joy and peace in the Holy Ghost,* (Rom. xiv. 17.) In whatsoever human bosom therefore *righteousness, joy and peace* have their abode, in the same bosom is the kingdom of GOD.

Q. How ought you then to be affected by this petition?

A. I ought always to be looking and labouring for the kingdom of GOD to come both in myself and others, by endeavouring to bring my own mind under the guidance and government of the divine wisdom and love, and by doing all in my power to impress others with a serious and devout sense of the infinite importance of the things of GOD. I ought also to do this under a full and lively persuasion, that in so acting I add to the joy of all the

holy angels, enlarge the borders of their kingdom, and become one with them in knowledge, in love, and in obedience.

Q. And what did JESUS CHRIST teach you to pray for when he said, *Thy will be done on earth, as it is in heaven?*

A. He taught me to pray that men on earth may acknowledge him for their God, as he is acknowledged by the holy angels in heaven, for he says, *This is the will of him that sent ME, that every one that seeth the SON and believeth on him, may have everlasting life,* (John vi. 40.) He taught me to pray further, that men on earth may always do such things as please him, even as the holy angels do, and that thus there may be effected a communion and consociation of faith and life between mankind here below and the angelic host above. And lastly, he taught me to pray, that there may be an agreement wrought in the higher and lower principles of men's lives, or in the internal and external man, so that the words and works of the latter may at all times be in accord with the affections and thoughts of the former.

Q. How ought you to be affected by the consideration that you are thus called to do the will of GOD on earth as it is done by the angels in heaven?

A. I ought to regard it as the highest and happiest privilege of my being, that I am created for so great and blessed an end, to unite with the angelic host in fulfilling the intentions and purposes of the GREAT and HOLY GOD. And I ought to reflect further, that as an angel is an angel by virtue of his delighting to do the will of his heavenly Father, so whensoever I make it my delight to do the same will, I also shall become an angel; agreeable to what Jesus Christ teaches where he says, *He that doeth the will of God, the same is my brother, and sister, and mother,* (Mark iii. 35.)

Q. And what did JESUS CHRIST teach you to pray for when he said, *Give us this day our daily bread?*

A. He taught me to pray for all things necessary and convenient both to my soul and body, inasmuch as all such necessities and conveniences are involved in the term *bread*.

Q. How do you prove that *bread* involves all things necessary and convenient for the soul?

A. I prove it from what JESUS CHRIST teaches when he speaks of *the bread of life*, and of *the bread which cometh down from heaven*, (John vi. 35, 41.) for *the bread of life*, and *the bread which cometh down from heaven*, must needs mean spiritual bread, or that food which nourishes and supports the soul.

Q. And what is this spiritual bread, or this food which nourishes and supports the soul?

A. It is the WORD of GOD, agreeable to what is written, *man shall not live by bread alone, but by EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD.* (Deut. viii. 3. Matt. iv. 4.)

Q. And how doth the word of God nourish and support the soul?

A. The word of God is full of all goodness and truth from GOD, or, what is the same thing, of all love and wisdom from GOD, and when man receives this word in his will and his understanding, it then replenishes and nourishes the former with all goodness and love, and the latter with all truth and wisdom, just as the body is replenished and nourished by meat and drink.

Q. And why doth JESUS CHRIST call this bread *daily* bread?

A. To teach me that it is given continually from heaven, and that therefore I ought to live without anxiety and solicitude, under a full dependance on his fatherly and providential care, which supplies me *daily* with all things necessary both for my soul and body.

Q. Are you then to take no care of your own, in providing the necessaries of life?

A. Yes; I am to take care, but not *anxious* care, that is to say, I am to use my utmost prudence and exertions in providing for myself, but still to depend on his good providence to give success to both.

Q. How ought you to be affected by the consideration that all bread, both material and spiritual, is the gift of God?

A. In receiving material bread, or the food by which my body is nourished, I ought to reflect seriously from whence

it comes, and acknowledge gratefully that it is as much of the divine bounty, as if I saw it brought every day from heaven by the hands of an angel. For it is no more in my power, or in the power of any man, to make a grain of corn, than to make a world; and therefore whensoever I see a grain of corn made, and especially when I see bread, which consists of the flour made from many grains of corn, I ought to be as much affected by the sight, as if I perceived immediately the divine hand which produced it. And in receiving spiritual food, which is the word of God, I ought again to consider seriously that this food is from heaven, and that every good and truth which I admit into my will and understanding is at once the effect and the proof of that divine bounty, which, both in the natural and spiritual world, *fillet* all things living with plenteousness.

Q. What did Jesus Christ teach you to pray for when he said, *Forgive us our trespasses, as we forgive them that trespass against us?*

A. He taught me to pray for the divine forgiveness and reconciliation; and he taught me besides, that my attainment of this high favour will depend on my forgiveness of my fellow-creatures, and my desire of reconciliation with them.

Q. What do you mean by the divine forgiveness and reconciliation?

A. The divine forgiveness implies the removal of my corruptions, and the divine reconciliation implies the conjunction of love which follows that removal; for nothing but sin separates between God and man, and when sin is removed from the heart and life of man by the divine Spirit, then God enters with his love, and imparts his love to man, whereby man is enabled to love God in return, and thus a mutual conjunction of love is effected.

