

ILLUSTRATIONS  
OF  
THE SHORTER CATECHISM,  
FOR  
CHILDREN AND YOUTH.

BY  
JONATHAN CROSS.

“HOLD FAST THE FORM OF SOUND WORDS.”

VOL. II.

PHILADELPHIA:  
PRESBYTERIAN BOARD OF PUBLICATION,

3044  
11/190

---

Entered according to Act of Congress, in the year 1864, by

THE TRUSTEES OF THE  
PRESBYTERIAN BOARD OF PUBLICATION,  
in the Clerk's Office of the District Court for the Eastern District  
of Pennsylvania.

---

STEREOTYPED BY WESTCOTT & THOMSON.

## CONTENTS OF VOL. II.

---

	PAGE
Question LIV.....	7
Question LV.....	12
Question LVI.....	15
Question LVII.....	19
Question LVIII.....	26
Question LIX ....	29
Question LX.....	34
Question LXI.....	40
Question LXII.....	44
Question LXIII.....	48
Question LXIV.....	61
Question LXV.....	66
Question LXVI .....	71
Question LXVII.....	75
Question LXVIII.....	85
Question LXIX.....	89

	PAGE
Question LXX.....	93
Question LXXI.....	103
Question LXXII .....	107
Question LXXIII.....	111
Question LXXIV.....	119
Question LXXV.....	123
Question LXXVI.....	128
Question LXXVII.....	138
Question LXXVIII.....	142
Question LXXIX .....	145
Question LXXX.....	156
Question LXXXI.....	160
Question LXXXII.....	164
Question LXXXIII.....	170
Question LXXXIV.. ..	175
Question LXXXV .....	179
Question LXXXVI.....	182
Question LXXXVII.....	188
Question LXXXVIII.....	192
Question LXXXIX.....	196
Question XC .....	203
Question XCI.....	208
Question XCII.....	212
Question XCIII.....	216
Question XCIV.....	221
Question XCV.....	229



# CONTENTS.

5

	PAGE
Question XCVI.....	238
Question XCVII.....	246
Question XCVIII.....	256
Question XCIX..	263
Question C.....	268
Question CI.....	273
Question CII.....	277
Question CIII.....	283
Question CIV .....	289
Question CV.....	296
Question CVI.....	302
Question CVII.....	307

# ILLUSTRATIONS OF THE SHORTER CATECHISM.

---

## QUESTION LIV.

*What is required in the third commandment ?*

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

### *Proofs.*

1. *We are required to use God's name with holy reverence.*—Psalm xxix. 2: Give unto the Lord the glory due unto his name.

2. *We are required to use God's titles with holy reverence.*—1 Tim. i. 17: Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.

3. *We are required to use God's attributes*

*with holy reverence.*—Job xxxvii. 23, 24: Touching the Almighty, we cannot find him out; he is excellent in power and in judgment and in plenty of justice: men do therefore fear him.

4. *We are required to use God's ordinances with holy reverence.*—Eccl. v. 1: Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools.

5. *We are required to use God's word with holy reverence.*—Psalm cxxxviii. 2: I will worship toward thy holy temple and praise thy name for thy loving-kindness and for thy truth; for thou hast magnified thy word above all thy name.

6. *We are required to use God's works with holy reverence.*—Rev. iv. 11: Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.

*Exposition.*

WE are here taught that we are not to use the *names* of God—such as Lord, Jehovah,

Father, Son, Holy Ghost; or his *titles*—such as Lord of Hosts, King of kings, Father of lights; or his *attributes*—such as justice, mercy, truth, holiness, patience, power, in any other than the most reverential manner.

Perhaps no sin is so prevalent at the present day as profanity. We may say with Jeremiah, “Because of swearing the land mourneth.” I fear the curse of God is resting on us as a nation for this very sin. We daily hear the little boys in our streets using the names, titles, and attributes of Jehovah, till our hearts are pained.

A minister on board a ship was disturbed by the profanity of a young man. He spoke to him kindly, saying that he wounded his feelings by using God’s name in vain. The young man seemed to disregard his reproof, and soon left the ship. Some years after, this minister was in Philadelphia at the General Assembly. A young man accosted him and asked if he remembered him. He said, “No.” He then called to his mind the circumstances of the interview on board ship.

“I,” said he, “am that young man. After I left the vessel I thought I had injured both you and my Saviour. I was led to him for mercy, and am now in the ministry, and a member of this Assembly.”

The writer was once travelling on a western steámbóat where all on board seemed to be profane. He gave each one a tract to read. One man, who was selling liquor at the bar, was awfully profane. I handed him the tract, “I must pray in secret.” He cut it in strips before my eyes. I told him that unless he repented of his blasphemy it would soon meet him at the bar of God. In two weeks after, the boat was blown up, and his head blown from his body into a corn-field, two hundred yards from the river. Sometimes God takes the profane at their word and damns them.

There were four brothers, with whom I was acquainted, who, when they were boys, would try for hours which could swear the most terrible oaths. One of them died when he was twenty years of age, uttering

such horrid imprecations and blasphemies, that no one could bear to stay in the room. His three surviving brothers are poor, miserable, profane wretches still.

Reader, beware of trifling with the name of God, as he will not hold him guiltless that taketh his name in vain. How awful the thought of a poor sinner being summoned into the presence of God with his mouth full of cursing and blasphemy.

## QUESTION LV.

*What is forbidden in the third commandment?*

A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.

*Proofs.*

*We are forbidden to profane or abuse anything whereby God maketh himself known.—*Lev. xviii. 21: Neither shalt thou profane the name of thy God.

Lev. xxiv. 16: He that blasphemeth the name of the Lord, he shall surely be put to death.

Matt. v. 33: Thou shalt not forswear thyself.

Ezek. xxii. 8: Thou hast despised my holy things, and hast profaned my Sabbaths.

*Exposition.*

THIS commandment forbids blasphemy,

perjury, sinful cursing, vows, and lots, as well as all trifling with God's names, titles, attributes, ordinances, or anything whereby he makes himself known. Those who violate it are guilty of a most heaven-daring wickedness, even an insulting of the great God, our Maker, to his face; a crime which we dare not commit against our fellow-creatures; and which is attended neither with the allurements of pleasure, nor the temptations of profit.

Among all the sins to which man is addicted, no one is so totally without apology as profane swearing. I never knew a profane person who would not lie; and the moment I hear a man or boy interlard any statement he makes with oaths, I set it down as false. Truth will stand without propping, while lies have to be braced up with oaths. Most other sins afford some gratification, satisfy for the moment some lust; but this satisfies no appetite or passion of the body. It is a voluntary service to the devil without pay; doing his meanest work without reward.



Those who fall into the habit of using God's name in a vain, trifling, or profane manner, soon lose all reverence and respect for the opinions of their fellow men. Just in proportion as we lose respect for God, we lose our respect for men, and men lose their respect for us.

I was once on board a steamer where there were but few passengers. A young man who was making his first journey from home, sought my acquaintance. Every sentence he spoke was begun or ended with an oath. I drew from my pocket the tract, "The Swearer's Prayer," and handed it to him. His face coloured in a moment, and he began to apologize. I told him to go and apologize to God first, and then I was ready to accept his apologies; but he must first be reconciled to my best friend, whom he had so grievously offended. He wept, and went to his cabin, I hope to repent of his sin. Shun the company of all who have no respect for God's name.

## QUESTION LVI.

*What is the reason annexed to the third commandment?*

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

*Proof.*

*The breakers of this commandment shall not escape God's righteous judgment.*—Deut. xxviii. 58, 59: If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD: then the LORD will make thy plagues wonderful.

*Exposition.*

THERE is perhaps no other commandment so constantly broken as this. It is not only those low vulgar wretches whom we call pro-

fane swearers, that break this commandment; but all who use the name of God, or any of his attributes in a thoughtless manner, or read his word irreverently, and sing his praise with a thoughtless tongue, take God's name in vain. We even take God's name in vain in our thoughts, when we think of God irreverently in our hearts. Out of the heart proceed evil thoughts and blasphemies.

Human law however rigidly executed, will fall far short of exacting in full all that the law of God exacts. A man may be a good citizen so far as the laws of man are concerned, but in the eye of God an outrageous sinner. And an escape from the penalty of law-breaking here, is no evidence of the sinner's escape hereafter.

The writer was once travelling with a brother minister in a region where they were making salt. We were told of one well out of which gas rose with the water, and was conducted into the furnace by a pipe and ignited. We asked a man to show us how it was done. He opened a large iron door for us to look in,

using the most awful oaths I ever heard any man utter, about the heat of the furnace. My friend took him by the arm, and used the furnace as an illustration of the torment that all must suffer, who live and die profaning God's name. The little sermon was blessed to the salvation of the profane swearer.

A man much addicted to profane language accompanied a pious miner to see one of the mines in Cornwall. While descending into the pit he used the most profane and foolish language. Among other things he said; "As it is so far down to your work how far do you suppose it is to hell?" The miner promptly replied; "I do not know how far it is to hell, sir, but I believe if the rope by which we are drawn up should break, you would be there in one minute." The blasphemer was silent.

A young man who lived near me was reproved by his sister for swearing at the dinner table. He bid defiance to his Maker in language I dare not write. He left the table and went to the creek near by to fish, fell

into deep water. I ran to aid in getting him out, but he was dead. In one hour after he defied God he was in eternity.

Reader, are you in the habit of trifling with the name of the great Jehovah in any of the ways intimated? If so, I beseech you to stop at once. That God, whose name you revile, will not suffer you to go unpunished. Lów, vulgar men may laugh at your profanity and vileness; but God will take vengeance on you either in this life or in that which is to come, and it may be in both. His means for punishing are inexhaustible, and he will certainly employ them against all who violate this commandment.

## QUESTION LVII.

*Which is the fourth commandment ?*

A. The fourth commandment is, *Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work ; but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy 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.*

*Exposition.*

DEAR CHILDREN, remember the Sabbath day to keep it holy ; that is, keep it as a day set apart to the honour of the holy God.

The word Sabbath signifies rest, cessation from labour or employment. The command to sanctify the Sabbath was given at the creation, and only reiterated at the giving of the law two thousand years afterwards. The di-

vision of time into periods of seven days, seems to have been universal among ancient nations, Egyptians, Arabians, Greeks, Romans, and even our American Indians. A practice so universal must have had a common origin. It is mentioned in the account of the deluge. Gen. vii. 10: "After seven days the waters of the flood were upon the earth." Gen. viii. 10: "And he stayed yet other seven days; and again he sent forth the dove out of the ark."

The Sabbath was known and observed by the Israelites before the law was given at Mount Sinai; that was in the third month after the departure out of Egypt. And if you turn to Ex. xvi. 22, you will find that the people gathered manna on the sixth day of the week sufficient to last them till the Sabbath was over. Thus we have every reason to believe that the Sabbath was observed from the creation.

"Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord." "On the seventh day there shall be unto you a holy

day, a Sabbath of rest to the Lord." "Who-soever doeth any work on the Sabbath day he shall surely be put to death." It was made very clear to the Jews that their great Law-giver would tolerate no breach of this command. A man was found gathering sticks on the holy day. He was brought up for judgment. Moses inquired of the Lord what should be done with him. The answer was that he should be stoned to death; which sentence was carried into execution immediately. They took him without, or beyond the camp, and put him to death. Why, some might say, he was doing very little harm. He had only forgotten to prepare fuel the day before. It seemed like a work of necessity, and he should have been forgiven for that time. Now suppose God had forgiven him that time; the consequence would probably have been that the next Sabbath somebody else would have been out picking up sticks, and then many more; and in a little time the law would have been entirely disregarded. But by visiting the first transgres-



sion with such a severe penalty, all the rest were alarmed, and the law was respected.

But those Israelites had just emerged from a state of abject slavery in the land of Egypt. They were degraded, as all slaves are; they had to be educated, trained into the fear and love of their great King and Law-giver, the God of their fathers; and how little they knew of him; and to us how dull and stupid do they appear. How slow they were to learn; so much so that we are amazed when we read the record of their backslidings and the mercies they received from the hand of God. The nation grew more enlightened. We find as the history progresses, terrible experiences of terrible judgments were theirs, until they were finally carried away captives by the king of Babylon. Through all the denunciations that were poured out by their prophets, in all these years, you will find that the sin of Sabbath desecration was foremost in the dark list of national sins that provoked the Divine displeasure.

Now, dear children, let us consider. The Sabbath was instituted at the creation, but in the moral darkness that shrouded the world for two thousand years it was almost forgotten. God then reiterated the command, placing it nearly in the middle of the decalogue, with the emphatic, "Remember the Sabbath day to keep it holy." Nearly three thousand years have rolled over the world since that time. If the ignorant, unenlightened Jew of that dark age was so severely punished for breaking this command, what must our guilt be in the sight of the God of the Sabbath? How much more light have we in these last ages, and how much greater are our obligations to keep all God's laws. Could we now inquire of God, as Moses did, what answer think you we would get? This man who suffered death for breaking the command was a poor bondman who had been emancipated only a little while before, while you, dear children, have all the light he had, and in addition, all the increased light of three thousand years. Sabbath-breaking is a greater sin now than it

was then, though our nation does not punish it as the Jews did.

The Sabbath-breaker is a rebel ; he resists the authority of the great Jehovah. The Sabbath-breaker is a robber ; he steals sacred time and employs it for profane purposes. The Sabbath-breaker is an enemy of God and of all goodness ; he is the murderer of his own soul, for he tramples under his feet the means of intercourse with God, and of all spiritual improvement. He is in league with Satan, for Satan seems to have set apart this day of all others, for his strongest efforts against the kingdom of Christ. Shun then the Sabbath-breaker. And rest assured that if you take no delight in the holy duties of the Sabbath on earth, you are not prepared for the full enjoyment of an eternal Sabbath in heaven.

God is the same God now that he was when he commanded the stick-gatherer to be put to death, and his law is the same as it was then. Although we have no law on our statute books that authorizes us to put Sabbath-breakers to

death, rest assured whoever you are that violates this law, God will not suffer you to escape his righteous judgment.

Every violation of this law is written down in God's book of remembrance, and has either to be repented of, or suffered for. God is long-suffering in his patience, and because he does not execute his judgments at once, men think he forgets his threats, or that he is too merciful to execute them. No other sin except idolatry was ever more severely punished than Sabbath-breaking. If we could ascertain the facts, I have no doubt, we would find more failures in business, and more of the disappointments in life could be traced to the violation of this law than any other. Judge Hale, of England, said he never laid any plan on the Sabbath that God did not frustrate. Beware of robbing God of the time which he claims for his services.

## QUESTION LVIII.

*What is required in the fourth commandment ?*

The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word ; expressly one whole day in seven, to be a holy Sabbath to himself.

*Proofs.*

1. *God has required us to keep holy the set times of his worship.*—Lev. xix. 30 : Ye shall keep my Sabbaths, and reverence my sanctuary : I am the Lord.

2. *God has expressly appointed one whole day in seven for a holy Sabbath to himself.*—Exod. xxxv. 2 : On the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord.

*Exposition.*

As a professedly Christian people, we come

far short of our duty in observing this sacred day. Many stay away from the house of God for the most frivolous excuses; excuses that would have no weight to prevent their going to any place of pleasure on other days. The man who is in the anxious pursuit of wealth will expose himself to rain and storm, all day without complaint; but the same man will hunt for clouds and feel for pains on the Sabbath, to find an excuse to stay at home from church.

Boys and girls who can play all day in the rain through the week, cannot go to church or Sabbath-school when it is only a little cloudy. This shows how unwilling we are to do what God requires. Those who feel and act in this way have not the spirit of Christ; all that love God, try to do what he requires; they try to keep the Sabbath.

A little boy who was taught to keep the Sabbath at home, went to visit an uncle. When the Sabbath-day came, his uncle said to him, "Sammy, you and I will go out and fish a while to-day." The little boy replied,

“Uncle, does God require us to fish here on Sabbath? God don’t allow us to fish at our house on Sabbath.” This ended that man’s fishing on Sabbath; he was led to Christ by this simple rebuke of a child. A pious lady told me that one Sabbath morning on her way to church, she had to pass the house of an irreligious family. She saw the smoke rising in heavy clouds from their smoke-house. She laid whip to her horse, and rode up, screaming at the top of her voice, “Your smoke-house is on fire.” The family came out quite excited, and told her they were only smoking their meat. “Oh,” she replied, “I never heard of any body smoking meat on the Sabbath before.” This rebuke led the family to the house of God, and they soon became a Sabbath-keeping family.

Let us endeavour to do what God requires on his holy day, and nothing else, and as far as possible by both example and precept try to lead others to do the same.

## QUESTION LIX.

*Which day of the seven hath God appointed to be the weekly Sabbath ?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

*Proofs.*

1. *From the creation, till Christ's resurrection, the Sabbath was appointed on the seventh day.*—Gen. ii. 3: And God blessed the seventh day and sanctified it, because that in it he had rested from all his work.

2. *At the resurrection of Christ, the Sabbath was changed to the first day of the week.*—John xx. 19: Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were as-



sembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. Acts xx. 7 : Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.

*Exposition.*

THE reason we may assign for this change is, the day God set apart for rest when creation was finished, was desecrated and marred by man's sin; whereas his rest after the work of redemption is that in which he will have eternal and unchangeable pleasure. Besides redemption was a much greater work than creation. As the seventh day of the week was, by divine appointment, observed in honour of God's finishing the work of creation; so it is reasonable that the first day of the week should now be observed in honour of Christ's finishing the work of human redemption. And although we have no express command for the change of the day, yet we have all that can be wished for, in the form of example. For instance, on the first day

of the week, Jesus met with his disciples. John xx. 19–26. On the first day of the week the disciples met to observe the public ordinances of religion. Acts xx. 7. Paul gave commandment to the churches of Galatia and Corinth, to make collections for the saints on that day, a plain proof that these churches kept that day holy to the Lord. 1 Cor. xvi. 1, 2. And John, by the Spirit of inspiration, calls it, “The Lord’s day.” Rev. i. 10. In addition to this it may be stated, that from the earliest times of the church, it was customary with Christians to observe the first day of the week as the Christian Sabbath. This is ascertained from the records of ecclesiastical history.

Ignatius, one of the early fathers who lived at the same period with the apostle John, thus commends the religious observance of the first day of the week. “Let every one that loveth Christ keep holy the first day of the week, the Lord’s day.” Says the Rev. Thomas Watson, “The reason why God did institute the old Sabbath was, because

God would have it kept as a memorial of the creation, but the Lord hath now brought the first day of the week in the room of it in memory of a more glorious work than creation, and that is redemption. It cost more to redeem than to create us. In the creation there was but speaking a word, in the redeeming of us there was shedding of blood. In the creation of us God gave us ourselves, in redemption he gave us himself. By the creation we have a life in Adam, by redemption we have a life in Christ. By creation we had a right to an earthly paradise, by redemption we have a right to a heavenly kingdom.”

We may add, that if the command of God was sufficient to lead men under the Old Testament economy to keep the seventh day to commemorate the creation, the love of God in redeeming our souls from hell, is a ten-fold stronger reason, for keeping the first day now. To refuse to do it is treating the whole work of redemption with contempt. Thousands pay more regard to the fourth of

July, than they do to the day God has set apart to commemorate Christ's resurrection and the soul's deliverance from eternal death.

## QUESTION LX.

*How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

*Proofs.*

1. *The Sabbath is to be kept as a day of holy rest.*—Exod. xxiii. 12: Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thine handmaid and the stranger may be refreshed.

2. *On the Sabbath we are to rest from all worldly employments and recreations.*—Isaiah lviii. 13: And call the Sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor

finding thine own pleasure, nor speaking thine own words.

3. *The whole of the Sabbath is to be spent in the public and private worship of God.*—Luke iv. 16: And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read.

4. *Works of necessity and mercy are lawful on the Sabbath.*—Matt. xii. 11, 12: What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-days.

*Exposition.*

THIS answer defines more fully what we are to do, and what we are not to do, on the Sabbath. We are to cease all our worldly business, and devote the whole day to the worship of God in public and private.

Exod. xxxi. 15: "Whosoever doeth any work on the Sabbath-day, he shall surely be

put to death." This penalty was inflicted on the man that was found gathering sticks on the Sabbath, by the direct command of God.

Deut. v. 14: "That thy man-servant and thy maid-servant may rest as well as thou." We are not only to keep the Sabbath ourselves, but we must see that all under our control keep it. To keep servants at work while we are at church is a positive violation of this command. Man and beast must cease from labour.

Lev. xxiii. 3: Six days shall work be done, but the seventh day is the Sabbath of rest, a holy convocation, ye shall do no work therein. Communities must rest, and meet in holy convocation, for divine worship.

Jer. xvii. 21: "Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath-day." This prohibits all manner of worldly employment.

Luke xxiii. 56: "And they returned and prepared spices and ointments, and rested the Sabbath-day, according to the commandment." Many would consider that embalming the

dead was a work of necessity ; but these Christ-loving saints would not do on the Sabbath that which could be deferred till another day, even for the Saviour whom they were not ashamed to own, and loved so sincerely. This is an example worthy of special notice.

Isaiah lviii. 13 : “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable ; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.” This is a divine commentary on the way to sanctify the Sabbath. All amusement is to be discarded on that day. Our pleasure is to be derived from God’s worship and service. All riding, walking, visiting and playing are expressly prohibited, and even all idle thinking about pleasure.

Matt. xii. 1 : “Jesus went on the Sabbath-day through the corn, and his disciples were an hungered, and began to pluck the ears of corn and to eat.” It is lawful to eat as on other days when hungry on the Sabbath, to



loose an ox or an ass and water them, or to give aid to the sick and afflicted. I cannot see how any one can weary with serving God one whole day in seven, who is prepared for the never-ending worship of heaven.

Reader, unless you have such love to God's service here as will enable you to enjoy one day in the week in worshipping him, look well to your case, as you have much reason to fear heaven will be an irksome place for you. Heaven begins on earth with all that get there, and the Sabbath is an emblem of the rest of heaven, a foretaste of pleasure to come. Some people say they can serve God as well at home reading their Bibles. I suppose if God had thought so, he would have said so.

A boy once said, "Mother, as God don't leave home and go to church; you say he is everywhere; why cannot I stay at home and serve him?" The reply was, simply because God has told us not to forsake the assembling of ourselves together as the manner of some is, and he has promised that where

but two or three meet in his name, he is in their midst.

Children, train yourselves to the habit of constant attendance in the house of God on the Sabbath as a preparation for heaven hereafter.

## QUESTION LXI.

*What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

*Proofs.*

1. *We are not to omit, or carelessly perform the duties of the Sabbath.*—Levit. xix. 30: Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord.

2. *We are not to profane the Sabbath by idleness.*—Acts xiii. 44: And the next Sabbath-day came almost the whole city together to hear the word of God.

3. *Sinful actions are greatly aggravated when committed on the Sabbath.*—Neh. xiii. 17, 18: Then I contended with the nobles

of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.

4. *We are not to think or speak of worldly affairs on the Sabbath.*—Isaiah lviii. 13: If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.

5. *We are not to labour in worldly affairs on the Sabbath.*—Jer. xvii. 21, 22: Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem; neither

carry forth a burden out of your houses on the Sabbath-day, neither do ye any work, but hallow ye the Sabbath-day, as I commanded your fathers.

*Exposition.*

It is the duty of every one to prepare for keeping the Sabbath, by having everything done on Saturday-night that is necessary to enable us to give the whole Sabbath to God's worship without interruption.

Many boys and girls go to bed on Saturday-night without blacking their shoes and putting their clothes in order, and have it all to do on the Sabbath morning. All such work is forbidden in this command.

All talking about what we did last week, and what we intend to do next week, is a direct violation of God's law on the Sabbath.

In one of the central counties of New Jersey a pious man was much grieved with a wicked neighbour who was in the habit of chopping enough wood on Sabbath to do him through the week. Father H., as he was called, kindly entreated him to quit it; but

all in vain. At length he adopted a different course. On Saturday afternoon he went to his neighbour's woodpile and commenced cutting his wood for him. The man inquired with astonishment why he did it. "Why," replied father H., "you will persist in cutting your wood on God's holy day, and it grieves me so much that I have resolved to do it for you hereafter, so that you will not be tempted to break God's law any more." The man was overcome, and exclaimed, "No, you shall not, I will do it myself hereafter." He was true to his word ever after.

