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# Fuller's Catechism: Some Principles and Precepts of the Christian Religion by way of Question and Answer: Recommended to Parents and Tutors for the Use of Children

Samuel Fuller

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# FULLER'S CATECHISM.

SOME  
PRINCIPLES AND PRECEPTS  
OF THE  
CHRISTIAN RELIGION,

BY WAY OF QUESTION AND ANSWER,

Recommended to Parents and Tutors, for the use of Children.

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BY SAMUEL FULLER,  
A member of the Society of Friends.

The same read and approved by the National Meeting, held at  
Dublin, in the Ninth month 1733.

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Train up (i. e. Catechise) a child in the way he should go, and when  
he is old he will not depart from it. Prov. xxii. 6.

Hold fast the form of sound words, which thou hast heard of me.  
2 Tim. i. 13.

But sanctify the Lord God in your hearts, and be ready always to  
give an answer to every man that asketh you a reason of the  
hope that is in you, with meekness and fear. 1 Pet. iii. 15.

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TO  
PARENTS AND TUTORS.

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SEEING, next to our own souls, our children are, or ought to be, the immediate objects of our constant care and diligent concern, we ought to omit no opportunity to instruct them betimes in the principles of truth, in order to bring them in their early days to a sense of the unspeakable love, and infinite wisdom and power of their Almighty Creator.

For good and early impressions on tender minds, often prove lasting means of preserving them in a religious life, even to old age, and as they grow up, let us watch over them for good, and rule over them in the fear of God, maintaining our authority in love; and keep them as much as possible under our notice and observation, lest, being left to themselves, they be thereby exposed to the danger of evil examples and corrupt principles, from which let us labor fervently in spirit, that the merciful Lord may preserve our offspring, and favorably grant them an inheritance in the blessed truth infinitely transcending the greatest inheritances of this world, which have oftentimes proved a snare to many bright young men of excellent endowments.

And whereas the Holy Scriptures contain a full account of things most surely to be *believed*,

and divine commands to be faithfully *obeyed*, and are said to *make us wise unto salvation through faith which is in Christ Jesus*. 2 Tim. iii, 15. 'Tis the duty of every Christian to be frequent and diligent in the public reading of them in their families, and private meditating in those sacred records.

Likewise, that the aged not only propose to the young those pious examples therein recorded for their imitation, but acquaint them that the same good experience of the work of *sanctification* is now to be witnessed, as was in the first ages of Christianity; and, therefore, earnestly press them betimes to seek after the same, seeing no unclean thing can enter into heaven: by the way, cautioning them to receive or believe no doctrine, how specious soever, contrary or contradictory to those holy writings of the inspired prophets, and apostles of our Lord and Saviour Jesus Christ, which through Divine Providence have been so wonderfully preserved through so many ages for our edification and comfort.

Now, though we of this generation in these protestant countries, are so signally favored with the free and undisturbed use of this large and most excellent volume, which contains a vast variety of remarkable providences and prophecies, from the beginning of the world, to the end of time.

Yet, seeing such incessant labor and pains are taken, both early and late, to propagate the pernicious doctrines of infidelity, deism, profaneness, and atheism, we esteem it both imprudent and dangerous to delay the first seasoning of the minds of our dear and tender offspring, with the

fundamentals of the christian doctrine, until they are of capacity and ability to collect and extract from thence the same for themselves; nor is it in the power or leisure of every well-meaning parent, for the help of whom is this brief summary put into the hands of both parents and children, in the use of which, and perusal of the Holy Scriptures, as parents find the openings of truth, they may further explain and declare to the rising generation, the praises of the Lord, their own christian experiences, and his wonderful works to the children of men, that so from generation to generation, his ever-worthy name may be extolled, magnified, and adored throughout all ages, world without end. *Amen.*

## POSTSCRIPT.

As this is intended principally for the use of children, it was not thought convenient to amuse their tender minds, at first, with too many sublime and controverted points, which if any hereafter have a desire to understand, they are referred to the Catechism and Apology of our worthy friend ROBERT BARCLAY, which have been of no small service in collecting the following queries.