Q. How then are the divine forgiveness and reconciliation to be attained?

A. By repentance and prayer: for repentance leads to the rejection of whatsoever is opposite to the divine love and charity; and prayer opens the inner man to the reception of the divine Spirit.

Q. But JESUS CHRIST, you say, teaches, that this forgiveness and reconciliation on the part of God will de-

pend altogether on your forgiveness of your fellow-creatures, and your desire of reconciliation with them—how is this to be understood?

A. Until my mind be open by repentance to the reception and operation of heaven-born charity, inclining me to be kind and merciful to others, and to compassionate their failings and offences, it is impossible for me to admit the divine Spirit into my heart and life, for in this case my corruptions will oppose its admission. But so soon as ever my mind is open to the reception of charity, mutual good-will, and compassionate tenderness, in the same instant it is open to the reception of the divine Spirit, and thus mutual conjunction of love and of life is wrought between me and God.

Q. But in the gospel according to Matthew, this petition is expressed thus, *Remit to us our debts, as we remit to our debtors*, (Matt. vi. 12:)—how do you reconcile this?

A. *Trespass* and *debt* are the same thing when applied to express the natural state of man in respect to God; for *trespass* implies all man's opposition to the divine mercy and compassionate kindness of his heavenly Father, and *debt* implies that the divine mercy and compassionate kindness of God are not properly and gratefully noted and acknowledged by man; thus *debt* is precisely the same with *trespass*, since the great *trespass* of *trespasses* on man's part against God consists in his not noting properly and acknowledging gratefully the immense debt of mercy and loving-kindness which he owes to God.

Q. How ought you to be affected by this petition?

A. I ought to endeavour to be kind and forgiving, gentle and patient, merciful and charitable to my fellow-creatures, from a firm persuasion that God will deal with me as I deal with others, or as he himself expresses it, *with what soever measure I mete, it shall be measured to me again*, (Matt. vii. 2.) and I ought also gratefully to acknowledge the immense debt of kindness and service which I owe to my fellow-creatures, from a firm persuasion that in proportion as I come into such acknowledgment, in the same proportion I discharge the immense debt of kindness and service which I owe to God.

Q. What did **JESUS CHRIST** teach you to pray for, when he said, *Lead us not into temptation?*

A. He taught me to pray for divine security and protection in the hour of *temptation*, and for this purpose, that I may always be upon my watch against the snares of *temptation*.

Q. What do you understand by *temptation*?

A. *Temptation* implies the agency of two contrary powers on the human mind, one coming from **GOD** and his angels, and inclining the mind to the love of **GOD** and the practice of his precepts; the other coming from infernal spirits, and inclining the mind to the love and the practice of such things as are contrary to **GOD** and his precepts.

Q. Doth *temptation* come from **God**?

A. No; for it is written, *God cannot tempt any man, but every man is tempted when he is drawn aside of his own lusts and enticed.*

Q. Why then doth **God** permit man to be tempted?

A. Because man is by nature in much evil and disorder of mind contrary to **GOD**, and is thereby in confederacy and association with the powers of darkness, which confederacy and association cannot be broken, until man is made sensible of it in himself, and begins through the divine grace to fight against it; and this combat can never be waged without *temptation*.

Q. What then is the benefit and end of *temptation*?

A. *Temptation* is of use in opening the inner man towards **GOD** and heaven in separating between the powers of good and evil, in rejecting and subduing the latter, and in exalting and confirming the former in the human mind.

Q. What duties then are you taught by this petition?

A. To watch diligently, in the hour of trial and *temptation*, against all presumption on my own strength, by putting my whole trust in divine aid; and further, to bear *temptation* patiently and courageously, until the powers of evil, and darkness, which are the powers of hell and destruction, are completely separated and subdued, and the powers of good and of light, which are the powers of heaven and salvation, are completely exalted and confirmed.

Q. What did JESUS CHRIST teach you to pray for, when he said, *Deliver us from evil?*

A. He taught me to pray for an entire separation from and victory over every kind and degree of *evil*.

Q. Why do you say, *every kind and degree of evil?*

A. Because *evil* is of several kinds and degrees, for there are evils of the mind and evils of the body, evils of spirit and evils of nature, evils of time and evils of eternity.

Q. What do you mean by *evil?*

A. *Evil* is every thing contrary to God, and as operating in the human mind, it is that principle which would incline me to oppose God, his providence, his intentions, his will, or his holy word or wisdom, in my own heart and life: and since this principle is in perpetual connection with the powers of darkness, called the *Devil* and *Satan*; and receives thence its life and activity, therefore *evil*, in its more extended sense, involves the malignity and destructive agency of those infernal powers.

Q. Whence comes this *evil?*

A. It came originally from the abuse of that freedom in which God created man, for God was not the author of *evil*, but of good, as it is written, *He saw every thing that he had made, and behold it was very good*: [Gen. i. 31.] but when man abused his freedom or free-will, by ceasing to love God, as he was intended to love him, and by inclining to the love of other things more than of God, which was not intended, then *evil* first commenced in the human mind, and from thence descended into the human body and into all the elements of nature.