"If you are not afraid of God, I am afraid of you," said a merchant, as he saw a man posting his books on the Sabbath. He next refused to sell to that man on credit. He acted wisely. In three months the Sabbath-breaker was bankrupt. Those that steal from God will make but small profits on the plunder.

## QUESTION LXII.

*What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

*Proofs.*

1. *The first reason for keeping the Sabbath, is God's allowing us six days for our own employments.*—Exod. xxxi. 15: Six days may work be done; but in the seventh is the Sabbath of rest.

2. *The second reason is, his challenging a special right in the seventh day.*—Lev. xxiii. 3: Ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings.

3. *The third reason is, his own example.*—Exod. xxxi. 17: It is a sign between me and the children of Israel for ever; for in six

days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

4. *The fourth reason is, his blessing the Sabbath-day.*—Gen. ii. 3: And God blessed the seventh day and sanctified it.

*Exposition.*

WE should think none but the worst of misers would grudge the time God has required, and especially when the reason for it is our own good. Facts bear us out in saying that either man or beast that rests the time God has required can do one seventh more in a year, and that those who strictly observe this law all their lives live one seventh longer than those who labour their whole time. This proves that if we do not give God what he demands he will take it whether we will or not.

A geologist walking in the country on the Sabbath, and having his hammer in his hand, began to break a rock by the wayside. His work did not escape the notice of an old Scotch woman, who revered



the Sabbath. "What are you doing there, man?" "Don't you see I am breaking this rock." "You are doing mair than that, you are breaking the Sabbath." A gentleman introduced an infidel friend to a minister with the remark, "He never attends public worship." "I am almost tempted to hope you are bearing false witness against your neighbour." "By no means," said the infidel. "I always spend Sabbath in settling up my accounts." The minister replied, "You will find, sir, that the day of judgment will be spent in the same manner."

My dear young readers, beware of associating on the Sabbath, with those who have no regard for the Lord's-day. Let me give you my own experience. I was reared up with the strictest regard for the Sabbath-day. When I was sixteen years old I went to what was then called the far-west, where there were no churches or religious people. The family I staid with was very godless. The first Sabbath morning after I got there they told me to get my gun ready for a hunt. I

told them no, I could not hunt on the Sabbath. They laughed at me, and said the Sabbath had not reached there yet. I staid at home that day. The next Sabbath I went along, but was afraid to shoot a deer, although I had a number of chances. I was afraid to pull the trigger for fear the gun would burst. But the next Sabbath I could shoot as well as ever. At the end of six months I scarcely knew when the Sabbath came. Beware of the first breach of God's law—each succeeding breach becomes easier.

## QUESTION LXIII.

*Which is the fifth commandment?*

A. The fifth commandment is, *Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*

*Exposition.*

DEAR CHILDREN, I fear that many of you break this commandment sometimes; and if you do, remember that you offend two parties. You not only offend your parents, but you offend your heavenly Father. What does he say? "He that curseth father or mother shall surely be put to death." And again. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it." This is strong language, and it shows God's frown upon disobedience, and his determination to punish it.

This law requires you to obey not only your parents, but all persons placed in lawful authority. Oh, how wickedly has this commandment been violated in this land. Evil speaking of presidents, senators, and judges, treating their characters with ridicule; whereas the Bible says, "Curse not the king, no, not in thy thought;" and again, "Let every soul be subject unto the higher powers, for the powers that be, are ordained of God."

When we look narrowly into this commandment, we are more and more surprised at its wonderful scope. Surely the Divine Lawgiver must have looked with an eye of compassionate tenderness on the millions of parents whose human hearts have been torn with anguish by the ingratitude and disobedience of their children.

And here let me relate a story which I believe has been well substantiated, and which should be read by every youth and child in our land.

My father (said a man in middle life)

after an absence of three years returned home. He had made his last voyage on shipboard. During this voyage I had grown up into a rough headstrong boy. My mother's voice no longer restrained me. I was wilful and disobedient, and refused submission to my mother. My father's return was a fortunate circumstance for me. He saw my disregard of my mother's authority, and it grieved him much, although for a few days he said nothing to me about it. It was an evening in October, bright and beautiful; my father asked me to take a walk with him. We turned down a narrow lane to a fine open field, a favourite play-ground for children. After talking cheerfully on different subjects for a while, my father asked me if I saw that huge shadow thrown by a mass of rocks that stood in the middle of the field. I replied that I did.

"My father owned this land," said he. "It was my play-ground when a boy. That rock stood there then. To me it is a beacon; and whenever I look at it I recall a dark

spot in my life, an event painful to dwell on, and if it were not to warn you I would not speak of it. Listen, then, my dear boy, and learn wisdom from your father's errors. My father died when I was a child. I was the only son. My mother was a gentle and loving woman, devoted to her children, and loved by all that knew her. I remember her pale beautiful face, her sweet affectionate smile, her kind and loving voice. In my childhood I loved her intensely. I was never happy when away from her; and she fearing I was becoming too much of a baby, sent me to a school in the village. After associating a little while with rude boys, I lost in a measure my love of home and my mother too, and it became more and more difficult for her to restrain my impetuous nature. I thought it showed a lack of manliness to yield to her authority or appear penitent when I did wrong. The epithet I most dreaded was to be called *girl-baby*; and I could not bear to hear it said by my companions that I was tied to my mother's apron strings.

From a quiet, home-loving child, I soon became a wild, disobedient boy. My dear mother used every means in her power to induce me to seek my happiness at home, and my sister followed her self-sacrificing example. I saw all this, but did not heed it.

It was on a pleasant afternoon, when I was about leaving the dining-table to spend the recess of school in the street, as usual; my mother laid her hand on my shoulder, and said, mildly, but firmly, "My son, I wish you to come with me." I would have rebelled, but something in her awed me. I followed her in silence; as I was passing the door I saw one of my rude companions skulking about the house, and I knew he was waiting for me. He sneered as I went past him. My pride was wounded to the quick. He was a very bad boy; but being some years older than I was, he had great influence over me. I followed my mother sulkily till we reached the spot where we now stand, beneath the shadow of this huge rock. Oh, my boy, could that hour be blotted from my memory which has

cast a dark shadow over my whole life, gladly would I exchange all that this world can offer me for the quiet peace of mind I should enjoy. But no; this unsightly pile stands the monument of my guilt for ever. My mother being feeble in health sat down and beckoned me to sit down beside her. Her look, so full of tender sorrow, is present to me now. I would not sit, but continued standing sullenly beside her. "Alfred, my dear son," said she, "have you lost all love for your mother?" I made no reply. "I fear you have," she continued, "and may God lead you to see your own heart, and me to do my duty." She then talked to me of my misdeeds, and the ruinous consequences that would follow the course I was pursuing.

By tears, entreaties, and prayers, she tried to make an impression on me. I was moved, but too proud to show it, and remained standing in dogged silence beside her. I thought what will my companions say, if, after all my boasting, I yield at last to a woman.

Agony was visible on my mother's face,



when she saw that all she said and suffered failed to move me. She rose to go home, and I followed at a distance ; she spoke no more till we reached our own door. "It is school-time now," said she, "go my son ; and once more let me beseech you to think upon what I have said." I shan't go to school, said I. She looked astonished at my disobedience, but replied, firmly, "Certainly you will go, Alfred ; I command you to go." I will not, said I, with a tone of defiance. "One of two things you must, Alfred ; either go to school this moment or I will lock you in your room, till you learn to obey me." I dare you to do it, said I ; you can't get me up stairs. She trembled violently, and was deadly pale. If you touch me I will kick you, said I, in a terrible rage. God knows, I knew not what I said. "Will you go, Alfred ?" No, I replied, but quailed before her determined look. "Then follow me," she said, as she grasped my arm, firmly. I raised my foot, and kicked my sainted mother ! My head reels as the torrent of memory rushes over. I kicked my

mother, a feeble, delicate woman. She staggered back a few steps, and leaned against the wall. She looked at me. I saw her heart beat against her breast. "O heavenly Father!" she cried, "forgive him, for he knows not what he has done." The gardener just then passed the door, and seeing my mother pale and almost unable to support herself, he stopped. She beckoned him in. "Take this boy up stairs and lock him in his room," said she, and turned from me.

Looking back as she entered her room, she gave me such a look; it will ever follow me. It was a look of intense agony mingled with the intensest love; it was the last unutterable pang from a heart that was broken. In a moment I found myself a prisoner in my own room. I thought for a moment I would fling myself from the window and dash out my brains; but I was afraid to die. I was not penitent. At times my heart was subdued, but my pride would rise in a moment, and bid me not to yield. The pale face of my mother haunted me. I threw myself on the

bed and fell asleep. I awoke at midnight terrified with frightful dreams. I would have sought my mother at that moment, but my door was fast. With the daylight my fears were dissipated. The servants brought me food, but I would not taste it. I thought that day would never end.

Just at twilight I heard a light footstep approach the door; it was my sister, who called me by name, "What may I tell mother from you?" she asked. Nothing, I replied. "Oh Alfred, for my sake, for all our sakes, say you are sorry. She longs to forgive you."

I won't be driven to school against my will, I said. "But you will go if she wishes you to go," said my sister, in a pleading voice. No, I won't, said I, and you need not say a word more about it. "Oh brother, will you kill her? you will kill her, and then you will never have another happy moment."

I made no reply to this; my feelings were touched, but I resisted their influence. My sister called me, but I would not answer. I heard her footsteps slowly retreating, and

again flung myself on the bed to pass another wretched night; how wretched, no tongue can fully describe.

Another footstep, slower and feebler than my sister's, disturbed me. It was my mother's. "Alfred, my son, shall I come in? Are you sorry for what you have done?" she asked. I cannot tell what made me speak adverse to my feelings, for the gentle voice of my mother thrilled through my hard heart, and I longed to throw myself on her bosom, but I did not. My words gave the lie to my heart when I said I was not sorry.

I heard her withdraw;—I heard her groan, and longed to call her back, but did not. I was awakened soon after from an uneasy slumber by hearing my name called loudly, and my sister stood at my bedside. Get up, Alfred! Oh, don't wait a moment! Get up and come with me—mother is dying! I thought I was dreaming, but I got up and followed her. On the bed, pale as clay, lay my mother. She had not undressed, but thrown herself on the bed to rest. Rising to

go again to me, she was seized with palpitation of the heart and borne senseless to her room. I cannot tell you my agony as I looked upon her. My remorse was tenfold more bitter from the thought that she would never know it. I believed myself to be her murderer. I fell on the bed beside her. I could not weep. My heart burned in my bosom, and my brain seemed to be on fire. My sister threw her arms around me and wept in silence. Suddenly we saw a slight motion in my mother's hand; her eyes unclosed. She had recovered consciousness, but not speech. She looked at me and moved her lips, but I could not understand her words.

Mother, mother, I cried; say only that you forgive me. She could not say it with her lips, but her hand pressed mine. She smiled upon me, and lifting her thin white hands, clasped mine within them, and cast her eyes upwards. Her lips moved in prayer; and thus she died.

I remained on my knees by that dear form

till my gentle sister removed me. She comforted me, for she knew my heart was loaded with sorrow, heavier than grief for the loss of a mother; it was a load of sorrow for sin. The joy of youth had left me for ever. My son, the suffering such memories awaken must continue as long as life lasts.

My father ceased speaking, and buried his face in his hands. He saw the impression this narrative made on me, and I have never forgotten it. Boys, who spurn a mother's control, who are ashamed to own when they do wrong, who think it manly to resist her authority, or yield to her influence, beware! All that do it are laying up for themselves bitter memories in years to come. In most cases these debts are paid in the same kind by children's children.

My young friends, let this awful tale of sin and rebellion against parental authority act as a warning to you. Impress it on your memory, and when tempted to disobedience think of it. While there may be but few cases, that result in death like this, no doubt thou-

sands of parents in the world die every year of broken hearts on account of the disobedience of their children. Many a father's and mother's heart is aching in secret for this cause.

God has threatened, and will certainly fulfil all his threats against those who despise parental authority. Never stop to question any command of your parents, unless they command you to break God's law, and but few parents are so wicked as to do that.

## QUESTION LXIV.

*What is required in the fifth commandment ?*

A. The fifth commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.

*Proofs.*

1. *We are to preserve the honour and perform the duties due to our superiors.*—Eph. vi. 1: Children obey your parents in the Lord, for this is right. V. 5: Servants, be obedient to them that are your masters, according to the flesh. Rom. xiii. 1: Let every soul be subject unto the higher powers.

2. *We are to preserve the honour and perform the duties due to our inferiors.*—Rom. xii. 16: Mind not high things, but condescend to men of low estate.

3. *We are to preserve the honour and per-*



*form the duties due to our equals.*—Rom. xii. 10: Be kindly affectioned one to another with brotherly love; in honour preferring one another.

*Exposition.*

THE first four commandments teach us our duty to God; this and the remaining five our duty to man. This commandment God in his wisdom has placed at the head of all the others, which seems to imply that if all the duties required in this one were strictly performed, the others would seldom be broken.

Those that are disobedient to parents, will never yield cheerfully to the control of others in authority.

We are commanded to “honour all men.” This does not mean that we are to honour the vile and degraded, but that we are to honour every one in proportion to his rank and station, whether in the family, church, or state. All mankind are related to each other, either as superiors, inferiors, or equals. Superiors are those above us in office, place, or dignity—such as parents, magistrates, and

ministers. Inferiors are those subject to us, and below us in station and gifts. Equals are those of our own age and condition in the world. We are to preserve the honour and perform the duties belonging to every one in these several places and relations.

If the requirements laid down in this commandment were strictly carried out, it would cause a moral revolution in the world. Our prisons and houses of correction might be turned into stores and school-houses. Bolts and bars would be unnecessary. But alas for us! rebellion against rightful authority begins at the mother's knee, and gathers strength till it declares independence of parental authority, then resists the authority of lawful rulers and teachers, until it strives to overthrow the government and introduce universal anarchy and ruin. Our salvation as a nation depends on our return to a faithful discharge of all these relative duties. God has left us to be our own tormentors on account of this neglect of the laws he has established for our well being.

Disregard of the authority of rulers is a crying sin with us, and we are now reaping the reward of our evil deeds. In many cases parents have taught their children to disregard the powers appointed of God. Let us learn from these sad lessons our duty, and repent and forsake our sins, and God will have mercy on us and save us.

*I cannot pray for father any more.* My child, (says a widowed mother,) knelt at the accustomed hour to pray and thank God for the mercies of the day, but when she reached that part of the prayer, God bless dear mother and—the prayer was stopped, the little hands unclasped, and a look of agony and wonder met the mother's eye, as the words of helpless sorrow burst from the lips of the kneeling child. *I cannot pray for father any more*; since ever her little lips had been able to lisp the dear name, she had prayed for a blessing upon it. It had followed close after the mother's name, for she had said that must come first; and now to say the familiar name and leave

father out seemed hard. No wonder that the new thought seemed hard for the child to receive. I waited for some moments that she might conquer her emotions, and then urged her to go on. Her pleading eyes met mine, and with a voice that faltered too much almost for utterance, she said, Oh, mother, I cannot leave him *all out*; let me say, "Thank God that I had a dear father once; so I can still go on and keep him in my prayers;" and so she always does; and my stricken heart learned a lesson from the loving ingenuity of my child. Remember to thank God for mercies past as well as to ask blessings for the future.

Let children be thankful to God for kind parents, and render them all that obedience God requires, and it will save them from many bitter regrets here, and the displeasure of God hereafter. And let all learn to render obedience to the rulers of our land, and we will soon lead quiet and peaceable lives, and war and rumours of war will cease among us as a nation.

## QUESTION LXV.

*What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honour and duty which belongeth to every one in their several places and relations.

*Proofs.*

1. *We are not to neglect or do any thing against the honour and duty due to all men.*—Rom. xiii. 7: Render therefore to all their dues, tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

2. *We are not to neglect or do anything against the honour and duty due to superiors.*—Tit. iii. 1: Put them in mind to be subject to principalities and powers, to obey magistrates.

3. *We are not to neglect or do any thing against the honour and duty due to inferiors.*

—Col. iv. 1 : Masters, give unto your servants that which is just and equal.

4. *We are not to neglect or do any thing against the honour and duty due to equals.*—Philip. ii. 3 : Let nothing be done through strife or vain glory ; but in lowliness of mind let each esteem other better than themselves.

*Exposition.*

THIS answer teaches us that we are not to be inattentive or indifferent in the discharge of our duties to others, but we are to make the discharge of all these relative duties a matter of conscience, and if necessary to go out of our way to perform them.

Others have rights as well as ourselves, and we must not wrong them, because we may have the power to do it. Because one boy is stronger than another, he is not allowed to take from him what is his own. Nor is he to disobey his mother because she is not able to punish him for his disobedience. All such behaviour is forbidden.

The words of Ali to his sons were, “My sons, never despise any person ; consider

your superior as your father, your equal as your brother, and your inferior as your son."

Many years ago two little girls were playing before the doors of their homes in one of the most fashionable streets in New York, a poor, ragged little boy was sitting on the steps of a fine house near by, trying to spell out the words on a piece of dirty paper. One of the girls ordered him away, calling him a dirty beggar boy. The other rebuked her by saying, "The rich and the poor meet together; the Lord is the maker of them all;" she asked him if he was hungry; he said a little hungry; she took him back to the kitchen and made the cook give him his dinner; and the little girl gave him a book, pointing out a lesson for him to learn by the next day. He came every day for some time, and made great progress in learning. At length a prominent lawyer employed him as an errand boy; he soon discovered that he was a boy of fine talents, and educated him for a lawyer. He commenced practice in another city, and soon rose to eminence; was elected to congress and

became noted for his eloquence, and quite a conspicuous man. His ministering angel had lost sight of him for years, as she knew nothing of him after a few months.

The two young ladies who had played together in childhood were still companions. They went to Washington on a visit of pleasure while congress was in session. Young H. was the admired man by all for his power as a speaker, and the beauty of his person. These two young ladies sought every opportunity for an introduction to him. At last they were invited to a party where young H. was to be. The ladies were soon introduced. He took the hand of his early benefactress with a tearful eye, saying, "The rich and the poor meet together; the Lord is the maker of them all." They both recognized their old acquaintance of the side walk. The shame and mortification of the one can be imagined. The other was married to Mr. H. in a few months.

Learn to treat all kindly, however poor they may be; your inferiors to-day may be



your superiors, or equals to-morrow. I would rather have the prayers and thanksgivings of the poor, than the heartless flatteries of the rich and the great. The latter will die at farthest when we die, the other will continue in more genial climes when time ends.

## QUESTION LXVI.

*What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity, (as far as it shall serve for God's glory and their own good,) to all such as keep this commandment.

*Proofs.*

1. *Long life and prosperity are promised to those that obey their parents.*—Eph. vi. 2, 3: Honour thy father and mother, which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth.

2. *All blessings are regulated by what is best for God's glory and his people's good.*—Job i. 21: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

*Exposition.*

THE reason annexed to this commandment,

should have a powerful influence on all in leading them to keep it.

“Honour thy father and mother, that it may be well with thee, that thou mayest live long on the earth.”

If you desire long life and prosperity, honour your parents. This certainly implies that short life and adversity will be the portion of those who do not honour father and mother. Those that disregard the commands of parents, will not be likely to regard the laws of either God or man; and with both God and man against them, they cannot succeed.

The American Indians insist upon their children's obedience to parents, and respect for old age, and no other people are more prompt to render it. A father need only say in the presence of his children, “I want such a thing done; who is the good child that will do it?” They vie with each other to obey his will. When an old decrepid man or woman passes by led by a child, the father says, “What a good child

that must be." The child looks forward to the time when it will likewise be old. Or perhaps he will say, "May the great Spirit who looks upon him, grant this child a long life."

Perhaps no other country or people in the world pay so little respect to parental authority as the American people, and we are reaping the bitter fruits of it. It is grievous to go into many families and hear the language of children to their parents. Randolph said,

"Whoever makes his parent's heart to bleed,  
Shall have a child that will revenge the deed."

God will not permit a disobedient son or daughter to go unpunished. They may seem to prosper for a time, but ere long God will see that they are paid in full in their own coin. A child that disregards parental authority will not hesitate to abuse anybody. It is an exhibition of the deepest depravity and a violation of the laws of nature. Even the heathen render more homage to their parents than this professedly Christian nation do.

Children, beware of violating this commandment, for if you do, you are stabbing

yourself in a vital part ; you are destroying your own prospects for both long life and prosperity, the very things you most desire in this world. The wicked shall not live out half their days, and disobedience to parents is base wickedness.

## QUESTION LXVII.

*Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill.*

*Exposition.*

DEAR CHILDREN, though this commandment embraces only four little words, they are very important words. There is nothing God has guarded more sacredly than human life. The first murderer in the world's infancy was branded by the hand of his Maker, so that Cain wandered over the face of the earth a walking advertisement, a warning to all who saw him, not to shed human blood. Whatever that mark may have been, it bore testimony to God's abhorrence of the sin of murder. If God had destroyed Cain, both he and his crime might soon have been forgotten. But permitting him to live bearing

the mark of God's displeasure, showing to all, his crime for five or six hundred years, was an effectual way to prevent murder. As men began to multiply and spread over the face of the earth, God issued his law on the subject to Noah in these words: "Whoso sheddeth man's blood, by man shall his blood be shed." These words were spoken nearly one thousand years before the law was given on Mount Sinai.

No crime seems to be followed by such awful consequences as murder. It destroys for ever the peace and happiness of those who commit it. If God does not now set a mark on the murderer which can be seen by others, he sets a mark on the conscience which is indelible. Hence we find in all ages, multitudes of men and women whose consciences have been so tortured that life became intolerable, and they either laid violent hands on themselves or came and confessed their guilt. Even those who kill an antagonist in a duel, or what the world calls "an affair of honour," seldom live in peace

afterwards. The blood of the murdered victim follows them through life crying for vengeance. We are never justified in taking human life except in two cases. The first is in self-defence. If another attacks you with intent to kill, and you cannot prevent it except by taking his life, you have not only the right to take it, but it becomes your duty to do it. For you to stand still and let another take your life when you can prevent it would be a sort of suicide.

The other case is, when life is taken in punishment for capital crime, or in justifiable war. When a nation's rights are attacked by insurrection at home, or by foreign invasion, it is not only our right but it is our duty to defend them; and the guilt in that case rests on the heads of those who invaded those rights. But alas! the great majority of the wars that have deluged the world with blood, have been murders on a gigantic scale. The world is dazzled and carried away by the false glare of military glory, but those who inaugurate such wars and the heroes



who wage them will go to the bar of God under a fearful load of guilt. Indeed, I question if there ever has been a war in which one of the parties was not directly chargeable with wholesale murder. This shows how careful a nation should be to investigate its grievances, before it begins to shed blood.

Let us now look at the divine exposition given of this command, in the New Testament. "He that hateth his brother is a murderer." All mankind are our brethren. Hatred is the feeling of the heart that oftenest leads to murder. When you hate any one, you have so far the feelings of a murderer. It may not be so intense as to lead you to kill him, but there is always danger that those feelings of enmity may end in murder. Nor is it necessary for us actually to kill a person to become a murderer in the sight of God. If you have such a feeling of hatred towards any one as leads you to wish he were dead, then you are a murderer at heart.

Some young people are spiteful; they are

unwilling to forgive those who offend them, and are all the time watching for an opportunity to retaliate. This, dear children, is the very spirit of the devil, and the more you harbour that spirit, the more you are like the devil, who was a murderer from the beginning. Indeed, I have no doubt that his malice against God for turning him out of heaven was one thing that led him to seek the destruction of our first parents. I beseech you to banish from your hearts all revengeful feelings. "Vengeance is mine, I will repay, saith the Lord." If any one does you harm unjustly, it is best usually to leave the matter with God. If you are obliged to defend yourself, do it by some lawful mode, and be careful not to show the same evil disposition that he showed who did the wrong. The only safe revenge is, to do your enemy a good turn for an evil one; by so doing, "thou shalt heap coals of fire upon his head," or melt him by your kindness, as gold is melted in the fire.