[Reference may also be made to "A Brief View of the Doctrines of the Christian Religion, as professed by the Society of Friends. By JOHN BEVANS." A valuable work.—*American Publishers.*]

SOME  
PRINCIPLES AND PRECEPTS  
OF THE  
CHRISTIAN RELIGION.

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*[All those passages of Scripture referred to, but not quoted at large, should be turned to and carefully read.]*

The only true God, and the Divine Light, or  
Saving Grace.

Q. *Who made thee?*

A. God made me, the world, and all things therein, and is Lord of heaven and earth. Gen. i, 1; Job x, 8; Isa. xlv, 22; Psa. c, 3; Acts xvii, 24.

Q. *Is it not the chiefest good to know God?*

A. Yes: "This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent. John xvii, 3.

Q. *How may one attain to the knowledge of God?*

A. By the revelation of the Son: for "no man knows who the Son is but the Father,

and who the Father is but the Son, and he to whom the Son reveals him." Luke x, 22; Mat. xi, 27.

Q. *Where is the revelation of the Father and of the Son?*

A. In man; what is to be known of God is manifest in men, for God has showed it unto them. "God has revealed them unto us by his spirit, for the spirit searcheth all things, yea, the deep things of God." Rom. i, 19; 1 Cor. ii, 10.

Q. *What is it that makes manifest?*

A. Light: "Whatsoever makes manifest is light." Eph. v, 13.

Q. *Doth this light shine in man?*

A. Yes: "And the light shineth in darkness, but the darkness comprehended it not." John i, 5.

Q. *Is this light universal, or doth it enlighten every man?*

A. Yea: "This is the true light, which lighteth every man that cometh into the world." John i, 9.

Q. *Is this light divine or human?*

A. Divine, "For in him (*Christ the divine word*) was life, and the life was the light of men." John i, 4. Then surely the life of Christ, who is the light of men, must needs be divine.

Q. *Cannot man be a light to himself?*

A. No; can darkness be a light to itself?



Man can be no more a light to his mind than he is to his body: as God has provided the sun a glorious light for the body, so He himself is a far more exceeding light to the minds of all men, to whom the nearer they approach, the more they partake of the enlivening beams of the Sun of Righteousness.

*Q. How dost thou prove this?*

A. "For ye were sometimes darkness, but now ye are light in the Lord." "God is light, and in him is no darkness at all." "God who commanded light to shine out of darkness, hath shined in our hearts." Eph. v, 8; John i, 5; 2 Cor. iv, 6.

*Q. Then should not we trust in God, and not lean to our own understanding?*

A. The wise man commands to "trust in the Lord with all thy heart, and lean not to thy own understanding." "For he that trusts in his own heart is a fool." "We are not sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of God." Prov. iii, 5; Prov. xxviii, 26; 2 Cor. iii, 5.

*Q. Is then whole God, or whole Christ in every man?*

A. No; though the illumination or light comes from God and Christ: yet whole God and whole Christ is no more in every man, than the whole sun or whole air is in every chamber: so small a vessel of mortality can-

not confine him whom the heaven of heavens cannot contain, that immense ocean of immortality and light inaccessible, which is everywhere present. 1 Tim. vi, 16; Psa. lxxviii, 33; 2 Chro. ii, 6.

*Q. For what end doth this divine light shine in the dark hearts of the children of men?*

A. "God, who commanded light to shine out of darkness, hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of his Son *Jesus Christ*." 2 Cor. iv, 6. It gives a true discerning betwixt good and evil, comforting in well-doing and reproving for evil.

*Q. How is that proved?*

A. "For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. All things that are reproved are made manifest by the light." "But he that doth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." John iii, 20, 21; Eph. v, 13.

*Q. Doth Christ our Lord command us to believe in, and take heed to the light?*

A. Yes: "While ye have the light, believe in the light, that ye may be children of the light." The Lamb is the "Light (of the heavenly Jerusalem), and the nations of them which are saved shall walk

in the light of it." John xii, 36; Rev. xxi, 23, 24.