Q. And how are you to be *delivered* from this *evil?*

A. By rejecting the love of other things more than of God, and by thus beginning to love God again, according to the original intention of God; for if I make this use of my freedom or free-will, then by degrees I shall exterminate all *evil* from my mind, through the divine power; and when *evil* is exterminated from my mind, no other *evil* will have power to hurt me, agreeable to the declaration of JESUS CHRIST to all his followers, *Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt*

you, [Luke x. 19.] yea, in this case all other evil is turned into good, since whatsoever has a tendency to turn my heart to God, to seek his refuge and protection, must needs be productive of blessing to me.

Q. What duties then are you taught by this petition?

A. To reject from my heart and life all known evil, especially the two fundamental evils of self-love and the love of the world, that I may love God above all things, and my neighbour as myself: and since I cannot reject evil of myself, without divine aid, I am taught further by this petition, to have continual respect unto the LORD and SAVIOUR JESUS CHRIST, who is the alone DELIVERER from evil, supplicating his divine mercy and power to preserve me every day, both in soul and body, from all evil whether spiritual or natural, and especially from the craft and violence of the devil, or the powers of darkness.

Q. In the gospel according to St. Matthew, the following addition is made to the LORD's prayer, *For thine is the kingdom, and the power and the glory, for ever and ever*—what do you learn from these words?

A. That I ought to ascribe to JESUS CHRIST all divine authority, sovereignty and dominion in his church; and since all divine authority, sovereignty and dominion result from the divine love and wisdom, and their operation, therefore I ought to ascribe to JESUS CHRIST all divine love, all divine wisdom, and all divine operation, under the humble thankful acknowledgment, that all the love, all the wisdom, and all the operation possessed and exercised either by myself, or by any other member of the church, is from that divine source alone, and nothing at all from man.

Q. What do you mean by AMEN at the end of the prayer?

A. AMEN at the end of the prayer is the conclusion and confirmation of whatsoever is contained in the prayer; and since Jesus Christ alone is the AMEN, and none can properly say AMEN but in connection with Jesus Christ, therefore AMEN at the end of the prayer was intended to teach me to look unto Jesus Christ as the BEGINNING and the END, the ALPHA and the OMEGA of all my prayers, good thoughts, good desires, and supplications, and to entreat

him out of his great mercy to confirm them more and more in my mind to all eternity.

Q. How often ought you to repeat the Lord's prayer?

A. Twice every day at least; and as much oftener as I have opportunity, since whensoever I repeat this holy prayer in a devout spirit, and with a right understanding of its heavenly contents, it never fails to have the blessed effect of opening my mind towards heaven, and consequently of opening heaven in my mind, as it is written of Jesus Christ himself, during his abode in the flesh, that when *he was baptized and prayed, the heaven was opened.* (Luke iii. 21.) I ought therefore to reflect seriously and constantly, that this divine prayer is as a golden key to the angelic abodes and the presence of Jesus Christ, and I am bound to act according to the truth and wisdom of this reflection by taking every convenient opportunity of using this prayer, and thus of rising daily out of the vanities and miseries of my earthly existence, into the realities and blessedness of that heavenly and eternal world prepared for the children of God. AMEN.




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**PART V.**  
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On the two Sacraments of Baptism and the Holy Supper.

Q. *How many sacraments hath Christ ordained in his church?*

A. *Two only us generally necessary to salvation, that is to say, Baptism and the Supper of the LORD.*

Q. *Why doth the church inquire concerning the number of sacraments?*

A. *To guard her children against the error of the church of Rome, which maintains that there are seven sacraments.*

Q. *Can you tell me the names of those seven sacraments?*

A. *They are baptism, confirmation, the eucharist, repentance, extreme unction, holy orders, and matrimony.*

Q. *How do you prove that all these are not properly called sacraments?*

A. *Because they were either not ordained by CHRIST himself, or they are wanting in what is necessary to constitute a sacrament.*

Q. *What meanest thou by this word sacrament?*

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

Q. *How many things then are necessary to constitute a sacrament?*

A. *Five, first, an outward and visible sign; secondly, an inward and spiritual grace; thirdly, the ordination of*

CHRIST himself; *fourthly*, that the outward and visible sign be a means whereby we receive the inward and spiritual grace; and *fifthly*, that it be a pledge to assure us thereof.

Q. *How many parts are there in a sacrament?*

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

Q. *What do you mean by the outward visible sign?*

A. I mean that part of the sacrament which affects the body and bodily senses.

Q. *And what do you mean by the inward spiritual grace?*

A. I mean that part of the sacrament which affects the mind or spirit, and its senses.

Q. *And why did JESUS CHRIST ordain that his two sacraments should consist of both these parts?*

A. Because the greatest possible effect is thus produced on the devout receivers, since it is agreeable both to reason and experience, that when body and mind are together worked on, so as to operate on each other, a fuller and more complete effect is wrought than if either be worked on singly and separately.