All cruelty to the brute creation is an in-

fringement of this commandment, as is all torturing of insects, or killing little birds for sport. Such practices, when persevered in, prepare the way for murder. Then consider the effect cruelty has on those who practise it. They become accustomed to seeing creatures suffer, till the finer sensibilities of the heart grow hardened, and they are without feeling ; and by degrees they are prepared to torture men with as little compunction as they once did little animals.

It is related of Charles IX., king of France, that his mother, Catherine de Medicis, in order to inure him to cruelty, had rabbits and other small animals brought to him in his play hours, and he was encouraged to torture them in various ways. By this sort of education, she prepared him for what he afterwards became, a fierce and bloody persecutor of the Protestants, and the author of the massacre of St. Bartholomew, when thirty thousand of the Huguenots fell in one day, slaughtered by the hands of their popish foes.

Now, dear children, let me entreat you if you ever give way to angry and vindictive feelings, that you banish them from your heart, and strive through Divine grace to cherish kind and benevolent feelings towards your fellow creatures. May God help you to cultivate tender, generous hearts, loving God and loving men.

When the writer was a little boy going to school, he saw a little ground squirrel run into its hole near to a stream of water. He got a small trough used for catching the sap of the sugar maple in the spring of the year. He began to carry water in it, and pour it into the hole the little squirrel had run in, with a view to drown it. While engaged at it a good old man came along whom I knew well. Said he, "Jonathan, what are you doing here?" I replied, I have got a ground squirrel in this hole, and I am going to drown him out, and I think another trough full will do this job, as I hear him struggling in the water. "Well," said he, "Jonathan, when I was a little boy, I was engaged one day car-

rying water with a bucket to drown a squirrel just as you are now, when a good, pious old man came along, and told me it was a great sin to destroy the lives of little innocent creatures God had made, and that it was a breach of the sixth commandment. He talked to me till I was both ashamed and sorry, and from that day to this, I have never killed any creature unnecessarily. Now you are a little boy, and I am a big man. Would you not think me a cruel wicked man if you were down in a hole in the ground and I were to pour water on you to drown you?

“Life is as sweet to that little squirrel as it is to you, and it has never done you any harm. God made it to enjoy life as well as you, and it is very wicked in you to torture it to death.” I threw down the trough, and from that day to this I have never taken the life of any creature for sport. That sermon has never been forgotten by me. It was preached to him one hundred years ago, and he repeated it to me more than fifty years ago, and it was blessed to both, and I pray that God

may bless it to all my readers, and that it may save the lives of thousands of little innocent creatures.

There is another, and a very numerous class to whom this commandment applies, that commit murder without shedding blood. The weapon they use is not made of either iron, or steel, but it is set on fire of hell. It is a concealed foe, shoots from behind a blind, and produces death before the victim is aware of any danger.

This instrument is a vile, slanderous tongue, scores of which are in every community that might be branded character murderers.

There is scarce any sin that is so devil-like as slander. He was a liar from the beginning, and by lying, he has, or will, murder all the descendants of Adam and Eve. The slanderer who goes about retailing all he hears, adding one hundred per cent. with winks, nods, and innuendoes, is more to be dreaded than the midnight assassin; the latter you may avoid by staying within doors, the former will reach you if locked in a safe. The wise man says,

Where there is no tale-bearer strife ceaseth. In thousands of cases the actual taking of life could be traced to some lying tongue which excited strife. Learn to guard that unruly member with all possible care and vigilance. Frown upon all who come to you with tales about your neighbours which are injurious to their characters. Those who come to you with a vile story about others, will be sure to carry one away about yourself. Carefully avoid all such murderers.

Cultivate the habit of speaking well of everybody you can, and evil of none, and then you will be free from this species of murder.

## QUESTION LXVIII.

*What is required in the sixth commandment?*

A. The sixth commandment requireth all lawful endeavours to preserve our own life and the life of others.

*Proofs.*

1. *We are required to use all lawful endeavours to preserve our own lives.*—John vii. 1: After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.

2. *We are required to use all lawful endeavours to preserve the lives of others.*—Job xxix. 13: The blessing of him that was ready to perish came upon me.

*Exposition.*

THIS answer teaches us that we are to use all lawful means to preserve our lives. To defend ourselves from violence, and use properly food, sleep, recreation, and medicine



when necessary; and that we should resist all wicked thoughts, words, passions, and purposes against others, which might lead to their injury.

Matt. vii. 12: "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Use the same exertion to save the life of others that you would wish them to use to save you. This is the letter and spirit of this commandment.

Num. xxxv. 31: "Ye shall take no satisfaction for the life of a murderer." That is, use no unlawful means to save the life of a murderer. Put no obstructions in the way of his punishment, either by force, or by false testimony, or in any other way.

When the great book establishment of the Messrs. Harpers in the city of New York took fire in 1853, and one of the brothers was asked by the firemen, "What part of the property shall we save first;" he promptly and nobly replied, "Save the lives." About six hundred persons were employed in the

various buildings, all of whom were saved. Had Mr. Harper said, "Rush into my office and save my books and money," and left men and women to perish, he would have broken this commandment.

A little boy one day stepped on ice on the side-walk and got badly hurt. As he was limping away he met an old man going toward the same place. "Take care, sir, when you get to that tree-box; there is very smooth ice there, and I got badly hurt on it." The old man thanked him, and said, "God bless you."

In another city, opposite an alley where the water had run out and formed smooth ice, some bad boys saw an old woman coming along, when they said to one another, "Let us throw some snow on the ice, and we will have the fun of seeing the old woman fall." She did fall, and broke her leg. Now look at the contrast; the first boy did what this commandment requires, to the letter, the others broke it, and if the old woman had died they would have been her murderers.

Everything you do to injure another in person or character is a breach of this commandment, and the feeling that prompts you to do it, is, as far as it goes, the feeling of a murderer.

Learn from this the duty of banishing at once from the mind all revengeful feelings towards others, for they may lead to acts of violence towards them. Learn also the duty of preserving others from injury, by warning them of danger when you see them exposed to it. This is doing to others as we would wish them to do to us.

## QUESTION LXIX.

*What is forbidden in the sixth commandment?*

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

### *Proofs.*

1. *We are forbidden to take away our own lives.*—Acts xvi. 28: But Paul cried with a loud voice, saying, Do thyself no harm.

2. *We are forbidden to take away the lives of others unjustly.*—Gen. ix. 6: Whoso sheddeth man's blood, by man shall his blood be shed.

3. *We are forbidden to do anything which tends to take away life unjustly.*—Zech. vii. 10: Let none of you imagine evil against his brother in your heart.

### *Exposition.*

WE learn from this answer that we are to

avoid all evil habits, such as drunkenness and gluttony, which tends to shorten our own lives, and we are sacredly to guard as far as possible the lives and characters of others as we would our own. We are not to indulge malice or ill-will against any, but strive, as far as we can, to do good to the souls and bodies of all men.

I knew a little girl who had an ill-natured brother who would often strike her. One day he hit her on the nose and made it bleed very freely. She said nothing, but went and washed off the blood and returned, threw her arms around him, and kissed him. This was more than he could bear; he wept bitterly, and said, "Oh, sister, do forgive me, or it will kill me." This is what we call returning good for evil.

A neighbour once shot some hogs of mine which had got into his field. I was very much provoked, and determined, while excited, to kill as many of his. Not many days after his hogs got into my field. I took down my gun and went out to shoot them. On my way

the word of God came to mind. "Vengeance is mine, I will repay, saith the Lord." I instantly went home and laid up the gun. In a few months all his hogs died of disease. God revenged me himself.

In Easton, Penn. a good old Quaker had a neighbour who killed a number of his sheep, and sent for the old man to come and take them home. He told him that he would kill all that got into his fields. "Well," said the Quaker, "I will make thee pay for that." Soon afterwards his sheep got into the Quaker's field. The good old man called his boys, and drove the sheep into the stable, and filled the rack with hay, and sent for his neighbour to come and take them home. He expected to find them all dead; but to his surprise the old man took him to the stable, where all his sheep were safe, with plenty to eat. The effect of these coals of fire on his head was that he paid the old man for his sheep, and was a good neighbour and warm friend to him ever after.

Now if I had killed Mr. H's. hogs and the

Quaker had killed his neighbour's sheep we should have been like those who injured us. Try this way of taking revenge for all injuries which you receive, and you will find it the most satisfactory. This is God's way of revenging injuries. When man had broken his law, he sent his own Son to die in the sinner's place, and render good for evil. This way of revenge may not at the moment we receive the injury satisfy revengeful desires. But in the end it will give us very great pleasure to reflect on it.

## QUESTION LXX.

*Which is the seventh commandment?*

A. The seventh commandment is, *Thou shalt not commit adultery.*

*Exposition.*

THIS is a very important commandment. It behooves us to look narrowly to ourselves that we infringe none of its requirements. The Scriptures abound in most solemn warnings in relation to it. Hear the words of Solomon, the wise king, who was well qualified to speak of the awful consequences of violating this command of God.

“The lips of a strange woman drop as an honey-comb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death, her steps take hold on hell. Keep thee



from the evil woman, from the flattery of her lips.

“Lust not after her beauty in thine heart, neither let her take thee with her eye-lids; for by means of a whorish woman, a man is brought to a piece of bread; and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals and his feet not be burned? So is he that goeth in to his neighbour's wife. Whosoever toucheth her shall not be innocent.

“For at the window of my house I looked through my casement, and beheld among the simple ones; I discerned a young man void of understanding: and he went the way to her house; in the twilight, in the evening, in the black and dark night: and behold there met him a woman in the attire of a harlot, and subtle of heart. So she caught him, and kissed him, and with an impudent face said unto him, I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed

with myrrh, aloes and cinnamon. Come, let us take our fill of love until the morning, let us solace ourselves with loves. With her fair speech she caused him to yield, with the flattery of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken to me now therefore, ye children, and attend to the words of my mouth. Let not thy heart decline to her ways, go not astray in her paths. For she hath cast down many wounded; Yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death. Whoso is simple, let him turn in thither," she saith to him; "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there, and that her guests are in the depths of hell." Here are terrible warnings, and when we examine the New Testament we find the same awful denuncia-

tions against the violators of this commandment.

“ Out of the heart proceed evil thoughts, murder, adulteries, fornications : these are the things that defile a man. Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind shall inherit the kingdom of heaven. Whoremongers and adulterers God will judge. Know ye not that the unrighteous shall not inherit the kingdom of God ; neither fornicators nor adulterers.

“ Be not deceived ; evil communications corrupt good manners.” Have no connection with persons who indulge in obscene or vulgar conversation. Avoid these as you would the plague. If you knew that a certain locality was infested with the small-pox, or the yellow fever, you would be very careful not to come within reach of the contagion ; but neither of these diseases is so dangerous to your perishing body, as the society of a vicious, loose person is to your undying soul.

I once saw a very beautiful woman who had sunk to the depths of degradation. She was making an earnest effort to reform; on being asked by a humane lady what had first led her astray, she said the first fatal step she made towards ruin, was in listening to the conversation of some low, vulgar children; from that time she dated her first step downwards. If the history of every youth whose ruin has commenced in the same way were written out, what a sad record it would be. It is a woful evidence of the inherent evil of our nature that the mind retains these vile things with singular tenacity. Scraps of low, vulgar songs, or ribald jests, will be remembered in spite of every effort to forget them, when a portion of Scripture or a hymn will be forgotten. If all who have not as yet contracted those vile habits, or learned the use of low, vulgar language, would shun the company of such persons, shame would soon lessen the evil.

A young lady was asked by another, Why did you not take the arm of my brother last

night? She replied, Because I know him to be a licentious young man. Oh, nonsense, replied the other, If you refuse the attentions of all licentious young men, you will have but few to attend you. Very well, replied the other, I can dispense with them altogether, for my resolution on that subject is unalterably fixed. If all would follow the example of this young lady, it would soon revolutionize society. Could we obtain a history of all the sufferings that have been endured, and the long catalogue of murders and suicides that have been committed, in consequence of the violation of this commandment it would be one of the saddest records ever made. Poverty, disgrace and death in their direst forms, have been brought on the wretched perpetrators of this sin.

Either from false modesty, or the refinement of the age, this awful sin is too seldom touched on, either by the pulpit or the press, while it is piling up hecatombs on earth, and crowding hell with its degraded victims, perhaps to a greater extent than any other crime in our land.

There is another way of breaking this commandment which my conscience will not permit me to pass over in silence. I have known young men who have boasted of their success in deceiving young persons of the other sex to their undoing. Any right-thinking person would respect them as much if they had boasted of how many horses they had stolen, and how many barns they had fired. The man who can deceive a young female and then desert her, leaving her to infamy and disgrace, has not honour or honesty enough to prevent him from becoming a pirate on the high seas, should opportunity offer; and if public sentiment were not at fault on this subject, he would be driven from all respectable society. For nearly forty years I have marked with care all the cases of seduction that have come under my observation, and they have not been few. But I remember no case which has not been severely visited by the judgments of God in some form or other. I beseech young men to consider this. God will not suffer the guilty to go

unpunished. Sins committed against the rights of our fellow men are usually punished in part in this life. But the man who destroys the character of a female, making shipwreck of her happiness and shortening her life, is no better than a murderer, and becomes the haunted victim of his own sin. Let every one obey the divine injunction, "Flee youthful lusts." Banish from your minds all impure thoughts and desires; let them have no place there: for rest assured, that every one you harbour will breed a thousand more, till like the swine possessed with devils, the vile herd will drive you down into the raging sea of perdition, where the billows of God's wrath will roll over you to all eternity. Shun all company and all places where you can be exposed to temptation as you would a den of midnight assassins. This is your only security.

"Turn away mine eyes from beholding vanity." Satan stops the ears of sinners against the gospel; and it is only by earnest prayers for the Holy Spirit, that they can

be opened to receive it. Heaven is a holy place, and all there are holy, and an unholy man or woman cannot enter there.

Those holy gates for ever bar  
Pollution, sin, and shame.

The lesson we wish to impress on your minds, if possible is, that you must guard both body and mind from all things forbidden in this commandment; from all immodest conduct and all vulgar thoughts and words. When any temptation arises call to mind the noble reply of Joseph, "How can I do this great wickedness and sin against God?"

The Saviour says, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." Would you be willing to die and pass into the presence of God with a mind polluted with unholy desires, and a body degraded by the effects of vice?

How dare you, then, indulge either body or mind in such debasing sins, not knowing at what moment you may drop into eternity?



Who but a madman would risk his eternal well-being for a moment of sensual gratification? Yet thousands are doing it. A moment of joy in exchange for an eternity of sorrow; pleasing the flesh and losing the soul. To gratify the basest desires, they crush all noble aspirations. Oh shun the very entrance into the path of sin, avoid it, pass not by it, turn from it and pass away; otherwise you may have to say in the language of a dying youth, I obtained my wicked desires, but I have lost my soul.

## QUESTION LXXI.

*What is required in the seventh commandment?*

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.

*Proofs.*

1. *We are required to preserve our own chastity.*—1 Thess. iv. 3: This is the will of God, even your sanctification, that ye should abstain from fornication.

2. *We are required to preserve our neighbour's chastity.*—Eph. v. 11. Have no fellowship with the unfruitful works of darkness, but rather reprove them.

3. *We are required to preserve chastity in our hearts.*—1 Thess. iv. 4, 5: That every one should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence.

4. *We are required to preserve chastity in our speech.*—Eph. v. 3: But fornication and all uncleanness, let it not be once named among you, as becometh saints.

5. *We are required to preserve chastity in our behaviour.*—Rom. xiii. 13: Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness.

*Exposition.*

THE pious McCheyne remarks; “Eve, Achan, and David, all fell through the lust of the eye. I should make a covenant with mine eyes, and pray, ‘Turn away mine eyes from beholding vanity.’ Satan makes unconverted men like the deaf adder to the sound of the gospel. I should pray to be made deaf by the Holy Spirit to all that would tempt me to sin. I ought to meditate often on heaven as a world of holiness, where all are holy, where the joy is holy joy, the work holy work. So that without personal holiness I can never be there.” The mind as well as the body must be guarded against all impu-

rity. And when tempted think of Joseph, "How can I do this great wickedness and sin against God." When tempted by a wicked woman he fled from her and left his garment in her hands; and although he suffered for a time, yet God rewarded him in the end. Had Joseph been in the habit of indulging vile thoughts previously, it is quite probable that he might have fallen under this great temptation, and God would not afterward have conferred on him the high honours he did. Base and licentious thoughts lead to the basest and lowest conduct, and prepare the way for the total destruction of both life and character. I have no doubt there are thousands of our youth who are brought to an untimely grave, as well as an awful hell, every year by indulging in unholy practices. Just in proportion as they are indulged in, the stronger they become; till all power to resist evil desires is gone, and you are driven before these base passions of your lower nature, like chaff before the wind. Let me entreat you, my young friends, in guard against

all impure thoughts and desires, let them not have an entrance into your minds and hearts; or they will soon become so deeply rooted as to lead to some outward violation of this commandment.

## QUESTION LXXII.

*What is forbidden in the seventh commandment?*

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

*Proofs.*

1. *All unchaste thoughts and desires are forbidden.*—Matt. v. 28: Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

2. *All unchaste words and conversation are forbidden.*—Eph. iv. 29: Let no corrupt communication proceed out of your mouth.

3. *All unchaste actions are forbidden.*—Coloss. iii. 5: Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence.

*Exposition.*

BOYD, in his remarks on this question,

says, "The danger from immodest pictures, songs, books, dress, gestures; dangers from the theatre and ball-room, from intemperate eating and drinking; danger from idleness, pride, and vanity, and from all influences unfriendly to a pure heart and a pure life are to be carefully avoided."

Cecil says, Sensuality is the nurse of infidelity. Youth are sensual. The Bible stands in the way. It prohibits the indulgence of the lusts of the flesh, the lust of the eye, and the pride of life. But the young mind loves these things; and therefore it hates the Bible, which prohibits them. It is prepared to say, If any man will bring me arguments against the Bible I will thank him, if not, I will invent them. This is the reason so many are universalists. They want a religion that will admit of the indulgence of all these evil passions and yet take them to heaven.

Rev. John Owen, in a sermon to the young, after adverting to the peaceful death of a young girl, mentions, by way of contrast, the awful end of a youth who had been se-

duced from the paths of virtue by wicked associates. "Scarcely," says he, "had the turf been spread over the mortal remains of this young disciple when the ground was opened again to receive another of our youth, who, awful to relate, destroyed his life by his own hand. This deluded youth had received the benefits of a religious education, and like the happy subject who preceded him into eternity, had been carefully instructed in the house of God on matters that concerned his salvation. But he fell into evil company, and became a licentious profligate. Disease and disgrace followed. Without any religious hope, he yielded to the temptations of the destroyer, and completed the measure of his sin and disgrace by taking his own life. Behold, then, this victim to youthful lusts cruelly mangled by his own violence, and weltering in awful publicity in the stream of blood which his own suicidal hands had spilled." This is an illustration of the fearful truth, "The wages of sin is death." The world is full of such occurrences, brought



about by the violation of this law. If all the records of murder-trials for the last fifty years in our land were searched, it would be appalling to find how many were in some way connected, either directly or indirectly, with the violation of this commandment. Jealousy is one of the fiercest passions of our nature, and it seems that nothing but blood can satisfy it.

## QUESTION LXXIII.

*Which is the eighth commandment?*

A. The eighth commandment is, *Thou shalt not steal.*

*Exposition.*

MY YOUNG FRIENDS, these commandments may be compared to mighty rivers whose branches extend in many directions. But all have a common source, springing, as they do, from the great fountain of living waters. We should all, no doubt, be very much insulted if any one should call us thieves. The apostle Peter tells us to "Provide things honest in the sight of all men." To get anything by dishonest means is a breach of this command; and it is done in many ways.

One way is to borrow some little thing and keep it till the owner forgets where it is. This is fraud and deception, as well as theft.

Another way is, when we find anything that another has lost, to keep it concealed. Multitudes act in this way, and ease conscience by saying to themselves, I may as well keep it; for somebody else would have got it and kept it. Others will hold on to the property secretly, and wait for the owner to advertise, that they may get a reward for their pretended honesty.

This commandment teaches us that whatever we get we must get in a fair and honest manner. Some will tell a falsehood for the paltry sum of two or three cents; misrepresent the worth of what they sell in order to get more than its value, and try to depreciate the value of what they buy. If a boy is selling a pen-knife that cost him fifty cents, and in order to make money on it and to deceive the purchaser, he should say it cost seventy-five cents, this would be both falsehood and fraud, and according to the Divine rule it is theft. It is not the value of a thing stolen that constitutes the crime, but the intention to steal. God looks at the mo-

tives, so that it is not so small a matter as some children think to take a little fruit from an orchard without permission.

Many commit theft by giving light weight and short measure. A boy drove a cart-load of hay along the street for sale, and a neighbour of mine bought it. The boy said he had fourteen hundred pounds on his cart. It looked very small for that amount. The man who bought it said, "I fear it is light weight, drive it to the scales, and I will pay the expense of weighing it." The boy looked confused, but drew it on the scales; it proved to be five hundred pounds short. It would have made you sorry to see how many lies that boy told to cover the first one. He said the cattle had eaten the hay in the night, as it stood in the road, or that somebody had stolen it. Here was not only fraud but lying. Another way of stealing is passing bad money. Whoever passes a base note or coin, knowing it to be such, is guilty of theft. A gentleman of high integrity, who had been cashier of one of our large city banks for

twenty years, said to me that his position had almost destroyed his confidence in the honesty of mankind, that there was scarcely a day passed that some one did not bring in a counterfeit note ; and as it was his duty to cross all such on their own bank, many of those who presented them would object to it violently, especially ladies. He would say to them, “ Why, you would not pass this useless money on anybody else ? ” “ Oh I came by it honestly,” they would reply ; “ and the loss ought not to fall on me.” That you have been wronged, does not justify you in wronging others to make up the loss. When you find that you have been imposed on in this way, it is your duty to return the note or coin to the one from whom you received it, and if this is impossible, destroy it at once for fear the love of gain may some time or other lead you into doing a dishonest act.

Another way of breaking this commandment is by gambling. When a sum of money, however small, is gained at any game of chance you have no more right to it than the thief

would have who breaks into your house at night and takes it out of your drawer, or than the pick-pocket has who purloins it from you in a crowd.

Whatever you get from another by such means, rendering no equivalent, is stolen. The fact that gambling is a vice of common occurrence does not lessen the crime one iota, and we may add that raffling comes fairly in the same category.

This law is shamefully broken by taking advantage of persons who are ignorant of business—who, not knowing what the price of things ought to be, are at the mercy of any unprincipled person they may transact business with. To charge such persons more than the regular price is stealing under cover of your neighbour's ignorance.

I remember well, when I was a boy, a companion of mine stole a French crown from me. I had earned it by my own industry, and hoarded it as boys will do such an acquisition. That boy lived to acquire a bad reputation; he has never had any other; and,

though he is now a gray-headed old man I would not trust him to the amount of five cents.

A few years ago I hired a boy to drive me to the nearest station. He borrowed twenty-five cents from me. It was plain that it was done, because he knew I never would ask him for it. Though that boy belongs to a good family, I would not trust him with money; for a boy who will do that, would hardly hesitate to steal if he had an opportunity.

A gentleman one day on entering his house in London, found a handsomely-dressed lady sitting in his parlour. She seemed quite agitated, saying she had taken refuge in the house to avoid the attack of an angry dog. He expressed his sympathy, and gave her a glass of wine, and the lady departed. In a very short time, however, it was discovered that a fine gold watch was missing.

Fifteen years afterwards a coach-driver stopped at his door and handed him a small parcel which, on being opened, was found to contain the watch and a note, stating the cir-

cumstances of her stealing it, and that she had not had a moment's peace since the act was done. I have no doubt thousands lead miserable lives in consequence of dishonest acts they have done. "A guilty conscience needs no accuser."

I would fain hope, my dear young friends, that none of you will ever know by experience the fatal effects of dishonesty on your own character. It is a fixed law of our nature, that in a moral point of view there is no standing still. You are always either rising higher and higher, or sinking lower and lower in the scale of morals. Every wrong action that you commit makes you weaker to resist temptation when it presents itself, so that almost before you are aware habits may be formed that will prove your ruin.