Q. *Were the apostles of our Lord directed to turn people to the light?*

A. Yes: "Delivering thee (says our Lord to *Paul*) from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." "This then is the message which we have heard of him and declare unto you, that God is light and in him is no darkness at all." Acts xxvi, 17, 18; 1 John i, 5.

Q. *What benefits have they who walk in the light?*

A. Very great and excellent ones; as, "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of *Jesus Christ* his Son, cleanseth us from all sin." And our Lord says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." 1 John i, 7; John viii, 12.

Q. *Did not the holy ancients call this divine principle of light by many other names?*

A. Yes; 'tis called "the grace of God

which bringeth salvation." 'Tis called truth, as "the law was given by *Moses*, but grace and truth came by *Jesus Christ*." Also the comforter and Spirit of truth, as said our Lord; "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you, and shall be in you." Titus ii, 11; John i, 17; John xiv, 16, 17.

Q. *Why hath it these different names?*

A. To set forth its various manifestations and operations in the soul of man.

Q. *As how?*

A. Because it enlivens, therefore it is called the spirit; because it enlightens, therefore it is called light; and because it renders the soul truly gracious and acceptable in the sight of its Saviour, it is called the grace of God and the spirit of truth.

Q. *But why are they the same?*

A. Inasmuch as the same divine properties are ascribed to one and all of them, it is plain it is the same and not another principle, proceeding from the Father and the Son, and leading all its followers to God again.

Q. *Canst thou prove this briefly from the Holy Scriptures?*

A. Yes; *David* long ago prayed, "O! send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and thy tabernacles." And the Spirit of God strove with the old world. *And in the new*, "The manifestation of the spirit is given to every one to profit withal. When the spirit of truth (says our Lord) is come, he will guide you into all truth. He will reprove the world of sin," etc. "And the Apostle to *Titus*, says, "the grace of God that bringeth salvation, hath appeared to all men, teaching us that derying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." *Psa. xliii, 3; Gen. vi, 3; Neh. ix, 20; 1 Cor. xii, 7; John xvi, 13; xvi, 8; Titus ii, 11, 12.*

Q. *If the saving grace of God appears to all, why are not all saved?*

A. It is not because the grace is not sufficient; but because all do not obey the blessed discoveries of this saving grace, light and truth; but some turn from them into wantonness, like truants, from this school of grace, they become neither disciples, nor learned in this heavenly university. Such who rebel against, and quench the good Spirit of God, are the cause of their own destruction.

Q. *Then this blessed principle is a di-*

*vine guide and perfect teacher, seeing it leads into all truth, moral and divine, in faith and practice, what hath it taught the holy ancients?*

A. Many wonderful and divine truths, recorded in that best of all books, the Holy Scriptures of the Old and New Testament, "which holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i, 21.

**The Holy Scriptures, and their Doctrine concerning God the Father, and our Lord and Saviour Jesus Christ.**

*Q. For what end were the Scriptures written?*

A. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus: All Scripture [is] given by inspiration of God [and], is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 15, 16, 17.

*Q. What do these excellent writings teach us concerning God the Father Almighty?*

A. That there is but one God, who is an eternal Spirit, and must be worshiped in spirit and in truth; that he is Almighty, the Creator and Supreme Governor of heaven

and earth and all things therein, and upholds them all by the word of his power; is everywhere present, and knows the secrets of all men; of infinite justice, wisdom, holiness and goodness. John iv, 19—24; Isa. xl, 12—26; Eph. iv, 6; Heb. i, 1, 2, etc.; Psalms i, and cxxxix; Jer. xxiii, 24; Amos iv, 13.

*Q. What in particular do the holy evangelists teach concerning JESUS CHRIST his only Son our Lord?*

*A.* That He, the Eternal Word, took our nature upon him, and was like us in all things, sin excepted, that he was conceived by the Holy Ghost in the womb of the Virgin Mary, born in Bethlehem of Judea above 1800 years ago, preached many heavenly doctrines, which he confirmed by many wonderful miracles, and suffered a shameful death under *Pontius Pilate*, the Roman governor, being crucified, dead and buried in the sepulcher of *Joseph of Arimathea*, rose again on the third day, and ascended into heaven, where he sits at the right hand of God. Heb. ii, 16, 17; also, iv 15; Mat. ii, 1, and v, 6, 7, etc., and xxvii, 35; and xxviii, 6; Mark xxvi, 19; Luke xxiv, 51; Acts i, 9, 10; 11.