Q. *Can you illustrate this by any example?*

A. Yes; by the example of prayer; for prayer produces the greatest effect on the person who prays, when both the body and mind are together employed in it, and affected by it, that is to say, when the body uses outward words and gestures, whilst the mind exerts itself in devout affections and thoughts. For if the body alone prays without the mind, or the mind alone without the body, that is to say, if the outward words and gestures of prayer be employed without inward affections and thoughts, or inward affections and thoughts without words and gestures, it is plain to see that the effect of the prayer in such case cannot be so complete as it would be, if its *outward visible sign* and *its inward spiritual grace* were united together.

Q. *What is the outward visible sign or form in baptism?*

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

Q. *Can you see any reason why water is used as the outward sign in baptism?*

A. Yes; for the natural element of water is serviceable to man in two respects, both for purification of the body, and for its nourishment, and hence it is the fittest emblem or representative of that *spiritual water*, by which the soul of man, in like manner, is both purified and nourished.

Q. What do you mean by *spiritual water*?

A. I mean that same water of which JESUS CHRIST speaks, when he says to the woman of Samaria at Jacob's well, *Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into eternal life*, (John iv. 13, 14.) and in another place, *If any man thirst, let him come to me and drink; he that believeth on me, as the scripture hath said, out of his belly shall flow streams of living water*, (John vii. 37, 38.)

Q. What then is this *spiritual water*?

A. It is the truth of GOD's most holy word, or, as it may otherwise be called, the divine truth which proceedeth from JESUS CHRIST; for by this truth, and by this alone, the soul of man is both purified and nourished.

Q. And what do you mean by being *baptized in water*?

A. By being baptized in the element of natural water is meant the dipping or immersion of the body in that element, but by being baptized in the *spiritual water*, which the natural represents, is meant the purification of the natural man from his corruptions, through the reception of and obedience to the divine truth of GOD'S MOST HOLY WORD.

Q. And why is this baptism administered *in the name of the FATHER, and of the SON, and of the HOLY GHOST*?

A. Because JESUS CHRIST so ordained, when he said to his apostles, *Go ye therefore and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST*. (Matt. xxviii. 19.)

Q. What do you suppose JESUS CHRIST intended by this form of baptism?

A. I should suppose he intended to teach, that all Christians ought to be introduced by baptism into the knowledge and acknowledgment of the DIVINE TRINITY.

Q. What do you mean by the *DIVINE TRINITY*?

A. I mean a *threefold* character or essence in the one God.

Q. How do you conceive of this *threefold* character or essence?

A. As of what is *unseen* or *hidden*, of what is *seen* or *manifest*, and of what is *operative* and *effectual*.

Q. Explain yourself more particularly?

A. The eternal JEHOVAH, called the FATHER, before his incarnation, or manifestation in the flesh, was an *unseen* or *hidden* GOD, agreeable to what is written, *No man hath seen GOD at any time*, (John i. 18;) but after his incarnation or manifestation in the flesh, he became *visible* or *manifest*, agreeable to what is written again, *The only-begotten Son, who is in the bosom of the Father, he hath declared him*; or as JESUS CHRIST testifies, *He that hath seen ME hath seen the FATHER*; (John xiv. 9.) and when he had thus rendered himself *visible* or *manifest* in the person of JESUS CHRIST, by uniting his hidden divinity with a visible humanity, he then *operated* and *produced effects* on the minds of men from that visible manifestation. In the divine person therefore of JESUS CHRIST is this HOLY TRINITY, consisting of the *hidden unseen* divinity called the FATHER, of the *visible* or *manifest* divinity called the SON, and of the *operating* or *effective* divinity called the HOLY GHOST. Thus there is a divine trinity in the unity of the one living and eternal God, and JESUS CHRIST is that living and eternal God in whom that trinity dwells.

Q. Can you illustrate what you have said on this subject concerning the eternal GOD, by comparison with any thing in man?

A. Yes; for in man also there is a human trinity of soul, of body, and of operation, or of what is *unseen*, of what is *seen*, and of what is *operative*, which three distinct principles together constitute one man, and the only difference between this trinity in man and that in God is, that the former is human, whereas the latter is divine.

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

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

Q. What do you here understand by a *death* unto sin?

A. I understand a ceasing to delight in sin, by making all sin hateful and abominable to me.

Q. And what do you mean by *sin*?

A. I mean all those affections, thoughts, words and works, which are not under the guidance and government of God's most holy Spirit of love and wisdom, and which thus tend to separate my heart and life from God.

Q. And how is this *death* to be accomplished?

A. By sincere repentance and conversion to JESUS CHRIST, for in proportion as I sincerely repent of sin, it will by degrees become hateful and abominable to me; and in proportion as I am converted to JESUS CHRIST, he will inspire me, through his grace, with a delight in what is contrary to sin, that is to say, in what is pleasing to himself and agreeable to his holy commandments.

Q. What do you understand by a *new birth unto righteousness*?

A. I understand the same that JESUS CHRIST speaks of when he says, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*, (John iii. 5.) and the same that the apostle speaks of when he writes, *If any man be in Christ, he is a new creature*, (2 Cor. v. 17.)