It is a rare thing that any one becomes a shameless thief in a week or a month. It may require years of petty pilfering before the conscience becomes seared and the heart hardened, so that a man is prepared to rob stores, houses, and banks.



The only safe way is to “shun every appearance of evil.” “Resist the devil, and he will flee from you.” Every time you yield to temptation, your moral power will become weaker, till you are no longer able to resist. Therefore never yield to temptation, however it may assail you, and maintain such a character as men will honour and trust, and as God will love.

## QUESTION LXXIV.

*What is required in the eighth commandment?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

*Proofs.*

1. *We are required to advance our own wealth only by lawful means.*—Eph. iv. 28: Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

2. *We are required to advance the wealth of others only by lawful means.*—1 Cor. x. 24: Let no man seek his own [exclusively] but every man another's wealth.

*Exposition.*

HONESTY has long been said to be the best

policy. An honest man is the noblest work of God. No man can be truly honest without being a Christian; all that are not Christians, however honest they may be with their fellow-men, rob God by not serving him; therefore they cannot be honest.

A man with whom I have been acquainted all my life died recently eighty-five years old. He was a farmer. I never knew him to sell a bushel of grain without heaping the measure, or a pound of meat without deducting at least five per cent. When any one spoke to him about his large measure and heavy weight, his reply was, "I have sins enough to answer for, without giving light weight."

It is well for us to keep in mind at all times the fact that we will soon be put into the scales of God's justice, and if we give light weight, we will be found light weight. We are to be judged according to our works.

However careful dishonest people may be to conceal their practices, their sins will find them out. About fifty years ago an honest,

pious farmer had seven sons whom he tried to train up in habits of honesty. All but one became pious in early life. That one was wild and reckless. When he was about twenty years old, he was sent to the penitentiary for stealing a horse. When the sad news of his guilt and sentence reached his mother, she fainted away. As soon as she recovered her senses, she exclaimed, "Oh, I am to blame for that. When he was a little boy I sent him to a store, and he stole a pen-knife, and for fear his father would almost kill him, I concealed it from him, and from that time he was in the habit of taking little things." This illustrates the danger of beginning a course of dishonesty. Had his mother done her duty, and punished him severely, perhaps he would have stolen no more. But as he escaped with the first, he was tempted to go on till his sin found him out. Beware, my young friends, of doing the first dishonest act. When you are tempted to dishonesty, rouse every power of your nature to resist, and say, Get thee behind me, Satan. Learn

to abhor dishonesty in every form, for so sure as you begin to indulge in dishonest habits, they will end in ruin and disgrace here, and eternal ruin hereafter.

## QUESTION LXXV.

*What is forbidden in the eighth commandment?*

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

*Proofs.*

1. *We are forbidden whatever may unjustly hinder our own wealth.*—1 Tim. v. 8: If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

2. *We are forbidden whatever may unjustly hinder our neighbour's wealth.*—Micah vi. 10, 11: Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

*Exposition.*

“THIS commandment,” says Bishop Hopkins, “is founded on that never-failing rule for the direction of our practice, Matt. vii. 12: that what I judge due to myself, were I in another man’s condition, is certainly as due to him in his own. This is a rule applicable to all affairs. Therefore whatsoever thou hast to transact with thy neighbour, though thou mayest spy advantages upon him, and such as, if thou shouldest take, possibly he might never know, nor never be able to redress, yet thou take thy conscience aside, and seriously ask whether you would be content, and think it honest and just to be so dealt with yourself; if not, whatever the temptation be, reject it with scorn as that which would induce you to violate the first principles of common honesty among men, and contradicts all the laws of nature and the laws of God.”

The recklessness of this age in speculating has led thousands to take advantage of their fellow men, till it would almost seem as if

honesty had ceased to be a virtue. The young start out with a determination to be rich by fair means if they can, and if not by any means they can. Many close their business for a time, and say they have failed, and pay ten, or twenty cents on the dollar, and in a year or two they are rich, but few ever pay their old debts. This is no better than highway robbery; they profess to fail, that they may save enough of other people's money to start again.

This is theft with another name, but sin with an aggravation. Learn from this the duty of doing justly, loving mercy, and walking humbly with God. Unjust gains never outlive the third generation, and mostly die with the second.

This commandment forbids all idleness, carelessness, wastefulness, imprudence in business transactions, fraud, forgery, selling adulterated liquors, groceries, drugs, or goods of any kind, refusing to pay just debts, or contracting debts, when we have no certain prospect of being able to pay them.



Riches gained by dishonest means are very apt to take wings and fly away. I remember a man who commenced life very poor, but he bent every energy of his nature to the acquisition of wealth, adding, as years rolled on, farm to farm, and mill to mill. He had a large family, and often boasted that he should leave each child a farm and a mill. The country was then new, and he obtained most of these plantations by taking bonds from his creditors. He never wanted their money, no, not he. He kept a store which contained every thing that was, or could be in demand in an agricultural district, and sold at one hundred per cent. profit. As soon as a lien on a farm amounted to what he considered a moderate price, down he came on the unfortunate owner, with inexorable severity. The farm was sold to him who held the notes. This man never had a reputation for actual dishonesty, but he was feared. He died at last, and went to his account. His children inherited his vast wealth. And now at the expiration of thirty

years, those of them who are living, and their children, are not only poor, as this world goes, but many of them are reduced to absolute want.

## QUESTION LXXVI.

*Which is the ninth commandment?*

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour.*

*Exposition.*

THE three preceding commandments refer more particularly to wrong doing, to actions that are injurious to ourselves and others; this one, to injuries done by making false statements either on oath or otherwise about our fellow men. The doom of all liars is hell-fire. God knew how prone we are to lie, and gave this awful warning to prevent it. He says, All liars shall have their portion in the lake that burns with fire and brimstone. I fear that if God were to deal with all who lie, as he did with Ananias and Sapphira, there would not be enough left alive to carry

them out to bury them. The general duty embraced in this commandment is maintaining and promoting truth between man and man. The Psalmist asks in the fifteenth Psalm, "Who shall dwell in thy holy hill? He that speaketh truth in his heart." The question is often asked, Is it right at any time to conceal part of the truth? There may be circumstances under which it is right; when neither the glory of God, nor our own, or our neighbour's good, requires us to tell all we know; but we must guard against uttering an untruth in concealing it.

God has given to man the gift of speech that he may glorify his Maker, by praying to him and praising him, by contending for the truth, and confessing his truth: when the tongue is thus used, it is our glory, but when used in uttering falsehoods, it is our shame. No one can love or respect a liar.

I suppose no other sin is so uniformly prevalent as falsehood. God says of us, We have all gone astray from the womb, speaking lies. And David said in his haste that all men are

liars. We are called the children of the devil, who was a liar from the beginning. Sad character, but we dare not deny its truth. Let us examine a few of the many ways we break this commandment. The child that commits a fault, and denies it, is a liar; and if he casts the blame on some one else that is innocent of the act, he is guilty of bearing false witness against another. Two boys were playing near a deep well, and one by his carelessness let his knife fall into the well; he ran home and told his father, that his brother knocked his knife out of his hand into the well. This was not only lying, but bearing false witness against his brother. Two little girls were washing dishes; one knocked a plate off the table and broke it; she ran and told her mother that her sister did it. This was both lying and bearing false witness. A boy bought a kite for fifty cents; he persuaded another boy to give him a dollar for it, by telling him he paid a dollar and twenty-five cents for it. This is lying to make money, and a positive viola-

tion of this command. I know a man well that belonged to the class that are called horse-jockeys. Every morning he would ride up to the door and call his wife out and say, "Ann, how much will you give me for this horse?" She would name double the value of the animal. He would then tell all he met what a fine horse he had for sale; that he had been offered so much that morning in cash for the horse. This is lying with a view to induce some one to pay double the value of the horse, and is a breach of both the eighth and ninth commandments.

The merchant who makes a false statement about what he pays for his goods, with a view to persuade those unacquainted with the real value to buy them, let the world call him by what name they please, this commandment sets him down as a lying, dishonest man. The politician who goes out misrepresenting the views and opinions of his opponents, is bearing false witness against his neighbour.

A very common way of lying with some people, is by telling of something they have seen or heard, to make themselves appear big; this is very apt to be the failing of children. A boy or girl runs home and tells that a square of the city is burnt, or a wall has fallen, and killed a dozen of men. Another has been away fishing and tells that he caught a wonderful fish, but the line broke, and it got away. Another was sent to school, but played truant, and came home and told a lie. Others exaggerate in relating all they see and hear.

This class are well represented by the anecdote of the boy that saw a hundred wolves. His father said he was surely mistaken; that he doubted whether he had seen fifty. After a time the boy admitted there was not more than fifty. But his father went on reducing the number till he came down to a single wolf, and even that might be a neighbour's dog, which the boy admitted. Sometimes children tell lies against each other by way of revenge, and to get each

other punished. This is a very wicked kind of lying. Let all such remember the noble conduct of George Washington after he had cut down his father's pear-tree. When all the servants were called up to see if any one knew who cut down the tree, the noble George said, Father, I cannot tell a lie; it was I who cut down the tree. There was the man shadowed forth in the boy. No wonder the father forgave him. Who would not be proud of such a son?

Scarcely anything is more painful to the heart of a Christian parent than to see their children deny every thing they do that is wrong, and cast the blame of it on somebody else. It shows a depravity at which the heart sickens. Youthful reader, ponder this well, and never depart from truth, however much you may suffer for it.

The boy who goes along the street crying another battle, when there has been none, with a view of selling a paper, tells a lie for a penny. This is cheap lying, but in the end it will be very dear.



The habit of lying destroys character ; and when that is gone, there is nothing but a loathsome carcase left, a painted sepulchre. Such persons are like a counterfeit coin nailed to the merchant's counter, detected and condemned, and so thoroughly marked that no one will trust them in anything they say.

You may tell a lie to another's injury without speaking a word. A number of boys had assembled one beautiful morning at the school-house to play an hour before school began. Two roads crossed each other at the place. The physician of the neighbourhood passed along one of the roads soon after the boys had assembled, and they saw the way he went. In a little time a man came riding in great haste, and asked the boys if they had seen the doctor pass that way. A boy said, "Yes." "Which way did he go?" The boy pointed his finger to the wrong road as a trick. The man started full speed, and rode some miles, but found no doctor. When he reached home his

son, one of their school-mates, was dead. He had got a fish-bone in his throat while eating his breakfast. The physician arrived at last, but too late. The next day the minister stated at his funeral that he was killed by a lie which another boy told with his finger.

On another occasion an old man came to a creek that was frozen over, and asked a boy who was skating along the shore, if the ice was strong enough to bear him over. The boy nodded his head. The old man went on, broke through, and was drowned. That boy drowned that old man by the nod of his head. So you see we can do great mischief by lying without using our tongues.

It is very common for great liars to call for God's curse upon them if what they say is not true. A woman who lived in a small town in England purchased a bedstead for thirteen shillings. She handed the salesman a one pound note, and he gave her the change due her. A short time afterwards she re-

turned to the shop, and asserted positively that he gave her eighteen pence too little in change. This the shopkeeper denied, stating the exact coins he had given her. She however persisted in saying he had cheated her, and said she wished she might die before she left the house, if she was not telling the truth. He handed her what she demanded, and while she was putting it in her purse she fell dead.

A poor woman in the workhouse at Melborn Port, England, being once charged with stealing some article, wished God might strike her dumb, blind, and dead if she knew anything about it. At six o'clock she ate her supper as well as usual. Soon after her speech failed, her eyes closed, and in an hour she was dead.

The apostle James says, "The tongue is a fire, a world of iniquity; it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath

been tamed, of mankind : but the tongue no man can tame ; it is an unruly evil, full of deadly poison." This is God's description of a lying tongue.

## QUESTION LXXVII.

*What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

*Proofs.*

1. *We are required to maintain and promote truth between man and man.*—Ephes. iv. 25: Wherefore putting away lying, speak every man truth with his neighbour.

2. *We are required to maintain and promote our own good name.*—Titus ii. 7, 8: In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

3. *We are required to maintain and promote our neighbour's good name.*—Psalm ci. 5: Whoso privily slandereth his neighbour, him will I cut off.

4. *We are to preserve truth, especially in witness-bearing.*—Prov. xiv. 5: A faithful witness will not lie. V. 25: A true witness delivereth souls.

*Exposition.*

IF all would learn to speak nothing but the truth, half the quarrelling and strife in the world would immediately cease. "Where there is no talebearer strife ceaseth," says Solomon. More than half of all the trouble children have in school and at play is caused by mischievous talebearing by boys or girls. Never associate with those who speak evil of others, as they will some day speak evil of you.

A pious mother who was in the habit of reproving her children for speaking rashly of others, heard one of them one day saying he believed mother would speak well of the devil. She replied, "Well, my son, it would be well for us if we had as much perseverance

as he has." The tongue is all that the apostle James makes it—a world of iniquity full of deadly poison; therewith bless we God and therewith curse we men. When Pythagoras was asked when men were most like God, he answered, "When they speak the truth," and I will add, men are most like the devil when they tell lies.

The habit of lying is generally formed in early life, like all other bad habits. Indeed, the Bible says we have all gone astray from the womb, speaking lies. The Saviour said to the Pharisees, Ye are of your father, the devil, who was a liar from the beginning.

My young friends, remember that the word of God declares that all liars shall have their portion in the lake that burneth with fire and brimstone. Resist any temptation to depart from the truth as you would a midnight assassin. Every effort you make to resist this awful soul-damning sin will increase your power to resist till all inclination to lie will cease.

At the house of the Rev. B. Jacobs of

Cambridgeport, some young ladies were one day talking about one of their female friends. As he entered the room he heard the epithets, "odd," "singular," &c. He asked, and was told the name of the young lady in question, and then said very gravely, "Yes, she is an odd young lady, she is a very odd young lady. I consider her extremely singular." He then added very impressively, "She was never heard to speak ill of an absent friend." The rebuke was never forgotten by those who heard it.



## QUESTION LXXVIII.

*What is forbidden in the ninth commandment?*

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbour's good name.

*Proofs.*

1. *We are forbidden to do anything prejudicial to truth.*—Col. iii. 9: Lie not one to another, seeing that ye have put off the old man with his deeds.

2. *We are forbidden to do anything injurious to our own good name.*—Job xxvii. 6: My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live.

3. *We are forbidden to do anything injurious to our neighbour's good name.*—Exod. xxiii. 1: Thou shalt not raise a false report;

put not thine hand with the wicked to be an unrighteous witness.

*Exposition.*

It is implied in this answer that by telling lies, or circulating false reports about others, we injure ourselves. We all know this to be true. No one can respect a liar. In any community he is despised.

A man sent his servant to market to buy the best article he could get. He returned with a tongue. The next day he sent him for the worst thing he could find, and he brought a tongue. He asked the servant why he had brought a tongue both days. "Why, massa, a good tongue is de best and a bad tongue de worst thing in de world." William Kelly says, Many complain of their bad teeth, but say nothing about their bad tongues, while the Bible says nothing about punishing for bad teeth, but much about tongues. Diogenes used to say, "Of all wild beasts, the slanderer is the worst."

Slanderers are the devil's drudges, doing his lowest work without pay here, at the

risk of damnation hereafter. Their conduct proves their parentage, and no one will contend with them for their legacy, either here or hereafter.

## QUESTION LXXIX.

*Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.*

*Exposition.*

THIS is a supplement to the preceding four commandments, or especially to the sixth, seventh, and eighth. It refers particularly to sins of the heart, and this is the fountain from which all sinful actions proceed. A bitter fountain can never send forth sweet water, nor an evil tree bring forth good fruit. Covetousness was the first sin; our first mother coveted the forbidden fruit; she ate—she died. Sin pervaded her body and soul; her heart, alienated from God, became the source from which all her sinful actions flowed.

The Bible gives us some sad illustrations of the consequences that flow from this sin. When the children of Israel were on the eve of entering the promised land, the wedge of gold coveted by Achan and appropriated to his own use, was the cause of their army being defeated, but his sin found him out, and by the command of God he was stoned to death.

King Ahab desired, or coveted, the vineyard of Naboth so much, that after he had refused to sell it to him, he consented to the wicked plot of his wife to take the life of Naboth that he might get it. This heaven-daring crime brought down on his head the judgments of God, and by it he lost both his throne and his life.

This commandment teaches us that we should rejoice at whatever promotes the wealth and outward estate of others, which they obtain in a lawful way, and that we should do all we can to promote the well-being of our fellow-men.

To covet is to have an earnest desire for

something which rightfully belongs to others. When a girl or woman sees a pretty bonnet or dress on another, and wishes it was her's, she breaks this commandment. When a boy or man sees somebody else with a gold watch, or good horse, and covets it, he breaks this law. When we see a fine house and wish it was ours, we are guilty of breaking this commandment.

It is very hard for those who are poor and badly clothed, when they see others well dressed not to desire to be like them, and they think if they were it would make them happy. But remember that when Adam and Eve were in the garden of Eden which God himself had beautified with everything that could please the eye and gratify the taste, they were not contented; they coveted something God had forbidden them to have, and their covetousness deprived them of what they had. Some of the angels coveted what they had not, and for their sin they lost heaven.

The sooner we can learn that the position in which God has placed us is the best one

for us, the better. Where much is given much will be required. To have large wealth and live sumptuously in this world of sin and suffering, and have no heart to do anything to relieve it, will in the end be an awful calamity on the soul. The less estate you have the less you will have to account for on the day of judgment. The less riches the less reckoning. How hardly shall they that have riches enter into the kingdom of God. Sanctified poverty has been the means of saving many a soul, while unsanctified wealth has peopled hell with many millions.

There are many persons who make themselves miserable by coveting what belong to others, and what they have not the most distant hope of ever getting. The sooner you can bring your desires down to your circumstances, the better; for it will be utterly hopeless for you ever to think of bringing your circumstances up to your desires. We are told that when Alexander the great had conquered the world, he sat down and wept because there were no more worlds to con-

quer. The writer has visited hundreds of households, and he believes the happiest families are those in moderate circumstances, who make their living by the labour of their hands. A Russian merchant who was so immensely rich that on one occasion he loaned the Empress Catherine two millions of rubles, used to live in a small obscure room in St. Petersburg, with scarcely any fire or furniture, though his house was larger than many a palace.

He buried his money in casks in the cellar, and he was so great a miser that he barely allowed himself the most common necessities of life. He placed his principal surety for protection in a large dog of savage fierceness which guarded his treasures by barking all night. At length the dog died; when his master, either prevented by avarice from buying another, or fearing he might get one on which he could not rely, adopted the singular expedient of going round his premises barking all night in imitation of the dog.

The New York Evangelist describes an



occurrence in that state which serves well to illustrate a covetous disposition.

The writer of the account was an agent for some benevolent cause. He says. "I called on a gentleman who made me a generous contribution. I asked him, "How much do you think Mr.—— will give me?" "I don't know," said he; "but could you hear that man pray you would think he would give you all he had." I called on him, and to my surprise he would not contribute. His covetous desires after wealth had hardened his heart. While he was in moderate circumstances he was liberal; now he was rich, and would not give. As I was about to leave him I remarked, As I was coming to your house I asked a man what he thought you would give, "I don't know," said he, "but could you hear that man pray, you would think he would give you all he had." The man's head dropped; tears gushed from his eyes. He took out his pocket-book, and gave me seventy-five dollars. His heart relented, his purse opened.

A similar circumstance occurred in my own experience. I called on a man for a donation, who told me he was pressed for money, but as the cause was of great importance, if I would call the next morning, he would give me twenty dollars. At the appointed time he met me with a smile, and said, "The Lord has doubly paid me already. About two years ago, a man ran away who owed me forty dollars. Soon afterwards I heard he was dead, and as I never expected anything from him, in destroying useless papers, I destroyed his bond. But to my surprise he called this morning and paid debt and interest." Well, said I, as the Lord has provided the sacrifice, I think you can afford to give it all. Said he, "I will give you twenty dollars more next year." In a year I visited the town again. The friend with whom I was stopping said to me, "You will not get much from Mr. M—— this year." Why, said I? "Because he has just received a fortune of fifteen thousand dollars, and he is very poor now in the direction of benevolence."

I soon called on him, when to my surprise he began to apologize about hard times, and wound up by handing me one dollar, which I refused to take. I then reminded him of what had occurred just one year before, and of his own promise to give me twenty dollars. After a severe struggle between duty and avarice he gave me ten. During the next year he received another very large legacy, and with the utmost effort I could make, I got one dollar. He had lost all interest in religious matters.

This is the general result of a covetous, avaricious spirit. There is nothing more dangerous to the soul than unsanctified wealth; it will lead a man to violate every duty he owes to God and man. It has led to the murder of the nearest friends, and the robbery of God himself. There is no tie too sacred for a man that is really covetous to sunder, and no place too sacred for him to desecrate.

The following fact from Arvine's Anecdotes is proof of this assertion. Two young men

of Virginia who had served in the American army during the Revolutionary War, after being discharged, returned home to their friends. One had only a mother living when he left home. When they got nearly home, they fell into a conversation about the length of time they had been absent, and concluded to try whether their parents would know them. They parted, and each took the nearest way home. The one who had only a mother went in, found his mother did not know him, and asked for lodging. She replied she could not lodge him, and as there was a tavern not far distant, he could go there. He importuned, but she refused, till at last he told her he had a little money, and was afraid to lodge in a tavern, for he might be robbed. He took out his purse and offered it to her keeping till morning.

She, struck with the lust for gold, consented immediately that he might stay. He ate his supper, but did not make himself known to his mother, and was directed to a bed once more in the chamber of her who

bore him. How safe he thought is this place compared with the battle-field. But she summoned a negro-man to her aid, told him the plan she had laid, hired him to aid her, and they went to his bed and murdered him. Next day his fellow-soldier came to see him; but on asking for the stranger could hear nothing of him. He thought it was merely to banter him that the old woman denied it; till hearing her affirm in the most positive terms that no stranger had come there last evening, he asked her if she had not a son in the war. She said she had. "Well," said he, "I left him near here last evening; and he told me he would not make himself known to you till he had full time to see if you could recollect him, and he must certainly be here." The cruel mother fainted at these words, confessed her guilt, and showed her murdered son put into a dark closet for concealment till he could be buried. Oh, the love of money, what has it not done! and what will it not do! Learn to be content with your situation, and not envy others

their wealth and outward estate. Covetousness leads to lying, theft, murder; and it is even called idolatry. I think I hear some one say, Oh, how shall I get this long list of sins of mine blotted out? There is but one way; forsake your sins, and pray to Jesus Christ to blot them from the book of God's remembrance with his own blood, and he will do it. He is both able and willing to save to the uttermost all that come unto God by him.

## QUESTION LXXX.

*What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

*Proofs.*

1. *We are required to be fully contented with our condition in life.*—Heb. xiii. 5: Let your conversation be without covetousness, and be content with such things as ye have.

2. *We are required to possess a charitable disposition towards our neighbour.*—Phil. ii. 4: Look not every man on his own things, but every man also on the things of others.

3. *We are required to possess a charitable disposition towards all that is our neighbour's.*—Luke xii. 15: He said unto them, Take heed, and beware of covetousness.

*Exposition.*

THIS commandment is an application of what is contained in all the others, as I have already intimated, and refers to secret or heart sins in particular.

Covetousness is an inordinate desire for gain, envying those that have more than we have. We must “take heed and beware of covetousness;” must keep a jealous eye upon our own hearts, lest covetous principles steal into them, and make us discontented with our own condition.

The great mistake people make in this world is, that their happiness is, or will be, in proportion to what they possess. Many make themselves miserable one half their lives to get rich; and the other half they are miserable taking care of what they have acquired. While the soul is unsatisfied there cannot be solid happiness.

Our first parents, by not being content, lost the Garden of Eden. Ahab was not content on a throne. Haman was dissatisfied while any one enjoyed the favour of



King Ahasuerus more than himself. His discontent brought him to an ignominious death. There is no reason for a Christian to be discontented with his present lot. God has said, "I will never leave thee nor forsake thee." This should satisfy all his people.