*Q. Will not God judge the world by JESUS CHRIST?*

*A.* Yes, "God hath appointed a day, in the which he will judge the world in right-

eousness" by him, even that blessed man Christ Jesus, according to their works; when all nations shall be gathered before him, and he shall separate the sheep from the goats; to the sheep he will pronounce the joyful sentence, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world;" but to the goats that dreadful sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Acts xvii, 31; Mat. xxv, 31, to the end.

*Q. What do the Scriptures teach concerning the Holy Ghost?*

A. That it is the spirit of the Father, and of the Son, the comforter and sanctifier of all God's people, and that which reproves the world of sin, and that these three, Father, Son and Holy Spirit, are one God, blessed forever. 1 John v, 7; xiv, 14, etc.

*Q. To what end do the Scriptures ascribe the death and sufferings of our blessed Lord?*

A. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. Christ also hath once suffered for our sins, the just for the unjust. By the grace of God he hath tasted death for every man. Who is a



propitiation not for our sins only, but for the sins of the whole world. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. When we were enemies, we were reconciled to God, by the death of his Son." Isa. liii, 5; 1 Pet. iii, 18; Heb. ii, 9; 1 John ii, 1, 2; Rom. iii, 25; v, 10.

*Q. How may we reap the benefit of Christ's death and sufferings?*

A. By faith and obedience, for "we are saved by grace through faith, and that not of ourselves, 'tis the gift of God. He became the author of eternal salvation unto all them that obey him." Eph. ii, 8; Heb. v, 9.

#### Faith and Good Works.

*Q. Which is the true faith?*

A. That which works by love and purifies the heart, gives victory over sin, which separates from God, by which faith we have access to God, and without which it is impossible to please God. Gal. v, 6; Rom. v, 2; Heb. xi, 6.

*Q. Must obedience always accompany true faith?*

A. Yes; for "faith without works is dead." And "they which have believed

in God must be careful to maintain good works." James ii, 26; Titus iii, 8.

Q. *What will be the end of those that obey not the Gospel?*

A. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord *Jesus Christ*." 2 Thes. i, 7, 8.

Q. *Then are good works and holiness absolutely necessary?*

A. Yes: Because God hath commanded them, and "without holiness no man shall see the Lord. The unrighteous shall not inherit the kingdom of God, who will render to every man according to his works." Eph. ii, 10; Heb. xii, 14. 1 Cor. vi, 9. Rom. ii, 6; 2 Cor. v, 10.

#### Pure and True Religion.

Q. *What is pure and true religion?*

A. "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i, 27.

Q. *What are the spots of the world?*

A. "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John ii, 16.

Q. *Who are the true church?*

A. Such as are accepted of God for his Son's sake, *i. e.*, all that fear God and work righteousness, and "such as are sanctified in *Christ Jesus*, by the spirit of our God."—Acts x, 35; 1 Cor. i, 2; and vi, 11.

Q. *What ought a Christian to seek after in the first place?*

A. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added, for godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." Mat. vi, 33; 1 Tim. iv, 8.

Q. *What doth the Lord require of man?*

A. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, love mercy, and to walk humbly with thy God." Micah vi, 8.

#### Possibility of keeping God's Commandments.

Q. *Is it possible to keep the commandments of God?*

A. Yes, doubtless; for our merciful Lord and Lawgiver, would never command impossibilities; at the same time he declares "his yoke is easy and his burden light;" and his beloved disciple assures us, "This is the love of God, that we keep his commandments, and his commandments are not grievous." Mat. xi, 30; 1 John v, 3.