Q. And how is this new birth unto righteousness effected?

A. By the divine Spirit of the most pure love and wisdom of JESUS CHRIST, so far as I love and cherish and obey its holy influences in my heart and life, for in the degree that I so love, cherish and obey that divine Spirit, in the same degree it will beget in me its own heavenly image and likeness, and finally subdue all my corruptions, and in their place implant all those holy virtues, graces and excellencies which make man completely a *new creature*, by making him a wise and beloved child of the Most High.

Q. In what sense are mankind here said to be *by nature* born in sin, and the children of *wrath*?

A. Mankind are said to be *by nature* born in sin, because by nature they are born with inclinations and propensities contrary to the love and the wisdom of God, for every man by nature loves himself and the world better than God and his neighbour. And since this opposition

to God is called in scripture the wrath of God, therefore all mankind are said to be by nature *the children of wrath*, because by nature they are in this dreadful opposition and enmity against God.

Q. And in what sense is it here said further, that *we are hereby made the children of grace*?

A. *The children of grace* are all those who are born again of the holy Spirit of God, and since this new birth is effected by spiritual baptism, which is purification from our natural corruptions, therefore it is said, *we are hereby made the children of grace*.

Q. *What is required of persons to be baptized?*

A. *Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.*

Q. *What is repentance?*

A. *Repentance* is the renunciation of every affection, appetite, thought, word and work, which is opposite to the love and the wisdom of God, and because it is opposite.

Q. *And what is faith?*

A. Faith is a stedfast belief in the promises or word of God, and especially in the incarnation of Jesus Christ: and since such belief cannot be *stedfast*, unless it be grounded in man's will, or love, as well as in his understanding, therefore evangelical faith implies further, that a man loves and delights in what he believes, in other words, that he loves and delights in living and acting according to his belief.

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

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

Q. *What do you mean here by the both which they promise?*

A. Both *repentance* and *faith*, which are required of persons to be baptized.

Q. *And what do you understand by their coming of age?*

A. *To come of age* is to come to a state of life in which they are capable of judging for themselves concerning what is good and evil, right and wrong, and no man can properly

repent and believe until he arrives at such a state, because no man can repent until he knows what sin is, nor can he believe until he knows what truth is. But when he comes to a state of life, in which he is capable of knowing the difference between good and evil, truth and error, he then has it in his power, and is consequently bound both to repent and believe. It is impossible therefore that infants should either repent or believe, because they are in a state of ignorance, in which state they can do no more than promise by their godfathers and godmothers to repent and believe; but when they *come of age*, and acquire knowledge and judgment, they are then bound to do the work both of repentance and of faith, because they are then capable of knowing both who GOD is, and what is his will.

Q. *Why was the sacrament of the LORD'S supper ordained?*

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

Q. *Where are you taught this?*

A. In the gospel according to St. Luke, chap. xxii. 19, where JESUS CHRIST himself, at the time of instituting this sacrament, says to his disciples, *This do in remembrance of ME*; and also in the first Epistle to the Corinthians, chap. xi. 24, where the apostle speaks of the institution of the holy supper, and says it was in these words of JESUS CHRIST, *Take, eat; this is my body which is given for you; THIS DO IN REMEMBRANCE OF ME.*

Q. *What do you mean by doing this in remembrance of JESUS CHRIST?*

A. The *remembrance* of any thing implies that we are affected with a strong and ardent love towards it, because experience teaches, that we always *remember* what we much love, and what, in consequence of such love, gives us delight; whereas what we do not love, or love but little, and consequently have but little delight in, quickly ceases to be an object of our *remembrance*.

Q. *What do you conclude from hence?*

A. That to *remember* JESUS CHRIST is to be affected with an ardent love towards him, and to find a supreme delight in thinking of him; and that none can be said to *remember* that GREAT AND HOLY GOD, but who are so

affected towards him, and find such delight in him. Hence I conclude further, that when JESUS CHRIST said to his disciples, *Do this in remembrance of ME*, he intended to teach them, both that the sacrament of his body and blood was intended to excite in them the most ardent love towards him, and the highest delight in him, and also that without such love and delight it could not possibly be received by them.

Q. But you say for the continual remembrance of *the sacrifice of the death of CHRIST*—what do you understand by this sacrifice?

A. By *the sacrifice of the death of CHRIST* is implied the whole process of his temptations, his sufferings, his humiliation, and his crucifixion, whereby he subdued all the powers of darkness, glorified or made divine his human nature, and thus became a REDEEMER and SAVIOUR of fallen man, by delivering him from his spiritual enemies, and giving him power again to become a child of GOD, and an inheritor of the kingdom of heaven.

Q. You add also, *and for the benefits which we receive thereby*—what do you understand by these benefits?

A. The *benefits* received from the *sacrifice of the death of CHRIST* are illumination of the understanding by the bright light of heavenly truth, remission of sins, power over spiritual enemies, renovation and regeneration of life, sincere love towards GOD and man, communion and consociation with angels, reconciliation with GOD, internal peace and rest, thus the restoration of paradise, and a complete recovery of the image and likeness of GOD.