"When I was a lad," says one, "an old gentleman took some trouble to teach me a knowledge of the world. He asked me once when I thought a man was rich enough." I replied when he has a thousand pounds. He said, "No." Two thousand. "No." Ten thousand. "No." Twenty thousand. "No." A hundred thousand. "No." I gave it up, and asked him to inform me. He gravely said, "When he has a little more than he has; and that is never. When he gets one thousand he wants two, and so on, till he would grasp the whole world, and still be discontented." Sin begins in the heart, and works outward. Men break the tenth commandment by coveting, and then the eighth by stealing what they covet; and so on, till all the commandments are broken.

This was the sin that drove angels out of heaven, and our first parents out of paradise ; caused Achan to be stoned to death, and Judas to sell his Master for thirty pieces of silver.

God has doubtless placed each of us in that position in life which he sees best for us. A wise father will not put into the hands of a son property which he does not know how to use. So God regulates the outward estate of his people in the way that will promote their highest good. We ought therefore to be satisfied with all God's requirements about our worldly affairs. Discontentment will not better our condition in the least ; it will only offend God, and disqualify us for the business and enjoyment of life.

Learn, my young friends, to be satisfied with your position, and resort to no means to improve it but such as God will approve.

## QUESTION LXXXI.

*What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.

*Proofs.*

1. *We are forbidden to be discontented with our condition in life.*—1 Cor. x. 10: Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

2. *We are forbidden to grieve or envy at the good of others.*—Gal. v. 26: Let us not be desirous of vain glory, provoking one another, envying one another.

3. *We are forbidden to form any unjust design against the property of others.*—Deut. v. 21: Neither shalt thou covet thy neighbour's

house, his field,——or anything that is thy neighbour's.

*Exposition.*

THERE is perhaps no other sin so universally committed as this. The child begins to covet what others have before it can speak, and each succeeding year one class of covetous desires follow another, like clouds in a rainy day.

It is best for each one to be satisfied that the position in which God has placed him, is the best one for him. The less we possess, the less will we have to account for. We will have to give an account at the last day of the use we made of our property. With many the purple and fine linen has been the kindling wood for the fire that will never be quenched, and with others poverty the caustic that was sanctified to their soul's salvation.

If all men could be persuaded to do as they would wish others to do by them, it would revolutionize the world in a single day. Strange sights would be seen on every hand.

Millions of dollars worth of property would change hands ; some that live in palaces would remove to cellars and garrets ; old debts would be paid off ; all backbiting, slander and deception would be at an end, no unkind feelings would be indulged, or revenge taken ; family strifes would never more be heard of ; brothers and sisters would live together in harmony ; earth would almost be turned into heaven, and hell might be sealed up for ever.

We have now endeavoured to simplify this law with its many requirements. If we only succeed in leading one soul that has been a law-breaker, to strive to be a law-keeper, and in convincing one soul of the guilt and danger of violating God's law, we will be well rewarded for all our labour.

Reader, remember this law is the rule by which you are to be tried in the day of judgment ; and remember he that fails in keeping it in one point, is guilty of the whole. The Psalmist says, "The law of the Lord is perfect, converting the soul ;"

or as expounded by the apostle it is the schoolmaster to lead us to Christ; for by the works of the law no flesh can be justified. But Christ is the end of the law for righteousness to every one that believeth.

## QUESTION LXXXII.

*Is any man able perfectly to keep the commandments of God?*

A. No mere man, since the fall, is able in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

*Proofs.*

1. *Since the fall no mere man is able to keep God's commandments perfectly.*—Eccles. vii. 20 : There is not a just man upon earth that doeth good, and sinneth not.

2. *We all break God's commandments daily in our thoughts.*—Gen. viii. 21 : The imagination of man's heart is evil from his youth.

3. *We all break God's commandments daily in our words.*—James iii. 8 : The tongue can no man tame ; it is an unruly evil, full of deadly poison.

4. *We all break God's commandments daily*

*in our actions.*—James iii. 2 : In many things we offend all.

*Exposition.*

THE answer to this question tells a sad tale about our moral condition, and none but those who are grossly ignorant of the nature, and spirituality of God's law and of themselves, will attempt to deny it. The heart language of every soul of man must be, "Wo is me, for I am a man of unclean lips." "No mere man." The word mere is used to make a distinction between Jesus Christ and other men; he was truly man, but not a mere man; he was God as well as man. No one that is nothing more than man can keep God's commandments.

The charge brought in our first proof text is a sweeping one; "There is not a just man on earth that doeth good, and sinneth not." This is true whether we apply it in our relations to God or man. No man has ever lived, that can say he has done justly towards God, that he has kept his law perfectly, and done every thing it was his



duty to do. Hence no one is just. Neither can any one say that he has at all times done and felt exactly right towards his fellow-men. Here then is injustice. "God made man upright." When our first parents came from the hand of God they were upright, not only in bodily position, but also upright in the sense of truth, justice, and honesty; his will agreeing with the will of God in all things till he fell.

But sin put out the eyes of man's soul, so that he could no longer follow the rules God had given him, and it perverted his will and desires so that he lost all inclination to love and serve God. The whole man, soul and body, became infected with the poison of sin till he can neither see, feel, nor act aright.

Some people tell us they live without sin, although God has said, "If we say we have no sin we deceive ourselves, and the truth is not in us." But the experience of the wisest and best of men and women that have ever lived, has been, that they were still sinners after conversion. Paul was certainly a converted

sinner when he cried out, “O wretched man that I am! who shall deliver me from the body of this death.” The grace of God entering the heart of a sinner is like going into a dark cellar with a candle; you can see some of the filth and cobwebs by its feeble light; and just in proportion as you increase the light the filth becomes more offensive; so the more grace we get, the more we see of our own vileness and sinfulness in God’s sight.

No man will ever see himself really a sinner till he gets some grace, and the more he gets the worse he sees himself, and the more he will love Christ for his infinite love in providing a way of recovery from his lost and ruined condition, and the more constant will be his joy and peace in believing in Christ.

Those who advocate the doctrine of perfect sanctification in this life limit the meaning of a few texts which seem to support that doctrine, when the language used is only intended to convey the idea of sincerity and uprightness of character, in contradistinction from hypocrisy.

Job was said to be perfect and upright, which only means that he was a man of integrity and goodness. David in parts of the Psalms uses strong language in self-justification, when he only means that he was free from the crimes laid to his charge. Some men are spoken of in the Old Testament as following the Lord wholly, which only means that they were free from idolatry. In the New Testament when we are urged to go on to a state of perfection, it means to a high standard of knowledge and piety; from a state of infancy in spiritual life to a state of manhood.

A group of children were talking together, when the question was proposed, "What is the thing you wish for most?" Some wanted nice, pretty things. But when the question came to a boy of ten years old, he said, "I wish to live without sinning." These were not idle words; for he showed by his conduct that he hated sin. How many of my young readers wish to live without sinning, and how many try to live without sinning.

We do not wish to discourage any one from trying to live without sin, but would urge upon all the duty of avoiding all sin as far as possible. But my dear reader if you will sit down for one hour, and try to fix any desire of your heart on heavenly things, and keep every thought within the requirements of God's law, I think you will be satisfied that you for one cannot live without sinning, and will be ready to cry out with Paul, O wretched man that I am! who shall deliver me from the body of this death. Or with the publican, "God be merciful to me, a sinner."

## QUESTION LXXXIII.

*Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

*Proofs.*

1. *Some sins in themselves are more heinous before God than others.*—John xix. 11: He that delivered me unto thee hath the greater sin.

2. *Some sins by their several aggravations are more heinous before God than others.*—Luke xii. 47: That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes.

*Exposition.*

THIS answer teaches us that all sin is heinous in the sight of God, but not all

equally so. That the circumstances under which the sin is committed and the amount of injury done to others will greatly increase the guilt. In the commission of many sins, we may only injure ourselves, but when we involve others, the guilt becomes more heinous.

The sin of the Pharisees was much greater than the sin of the common people among the Jews, because they were more enlightened. The sins of persons of mature life who are well informed are more heinous than the sins of children whose knowledge is very limited.

The sins of persons who occupy high positions, are like a large tree falling among a number of small ones, which breaks down all that stands in its way. When ministers of the gospel fall, they shake the faith of many feeble saints.

The heinousness of sin is greatly increased from the character of the parties offended. Sins against God, his attributes and worship, against Jesus Christ, and his grace, or the Holy Ghost, his witness and work, sins

against superiors, or men of eminent usefulness, against the saints of God, or the souls of our fellow-men.

The guilt of the sinner is increased by the nature of the offence. If it be against the express letter and spirit of the law, in which many sins may be involved in one sinful action. If committed against mercies, judgments, conscience, public or private admonition, or in the face of covenants and promises to God or men. If done deliberately, wilfully, maliciously, frequently and obstinately, after many promises of repentance.

If on the Sabbath or in the house of God, by disturbing the worship of others, or in the presence of others who may be defiled by their sin. All these, and scores of others we might enumerate, increase the heinousness of sin in God's sight, and if not repented of will ensure their punishment.

A wicked woman drove a four-penny nail in the skull of her husband when he was asleep and killed him, for which she was hung ten years after. The nail was a small

thing, but it destroyed life; so what men call small sins destroy souls. The point of a needle will destroy life, if it penetrates the heart, as well as a spear. Little sins prepare the way for great ones, and the only safe way to avoid the great ones is to abstain from all appearance of evil.

Two men were out hunting one day together and caught two bear-cubs. Each took one. The one killed his immediately; the other took his home and tied it in the garden for a play-thing for his children. It afforded them great amusement for a time, and soon grew to be a large bear. One day his little son went to play with the bear alone; the bear killed him, and had him half eaten up before the family knew it. If he had killed his cub as the other man did, he would have saved his boy's life. So the only safe way for you, my dear reader, is to kill off the little sins, or they will in the end kill your soul. If your companions try to persuade you to go any place, or do any thing which seems doubtful as to whether it is right



or wrong, do not yield to their persuasions. The Psalmist prays to be kept from presumptuous sin. I will give you an illustration of presumptuous sin. A gentleman advertised for a carriage-driver. A man soon applied for the situation. He took the applicant to a place where the road ran along the edge of an awful precipice, and asked him how near he could go to the edge with safety. The applicant showed him how close he could go with safety. The reply was I must have a better driver. In a little time another came when he took him to the same place; he looked at it with some degree of horror, but said he could come so close. Well, you won't do; I must have a better driver. A third one soon applied, and was taken to the same place; he looked at it with horror and said, Oh, sir, I make it a rule to keep as far from the edge as possible. The employer said, You are the man for me. Presumptuous sin is going nearer to danger than is necessary; avoid it.

## QUESTION LXXXIV.

*What doth every sin deserve?*

Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

*Proofs.*

1. *Every sin deserveth God's wrath and curse in the present life.*—Gal. iii. 10: Cursed is every one that continueth not in all things which are written in the book of the law to do them.

2. *Every sin deserveth God's wrath and curse also in the life to come.*—Matt. xxv. 41: Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

*Exposition.*

EVERY sin, however small it may seem to

be, is a blow struck by the sinner at God's sovereignty, goodness, and holiness. "The wages of sin is death ; but the gift of God is eternal life through Jesus Christ." The wages that sin promises the sinner are pleasure and profit, but in the end he finds the pay is death. Sin never fulfils its promises, but God will make good all his. The soul that sinneth it shall die. Only one way has been provided to expiate man's guilt and remove the curse of the broken law, and that is by the precious blood of Christ.

As all have sinned and come short of what the law requires, we see what a dreadful condition we are in by nature. Every unconverted sinner, young or old, is like a miserable criminal under sentence of death awaiting the hour of his execution, the sword of God's justice only held for a time by the bloody hand of our dear Redeemer. My young friends, if you saw right over your head a great mill-stone hung by a small cord, wherever you went, you would be terribly frightened. Well, there is something a thousand

times more awful hanging over you every moment. It is the wrath and curse of God, who says he is angry every day with the sinner; and if you do not turn from sin very soon the sword of Divine justice will fall upon you.

You read in the Bible that after the Jews were settled in Palestine there were cities of refuge appointed for murderers, and those who killed others unawares. Every man who killed another whether he did it intentionally or not, had to fly to one of these cities or he must die. The law demanded his life; he was under its terrible curse.

Now, what would you think of the conduct of one who had killed a man, and afterwards made no effort to reach one of those cities? Why you would say such a stubborn sinner deserved to die. Well if you are unconverted you are under God's curse; and while you refuse to fly to Christ, who is to the sin-cursed soul what those cities of refuge were to the manslayers, your folly is a thousand times greater than his. He exposed himself to na-

tural death by his neglect; but you expose yourself to eternal death by yours.

Scott says, The heinousness of any sin is not to be judged of by the magnitude of the object about which it is conversant, or the grossness of the outward action. When the Lord expressly says, “*Thou shalt not,*” and his rational creatures say, “*I will,*” whether the contest be about an apple, or a kingdom, it is stubbornness and rebellion. Learn from this, my young friends, what a dangerous thing sin is. We are told that death entered by sin; that sin was the cause of death.

But all the terrible work of death that we can see here is nothing to what will be seen by the lost in the world to come. Surely then sin must be an evil in God’s sight, great beyond anything we can imagine, when it produces such awful consequences. Turn to Christ at once as the only way to escape the horrors of the second death.

## QUESTION LXXXV.

*What doth God require of us that we may escape his wrath and curse due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

*Proofs.*

1. *Faith in Christ is required, that we may escape the wrath and curse of God.*—Acts xvi. 31: Believe on the Lord Jesus Christ, and thou shalt be saved.

2. *True repentance is required, that we may escape the wrath and curse of God.*—Acts iii. 19: Repent ye therefore, and be converted, that your sins may be blotted out.

3. *A diligent use of all outward means is required, to escape the wrath and curse of God.* Deut. vi. 17: Ye shall diligently keep the

commandments of the Lord your God, and his testimonies, and his statutes.

4. *The benefits of redemption are commonly bestowed by means of God's ordinances.*—Rom. x. 17: So then faith cometh by hearing, and hearing by the word of God.

*Exposition.*

THIS scheme of man's redemption bears the impress of Divine love and mercy as well as divine wisdom. Man's wisdom has been taxed to the utmost in all ages to devise some way to appease the anger of some powerful unknown being, but every effort has failed. No other plan but this plan of God's has ever given lasting peace to a troubled soul. This, and this alone, has met the wants of man's complicated nature. How shall man be just with God has been the question with the most thoughtful of men in all periods of time; and here it is answered in a few words.

“Mamma,” said a little child, “my Sabbath-school teacher tells me that this world is only a place in which God lets us live a

while that we may prepare for a better world. But, mother, I don't see any body preparing. I see you preparing to go into the country, and aunt Ellen is preparing to come here. But I do not see any one preparing to go there. Why don't you try to get ready? You scarce ever speak about going."

My young friends, the answer to this question points out the only way God has provided, or ever will provide, by which you can escape his wrath and curse. Will you accept of his terms, or will you go on in sin and take the consequence? We urge you by all that is dear to you on earth, and by all the terrors of the worm that never dies, to attend now without delay to the faithful use of these means which God has appointed for your salvation.



## QUESTION LXXXVI.

*What is faith in Jesus Christ ?*

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

*Proofs.*

1. *Faith in Jesus Christ is a saving grace.*—Eph. ii. 8: By grace ye are saved through faith; and that not of yourselves; it is the gift of God.

2. *By faith we receive Christ as our only Saviour.*—John i. 12: As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

3. *By faith we rest on Christ as our only Saviour.*—John xiv. 6: Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.

4. *Christ is to be received and rested on, as he is offered to us in the gospel.*—Eph. i. 13: In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation.

*Exposition.*

THERE are four kinds of faith spoken of in the Bible. Historical, temporary, the faith of miracles, and saving faith. Historical faith is a bare assent to the truths of the Bible; such as you would have in any other history, without any regard to the things revealed. This is the faith of devils, who we are told believe and tremble. Temporary faith is the kind the stony-ground hearers had—a fluctuating, unstable faith, without durability.

The faith of miracles. This was a peculiar gift that was given in the early ages of the Church for a special purpose. The person believed that God would do something by them contrary to natural causes. Some had this who never had saving faith; for many will say in that day, Have we not cast out

devils, &c., to whom he will say, I never knew you.

Now saving or justifying faith differs from all these. The answer says, By it we receive and rest on Christ alone for salvation. Wherever this exists salvation is sure; without it the soul must perish. He that believeth not is condemned already.

As faith is an act of the mind in its reception of Christ it is difficult to explain it to our natural senses. Take an illustration from real life: A certain man had an orchard, a portion of which stood along the bank of a deep, rapid river. In the course of time the water undermined a large tree which bore excellent fruit. A portion of the tree hung over the water laden with fruit. He warned his children not to attempt to climb that tree, for if they did they might fall into the river and be lost. One son about ten years old was tempted by the beauty of the fruit to disobey his father's commands. He sought an opportunity to go to the tree by himself, and climb up for the golden fruit. While he

was standing on one limb holding to another his feet slipped and he was left swinging in the air by his arms. His condition was awful in the extreme. He felt his guilt for breaking his father's law, and the deep current was rushing beneath him. He groaned within himself; every minute he was getting more wearied with holding on. At last he concluded there was no way he could save himself. He cried aloud. His elder brother heard him, and ran to his relief; sprang into the angry current beneath, and said, John, let go, and I will save you. He let go and fell into his brother's arms, who brought him out safely. This illustrates to my mind this doctrine very clearly. We, as sinners, have violated our heavenly Father's law, and by so doing we are hanging over an awful hell. The word and Spirit of God opens our eyes to our danger; we begin to cry for help; Jesus Christ, our elder brother, steps beneath us, and says, Let go your hold, you cannot save yourself. He moves us to believe what he says; we let go of all our good works and

prayers, and fall into his arms and are safe. That is saving faith, it is believing and trusting in him.

Rev. J. R. Boyd in his work on this question relates the following beautiful illustration of faith. "A minister of the gospel one day had gone into his cellar which in winter was quite dark, and entered by a trap door. A little daughter, only three years old, was trying to find him, and came to the trap-door; but on looking down all was dark, and she called, "Are you down cellar, papa?" "Yes," was the reply; "would you like to come, Mary?" "It is dark, I cannot come down, papa." "Well, my daughter, I am right below you, and I can see you, though you cannot see me, and if you will drop yourself I will catch you." "O, I should fall: I cannot see you, papa." "I know it," he answered, "but I am really here, and you shall not hurt yourself; if you will jump I will catch you safely." Little Mary strained her eyes to see to the utmost, but she could see no glimpse of her father; she hesitated,

then advanced a little farther, then, summoning all her resolution, she threw herself forward, and was received safely in her father's arms. A few days after she again discovered the trap-door open, and supposing her father to be there she called; "Shall I come again, papa?" "Yes, my dear, in a minute." In her childish glee she fell shouting into her father's arms, and clasping his neck kissed him. "I knew, dear papa, I should not fall." The above is a plain illustration of the way a sinner of any age must trust in Christ alone, in his alleged power and willingness, and offer to save whoever casts himself, as this little girl, into the open arms of his mercy, not waiting for any fitness for the act, nor doubting the happy result. Anxious soul, try this way, and you will find safety in Christ.

## QUESTION LXXXVII.

*What is repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

*Proofs.*

1. *Repentance unto life is a saving grace.*  
—Acts xi. 18: Then hath God also to the Gentiles granted repentance unto life.

2. *In repentance, a sinner obtains a true sense of his sin.*—Psalm li. 4: Against thee, thee only have I sinned, and done this evil in thy sight.

3. *In repentance, a sinner apprehends the mercy of God in Christ.*—Zech. xii. 10: And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son.

4. *In repentance, a sinner is led to sincere grief and hatred of his sin.*—Jer. xxxi. 19 : Surely after that I was turned, I repented—I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

5. *In repentance, a sinner turns from his sin to God.*—Hosea xiv. 1, 2 : O Israel, return unto the Lord thy God, for thou hast fallen by thy iniquity ; take with you words and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously.

6. *In repentance, a sinner fully endeavours after new obedience.*—Acts xxvi. 20 : That they should repent and turn to God, and do works meet for repentance.

*Exposition.*

THERE is a legal repentance that is often mistaken for evangelical repentance. We will explain these by an illustration. Two boys went into a neighbour's field, and stole watermelons. One of the boys after he got home thought of the eighth commandment, "Thou shalt not steal." He began to weep very bitterly, and went and told his mother



that he had stolen the melons, and the Lord had said, "Thou shalt not steal." "O, mother, what shall I do?" His mother told him to go to Mr. Gordon and confess his sin and pay for the melon. Off he goes crying to Mr. Gordon and told him what he had done, and said, Here is the pay for the melons. Mr. Gordon said, "You have done very wrong, but as you see the evil of it, if you will steal no more I will forgive you all you have done." The boy was happy; his sin was forgiven. But Mr. Gordon went and told the other boy's father about his stealing his melons. The boy denied it, but his father whipped him very severely, and made him repent bitterly. The first boy's repentance was an evangelical repentance, or a repentance unto life. The last boy's repentance was a legal repentance, or forced by the chastisement he received. True repentance is sorrow for offending God; false repentance is sorrow for being found out in the sin, and punished for it. Mr. Ford says, Repentance is not mere sorrow for sin, or

hell would be the most penitent place in all God's universe. Not a soul is there but is sorry for the cause which led to so fearful a termination.

A little boy on his death-bed, urging his father to repentance, said, "Father, I am going to heaven. What shall I tell Jesus is the reason you won't repent and love him?" Before the weeping father could answer the child had fallen asleep in Jesus.

## QUESTION LXXXVIII.

*What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer, all which are made effectual to the elect for salvation.

*Proofs.*

1. *The benefits of redemption are communicated through the ordinances.*—Acts ii. 42: And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.

2. *The benefits of redemption are communicated through the word.*—John v. 24: He that heareth my word, and believeth on him that sent me, hath everlasting life.

3. *The benefits of redemption are communicated through the sacraments.*—1 Peter iii.

21: The like figure whereunto, even baptism, doth also now save us (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 Cor. xi. 27, 28: Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord; but let a man examine himself, and so let him eat of that bread and drink of that cup.

4. *The benefits of redemption are communicated through prayer.*—John xiv. 13: Whatsoever ye shall ask in my name, that will I do.

5. *These means of grace are rendered effectual to the elect for salvation.*—1 Thess. i. 5: Our gospel came not unto you in word only, but also in power, and in much assurance.

*Exposition.*

While it is true that God hath chosen his people in Christ before the world began, yet it is through the instrumentality of means, which they must use with just the same ear-

nestness as if they were saved by the means alone. Naaman was to be cured of his leprosy, but not without dipping himself seven times in Jordan. The shipwrecked crew on the vessel with Paul were to be saved, but not without remaining a certain time in the vessel. So all the elect will be saved, but not without the use of the appointed means. To neglect the means God has appointed to save sinners is an insult offered to him. It is in effect saying you want nothing to do with him. Says Kirwan to Bishop Hughes, "God has commanded me to search the Scriptures, who has given you authority to forbid me; what right have you to forbid me, more than I have to forbid you? Produce your credentials. Where does God place his revealed will under the control of pope or priest, to be doled out to his erring children in such way and parcels as they may deem best? He has no more placed the Bible under your control than the sun in the heaven, or the air we breathe."

On a certain occasion the writer was talk-

ing to a man and his wife about the danger of families living without prayer, and quoted the text which says God will pour out his fury on families that call not on his name. A little boy said, Papa, won't you call on God, for fear he gets mad at us? It seemed to be a nail in a sure place.

My young friends, let me urge upon you the necessity of using these outward means of grace daily, such as reading his word, meditation and prayer. A farmer might just as well expect a crop without either ploughing or sowing, as you to expect salvation from sin and death without the use of the means God has appointed to save you. Use them now, without the least delay, as your opportunity to use them may soon be over.

## QUESTION LXXXIX.

*How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.

*Proofs.*

1. *The Holy Spirit makes the reading, but especially the preaching of the word effectual to convince sinners.*—Heb. iv. 12: The word of God is quick and powerful:—and is a discerner of the thoughts and intents of the heart.

2. *The Holy Spirit makes the reading, but especially the preaching of the word effectual to convert sinners.*—Psalm xix. 7: The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

3. *The Holy Spirit makes the reading, but especially the preaching of the word effectual for building believers up in holiness and comfort.*—John xvii. 17: Sanctify them through thy truth, thy word is truth. Psalm xix. 8: The statutes of the Lord are right, rejoicing the heart.