Q. *What gracious promises are to them that keep his commands?*

A. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." If "thou wilt enter into life, keep the commandments."—Rev. xxii, 14; Mat. xix, 17.

Q. *What is the first and great commandment?*

A. "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy mind; this is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself: On these two commandments, hang all the law and the prophets." Mat. xxii, 37, 38, 39, 40; Deut. vi, 5; Levit. xix, 18.

Q. *Why so; is love the fulfilling of the law?*

A. Yes. "Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself: love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. xiii, 9, 10; Exod. xx, 13, 14, 16, 17.

*Q. Is not love the peculiar mark and badge of a Christian?*

A. Yes; "By this shall all men know that ye are my disciples, if ye have love one to another. This is my commandment, that ye love one another, as I have loved you. A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another." John xiii, 35; xv, 12; xiii, 34.

*Q. What other general rule, hath our Lord left, for our conduct toward all men?*

A. "All things whatsoever, ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Mat. vii, 12.

*Q. Why so?*

A. Because it is not reasonable, that there should be one law for me, and another for others: Therefore should I think of, speak of, and act toward others, as I would desire them to think of, speak of, and act toward me.

*Q. What enables us to keep the commandments of God?*

A. The grace and good Spirit of God, which leads into all truth; "My grace is sufficient for thee. I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them, which are sanctified." 2 Cor. xii, 9; Acts xx, 32.

*Q. How is an increase of this spirit obtained?*

A. By prayer and supplication: "Ask and it shall be given: seek and ye shall find."—"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." Luke xi, 9, 13.

**Prayer.**

*Q. What is prayer?*

A. It is the speech or earnest breathing of the soul to the Almighty, whether expressed in words or not. Isa. xxvi, 9; Rom. viii, 26; 1 Sam. i, 13.

*Q. Did not our Lord teach his disciples to pray?*

A. He gave them before the plentiful effusion of the Holy Ghost, a most excellent pattern, quite contrary to those of the Pharisees, which were long and abounded with vain repetitions.

"*After this manner therefore pray ye: 'Our Father which art in Heaven, hallowed be thy name, thy kingdom come, thy will be done, in earth as it is in Heaven; give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power and the glory forever. Amen.'*" Mat. vi, 9-14.

Q. *How are prayers to be performed?*

A. They are to be fervent, short and sound, to proceed from the Spirit, and with a good understanding, in deep humility, in the name of our Lord *Jesus Christ*, with purity, charity, fervency, and constancy. Dan. ix, 3-19; 1 Tim. ii, 8; Mar. ii, 25; James v, 16; John xiv, 13, 14, 16, 23, 24.

Q. *Are we commanded to pray?*

A. Yea. "And he spake a parable unto them to this end, that men ought always to pray and not to faint. Watch and pray that ye enter not into temptation." Luke xviii, 1; Mat. xxvi, 41.

Q. *Ought men to run hastily or rashly to God in prayer?*

A. No; "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth, therefore let thy words be few." Eccles. v, 2.

Q. *Do we know what to pray for, and what helps us to pray acceptably?*

A. No; no more than the Apostle *Paul*, who tells us, notwithstanding our Lord's excellent prayer aforesaid, that "We know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with groanings which cannot be uttered."—Rom. viii, 26.

*Q. Whose prayers doth God hear and answer?*

A. "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight. God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth."—Prov. xv, 8; John ix, 31.

*Q. Seeing sin separates the soul from God, what is the best preservative against sin?*

A. The fearing of God and hiding his word in my heart; "How can I do this wickedness and sin against God? Thy word have I hid in my heart, that I might not sin against thee." Gen. xxxix, 9; Psa. cxix, 9, 11, 105.

#### P R I D E.

*Q. Is pride an abominable sin?*

A. Yes: "A high look and a proud heart, and the plowing of the wicked is sin. Every one that is proud in heart is an abomination to the Lord." Prov. xxi, 4; xvi, 5.

*Q. What follows pride?*

A. Destruction: "Pride goeth before destruction, and an haughty spirit before a fall. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down." Prov. xvi, 18; Isa. ii, 11.