Q. *What is the outward part or sign of the LORD's supper?*

A. *Bread and wine, which the LORD commanded to be received.*

Q. Can you see any reason why *bread and wine* were appointed by Jesus Christ to be the outward part or sign of his supper?

A. Yes; for his supper was designed to convey to the soul the highest possible degree of spiritual refreshment and nourishment, and therefore *bread and wine*, as being productive of the highest degree of refreshment and nourishment to the body, are the fittest signs of that supper, and the best adapted to convey its benefits. Besides, there

is every reason to believe, that according to the order of creation established by GOD, all natural and material things are designed to be figures or images of the spiritual and immaterial things from which they proceed, and thereby to present those spiritual and immaterial things to the mind's notice and observation. Thus natural *sauter* and *light* are continually spoken of in the sacred scriptures, as being figures and images of *spiritual sauter* and *spiritual light*, which is the truth of GOD's most holy word, and in like manner *bread* and *wine* are represented in the same holy records as being also figures and images of spiritual things.

Q. Can you mention any passages in the word of GOD where they are so represented?

A. Yes; JESUS CHRIST calls himself the *bread of GOD*, and the *bread of life*: (John vi. 33, 35.) where it is plain that *bread* has a spiritual signification, and is to be understood accordingly. In like manner the prophet says of *wine*, *Ho, every one that thirsteth, come, buy wine and milk without money, and without price*; (Isaiah lvi. 1.) and the Psalmist says, *In the hand of JEHOVAH there is a cup, and the wine is red*: (Psalm lxxv. 8.) in which passages it must be again plain to every considerate person, that *wine* is spoken of according to its spiritual meaning, and was intended to be so understood.

Q. What is the inward part or thing signified?

A. The *body and blood of CHRIST* which are *verily and indeed taken and received by the faithful in the LORD's supper*.

Q. What do you understand here by the *body and blood of CHRIST*?

A. Not his *material body and blood*, but his *spiritual body and blood*.

Q. And what is the *spiritual body and blood of CHRIST*?

A. The *spiritual body and blood of CHRIST* implies every spiritual principle of life, which is in him, which proceeds from him, and which he communicates to his children for purification, for regeneration, for consolation and support.

Q. But distinct mention is made both of *body* and of *blood*—can you tell me what is the ground of this distinction; or in what respect the *body of JESUS CHRIST* is to be distinguished from the *blood*?

A. The *body* of JESUS CHRIST is distinct from his *blood* in the same manner as the *love* of JESUS CHRIST is to be distinguished from his *wisdom*, or the *goodness* of JESUS CHRIST from his *truth*. For the scriptures inform us, that JESUS CHRIST, as being the ONE LIVING ETERNAL GOD, is both the supreme *love* and supreme *wisdom*, or the supreme *goodness* and supreme *truth*, and that these divine principles are united in him, and proceed united from him: One therefore is called his *body*, and the other his *blood*, because it is of importance that they should be seen in their *distinctness*, as well as in their *union*.

Q. Can you confirm this doctrine of the Sacred Scripture by any thing which you observe in man?

A. Yes; for I observe in man two distinct faculties of *will* and *understanding*, the *will* created to receive and delight in the communication of *love* or *goodness* from Jesus Christ, and the *understanding* created to receive and delight in the communication of his *wisdom* or *truth*; and hence I conclude that, since man was created in the image of GOD, and to be a receiver of life from GOD, therefore those principles of life must needs exist distinctly in GOD, which were designed to be received distinctly by man.

Q. Is it then necessary for all Christians to receive both the *body* and *blood* of Jesus Christ?

A. Yes; for Jesus Christ says to his disciples, *Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you.* (John vi. 53.) which is the same thing as if he had said, *Except ye receive both my love and my wisdom united, my love in your wills, and my wisdom in your understandings, ye have nothing of the life of heaven in you, which is the life for which ye were created, and the life which I came to restore to you.*

Q. But why is it not sufficient to receive the *body* of Jesus Christ *alone*, and his *blood* *alone*?

A. Because to receive the *body* of Jesus Christ *alone* without the *blood*, is to receive his *love* alone without his *wisdom*, or his *goodness* alone without his *truth*; which would be like receiving the sun's heat alone without his light; for love without wisdom, or goodness without truth, is like heat without light, which is dark, comfortless, and unproductive: in like manner to receive the *blood* of Jesus Christ *alone* without his *body*, is to receive his *wisdom*

alone without his love, or his truth alone without his goodness, which would be like receiving the sun's light without his heat; for wisdom without love, or truth without goodness, is like light without heat, as in the time of winter, when all things are torpid, inactive and dead.