4. *The Holy Spirit makes the word effectual to salvation, only through faith.*—1 Peter i. 9: Receiving the end of your faith, even the salvation of your souls.

*Exposition.*

WE can infer from this answer the reason why so many are irreligious. They neglect both the reading and preaching of the word, or attend to it in a careless, indifferent manner, as if it were a matter of no concern to them. When the Spirit of God does operate on them through the word, they resist his Divine influence and drive him from their hearts, and say go thy way for this time, I will wait a little longer. Youth is the time the Spirit works most effectually. Nearly one half of all that ever profess faith in Christ



do it by the time they are twenty years old. What an appalling thought. If God had said in his word that one half of all who do not repent and believe in Christ by the time they are twenty years old, shall be lost, what complaining there would have been of God's severity.

Those who will not use the means God has appointed have no right to complain if they are lost. God has done his part in providing the means, and has promised the Holy Spirit's power to aid those who use them.

The Spirit is an almighty Spirit. He can break the strongest bad habits, like tow before the fire. He can make the most difficult things easy, and the mightiest objections melt away like snow in spring. The Spirit can take a Roman Catholic monk, brought up in the midst of Romish superstition, trained from his infancy to believe false doctrine, and to obey the pope, steeped to the eyes in error, and make that man the clearest upholder of justification by faith the world ever saw. He has done so already. He did it

with Martin Luther. The Spirit can take an English tinker, without learning, patronage, or money ; a man at one time notorious for nothing so much as blasphemy, and swearing, and make that man write a religious book which shall stand unrivalled and unequalled in its way by anything since the apostles' day. He has done so already. He did it with John Bunyan, the author of the *Pilgrim's Progress*. The Spirit can take a sailor drenched in worldliness and sin, a profligate captain of a slave ship, and make that man a most successful minister of the gospel, a writer of letters which are a storehouse of experimental religion ; and of hymns which are sung wherever the English language is spoken. He has done it already. He did it with John Newton.—*Ryle*.

The Spirit turned a blood-thirsty persecuting Saul of Tarsus in a few hours into a preaching Paul among the Gentiles. And in our own day the Cannibal Sandwich Islands into a praying, God-fearing people.

The word of God would be of no more real

benefit to us than any other history of the world, if it was not for the influence of the Holy Spirit. Without the sun-light the natural world would immediately become fruitless. So without the Spirit of God the word would be barren in producing saving results. You may provide the best photographic instruments ever invented, and concentrate all the artificial light that the wisdom of man can devise, and you could never impress the image of a human being on a plate of glass. So you may back up the word of God with all the human power you please, but it will never impress the image of Christ on the soul of man. It is the Spirit of God alone that seals us heirs of grace.

My young friends, this almighty, divine agency is given to you for the asking; without his aid you are eternally lost; no other power on earth or in heaven can save you. Will you not apply at once? While you hesitate, you grieve him, and he may turn away and leave you to hardness of heart and blindness of mind. If you were floating down the

Niagara, towards that awful cataract, and a single rope was thrown to you, with what agonizing earnestness you would grasp it, and with what awful tenacity you would hold on to it. Well, my young friend, you are floating on to eternity; you are nearing the awful cataract, with the rapidity of time. Will you not cling to this cord, the Spirit of God, which alone can save you from plunging into the unfathomable depths of a miserable eternity, from which there is no return?

## QUESTION XC.

*How is the word to be read and heard, that it may become effectual to salvation?*

That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

*Proofs.*

1. *We must attend to the word of God with all diligence.*—Prov. viii. 34: Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

2. *We must attend to the word of God with due preparation.*—1 Peter ii. 1, 2: Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby.

3. *We must attend to the word of God with*

*believing prayer.*—Psalm cxix. 18 : Open thou mine eyes, that I may behold wondrous things out of thy law.

4. *We must receive the word of God in faith.*—1 Thess. ii. 13 : Ye received the word of God—which effectually worketh also in you that believe.

5. *We must receive the word of God in love.*—Psalm cxix. 159 : Consider how I love thy precepts ; quicken me, O Lord.

6. *We are to lay the word of God up in our hearts.*—Deut. xi. 18 : Therefore shall ye lay up these my words in your heart and in your soul.

7. *We are to practise the word of God in our lives.*—James i. 22 : Be ye doers of the word, and not hearers only, deceiving your own selves.

*Exposition.*

MY YOUNG FRIENDS, This answer points out the only safe course for you to pursue, if you desire the favour of God. Many children are very attentive to learning Bible truth, while they are small. They go to Sabbath-

school till they are twelve or fifteen years old, and by that time they think they are wise enough; they cease to read the Bible, and in a few years they have forgotten all they had learned. The mind that had stored up much truth, by neglect becomes occupied with error and folly; the enemy has filled it with tares; and were it not for the fact that God's truth on the heart is like the writing with invisible ink, all its benefits would be lost by neglect. It writes on conscience as the engraving on the block of marble. In after years God's Spirit may revive the faded characters.

A few years ago, in the city of London, an old house which had stood seven hundred years was torn down and removed. A warm shower of rain followed by sunshine came soon after the rubbish was removed, and in a little time the ground on which the house stood was covered with beautiful flowers; some of a kind that had never been seen before. The seed had been lying under the house seven hundred years. So God's word may lie buried

for many years under the rubbish of sin till God's providence removes it, where it may spring up and blossom as the rose.

It is customary in the early settlements of new countries which are covered with dense forests to mark the trees as a guide to travellers, and frequently to mark them, especially where two of those marked ways crossed each other, with something that would indicate the terminus of the road. The writer has often travelled these bridle paths as they were called. It required constant watchfulness on the part of the traveller to prevent being lost. So you, my young friends, are on a journey through a world that sin has turned into a wilderness. In this answer you have not a blind path, but a highway, marked out by God, that leads to the celestial city. It runs thus, Search the Scriptures. Attend to their teaching. Pray for the Spirit to understand them. This will lead to faith. Faith will produce love, and love will lead to obedience.

Near a hundred years ago a man came to this country from Holland. He was poor



when he came here, and remained poor, as he was an indolent man. After a number of years had rolled away he heard that some distant relative had died, and left him a large fortune, and was urged by his family and others to look after it. But he was too indolent to do it. He died himself soon after, very poor. His oldest son immediately set to work, and by persevering effort succeeded in securing the fortune. This illustrates the conduct of those who neglect the word of God. All, young and old, are by nature poor and miserable. Jesus Christ died, and has left an unfailing legacy. The Bible is his will, in which he has bequeathed this legacy. Its benefits are conferred on certain conditions. Those conditions are stated in the will. Those that neglect, or refuse to make themselves acquainted with the conditions, act just like this indolent man. Those that look into it, and secure it, are like his son. Reader, attend to the teachings of God's word as you would to a will in which you had a legacy left you. If you neglect it, you will die in poverty,

although you may be clothed in purple and fine linen. Secure what Christ has bequeathed in his word, and though you die here poor as Lazarus, you will have treasure in heaven.

## QUESTION XCI.

*How do the sacraments become effectual means of salvation ?*

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them ; but only by the blessing of Christ, and the working of his Spirit, in them that by faith receive them.

*Proofs.*

1. *The sacraments have no saving virtue in themselves.*—Gal. v. 6: In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.

2. *The sacraments derive no saving virtue from those who administer them.*—1 Cor. iii. 7: Neither is he that planteth anything, neither he that watereth, but God that giveth the increase.

3. *The sacraments derive their saving virtue only from the blessing of Christ and the Holy*

*Spirit.*—Acts ii. 38 : Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 1 Cor. x. 16 : The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

4. *The sacraments become effectual to salvation, only to those who receive them in faith.*—Mark xvi. 16 : He that believeth and is baptized shall be saved. 1 Cor. xi. 28 : Let a man examine himself, and so let him eat of that bread and drink of that cup.

*Exposition.*

WE learn from this answer the danger of trusting in ordinances, or in any outward ceremonies of religion. The Holy Ghost alone can prepare the heart of man for the enjoyment of God. The grand error of the Romish church is, they teach that the efficacy of the sacraments depends on the intention of the priests to bless; thus arrogating to themselves God's own work. In all my inter-

course with Catholics, I never found one that was a believer in the work of the Holy Spirit; and for this simple reason, the bishops and priests propose to do all that the Holy Ghost does. Hence there is no need of the Spirit of God in their estimation. Indeed this is the grand reason why they have such unlimited power over their people; they teach them that they stand in God's stead, and do God's work in them and for them.

My young friends, learn from this answer that baptism and the Lord's supper are only outward ceremonies, and apart from God's blessing them to your spiritual good, they are entirely useless; but with the Spirit's blessing upon them, they are like good food to a hungry man.

If some rich man was to give you a check on a bank where he had plenty of money, but neglected to put his name to the check, you could not get any money on it; but as soon as his signature is attached to it, the money can be drawn. The bank of heaven is full of blessings, and God has told you and

me to draw on it for spiritual blessings ; but unless our drafts are endorsed by the Spirit, we will certainly fail in getting what our souls need.

We learn from this likewise the necessity of scanning our motives very closely. Simon Magus joined the church with a view of making money by the operation. If the power of healing had been bestowed on him, he would have levied a tax for his services, as the priests do in praying people out of purgatory. We have reason to fear that many enter the church with some sinister motive in view, who have never been drawn by the Spirit of God. To all such the sacraments will be barren of all good results.

## QUESTION XCII.

*What is a sacrament?*

A. A sacrament is a holy ordinance, instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

*Proofs.*

1. *The sacraments are instituted by Christ's authority.*—Matt. xxviii. 19: 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. xxvi. 26: And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body.

2. *Christ has instituted sensible signs in the sacrament.*—Acts x. 47: Can any man forbid water, that these should not be baptized?

Matt. xxvi. 26: Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, 'Take, eat, this is my body.'

3. *In the sacraments, Christ and his benefits are represented to believers.*—Rom. vi. 3: Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? 1 Cor. xi. 24: This is my body, which is broken for you.

4. *In the sacraments, Christ and his benefits are sealed to believers.*—Rom. iv. 11: He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.

5. *In the sacraments, Christ and his benefits are applied to believers.*—Gal. iii. 27: For as many of you as have been baptized into Christ, have put on Christ. John vi. 54: Whoso eateth my flesh, and drinketh my blood, hath eternal life.

*Exposition.*

THESE sacraments are called holy ordinances, because they are appointed for holy ends, and for the use and benefit of persons



federally holy, or holy in consequence of their connection with Christ as part of his body, which is the church. Christ gave his body for us; it was broken for us, in place of ours, and we live by his death, and in this sense we eat his flesh, and drink his blood.

Kirwan, in one of his letters to Bishop Hughes, says: "I went into St. Peter's in Barclay street. The communicants drew around the altar upon their knees. With a little box in his hand, the priest passed from one to another taking a wafer smaller than that used in sealing a letter, from the box, and placed it on the extended tongue of the communicant. I was always taught that the teeth must not touch the wafer, that it must melt on the tongue. This I find to be the law of your church. I witnessed the ceremony as I had often done before. I retired from the scene asking these questions: Is that little wafer the real body and blood of Christ? Do these communicants, each in his turn, eat the real body and blood of Christ? My dear sir, I cannot express to you the violence

with which my mind rejected the absurdity."

My young friends, these sacraments are called the sealing ordinances of the New Testament Church. When you were baptized, your parents covenanted with God in your behalf, that you should be his, and God has chosen them as your representatives, and their oath or covenant is binding on you. In the sacrament of the Lord's supper you take the oath of allegiance to be loyal and true to Jesus Christ, to be his with all you have and are. To those who receive these sacraments in faith Christ communicates his grace. Through these outward signs, we receive spiritual nourishment to our souls. These sacraments should be observed with great reverence, with lively gratitude and hope, and with deep, spiritual joy.

## QUESTION XCIII.

*Which are the sacraments of the New Testament?*

A. The sacraments of the New Testament are, Baptism, and the Lord's Supper.

*Proofs.*

1. *Baptism is a sacrament of the New Testament.*—Matt. xxviii. 19: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2. *The Lord's Supper is a sacrament of the New Testament.*—1 Cor. xi. 23: For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread.

1 Cor. xi. 23: "I have received of the Lord, that which also I delivered unto you,

that the Lord Jesus, the same night in which he was betrayed, took bread.

*Exposition.*

UNDER the Old Testament economy there were two sacraments, called circumcision and the passover. On the eighth day all the male children were to be circumcised. This signified that the whole race was impure and corrupt by nature, and that this impurity could only be removed by the shedding of blood, and that we must be cut off from Adam, and grafted into Christ, so as to partake of the benefits of redemption. By circumcision the male children at eight days old were admitted as members of the Jewish church, and in time became the representatives of the families or households, to which they belonged. While the rite of circumcision was only a shadow of the grace conferred by baptism under the New Testament, still in regard to the spiritual things signified they were the same. They differed only in the fact that the former represented Christ

as yet to come, and the latter as having come and finished the work of redemption. Baptism was appointed by Christ in the place of circumcision, and children have the same right to baptism now, that they had to circumcision under the Old Testament. To deny this is lessening the privileges of children under the New Testament.

See this discussed under the 95th question.

The passover was instituted to celebrate the deliverance of the Israelites from Egyptian bondage. This was likewise a bloody sacrament. A lamb was slain, and the blood sprinkled on the door-posts as a sign to the destroying angel to pass by all the houses where the blood was, and to slay all the first-born where it was not. As Christ, our great High Priest, has shed his blood for us, to save us from the wrath of God, the sacrament of the supper has been instituted by him, whereby we celebrate our deliverance from the bondage of sin.

The spiritual meaning of baptism is, that we are impure and unholy by nature, and the

water represents the blood of Christ by which this impurity is washed away. The spiritual meaning of the Lord's supper is, that it is only in virtue of Christ's blood shed for us that we can be received into favour with God, and by observing it in the way of his own appointment, we testify to the world our faith in him.

The Romanists have added five sacraments, namely, confirmation, penance, orders, marriage, and extreme unction. As a proof that they are without Divine authority, none of them have sacramental signs of Divine institution, signifying any inward, and spiritual grace; and, consequently, none of them can be appointed seals of God's covenant. This proves them only human inventions.

My young friends, you may learn from this answer that the Jewish and Christian Church are one and the same Church, under different modes of administration, but both looking to Christ as the only source of spiritual blessings, and that any additions to the number of these sacraments, or any with-

holding of their privileges from those entitled to them, is contrary to the teachings of God's word. Be thankful that you, as children, have as large privileges under the New Testament as Jewish children had under the Old.

## QUESTION XCIV.

*What is baptism?*

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

*Proofs.*

1. *Baptism is to be administered in the name of the Trinity.*—Matt. xxviii. 19: Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2. *Baptism signifies our ingrafting into Christ.*—1 Cor. xii. 13: For by one Spirit are we all baptized into one body.

3. *Baptism seals our ingrafting into Christ.*—Gal. iii. 27: For as many of you as have been baptized into Christ, have put on Christ



4. *Baptism signifies and seals our having a right to the benefits of the new covenant.*—Acts ii. 38: Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

5. *Baptism engages us to be wholly the Lord's.*—Rom. vi. 4: We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

*Exposition.*

DEAR CHILDREN, a sacrament is an oath or vow that the persons baptized take on themselves to be the Lord's. It simply means that the individual who is baptized, in the most solemn manner promises to live as God has directed in his word. He takes on him God's name, and if he is a Christian it initiates him into God's family and entitles him to all the privileges of God's children.

Baptism is performed by washing with

water. There has been much controversy about the quantity of water that should be used for this purpose. Some say you must put the whole body under water, and without that it is not baptism. Others say you must pour the water on, and others sprinkle the person. Now, dear children, I will tell you what I think the Bible teaches on this subject. Baptism is of so much importance in God's estimation that he has said, He that believeth and is baptized shall be saved, and he that believeth not shall be damned. Now would God give an ordinance of so much importance as this unless it could be performed at all times, in all places, and under all circumstances? I think I hear you all say no. Would your kind father or mother punish you for not washing your face, if you had no water? Certainly they would not. Well, now, in the polar regions where the Laplanders and Esquimaux live, all the water is frozen up for more than six months in each year, so that the natives can scarcely get water to drink. Now, supposing one of these

people should repent, and believe in Christ, at the commencement of one of these long winters, he would have to wait six months before they could get water enough to immerse him; and suppose the person should die before he could get water sufficient for immersion, what would be the consequence? It was not the fault of the person himself; the reason was the want of water. Would it not be unreasonable to shut the door of the Church against a person in such a case? In many parts of Arabia and Africa water is so scarce that baptism by immersion could not be performed at all, or, at least, for a long time, for want of it. This shows there are times and places when baptism could not be performed except by pouring or sprinkling. Then there are circumstances under which it could not be performed in any other way. Some people repent on their death-bed, and, owing to the nature of their disease they cannot be immersed in water. No one would venture to put a person who was seemingly dying under water. I never heard of but

one case of the kind, and the person died in a few minutes from strangulation. Some diseases are of such a nature that to put the patient under water would certainly kill him. Now I cannot think God requires this, as water cannot wash away sin. It only represents the blood of Christ, which alone can wash it away.

When your mother tells you to go and wash yourself, you don't go under water ; you call washing yourself, washing your hands and face. It is customary with all nations to put some mark on their soldiers by which they can know them. The English wore red coats, ours blue, and some nations only a belt around them. So baptism is the mark or badge which God requires to be put on his people, and he can know them when marked with a drop of water, as well as if they were plunged into the ocean. Sin is in our hearts, and water cannot reach it. A few years ago, a pious man who had been baptized by pouring, had a large number of slaves who were religious, but did not believe that any one could

go to heaven unless he was immersed. They loved their master, and felt a great desire to have him immersed. He ordered them all to meet him one Sabbath morning on the bank of a river near by. They were much pleased, as they supposed he was going to be immersed. At the appointed time he came with an empty ink bottle in his hand, and he ordered one of them, who was a preacher, to take the bottle, and go down into the river, and wash all the ink out of it. The negro commenced drawing the cork, but his master ordered him to wash the ink out without taking out the cork. The negro rubbed away some time, at last he began to cry, and said, "Massa, no man can wash de ink out with de cork in it." "Well," said the master, "that is just the way with your baptism. It leaves the sin inside." "Ah massa, I sees through it all now." They were all satisfied with the illustration.

This ordinance of baptism seals our ingrafting into Christ. As the seal of the United States on a deed for land secures the

purchase, so baptism is the seal that God requires to be put on his people, and those who truly repent and believe in Christ, and have this seal on them, have, by it, their title secure to eternal life. The seal does not cover the deed to make it secure, only a small part of it: so the seal of baptism by water, does not need to cover the person baptized. As the destroying angel, that passed over the land of Egypt, spared the families which had the blood of the paschal Lamb *sprinkled* on the lintels of the door, so God will spare his believing people who are *sprinkled* with water in the name of the Father, Son, and Holy Ghost.

You all know something about grafting. If you take a little twig out of a good tree, and graft it into a thorn bush, it will yield good fruit. So baptism is the seal to prove the grafting has been done.

We are all by nature like thorn bushes, but the Spirit of God grafts into our evil nature the principle of holiness, and baptism is the outward mark to indicate the inward change.

This grafting is into Christ. The word ingraft, means to introduce something that is foreign into that which is native. By nature we are sinners, but faith in Christ cuts us off from the old stock, and unites us to Christ, and we become one with him, as the branch is united to the vine. Then we become partakers of all the blessings he has promised in the covenant of grace. This makes us joint heirs with him, while, on our part, it ratifies the contract that we will be the Lord's. Oh how thankful we should be to Christ for taking us out of this sinful state, and uniting us to himself and making us partakers of his Divine nature!



## QUESTION XCV.

*To whom is baptism to be administered ?*

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him ; but the infants of such as are members of the visible church are to be baptized.

*Proofs.*

1. *Baptism is not to be administered to any who continue out of the visible church.*—Acts xviii. 8 : And many of the Corinthians hearing believed and were baptized.

2. *A profession of faith in Christ, and obedience to him, are necessary to baptism.*—Acts viii. 12 : But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

3. *The infants of believers are entitled to baptism.*—Acts ii. 39 : The promise is unto



you, and your children. Acts xvi. 33: And was baptized, he and all his, straightway.

*Exposition.*

DEAR CHILDREN, you see from the answer to this question, that it would do no good to baptize one who does not believe in Christ. It is faith in Christ alone, that can save the soul, and baptism is only the outward sign of an inward change. I met a man once who was a preacher, and he argued that all that was necessary to save the soul, was to put a man under the water in the name of Father, Son, and Holy Ghost, to make him a Christian. A number of us were sitting at the time on the bank of a mill-dam. I said to him you are a preacher, and a very large, strong man; none of us have ever been baptized under water, and you are able to plunge us all under now, and make us Christians in a few minutes, and if we are not saved it will be your fault. He said no more, and within a year he changed his mind, and never advocated the doctrine again.

You read in your Bible about the eunuch saying to Philip, "What doth hinder me to be baptized?" and Philip said, "If thou believest with all thine heart thou mayest." He believed, and was baptized. This seal of Christ will do no good on the outside, until there is a change in the inside. This inward change can only be known by rendering obedience to Christ. So all that swear, lie, steal, or break the Sabbath, have no right to be baptized.

But this question says the infants, or children of such as are members of the visible church, that is, the church on earth, are to be baptized.

Dear children, the Saviour, when he was on earth, took children in his arms, and blessed them, and said, Of such is the kingdom of heaven. Surely if you are fit for the church in heaven, you are fit for the church on earth.

We are often asked what good it does to children to sprinkle water on them. I will tell you a story, which is true, that will illus-

trate the good of it. Two brothers came from Scotland many years ago with large families. According to our laws no foreigner has a right to all the privileges of a citizen till he is naturalized; but if the father of a family gets naturalized, all his sons under twenty-one years old become entitled to all the privileges of those that are born here. One of these brothers paid what the law required, and took the oath of allegiance, and secured all these rights to his children. As soon as his sons became men they had a right to vote at elections, and our government was bound to protect them in their rights. The other refused to take the oath of allegiance, and pay the small sum required. Consequently his sons remained aliens, and had no rights as citizens, and could not claim protection from our government. Shortly before the war of 1812 broke out a son of each of those men returned to Scotland on a visit. On their way home, they were pressed into the British service. Our government demanded the release of the one who had his

rights secured by his father's naturalization. The other was held as a British subject, and was killed in the war. This illustrates the benefits of baptism to children. The parents are brought into covenant with God by their own baptism, and they enter into covenant with God in behalf of their children when they have them baptized; and this secures God's blessing on them, and protection over them, and affords them a strong plea at a throne of grace on the part of both parents and children. As the children of Israel plead the promise God made to Abraham, so children can plead God's covenant promise in their own behalf. I will give you another illustration. It was customary in the country fifty years ago, and is in many places yet, to mark sheep, either by slitting or cropping their ears, or by putting letters on them with paint. The lambs were all marked too. Through the summer they would wander away, and get lost.

In the fall of the year all the sheep that were lost, had to be hunted up, and each one

knew his own by the mark. Some careless people neglected to mark their lambs in the spring, and by fall, they would not know them. As they had no mark on them, nobody claimed them, and in the winter they were left out to perish. Now you see what an advantage it was to the lambs to be all marked; it secured for them a good house, and plenty of feed. Now God calls his people his sheep, and baptism is the mark which he requires to be put on them, and the children of believing parents are Christ's lambs, which he especially claims, and calls by his grace into his heavenly kingdom.

But it happened sometimes, that some of these marked lambs became very wild, and would not stay with the flock; consequently they either starved or were devoured by the wolves that were prowling about in hunt of such.

So it sometimes happens that children who have been marked with the name of the Holy Trinity, stray away into sin, disregard this solemn covenant their parents have made

with God on their behalf, and perish. What an awful thought it is, that one who has God's mark on him, should thus be lost. This covenant your parents made with God on your behalf, is just as binding on you, as if you had made it yourself; and God will hold you as responsible for it. God has ordered it so, and you cannot reverse it. The Bible teaches, we think, very plainly, that children ought to be baptized. The jailer and his household, and Lydia and her household, were all baptized. And Augustine, who lived in the middle of the fourth century, affirms, "The whole church practises infant baptism." Pelagius, who lived at the same time, and who travelled in Asia and Europe, declares "that he never heard of any one, even the most impious heretic, who denied infants the rite of baptism." Origen, who lived near the time of the apostles, says, "The church received a tradition, or order, from the apostles to give baptism to children also."