*Q. Is there an eminent instance of it?*

A. Yes, in *Nebuchadnezzar*: "When his



heart was lifted up, and his mind hardened in pride; he was deposed from his kingly throne, and they took his glory from him, and he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses; and they fed him with grass like oxen." Dan. v, 20, 21.

Q. *Do not the men of God pronounce woes and judgments upon the proud?*

A. Yes: "Woe to the crown of pride, to the drunkards of Ephraim: they shall be trodden down. God resisteth the proud, and giveth grace to the humble. Behold the day cometh, that shall burn as an oven, and all the proud, and all that do wickedly shall be stubble, and the day that cometh, shall burn them up, saith the Lord of Hosts, that it shall neither leave them root nor branch." Isa. xxviii, 1-3; 1 Pet. v, 5; Mal. iv, 1.

Q. *Was, and is the Lord offended at the proud and wanton dress and behavior of his people?*

A. Yes: a memorable instance is in 3d of Isa. "Moreover the Lord saith, because the daughters of Zion are haughty and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab, the crown of the head of the daughters of Zion; in that day

the Lord will take away the bravery of their tinkling ornaments, about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, the head-bands, and the tablets, and the earrings, the rings, and nose-jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses, and the fine linen, and the hoods, and the vails." Isa. c, 3; v, 16 to 24.

*Q. What further judgments did that Prophet of God denounce against those haughty sons and daughters of Zion?*

A. "And it shall come to pass, that instead of sweet smell, there shall be a stink; and instead of a girdle, a rent; and instead of well-set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty; thy men shall fall by the sword, and thy mighty in the war; and her gates shall lament and mourn, and she being desolate shall sit upon the ground." Isa. iii, 24, etc.

*Q. What commands in the New Testament can be produced against the vain, proud and costly fashions of the times?*

A. Many; of which take one from the Apostle *Paul*. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with

broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." 1 Tim. ii, 9, 10.

*Q. Is not the Apostle Peter of like mind?*

A. Yes: "While they behold your chaste conversation with fear, whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price. As obedient children, not fashioning yourselves according to the former lusts in your ignorance. And be not conformed to this world; but be ye transformed by the renewing of your mind." 1 Pet. iii, 2 to 5; i, 14; Rom xii, 2.

*Q. Gives the Apostle any reason for these commands?*

A. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Pet. i, 18, 19.

### Lying.

*Q. Will God's children tell lies?*

A. No: "Surely, they are my people, children that will not lie: so He was their Saviour." Isa. lxiii, 8.

Q. *Why so?*

A. "Wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another. Lie not one to another, seeing that ye have put off the old man with his deeds." Eph. iv, 25, 29; Col. iii, 9.

Q. *Who is the father of a lie?*

A. The Devil: "When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." John viii, 44.

Q. *What is the end of liars?*

A. "A false witness shall not be unpunished, and he that speaketh lies shall perish. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty with coals of Juniper. All liars shall have their part in the lake which burneth with fire and brimstone."—Prov. xix, 9; Psa. cxx, 3, 4; Rev. xxi, 8.

Q. *Will good men harbor liars?*

A. No: "He that worketh deceit shall not dwell within my house. He that telleth lies shall not tarry in my sight." Psa. ci, 7.

Q. *Why so?*

A. Because "the Lord hates a lying tongue, and a false witness. Remove far from me vanity and lies." Prov. vi, 17, 19; xxx, 8.

## Flattery, and True and False Honor.

Q. *Is it lawful to give flattering titles to men, or to uncover the head, in way of honor and respect to persons?*

A. No; because it is an outward sign of that honor we pay to the Almighty in our prayers. "Every man praying or prophesying, having his head covered, dishonoreth his head." *Elihu* saith, "let me not, I pray you, accept any man's person, neither let me give flattering titles unto man: For I know not to give flattering titles; in so doing, my Maker would soon take me away." With God there is no respect of persons; and *James* saith, "if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors. How can ye believe," saith our Lord, "that receive honor one of another, and seek not the honor which cometh from God only?" 1 Cor. xi, 4; Job xxxii, 21, 22; James ii, 9; John v, 44.