Q. What do you learn from the above considerations?

A. That it is the will of JESUS CHRIST to impart to man the eternal blessings of his own divine *love* and *wisdom* in undivided conjunction, and that for the better accomplishment of this gracious purpose, he has been pleased to ordain, that those two principles of eternal life and salvation should be *distinctly* set forth and communicated in the holy sacrament of his supper. I am further instructed concerning my duty and the duty of every Christian, on this most interesting subject, and how I ought to prepare both my *will* and *understanding* for the full reception and approbation of those heavenly principles. I ought not therefore to be content with saying that I *love* JESUS CHRIST, unless I labour also to *know* him; nor with saying that I *know* him, unless I labour also to *love* him. Thus I ought to endeavour to conjoin in my own mind both the *love* and the *wisdom*, the *goodness* and *truth* of JESUS CHRIST, and then they will render me *wholly* his, and restore me *completely* to his image and likeness: whereas if I have *love* without *wisdom*, or *wisdom* without *love*, I shall only be his *in part*, and his blessed image and likeness will not be so *complete* in me as it might have been. Jesus Christ therefore admonished his disciples to be *wise as serpents*, and *harmless as doves*, (Matt. x. 16.) by which he meant that they should endeavour to conjoin in their own minds both *wisdom* and *innocence*, which are the same things as truth and goodness.

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

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

Q. How are our bodies strengthened and refreshed by bread and wine?

A. If we receive both *bread and wine* with a *good appetite*, and a *good digestion*, they then become incorporated with our bodies, by first entering into the blood, and thence

strengthening and refreshing the whole system of the body, with all its organs and members.

Q. Are a *good appetite* and *good digestion* then necessary for the reception of strength and refreshment from bodily food?

A. Yes; for without *appetite*, bodily food cannot be received, and without *digestion*, it cannot be incorporated.

Q. And is there any reason to conclude that this is the case in regard to spiritual food, or the nourishment of the soul?

A. Yes; for the appetite of the soul is its *affection or love*, and if there be no affection or love of spiritual food, which is the body and blood of Christ, it is impossible that spiritual food can be received, on which account Jesus Christ says, *Blessed are they that hunger and thirst after righteousness, for they shall be filled*; (Matt. v. 6.) for the *hunger and thirst* here spoken of are manifestly *spiritual hunger and thirst*, which can be nothing else but the desire, the love, or affection of the mind: in like manner, the *digestion* of the soul is its *application to good and useful works*, and if there be no such application, then the spiritual food which is received cannot be incorporated into the life of man's spirit, but remains, like indigested food in the body, rather as an oppressive burden, than as refreshing nourishment; on which account Jesus Christ says, again, *If ye drink these things, happy are ye if ye do much*, (John xiii. 17;) where to *do them* means manifestly the *application of them to good and useful works*.

Q. Do you learn any thing else from this resemblance between the nourishment of the body and that of the soul?

A. Yes; I learn that as the body cannot be nourished by meat *alone*, nor by drink *alone*, but requires a due measure of *both*, for its health and sustenance, in like manner the soul cannot be nourished by the body of Christ *alone*, nor by his blood *alone*, but must receive a due measure of *each* for its health and sustenance; in other words, it must both *hunger and thirst* after righteousness in order to be *filled*, and must thus admit into its *will or love* all heavenly good from Jesus Christ, and into its *understanding and thought* all heavenly *truth or wisdom*.

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

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

Q. What do you mean by *self-examination* ?

A. To examine myself is to explore my *inmost* intentions, purposes and thoughts, as well as my *outward* words and works, so as to be enabled to see how far they are in agreement, or otherwise, with GOD'S MOST HOLY WORD : and since I cannot so examine myself without the light of the eternal truth, which is the light of GOD'S MOST HOLY WORD, therefore *self-examination* implies further, that I pray unto JESUS CHRIST to send out that light of his truth to be my guide and assistance in so interesting a duty.

Q. By what rule may you best discover, at all times, what are your inmost intentions, purposes and thoughts ?

A. By examining what things affect me with the greatest *joy and delight*, for if those things be the things of this world and the flesh there is then every reason to conclude that my inmost intentions, purposes and thoughts are from the same defiled source ; but if they be the things of God and his kingdom, there is then good reason to conclude that my intentions, purposes and thoughts, are from God and heaven also.

Q. But you say, *whether they repent them truly of their former sins*—what do you mean by *repenting truly of your former sins* ?

A. My *former sins* are the corruptions of my heart and life, before I become converted to God, which corruptions consist principally in loving myself and the world, better than God and my neighbour ; and to repent of these sins is to renounce all vain, selfish and worldly love, that so my whole heart and life may be influenced and governed by the love of God and my neighbour.

Q. And what do you understand by *stedfastly purposing to lead a new life* ?

A. The *new life* here spoken of, is the life of heavenly love and charity, which JESUS CHRIST communicates to all those who *repent them truly of their former sins* ; and a *stedfast purpose* to lead this new life implies, that I con-

tinue to exalt the life of heavenly love and charity in myself above every other life, until it hath formed me entirely according to its own blessed image and likeness.

Q. Is it possible then, *not* to be *stedfast in purposing to live this new life?*

A. Yes; until this *new life* is fully and perfectly formed and fixed in man, by his own deliberate choice of it, and by confirming it in his understanding and actions to be the best and most blessed life he can ever live, it is possible he may turn back again to delight in the corrupt life of his *former sins*; but whensoever he makes it the deliberate choice of his will, and applies his understanding and actions to confirm it, it then becomes that *house* of which JESUS CHRIST speaks in the parable, where he says, *It fell not, for it was founded on a rock*, (Matt. vii. 25.)