Now, my dear children, your baptism was designed to impress on your minds that you

belong to God, have been devoted to his service, and that you have no right to lead a sinful, worldly life. No baptized person can live in sin, and neglect of God, without a shocking violation of this solemn ordinance of God. I beseech you to bear in mind, at all times, this awful truth. Your baptism makes you a church member in *transitu*, as the merchant says of a box of goods, on the way. You are branded with God's name on you, and started heavenward by the God-ordered act of your parents, and if you turn hellward, your punishment will be in proportion to your awful sin. Turn at once, why will you die? God your maker asks you why. Christ your Saviour asks you why, and the Holy Ghost asks you why. Oh, turn to Christ and live.

How awful it is to think of one who has had the name of Father, Son, and Holy Ghost named upon him, has been dandled on the knee of piety, and bathed with the tears of praying fathers and mothers, dying in his sins. Oh, how it will aggravate the gnawing

of the worm that never dies, to reflect on these things in the world of woe. I entreat you by the mercies of God the Father, by the love of Jesus Christ that groaned, and bled, and died on Calvary, and by the wooing and striving of the Holy Spirit, turn to God without delay, and ratify by your own act the covenant your parents entered into on your behalf; and then it will be well with you in time, and well with you in eternity.



## QUESTION XCVI.

*What is the Lord's supper?*

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

*Proofs.*

1. *Bread and wine are the appointed elements in the Lord's supper.*—Mark xiv. 22, 23: Jesus took bread, and blessed and brake it, and gave to them, and said, Take, eat, this is my body. And he took the cup, and when he had given thanks he gave it to them, and they all drank of it.

2. *The death of Christ is showed forth in the sacrament of the Supper.*—1 Cor. xi. 26: As often as ye eat this bread, and drink this

cup, ye do show the Lord's death till he come.

3. *In the Lord's supper, the bread and wine are not converted into the flesh and blood of Christ.*—1 Cor. xi. 28: But let a man examine himself, and so let him eat of *that bread*, and drink of *that cup*.

4. *In the Lord's supper, believers are by faith made partakers of Christ and all his benefits.*—John vi. 35: I am the bread of life; he that cometh to me shall never hunger; and he that believeth in me shall never thirst.

5. *In the Lord's supper, believers receive spiritual nourishment and growth in grace.*—John vi. 55: For my flesh is meat indeed, and my blood is drink indeed.

*Exposition.*

OUR proof texts show us plainly the emblems that are to be used in celebrating the Lord's supper. The broken bread represents Christ's body broken for us, and the wine represents his blood shed for the remission of our sins. In partaking of this sacrament,

we declare that we believe his death in our room to be acceptable to God, and that we acquiesce in it, as the sole ground of our hope of salvation. In this act we testify to the world our gratitude to Christ for his redeeming mercy and love to us.

We are not to eat this bread as we eat our ordinary meals to satisfy our hunger, but as a sign or symbol of Christ's body broken for us ; and while we are doing it, we are to have our eye of faith fixed on Christ's body broken for us, and his life's blood poured out as an atonement for our sins.

“I am the bread of life ; he that cometh to me shall never hunger, and he that believeth in me shall never thirst.” Bread in itself is a dead thing, and only nourishes by the digestive powers of a living body ; but Christ is living bread, and nourishes the soul by his own power. We take the bread of this life, because we believe it will nourish our bodies ; so faith appropriates Christ to the soul. He is to the soul, what food is to the body. “My flesh is meat in-

deed, and my blood is drink indeed." As bread and wine nourish the body, so Christ's work of redemption is a full and satisfying feast for the refreshment of the soul.

"The water that I shall give him, shall be in him a well of water springing up into everlasting life." Those who drink from earthly wells will become thirsty again, but those who drink from Christ's fountain of redemption will never thirst. He will never be reduced to extremity, for the fountain is in him, the supply is always at hand, faith is the rope, and prayer the windlass by which it is drawn into the soul.

The Romanists hold that in this sacrament we eat the real body and blood of Christ; that the bread and wine are changed by the priest into the body and blood of Christ. If this were true, Christ's body is eaten in tens of thousands of places at the same time, which is too absurd for any unprejudiced, enlightened mind to believe. Protestants believe that the bread and wine used in the sacrament of the supper still remain bread and

wine ; they are used as an emblem to excite the mind to an affectionate remembrance of the sufferings of Christ as the procuring cause of all our spiritual blessings. We preserve relics of departed friends to keep them in our remembrance, so that when we look at the relics we may call up to our minds the virtues of the deceased. We celebrate the fourth day of July as the anniversary of our deliverance from British oppression. Some do it by a feast ; some one way, and some another ; boys often do it by torpedoes, fire-works, and reports of fire-arms. There is not near so much appropriateness in celebrating that day, as there is in celebrating our redemption from the bondage of sin by the use of bread and wine. On that day, we think and talk of all our forefathers did and suffered for us ; we remember all they endured, as done for us ; we think of them with gratitude, and show our respect for them before the world. So in the sacrament of the Lord's supper while we break the bread, we think of the nails that pierced the Saviour's

hands and feet ; while we taste the wine, we think of the blood that poured from his pierced side for the remission of our sins ; he suffered all this for *us*.

Christ said in the administration of this ordinance to his disciples, “ Do this in remembrance of me ;” think of all I have done and suffered for you when you celebrate it ; keep up the memory of me by its observance.

We learn from this what a sin it is for any to refuse remembering Christ in this sacrament. He says, Unless ye eat my flesh and drink my blood you have no life in you. The spiritual meaning of this is that unless you have a desire, a hungering and thirsting after the spiritual food I have provided, sufficient to incline you to remember me in this way, you have no spiritual life in you. The want of fitness to celebrate this sacrament is no excuse ; that itself is a damning sin, and must be repented of. Wherever there is love to Jesus Christ it will draw the soul to the remembrance of Christ in this ordinance, not only because he has commanded it, but because

of the love the soul has to his name. My young friends, if you are not fit to go to the Lord's table, you are not fit to go to heaven, and consequently were you to die as you are, you would be lost.

The last request of dying friends is generally remembered and complied with by the living as far as possible. Christ's last request was, Do this in remembrance of me. All he desired and commanded should be complied with, not in a reluctant manner, but with a cheerful heart. He was going to die in a few hours, and oh, what a death! Going to die for you; yes, for you. If there had been no other sinner on earth but you, he would have had to suffer death, or you must have died to all eternity yourself. Oh, how this enhances the obligation to remember his last request. Yes, he died for you, that you might never die. Those wonderful words, "broken for you," oh, why do they not break your heart for sin? What an awful thing sin is, that it has so hardened the heart, and stupified all the affections of

the soul, that the sinner even refuses to obey Christ's last dying request.

Dear reader, have you never remembered Christ's dying love? Have you sat looking on this solemn scene as a mere spectator, when the emblems that represent his body and blood have been received by his people? If so have you not treated his death as a matter of no importance? Can you expect his favour when you die, if you pay so little respect to his death? He has said, He that is ashamed of me and my words, of him will I be ashamed before my Father and his holy angels. Lay this to heart now, and slight Christ's dying love no longer.



## QUESTION XCVII.

*What is required to the worthy receiving of the Lord's supper?*

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

*Proofs.*

1. *Communicants are to examine themselves of their knowledge to discern the Lord's body.*—1 Cor. xi. 28: Let a man examine himself, and so let him eat of that bread, and drink of that cup.

2. *Communicants are to examine themselves of the reality of their faith.*—2 Cor. xiii. 5: Examine yourselves whether ye be in the faith.

3. *Communicants are to examine themselves*

*of the sincerity of their repentance.*—Lam. iii. 40: Let us search and try our ways, and turn again to the Lord.

4. *Communicants are to examine themselves of their love to Christ.*—John xxi. 17: He said unto him the third time, Simon, son of Jonas, lovest thou me? —and he said unto him, Lord, thou knowest all things, thou knowest that I love thee.

5. *Communicants are to examine themselves of their new obedience.*—1 Cor. v. 8: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

6. *By participating unworthily, we eat and drink judgment to ourselves.*—1 Cor. xi. 27: Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

*Exposition.*

“LET a man examine himself, and so let him eat of that bread and drink of that cup.” The points of examination, are first to our

knowledge to discern the Lord's body, to see if we have a clear understanding of the meritorious atonement made by the Son of God in our nature, through the symbols of bread and wine. Then we are to examine our faith, to see if we are prepared to receive into our souls, from his fulness, all that spiritual good which he has promised to them that are the sons of God. Next we are to see that our repentance is true and genuine; that it is sorrow for offending God, for not serving him more faithfully. Then we are to examine our love to Christ. This we can try by our willingness to keep his commandments. "He that loveth me not, keepeth not my commandments. By this all men shall know that ye love me, if ye keep my commandments." This will settle the question as to our obedience.

"He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." That is, those who come unworthily expose themselves to temporal judgments, or afflictions of various kinds, and to eternal judg-

ments, unless they repent. The Corinthians had turned the Lord's supper into a drunken festival, and blended with it some of their idolatrous practices. Christians may partake unworthily by coming without due preparation, by rushing out of the world with their minds and hearts full of every thing but Christ; and it is for this cause we have so many weak, sickly Christians among us; for this cause so many sleep.

This is the cause of so little Christian activity. They are weak and sickly in a spiritual point of view, and no doubt God visits with temporal calamities for this neglect of duty. Many, no doubt, of God's dear children, have been greatly troubled with this text, and for the comfort of such, we say, those who feel the most troubled about it are the very ones who have the least to fear from it. The very fact that they are troubled, proves that they are watching over themselves with a holy jealousy, and that it is sincere love to Christ which makes them afraid to offend him. It is the very place for the

trembling soul to come, who is both afraid to come, and afraid to stay away. It is the self-righteous, self-confident, who in their hearts at least, thank God that they are not like other men, that are the most likely to eat and drink judgment unto themselves. But to the trembling soul that feels its own unworthiness, this is the place to come. He has the true wedding garment which Christ will approve.

This answer indicates the actual necessity of much careful meditation, and earnest prayer, and self-examination, before we approach the Lord's table. If you were invited to supper with the President of the United States, you would take great care in your preparation, in order that you might make yourself as agreeable to him as possible; every article of dress would be arranged with all possible care, and every word and action would be guarded in honour of him who invited you. But with how much greater care we should prepare ourselves when we go to sup with the King of kings. Not only

should we appear as respectable as we can externally, but we should have our hearts prepared to render him proper homage.

For it is especially at the heart the Lord looks. We call up to our minds the virtues of our departed friends by thinking of their kindness and love to us, till sometimes we almost feel their presence. So we should read of Christ's death and sufferings for us as we have them recorded in his word, and other good books, till our souls are stirred within us; and we should talk with our fellow Christians about Christ, till our hearts burn with love as the hearts of the two disciples did on the way to Emmaus. If they had not been talking about Christ, he would not have come to them. If we talk to Christ, and of Christ, he will open our hearts, and come in and sup with us, and make us welcome at his table.

Many, we have reason to fear, eat and drink in Christ's house, and at his table, who receive no spiritual benefit, and this is one reason why the standard of piety is so low, and

that so few are converted to God. It is high time to awake out of this sleep. Our love to Christ should lead us to an entire consecration to him.

Bonaparte said, "When I was advancing at Arcola, Col. Meuron, my Aid-de-camp, threw himself before me, covered me with his body, and received the wound that was destined for me. He fell at my feet, and his blood spurted up in my face. He gave his life to preserve mine." What then should not the Christian be willing to do for Christ who suffered his blood to be shed for us? Jesus has not only died for us, he is now at the right hand of the Father. But he is still with his people in this vale of tears. His human nature is at the right hand of his Father in heaven, where he is pleading for us, but his divine nature is everywhere, fills all worlds, and is present in every dwelling, and every heart, among all his disciples. His divine nature brings in continual information to his human heart of everything that is going on in the hearts of his people, reporting all our trials and temptations. He is especially present at the

Lord's supper to carry back our desires and longings for grace and faith, so that his human heart beats towards us just as if he were sitting by our side. Says the Rev. Dr. Adam, "I do not go to the Lord's table to give but to receive, not to tell Christ how good I am, but to think how good he is. The words are, Do this in remembrance of me, as if the Saviour said, Remember who I am, and what thou art; remember me as thy Saviour, as thy master; remember my law, and thy obligations; remember me as hating thy sin, as bearing thy sin; remember me, and fear not; remember me, and sin not; remember me to live *for* me, *by* me, and *with* me.

More than a century ago a father and mother in Amsterdam had an only son who was pressed when twelve years old on board a man of war. More than twenty years had passed away without their hearing from him. They gave him up as dead. In the meantime they were reduced to poverty. They had heard of this new world, and determined to come to America. At that time it was cus-



tomary for poor people to bargain with ship owners to bring them over here and sell them to pay their passage money. They were taken on board and landed at Baltimore near one hundred years ago. News was sent out that emigrants were for sale. A gentleman went on board the vessel to buy a nurse for his children. He was pleased with the old woman; she begged hard for him to buy her husband too, but he had no need of him. He went home without getting her. That night he could not sleep for thinking of that old woman. He went to the vessel next morning, and talked with her. She told him of her dear boy who had been torn from them. She told him how she had nursed that boy when he had a burn on his side, and she wept bitterly, and repeated his name.

Said he, Would you know the scar left by that burn if you were to see it? He bared his side. She fell at his feet crying, "Oh my son, my son." She recognized him by the scar on his side. He had become rich, he took her to his home, and there father and

mother lived and died, in the enjoyments of all the blessings earth could give. Look at that wounded side of your dear Redeemer. That wound has secured all the blessings your souls need. You may be poor, but he is rich. All you need is treasured up in him. At his right hand there is fulness of joy, and living pleasures for evermore. These are all offered to you without money, and without price. Accept without delay, and they are yours.

## QUESTION XCVIII.

*What is prayer ?*

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

*Proofs.*

1. *Prayer is the offering up of our desires to God.*—Psalm lxii. 8: Trust in him at all times, ye people ; pour out your heart before him : God is a refuge for us.

2. *Prayer is to be offered to God only for things agreeable to his will.*—1 John v. 14: This is the confidence that we have in him, that if we ask anything according to his will he heareth us.

3. *Prayer is to be offered to God only in the name of Christ.*—John xvi. 23: Whatsoever ye shall ask the Father in my name, he will give it you.

4. *Prayer is to be offered to God with confession of our sins.*—Dan. ix. 4: And I prayed unto the Lord my God, and made my confession.

5. *Prayer is to be offered to God with thankful acknowledgment of his mercies.*—Phil. iv. 6: In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.

*Exposition.*

ANY form of prayer, however scriptural it may be, if it does not express the feelings of the heart, is an insult to God, and God will not be mocked. All our prayers are to be offered in the name of Christ, who presents them at his Father's throne. This is the only way we can expect any favours from God. All that neglect to pray practically deny their dependence on God for his favours, and their need of his Son, Jesus Christ, as a Saviour.

There are four different kinds of prayer. 1. Public prayer in the house of God, where the minister leads with an audible voice, and all the people follow with their heart emotions.

While Zachariah was praying in the temple, all the people were praying without.

2. Family prayer is recognized in the Bible, where the prophet says, Pour out thy fury on the nations and families that call not on thy name. Heads of families, that have no family prayer, give but little evidence of having any religion. Those who do not pray in their families, pray very little any where else.

3. Secret prayer. Enter into thy closet, and pray to the Father who seeth in secret, and he shall reward thee openly.

Christ spent much time in secret prayer, and has left us his example. Secret prayer is to the soul, what pure air is to the lungs; it revives its powers.

4. Ejaculatory prayer. This is a sudden lifting up of the heart to God in some great emergency, as we do our hand to ward off some threatened danger from our body. Some old writer has said ejaculatory prayer takes advantage of the Devil; it reaches the ear of God before the devil is aware of

it. It is a concealed weapon that we can use in the midst of a crowd, or in the midst of our daily toils, or when some sudden temptation is presented to us. How convenient to utter with the tongue of the soul in language that God understands, such a prayer as, God be merciful to me, a sinner ; Lord, deliver me from this temptation ; Lord, help me to overcome this temptation, or to escape this danger.

“Prayer is the soul’s sincere desire,  
Unuttered or expressed,  
The motion of a hidden fire,  
That trembles in the breast.”

True prayer is the utterance of the heart.

How awful to think of any one, dependent on God for every breath of air, every morsel of food, and every moment of life, and still living without prayer or thanksgiving.

John Angell James owed his conversion, in the way of means, to the sight of a companion who slept in the same room with him, bending his knees in prayer before he went

to bed. "That scene so unostentatious, and yet so unconcealed, roused my slumbering conscience and sent an arrow to my heart; for though I had been religiously educated, I had restrained prayer, and cast off the fear of God. My conversion to God soon followed, and soon after, my college studies preparatory to the work of the ministry."

Prayer has power with God. A few years ago, the writer paid a religious visit to the house of a pious lawyer, who had two fashionable, irreligious daughters. Said he to me, as I entered the house, Go into the parlour, and I will send in my daughters, and while you talk to them about their souls, my wife and I will go into our room and pray for God to bless what you say, to their salvation. In a few minutes they began to weep, and ask with earnestness, what they must do to be saved. They soon after found peace, and this was the beginning of a work of grace that resulted in more than five hundred conversions.

While prayer, as the poet says, "is the

simplest form of speech that infant lips can try," yet it has power to restrain the rains of heaven, or bring down copious showers; to render harmless a fiery furnace, or lock the lion's jaws; to deliver a sin-burdened, tempted soul out of all its perplexities, and fill it with joy and peace here, and a glorious hope of immortality and eternal life hereafter. Prayer can make the dark clouds of adversity withdraw, and bring the sunlight of God's love through Christ into the soul. It is the God-appointed means by which we receive spiritual food, and, if the means are neglected, the soul must famish and die.

My young friends, do you pray? It is the will of God at all times to grant spiritual blessings to all that seek them. They are agreeable to the will of God. It may not be agreeable to his will to grant temporal blessings, as they might prove your ruin. Some pray for success in their business, more than for grace in their hearts, or seek God's favour more for the things of this life, than they do for that which is to come.



Seek first the kingdom of God and his righteousness, is the command of Him who knows all our wants for two worlds. This is sought and found by prayer alone. If you neglect the means, you cannot expect to obtain the end. Prayer is the weapon by which we are to fight our way against the principalities and powers of the god of this world; it is the only weapon we can use with any hope of success, and God has said we shall not use it in vain.

May God in his infinite love and mercy lead the reader to use these means more constantly, more earnestly, and with stronger faith.

## QUESTION XCIX.

*What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer, which Christ taught his disciples, commonly called, *The Lord's prayer.*

*Proofs.*

1. *The whole word of God is of use to direct us generally in prayer.*—2 Tim. iii. 16, 17: 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. *The Lord's prayer is our special rule of direction in this duty.*—Matt. vi. 9: After this manner, therefore, pray ye, Our Father which art in heaven, hallowed be thy name.

*Exposition.*

Luke xi. 1: "Lord, teach us to pray, as John also taught his disciples." It is well for new beginners, when praying in the presence of others, to use some form of prayer, in the same way the lame use crutches, but it is better to lay away the crutches as soon as the lameness ceases.

Rom. viii. 26: "We know not what we should pray for as we ought." We are ignorant of our wants until we are taught. The poor heathen in his blindness goes to be taught by a god that the carpenter or smith has made. We must know what we need, and where to go for it, before we can obtain it.

John xv. 7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." That is, prayers offered according to the will of God, shall be answered.

"After this manner therefore pray ye," that is, after this manner; this model as to spirit, simplicity and comprehensiveness. It does not mean that we are to use no other

words in prayer; but it contains a summary of all we really need.

In our natural state we are ignorant of God; but in his rich love and mercy, he has given us his word to instruct us, as to our lost and wandering condition, and a form of prayer, so simple that a child can understand it, to use in our approaches to him. He has in addition given us the prayers of good men, indited by the Holy Ghost, that secured to them God's favour and protection. These we are authorized to use when we are placed in similar circumstances.

Matthew Hale, once Chief Justice of England, in his letters to his children, says, "If I omit praying, and reading a portion of God's word in the morning, nothing goes well with me all day."

The writer can testify to the same experience. He feels as if he had forgotten something all day that should have been attended to.

Dr. Doddridge used often to say, "that he never advanced well in human learning with-

out prayer, and that he always made the greatest progress in his studies when he prayed with the greatest fervency."

Towards the close of her last illness, and when only able to speak in short sentences, Hannah More said to a little girl in whom she was interested; "God bless thee, my dear child; love God, serve God; love to pray to God more than to do any thing else." All that do this will have God for their friend here, and dwell in his presence hereafter.

Let earnest prayer be the key of morning, to unlock the storehouse of God's blessings for the day, and the bolt to fasten our doors when we retire to rest. Those who do this, may rest assured that God will direct their steps by day, and guard them during the shades of the night; his angels will pitch their tents around them for their defence and safety. When they pass through the waters they shall not overflow them, or the flames, they shall not kindle upon them; in six troubles he will be with them, and in the seventh he will not forsake them. My young friends, let the

word of God dwell in you richly; read and meditate on God's word daily; make it the man of your counsel; and it will guide you safely through this wilderness world. Use the prayers it contains, with earnestness and faith, and you may rest assured God will answer what his Spirit has indited in his word and prompted in your heart.

## QUESTION C.

*What doth the preface of the Lord's prayer teach us ?*

A. The preface of the Lord's prayer, which is, *Our Father which art in heaven*, teacheth us to draw near to God, with all holy reverence and confidence, as children to a father, able and ready to help us ; and that we should pray with and for others.

*Proofs.*

1. *In prayer, we are taught to approach unto God with holy reverence.*—Heb. xii. 28: Wherefore——serve God acceptably with reverence and godly fear.

2. *In prayer, we are taught to approach unto God with holy confidence.*—Eph. iii. 12: In whom we have boldness and access with confidence by the faith of him.

3. *In prayer, we are taught to approach unto God as our father.*—Rom. viii. 15: Ye

have received the Spirit of adoption, whereby we cry, Abba, Father.

4. *In prayer, we are taught to approach unto God, assured that he is able and willing to help us.*—Eph. iii. 20: He is able to do exceeding abundantly above all that we ask or think. Luke xii. 32: It is your Father's good pleasure to give you the kingdom.

5. *We are taught to pray with and for others.*—1 Tim. ii. 1: I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

*Exposition.*

WE must approach God with holy reverence, not in a bold, self-sufficient, presumptuous manner, but with a holy boldness, in the name of Jesus Christ our Mediator. We must approach him as a loving, confiding child approaches a parent, when it wants a favour, with a filial, reverential fear, a loving fear.

We must not doubt his ability to grant our requests. This would strip him of the attri-



bute of power, and make him no God. Nor must we doubt his willingness to hear us; if we do, we make him a liar, and offer to him the highest possible insult that a creature can offer the Creator.

The answer says, we are to pray with and for others. This is clearly proved to be our duty by the text just cited. The whole answer is eminently scriptural.

We learn from this answer the infinite condescension of God in permitting such guilty, degraded creatures as we are to call him our Father. I fear there are some who bear the name of God's people, who would feel insulted, to have some poor little ragged boy or girl run after them calling them father; just what the great, infinite God allows us to call him. Oh, what an exalted privilege, for a poor, sin-polluted soul to look up to God and say, My Father, who art in heaven. How proud we would be to have some monarch on earth to be our father. Well, my young friends, if you have God for your Father by a spiritual birth, it is worth to you a thou-

sand times more than if all the royal blood of earth was concentrated in your veins. The royalty of earth will fade and die, and all its crowns will perish, but the royalty of heaven will endure for ever.

Some years ago a pious old negro woman lived in a village where the people were desperately wicked. She was in the habit of praying very loud, and they would frequently mock her, and tell her that her God was deaf. One day there came up a dreadful thunder-storm, and some persons were killed. They all became terribly alarmed, and were running and crying for mercy. The old woman began to sing hymns, and shout glory to God. While they were filled with guilty fears, and apprehensions of punishment, she was calm, and joyful. Their mockings were at an end, and they were glad to hear her prayers.