Q. *But is it not the duty of young people, to honor their parents and elders?*

A. Yes; the fifth command is, "honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt rise up before the hoary head, and honor the face of the old man. Let the elders that rule well be counted worthy of double honor. But the eye that mocketh at his father, and despiseth to

obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Lev. xix, 32; 1 Tim. v. 17; Prov. xxx, 17.

Q. *Wherein doth true honor consist?*

A. In obedience from the heart, not in false flattery from the lips.

Q. *Must we not give true honor to whom it is due?*

A. Yes: "Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. Honor all men, love the brotherhood, fear God, honor the king." Rom. xiii, 7; 1 Pet. ii, 17.

Q. *Why do certain Christians differ from others, in their speech, using only thou and thee to one, and you to more than one?*

A. Because it is evident that *thou* and *thee* to a single person is found, proper, and grammatical, not only the style of the Holy Scripture throughout, without one exception, but also the common dialect of the first ages of Christianity, and is still preserved in many countries to this day.

Q. *How came in this corruption of speech of saying you to one, and calling the days of the week, and months of the year, by such heathenish names as are not to be found in holy writ?*

A. This corruption of speech had an evil

original, to wit, to flatter princes and great men; nay, some have so far degenerated from the Scripture form of sound words, that they have learned the ways and style of the old Pagan Saxons, in naming the months, and days of the week after them, whereas we are forbid to learn the way of the heathen, "for the customs of the people are vain. Hold fast the form of sound words, which thou hast heard of me." Jer. x, 2, 3; 2 Tim. i, 13.

#### Oaths and Anger.

*Q. Is it lawful to swear, now in this gospel dispensation?*

A. No: Our blessed Lord saith, "Swear not at all; neither by heaven, for it is God's throne, nor by the earth, for it is his footstool." And the Apostle *James* adds, "but above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath, lest ye fall into condemnation." Mat. v, 34, 35; James v, 12.

*Q. Where doth anger rest?*

A. In the bosom of fools; "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools. But he that is slow to wrath, is of great understanding." Ecc. vii, 9; Prov. xiv, 29.

*Q. Then ought not Christians to put it away?*

A. Yes: "Let all bitterness and wrath,

and anger and clamor and evil speaking, be put away from you, with all malice. For where envying and strife is, there is confusion and every evil work. Eph. iv, 31; James iii, 16.

### Baptism and the Lord's Supper.

Q. *What is the true and saving baptism of a Christian?*

A. The dipping, washing or cleansing of the soul from the corruptions and pollutions of sin. "Even baptism doth now save us," says *Peter*, "not the putting away of the filth of the flesh; but the answer of a good conscience toward God, by the resurrection of Jesus Christ." 1 Pet. iii, 21.

Q. *How many baptisms are to remain in the Christian Church?*

A. One: As, "One Lord, one faith, one baptism." Eph. iv, 5.

Q. *Who is the baptizer?*

A. John is decreased, and Christ must increase; Christ then is the baptizer, either mediately or immediately. "I (*John*) indeed baptize you with water; he (*Christ*) shall baptize you with the Holy Ghost and with fire. And as I (*Peter*) began to speak, the Holy Ghost fell on them, as on us at the beginning." Mat. iii, 11; Acts xi, 15.

Q. *Into what doth he baptize?*

A. "Into the name (or divine nature) of



the Father, Son, and Holy Ghost. For by one spirit we are all baptized into one body. That by these, you might be partakers of the divine nature, having escaped the corruption that is in the world, through lust." Mat. xxviii, 19; 1 Cor. xii, 13; 2 Pet. i, 4.

*Q. What are the effects of this spiritual baptism?*

A. "A death unto sin, and a new birth unto righteousness;" "they that are baptized into Christ have put on Christ, do obtain the answer of a good conscience," become new creatures, and pure in heart, whereby they are blessed with a sight of God, and his holy kingdom, into which nothing that is unclean can enter. 1 Pet. iii, 21; Gal. iii, 27; Mat. v, 8; Rev. xxi, 27.