Q. What do you mean by *having a lively faith in GOD's mercy through CHRIST?*

A. *To have a lively faith in GOD's mercy through CHRIST*, is to believe from the heart, that all divine mercy, all divine truth, all divine grace, and every other divine gift and operation whatsoever, is communicated to men by, from, and through the DIVINE HUMANITY OF JESUS CHRIST, inasmuch as JESUS CHRIST, as to his HUMANITY, is one with the FATHER, and hath consequently *all power in heaven and earth*.

Q. And why do you call this a *lively faith?*

A. To distinguish it from that *dead faith*, which doth not believe from the *heart*, or with the *love*, but merely from the *memory*, and because others have said that men ought so to believe, and which therefore doth not lead to *newness of life*, but leaves man in the bondage of his *former sins*.

Q. And what do you understand by a *thankful remembrance of the death of CHRIST?*

A. It was shown above, that the *remembrance* of any thing, or of any person, implies that the mind is much affected by it, and takes the greatest interest in it, and therefore *the thankful remembrance of the death of Christ*, implies, that *the death of Christ*, with all its saving effects and consequences, has gained a supreme place in our affections, and begins to interest us above all other considerations.

Q. And what do you mean by *being in charity with all men?*

A. *Charity* is the same thing with *neighbourly love*, and is a divine grace from JESUS CHRIST imparted to all those, who by repentance are desirous to renounce the inordinate love of themselves and of the world. It is besides an *extensive* grace, having its abode both in man's *will*, in his *understanding*, in his *words* and in his *works*. In his *will* it is heavenly benevolence, tenderness and loving-kindness towards all mankind; in his *understanding* it is heavenly prudence and discretion teaching him *how* charity ought to be exercised, and towards *whom*; in his *words* it is that sobriety of discourse which *speaketh no evil*, but *ministereth grace unto the hearers*; and in his *works* it manifesteth its holy influence, by making him *zealous of good works*, especially by leading him to discharge all the duties of his calling and station with justice and judgment, diligence and fidelity, as unto Jesus Christ, more than unto men, and under the constant acknowledgment, that as those virtues are from Jesus Christ, so the exercise of them tends to conjoin man daily with that GREAT AND HOLY GOD.

Q You said that charity in the *understanding* is *heavenly prudence and discretion*, teaching man *how* he ought to exercise charity, and *towards whom*—tell me what you understand by this *prudence* and *discretion* of charity?

A. The *prudence* and *discretion* of charity teach me *first*, *who* is my neighbour towards *whom* I am to exercise charity, and *secondly*, *how* I am to exercise it; for the *prudence* and *discretion* of charity teach, that a *society* of men is more my neighbour than an *individual*; that my *country* is more my neighbour than a *society*; and that the LORD's *universal church*, and especially the LORD himself, is still more my neighbour than my *country*; they teach therefore further, that every man exercises the highest degree of charity, when, in the discharge of the common duties of his calling and station, he respects the good of the society to which he belongs, and of his country, and especially the good of the Lord's church and the Lord himself.

Q. You have told me *what* is required of them who come to the Lord's supper—can you tell me *why* it is required?

A. It is required for this reason, because without it man cannot have either *spiritual appetite* or *spiritual digestion*, for if he never *examines* himself so as to *repent him truly* of

his former sins, and has no stedfast purpose to lead a new life; if he has no lively faith in God's mercy through Christ, and no thankful remembrance of his death; if he be not in charity with all men; in this sad case he will love himself better than God, and the world better than his neighbour; consequently he will be totally void of all affection for spiritual and eternal things, which are the love and the wisdom of God; he will therefore be without spiritual appetite which consists in such affection; and he will also be without spiritual digestion, since where there is no appetite for spiritual food, it is impossible that spiritual food can be received, and still more impossible that it can be digested.

Q. Do the things then, which are here *required of them who come to the Lord's supper*, tend to promote *spiritual appetite and spiritual digestion*?

A. Yes; for if I *examine myself so as to repent truly of my former sins, and have a stedfast purpose to lead a new life; if I have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; if I am in charity with all men; in this happy case the love of God and of my neighbour will be my chief delight, and my mind will always be kept in a strong and lively affection for spiritual and eternal things: thus my spiritual appetite will increase daily more and more, and I shall receive daily more and more plentiful food and nourishment from the WORD OF GOD: but I shall not only receive it, but shall digest it also, for as I labour to fulfil all the pure laws of charity, by a diligent and faithful application to the duties of my station and calling, having respect unto Jesus Christ, I shall receive power and strength from that Great and Holy God to incorporate daily into my spirit all his blessed love and wisdom, whereby all the principles of my spiritual life will be every day so strengthened and refreshed that I shall finally become his wise and blessed child, formed after his own image and likeness, and thus be rendered meet to be partaker of that eternal and happy kingdom which he has prepared for all who love him and keep his commandments. AMEN.*