Dear reader, have you been born of the Spirit of God? If not, God is not your father; you still belong to your father, the devil, who is leading you down to

destruction. I beseech you turn to God by repentance and faith, and he will adopt you into his family; he will make you an heir to an incorruptible inheritance among his sons and daughters, where you shall reign with him for ever and ever.

## QUESTION CI.

*What do we pray for in the first petition?*

A. In the first petition, which is, *Hallowed be thy name*, we pray, that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

### *Proofs.*

1. *We are to pray that God may enable us to hallow and glorify his name.*—Psalm li. 15: O Lord, open thou my lips, and my mouth shall show forth thy praise.

2. *We are to pray that God may enable others to hallow and glorify his name.*—Psalm lxvii. 5: Let the people praise thee, O God; let all the people praise thee.

3. *We are to pray that God may dispose all things to the glory of his own name.*—Rom. xi. 36: For of him, and through him, and to

him, are all things, to whom be glory for ever, Amen.

*Exposition.*

THE word hallowed means the same as glorified. When we pray "Hallowed be thy name," we pray that God himself may be glorified.

It should be our daily prayer that God would give us grace to exercise faith in him; to admire his wisdom, depend on his power, and trust in his faithfulness; to glorify him in his ordinances, word, and works, in eating and drinking, and in all that we do. And we ought to pray for all men, and to do all in our power to lead them to glorify God. True prayer is followed by doing all we can to obtain an answer. We should pray that God would dispose of all things to the glory of his holy name.

God is so infinitely great, that without divine aid we cannot glorify him. He is so far above our highest conceptions, that any attempt we would make to glorify God unaided by his grace and Spirit, would only

dishonour him. By the name of God we are to understand God himself. None of God's names or attributes ought ever to be uttered, but with the most profound reverence and awe.

Among the dying sayings of the heavenly-minded Brainard, was the following. "My heaven is to please God and to glorify him, and give all to him, and be wholly devoted to his glory; that is the heaven I long for; that is my religion; that is my happiness; and always was, ever since I suppose I had any true religion; and all those that are of that religion shall meet me in heaven. I do not go to heaven to be advanced, but to give honour to God. It is no matter where I shall be stationed in heaven, whether I have a high or a low seat there, but to love, and please, and glorify God is all I desire."

God will be glorified in all his creatures, either by their praises and adorations, or by their punishment. Those that refuse to render him the homage due to his name by worshipping him in the way of his own appoint-

ment, he will be glorified by their eternal banishment from his presence. Those that honour and praise him here, the Saviour will glorify with himself in heaven.

My dear reader, are you doing all you can to glorify and honour God? Are you leading such a life of faith and prayer as to convince others of the reality of religion? Is your light shining with such brilliancy before the world, that others are led by you to glorify your Father which is in heaven? If so, you will soon hear the welcome plaudit, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

## QUESTION CII.

*What do we pray for in the second petition ?*

A. In the second petition, which is, *Thy kingdom come*, we pray, that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

*Proofs.*

1. *We are to pray that Satan's kingdom may be speedily destroyed.*—Psalm lxxviii. 1 : Let God arise, let his enemies be scattered ; let them also that hate him flee before him.

2. *We are to pray that the kingdom of grace may be speedily advanced.*—Psalm li. 18 : Do good in thy good pleasure unto Zion ; build thou the walls of Jerusalem.

3. *We are to pray that ourselves and others may be brought into the kingdom of grace.*—2 Thess. iii. 1 : Finally, brethren, pray for



us, that the word of the Lord may have free course and be glorified, even as it is with you.

4. *We are to pray that ourselves and others may be kept in the kingdom of grace.*—2 Thess. ii. 16, 17: Now our Lord Jesus Christ himself, and God even our Father which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work.

5. *We are to pray that the kingdom of glory may be hastened.*—Rev. xxii. 20: He which testifieth these things, saith, Surely I come quickly, Amen. Even so, come, Lord Jesus.

*Exposition.*

Psalm ciii. 19: “His kingdom ruleth over all.” That is, his *general kingdom*, over which he rules with absolute power; this kingdom embraces heaven, earth, and hell, and all that is therein.

Psalm lix. 13: “God ruleth in Jacob unto the ends of the earth.” This refers to his *special kingdom*, or the government which

God exercises over his church and people, as distinct from the rest of the world. It is for the coming of this special kingdom that we are especially to pray, and in this is embraced the kingdom of grace here, and the kingdom of glory hereafter. These are not so much different kingdoms, as different states in the same kingdom, both under the same administration.

In praying thy kingdom come, we pray for the destruction of Satan's kingdom. Satan has usurped authority over this world, till he is called the god of it, because he rules in the children of disobedience. He must be dispossessed from this world, and prayer is an important part of the means by which it is to be done.

Isa. lxii. 7: "Give him no rest till he establish, and till he make Jerusalem a praise in the earth." As the hungry infant cries to the mother for nourishment till it is supplied, so let God's people cry to him day and night till he destroys Satan's kingdom and establishes his kingdom of grace.

This answer teaches us, that it is our duty not only to pray, Thy kingdom come, but to do all in our power to make it come. The apostle James says, Faith without works is dead, so prayer without effort is ineffectual. Some people make loud, boisterous prayers for the salvation of souls, both at home and abroad, that will not do any thing, or give anything, to make this kingdom come. All such praying is an abomination in God's sight. Others pray very earnestly for the kingdom of God to come in some particular way, by especially increasing their own church, by leading men every where to embrace their own faith. Recently a woman connected with the Catholic church was converted while attending Protestant preaching. She went to a priest, and told him she had found the Saviour. He drove her away, consigning her to hell and damnation. He was not willing for Christ's kingdom to come in any way except through his church. This is setting up sect before salvation.

My young friends, you live in an age of

the world that requires every energy of your souls to be roused to action, not only to pray but to work. Such a time as the present, no past generation of mankind has ever seen. The kingdoms of heaven and hell are now in deadly conflict. Each have their weapons of warfare adapted to every condition in which man can be found. Those that belong to the kingdom of grace have their churches, schools and colleges of all grades to drill interest and heart for this deadly struggle. They have likewise their vast workshops, where you can hear beneath the pavement on which you walk, the clinking of machinery that is rolling out millions of shot and shell to batter down the strongholds of hell. These are loaded on chariots, drawn by horses whose sinews are steel, and whose provender fire, and borne with the rapidity of the wind from city to village, and snatched up by praying souls and borne without money and without price to cottage and shanty, making each a magazine of weapons to advance the kingdom of grace.

Those that belong to the kingdom of Satan

are using all the same agencies in some form or other, with the exceptions of the pure word of God, and the sword of the Spirit, for the advancement of their master's cause. The battle field is co-extensive with the human race. Every soul of man is on the one side or the other. Those, says Christ, that are not for me are against me. By your conduct you are praying for the coming of the one or the other of these kingdoms every day; and whichever you labour and pray for in this way is the one where your citizenship will be in the world to come.

Many have money to give for every superfluity and indulgence, but none for Christ. Reader, either live and give to promote Christ's kingdom, or cease at once to pray this prayer, which is only mocking God.

## QUESTION CIII.

*What do we pray for in the third petition ?*

A. In the third petition, which is, *Thy will be done in earth, as it is in heaven*, we pray that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

*Proofs.*

1. *We are to pray for grace to incline and enable us to know the will of God.*—Psalm cxix. 35, 36 : Make me to go in the path of thy commandments, for therein do I delight. Incline my heart unto thy testimonies.

2. *We are to pray for grace to enable us to obey the will of God.*—Psalm cxix. 32 : I will run the way of thy commandments, when thou shalt enlarge my heart.

3. *We are to pray for grace to enable us to submit to the will of God in all things.*—Matt. xxvi. 42 : He went away again the second time and prayed, saying, O my Father, if

this cup may not pass away from me, except I drink it, thy will be done.

4. *We are to pray for grace to enable us to serve God constantly and cheerfully as the angels do in heaven.*—Psalm ciii. 20: Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word. V. 22. Bless the Lord, all his works, in all places of his dominion; bless the Lord, O my soul

*Exposition.*

“THE natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” Sin has so far destroyed the powers of man’s soul that he is utterly unable to do the will of God without divine aid is imparted unto him. And he is not only unable, but also unwilling, to obey God, and inclined to obey the flesh and the devil. Sin has blinded the mind, paralyzed all the powers of man’s soul, and hardened his heart, till he has neither disposition nor power, to love or obey God. The whole

head is sick, the whole heart is faint, from the crown of the head to the sole of the foot he is nothing but wounds, bruises and putrifying sores in God's sight.

There is perhaps no other duty so hard to perform as to submit to the will of God. In times of adversity when one trouble and sorrow seems to follow on the heels of another, as it did in the case of Job, to say cheerfully, Thy will be done, requires special grace.

Ebenezer Adams, on visiting a lady of high rank whom he found six months after the death of her husband on a sofa covered with black cloth and all the dignity of woe, approached her with great solemnity, and thus addressed her, "Friend, I see thou hast not yet forgiven God Almighty." This reproof had so great an effect on her that she immediately arose, and entered on the duties of life again. The Bible teaches us that all things shall work together for good to them that love God. Every thing God does with or for his people, is for their good, and why should they not cheerfully submit to his will?



He is too wise to err, and too good to be unkind. All he does is for their good.

A Sabbath-school teacher instructing his class on this portion of the Lord's prayer, said to them, You have told me, my dear children, what is to be done, the will of God; where it is to be done, on earth; and how it is to be done, as it is in heaven. How do you think the angels and happy spirits do the will of God in heaven, as they are to be our pattern? The first child replied, "They do it immediately." The second, "They do it diligently." The third, "They do it always." The fourth, "They do it with all their hearts." The fifth, "They do it altogether." Here a pause ensued for a little time, till a little girl arose and said, "Why, sir, they do it without asking any questions."—*Boyd's Anecdotes*.

There was a man had two sons; the one the moment his father would tell him to do anything he would run and do it cheerfully; indeed it seemed to afford him real pleasure to do the will of his father. The other would seldom do anything till he was compelled to

do it. Many a severe chastisement he got for his disobedience, but after some time he found it was better to submit to his father's will. So it is among God's children. Some are always ready, saying, Lord, here am I, send me. These are God's happy ones. Others will do nothing God tells them to do, till he chastises them into submission, and like a subdued child, then they feel happy.

A widow woman who had an only son lying on what was supposed to be his death-bed, sent for a minister to pray for him. He did pray earnestly that if it was God's will, the boy's life might be spared; but at the close of his prayer he said, Thy will be done. The mother cried out, "Oh, no, I cannot submit to that." To the surprise of all, the boy soon recovered. Seven years after she saw him hung for murder. Then she exclaimed, "Oh, that I had submitted to God's will when he was sick." Oh, who so wise to choose our lot and regulate our ways as God. Dear reader, study the word of God, and make yourself acquainted with his will as he has

revealed it. Guard well all the feelings of your heart; beware of murmuring against God's way of dealing with you; recognize God's hand in every thing that befalls you, as having some gracious design in it for your good. Trust in the Lord and do good; So shalt thou dwell in the land, and verily thou shalt be fed.

## QUESTION CIV.

*What do we pray for in the fourth petition?*

A. In the fourth petition, which is, *Give us this day our daily bread*, we pray, that of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

*Proofs.*

1. *All temporal blessings are the free gift of God.*—Psalm cxlv. 15: The eyes of all wait upon thee; and thou givest them their meat in due season. '

2. *We may lawfully pray for a competent portion of temporal blessings.*—Prov. xxx. 8: Give me neither poverty nor riches; feed me with food convenient for me.

3. *We are earnestly to pray for the blessing of God with all our temporal benefits.*—2 Sam. vii. 29: Let it please thee to bless the house

of thy servant, that it may continue for ever before thee——and with thy blessing, let the house of thy servant be blessed for ever.

*Exposition.*

ALL the blessings of this life, as well as those of the life to come, were forfeited by man's transgression. God has a right to withhold, or give, just as he sees fit. Hence we are encouraged by Christ himself to pray for them.

This answer teaches us just how far we have a right to pray for temporal blessings; that we may receive a competent portion, or as much as our necessities require. We are to pray for temporal blessings conditionally; that is, that God will grant them to us, just so far as it will be for his glory and our good. God, who knows us much better than we do ourselves, and knows all our real wants, may see that in the end it will be best for us in many cases to refuse our requests. But in the case of spiritual blessings it will always be for our good, and his glory to bestow them. We are commanded to come boldly to

a throne of grace, to ask grace to help in every time of need. God often blesses the soul through the wants of the body. Many have full stomachs, and empty souls.

It is right to pray for God's blessing on the labour of our hands, for rain and fruitful seasons, so far as it will be for his glory to grant them; but at the same time God may see that famine and want will be for our good as a nation, and as individuals.

By only having one petition for temporal blessings, God teaches us that they are of little importance compared with soul-wants. Our real wants are comparatively few; our imaginary ones that give us the most trouble. To pray for temporal things that we may consume them on our lusts, and gratify our pride, would be wrong, and God in his mercy and love may withhold them from us.

The following fact occurred in the early settlement of western Pennsylvania. The Rev. Father P., as he was always called, was one of the first ministers who settled in that

region. As the people were poor and his salary very small, he was advised to take up a piece of land and farm a little to help him along. In a few months with the aid of his people he had several acres cleared, and his growing crop required a barn to store it away. His people cut the logs to build, and set a day to raise the barn. The morning came, but the old couple had no food for the men to eat, and many of them had to come eight and ten miles. This saint of God called on his wife, and told her they must pray for bread and meat for the men to eat that day. Each of them had a place to pray in the garden. As the good man was kneeling down, he thought that as many of the logs would be to haul, they would need a log-chain, and he called to his wife to pray for a log-chain too. When they were done praying and had entered the cabin, there were two bags well filled, lying in the middle of the floor. On examination it was found that one contained four hams in one end, and a number of loaves of bread in the other. "Well,

wife," said he, "the Lord has sent the bread and meat."

He took hold of the other bag, and there were the log-chain, and two bushels of potatoes. "Thank God, wife, he has sent the chain and a fine lot of potatoes into the bargain." A man who lived ten miles distant and had plenty, was reminded by his wife the night before, that to-morrow was the day all the people in the neighbourhood were turning out to build Father P's. barn, and as provisions were very scarce, she thought he ought to go, and that she had baked a large batch of bread he could take, and some hams, and potatoes. Before it was light the next morning, the man was on the way, but he had got only a short distance when he found his potatoes did not balance well. He returned, put his log chain in the end that was too light. When he came to Father P's. he found no one in the house, and so he laid the bags down in the middle of the floor, while Mr. P. and his good wife were in the garden, praying.



In 1852 the cholera was very fatal in the city of P. There were not enough of well people to attend the sick and bury the dead. A whole family died except a little boy ten years old. In the midst of the distress this little boy was forgotten at the desolate home. He became very hungry, and prayed for bread. At last he wrote the following letter. "Dear Jesus Christ, I am a poor little boy, and my father and my mother are dead, and I am very hungry and have nothing to eat. Will you please send me something soon?" He directed the letter to Jesus Christ, and put it in the post-office. The post-master was surprised, and showed it to several persons. The boy was hunted up. A gentleman of wealth without family adopted him as his son. His prayer was answered. This is a well-authenticated fact. God will not forsake his people, nor suffer their children to beg bread.

## QUESTION CV.

*What do we pray for in the fifth petition ?*

A. In the fifth petition, which is, *And forgive us our debts, as we forgive our debtors*, we pray, that God, for Christ's sake, would freely pardon all our sins ; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

*Proofs.*

1. *We are to ask the free pardon of all our sins, only for Christ's sake.*—Eph. i. 7 : In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

2. *By forgiving others, we are encouraged to ask forgiveness for ourselves.*—Matt. vi. 14 : If ye forgive men their trespasses, your heavenly Father will also forgive you.

3. *We cannot expect forgiveness for ourselves, unless we forgive others sincerely from*

*the heart.*—Matt. vi. 15: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

*Exposition.*

“HAVE mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin.” Though David was a man after God’s own heart, still he was a sinner, but he was a pardoned sinner. He made confession to God against whom he had sinned; earnest, heart-felt confession. This we all need to do daily. This psalm is an appropriate prayer at all times. Col. iii. 13: “Forbearing one another, and forgiving one another.” If we go to prayer with enmity in our hearts against others, we are not to expect forgiveness of God, for he will not grant it. What would you think of a man whom you heard praying, O Lord, forgive me the ten thousand sins I have committed against thee, but I will

not forgive that man that offended me? You would say such a one could never expect to be forgiven.

Matt. xviii. 35: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." God will never forgive those who refuse to forgive others; they will die unpardoned.

*As we forgive others.* We desire to call especial attention to this little word *as* in this connection. As we forgive others. To use this petition while we retain enmity in our hearts against others, is to ask God not to forgive us, but to retain just such feelings towards us, as we do towards those we hate. In other words it is praying for our own perdition.

No other feeling is so near akin to the feelings of the lost spirits in hell as that of enmity. It tortures all who indulge in it; it is the beginning of the gnawings of the worm that never dies. An unforgiving spirit will justly stand in the way of any one

being pardoned, who indulges it. Indeed it is a shame for any one to ask for pardon that will not grant it; and none but a wicked, shameless sinner would attempt to do it. No other class of sinners on earth show a more deep-seated depravity of heart, than those who are of an unforgiving spirit.

Some years ago a boy who had been taught to pray, from the time he could speak, came home from school in a great rage against another boy who had offended him. Before going to bed he knelt to pray as usual but found he could not pray. He called to his mother, and said, "Mother I cannot pray to-night." "Why, my son, what is the reason?" "Oh, I am so mad at Bob Johnson, that it will be of no use for me to pray, as you say that God will not forgive us unless we forgive those that offend us, and I cannot forgive Bob." His mother urged him to go and pray for Bob, that God would make him a better boy. After a while he called to his mother again, and said, "Mother, I don't think I hate Bob as much as I did." This is the best

way to get enmity out of our hearts, to pray it out. This Christ taught us when dying on the cross. O what a pattern of forgiveness! When his bloodthirsty murderers were mocking at his dying groans he prayed, "Father, forgive them, for they know not what they do."

As a general rule the severest revenge we can take on our bitterest enemies is to pay no attention to them, let them alone, and they will soon let us alone. When we are reviled, we are not to revile again, but pray for those who despitefully use us and evil entreat us. If we do this, our prayers will never be hindered by our ill-will to others.

As an old coloured woman was walking along a street in New York one day smoking her pipe, a sailor, who had drunk too much, pushed her off the side walk and broke her pipe. He then halted, expecting to hear her scold and fret, so that he might have a laugh at her expense. But what was his astonishment when she meekly picked up the pieces

of her broken pipe without the least resentment in her manner, and giving him a dignified look of sorrow and pity, said, "God forgive you, my son, as I do." It touched a tender cord in the heart of the rude tar. He felt ashamed and condemned, the tear started to his eye, he confessed his error, and thrusting his hand to the bottom of his pocket, forced the contents upon her, exclaiming, "God bless you, kind mother, I will never do so again."

The Rev. J. Wesley, in the course of his voyage to America, hearing an unusual noise in the cabin of Gen. Oglethorp, the governor of Georgia, with whom he sailed, stepped in to inquire the cause of it. The General addressed him, Mr. W. you must excuse me. I have met with a provocation too great for man to bear. You know the only wine I drink is Cyprus Wine; I therefore provided myself with several dozens of it, and this villain Grimaldi (his servant was present and almost dead with fear;) has drunk up the whole of it; but I will be revenged on him.

I have ordered him to be tied hand and foot, and be carried to a man-of-war, which sails with us. The rascal should have taken care how he used me, as I never forgive injuries. "Then I hope, sir," said Mr. W. looking calmly at him, "you never sin." The General was quite confounded at the reproof, and threw the bunch of keys at Grimaldi. "There, villain," said he, "take my keys, and do better for the future." Thus forgive, and be forgiven.



## QUESTION CVI.

*What do we pray for in the sixth petition?*

A. In the sixth petition, which is, *And lead us not into temptation, but deliver us from evil*, we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

*Proofs.*

1. *We are to pray that God would preserve us from temptation.*—Matt. xxvi. 41: Watch and pray, that ye enter not into temptation.

2. *We are to pray that God would support us under temptation.*—Heb. ii. 18: For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

3. *We are to pray that God would deliver us out of temptation.*—1 Cor. x. 13: God is faithful, who will not suffer you to be tempted

above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

*Exposition.*

MY DEAR CHILDREN, it is wicked as well as dangerous, to use this petition, and immediately go in the way of temptation. David prays, Keep back thy servant also, from presumptuous sins; let them not have dominion over me. Presumptuous sin is going, without any necessity, where we are likely to be tempted. That is directly contrary to the first part of this petition, "Lead us not into temptation." We should always strive to have such a sense of God's presence about us as to keep us out of danger. If we can keep that little sentence always before the mind, "Thou God seest me," it will aid us much in resisting the tempter.

God leaves his people often to be tempted and tried, to develop their characters, to show them the weak points in their Christian character, just as in the case of Hezekiah

and Peter. No doubt their fall into sin was for their ultimate good, as well as to be a standing warning to all others of the danger of self-confidence. Those that are led by God's providence into places of great trial, and by looking to God for help, overcome the temptation, make the most useful Christians. None but those who have been tried on the battle-field can become skilled in war; and so none will ever be able soldiers of the cross of Christ, till they have had battles and victories with sin and the devil.

My young friends, this petition is the best armour you can put on, with which to defend yourself from the assaults of Satan. Keep out of the way of temptation, and that will keep you out of the way of sorrow and danger; for the way of transgressors is hard. While you offer this petition, do all you can to keep out of the way of temptation, and then your prayer and conduct will be consistent with each other.

## QUESTION CVII.

*What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer, which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen*, teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And in testimony of our desire, and assurance to be heard, we say, *Amen*.

*Proofs.*

1. *We are to take all our encouragement in prayer from God only.*—Dan. ix. 18, 19: We do not present our supplications before thee, for our righteousness, but for thy great mercies; O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God.

2. *In our prayers we are to bless and praise the name of God.*—1 Chron. xxix. 10: And David said, Blessed be thou, Lord God of

Israel, our father, for ever and ever. V. 13. Now therefore, our God, we thank thee, and praise thy glorious name.

3. *In our prayers, we are to ascribe unto God universal dominion, power, and glory.*—1 Chron. xxix. 11: Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine.

4. *In our prayers we are earnestly to entreat God to hear and answer us.*—Psalm xxvii. 7: Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me.

5. *In testimony of our desire and assurance to be heard, we say, Amen, to our prayers.*—Heb. x. 22: Let us draw near with a true heart, in full assurance of faith. 1 Chron. xvi. 36: And all the people said, Amen, and praised the Lord.

*Exposition.*

THIS conclusion teaches us to derive all our encouragement in prayer, not from any worthiness in ourselves, but from God alone. This is implied in the word *for*, with which it

begins. The kingdom, for the coming of which we have prayed, is the Lord's, and therefore we are encouraged to hope that he will set it up, and maintain it in the world. All power is his, and therefore he is able to fulfil all our petitions. The glory, for the manifestation and advancement of which we have prayed is his, and therefore we hope that he will hear us, and glorify himself.

This conclusion also teaches us that it is our duty, in our prayers to mingle praise to God, and ascribe to him the glory due to his name. The glory of God is to be the chief end of our prayers. He made all things for his own glory. We are therefore bound to glorify him with our bodies and our spirits, which are his. The Lord's prayer embodies this central idea. It begins with invocation and ends with praise. God is first, and God is last in it. All the petitions, those that are personal, no less than the others, have reference to the same thing. The supply of our temporal wants, the pardon of our sins, the sanctification of our natures, and our de-

liverance from temptation, are all sought as means to one great end—that “the King eternal, immortal, invisible, the only wise God, may have honour and glory for ever, and ever, Amen.”

We have now passed over this wonderful compendium of doctrine and precept, and tried to simplify it as much as possible, with the hope both to instruct the mind and benefit the heart. We have prayed over all we have written, that it may be blessed to the young, and aid parents and Sabbath-school teachers, in instructing those committed to their care. Let God be glorified for any success with which our labour has been crowned.

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.”