*Q. Is this new creature essential to salvation?*

A. Yes: "Except a man be born again, he cannot see the kingdom of God." John iii, 3.

*Q. Of what seed cometh this birth?*

A. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. i 23.

*Q. What is the Lord's supper?*

A. The soul's partaking of the bread which comes down from heaven, and the wine of the kingdom, which Christ our Lord gives to those souls who hunger and thirst after

righteousness. Mat. v, 6; Isaiah lv, 1; and lxv, 13; John vi, 48 to 52; Mat. xxvi, 29.

Q. *What preparation must the soul undergo before this heavenly supper?*

A. It must be washed and clothed with the wedding garment, the righteousness of Christ, which he puts on all his disciples, who hear his voice, and open their hearts unto him. "Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii, 20; and xvi, 15; and xix, 8; Mat. xxii, 12.

Q. *Is it necessary to partake of this blessed supper?*

A. Yes: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." John vi, 53.

Q. *What are the blessed effects of this heavenly supper?*

A. The strengthening and refreshing of our souls by the body and blood of Christ spiritually received. "If any man eat of this bread, he shall live forever, and the bread that I give, is my flesh. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." John vi, 51, 54.

**Death and Judgment—Heaven and Hell.**

*Q. After death where are the souls of believers?*

A. "It is appointed unto men once to die, but after this the judgment." When we are absent from the body, we are present with the Lord. "We have a house not made with hands, eternal in the heavens." Heb. ix, 27; 2 Cor. v, 1.

*Q. Is the death of the body a loss or terror to a good Christian?*

A. No: "For to live is Christ, and to die is gain. The righteous has hope in his death. Precious in the sight of the Lord, is the death of his saints." Phil. i, 21; Prov. xiv, 32; Psal. cxvi, 15.

*Q. What shall they receive who are sanctified through faith?*

A. A crown of glory incorruptible, which fadeth not away: an inheritance amongst the saints in light with fullness of joy, in the presence of God, angels and spirits of just men made perfect. 1 Pet. i, 4; 2 Tim. iv, 7, 8; Rev. iii, 21; ii, 7.

*Q. What shall be the portion of the wicked?*

A. An eternal separation from God, and the spirits of the just, to be punished with hell torments, "where the worm dieth not, neither is the fire quenched. Ye shall die in your sins: whither I go, ye cannot come." "Who shall be punished with everlasting

destruction from the presence of the Lord, and from the glory of his power." Mar. ix, 43, 44; John viii, 21; 2 Thes. i, 9; Rev. xxi, 8; Mat. xxv, 41.

Q. *What believest thou concerning the day of judgment?*

A. "At the last day, all men, both just and unjust, shall appear before the judgment-seat of Christ, to receive according to the things done in their bodies." Ecc. xii, 14; 2 Cor. v, 10; Rev. xx, 11, 12; Rom. xiv, 10.

Q. *What believest thou concerning the life everlasting?*

A. "The wicked shall be cast into hell fire, and the godly shall be received into that glorious kingdom prepared for them from the foundation of the world, the one shall be eternally miserable, and the other blessed, in the perfect enjoyment of God forever and ever." Rev. xx, 14, 15; Mat. xxv, 33, 46.

*By the way*  
*me*

THE  
TEN COMMANDMENTS.

EXODUS XX.

AND God spake all these words, saying, I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I.

Thou shalt have no other Gods before me.

II.

Thou shalt not make unto thee any graven image, or any likeness *of anything* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me: And showing mercy unto thousands of them that love me, and keep my commandments.

## III.

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

## IV.

Remember the Sabbath day to keep it holy: six days shalt thou labor, and do all thy work; but the seventh day *is* the Sabbath of the LORD thy God; *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day; wherefore the LORD blessed the Sabbath day, and hallowed it.

## V.

Honor thy father, and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

## VI.

Thou shalt not kill.

## VII.

Thou shalt not commit adultery.

## VIII.

Thou shalt not steal.

## IX.

Thou shalt not bear false witness against thy neighbor.

## X.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

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