

A CATECHISM

OF

THE ARTICLES

OF THE

CHURCH OF ENGLAND,

Intended for the Use of Schools,

AND CONTAINING

A PLAIN AND FAITHFUL STATEMENT OF THE CHIEF POINTS
OF DIFFERENCE BETWEEN THE

CHURCH OF ENGLAND AND THE CHURCH OF ROME.

BY THE

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Also by the same Author,

**"WHAT PROTESTANTS BELIEVE, AND WHAT THEY DO
NOT BELIEVE."**

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P R E F A C E .

THE Author of this little book has long remarked, with much regret, the little acquaintance which our people have too commonly with the doctrines and principles of the church to which they belong, and believed that it has been a source of much evil to the church, and a great cause of many of those dissensions from her doctrines or from her communion which we have had, and have, often to mourn over. It would seem as if we had been too easily satisfied with endeavouring to give our young people general views of truth, without being sufficiently careful to put them also upon their guard against *error*; or to shew them not only that such a thing is the truth, but that the Church of England holds and teaches it as a truth; and the consequence of this has been, that our young people have gone out into the world ill-fortified against the errors and seductions with which it abounds, and too little attached to the church, from *intelligent conviction*, and have too easily fallen a prey to those who are every where to be met with ever ready "with good words and fair speeches to deceive the hearts of the simple." The remedy for this evil (if it really exists,) would plainly seem to be, to bring our people *as children* well acquainted with the doctrines of the gospel as they are taught us by the church herself, and with her peculiar principles and distinguishing characteristics as a church, and the author believes there is no way of doing this so effectual, as by bringing them well acquainted with *the Articles of our Religion*. Here there are statements of truth which are simple, beautiful, and comprehensive, and here errors, (and those the most common and dangerous), are brought forward and exposed; here, too, the principles of the church with respect to her own constitution, govern-

ment, ceremonies, &c. are put forward in a way, the being brought acquainted with which, would at all events, teach us what the Church of England *really is*, and would have this further advantage, that what we learned, we should learn *from her own mouth*; and so as that in after life, the remembrance of these doctrines and principles *would be associated in our minds with that of the church*.

It is remarked by Plutarch, in his life of Lycurgus, that the way of accounting for the singular fact that the strange laws of that celebrated lawgiver should so long have retained their place among the inhabitants of Sparta, was, that "by education, he, as it were, *infused* his laws into the minds and manners of the children, and made them suck in, almost with their mothers' milk, an affection for his institutions." Would it not be our wisdom to endeavour to attach our people to the church in the same manner, and not only to bring them acquainted with the *first principles* of our holy religion by means of our admirable church catechism, but to go on with them to perfection by means of *the articles*.

Let us look at the wisdom with which the Church of Rome acts in this matter: the manner in which her people, (the most illiterate of them) are sent out into the world, acquainted with all the peculiar features of their system, and with all the common arguments, and sophisms, and perversions of Scripture by which they are supported; and let us contrast it with the sad want of acquaintance of our own people, both educated and uneducated, with the doctrines and principles of their own church. This is surely an evil too well known to be denied; would not the most effectual remedy for it seem to be, instructing our young people *in the articles*, and that, both in our great public schools, in our Sunday and Church Education Society schools, and in our private families; and not merely accustoming our children to *read* them, but to commit them carefully to memory, and carefully to compare them with the Word of God.

There seems to be few systems of error against which a scriptural acquaintance with our admirable Articles would not serve to guard us. The errors of Popery, the errors of Wesleyan-Methodists, the errors of the Tractarians, &c.

would be all laid bare by a scriptural acquaintance with the Articles. Nor can it be believed that these latter opinions would have gained the ground which they have done amongst the laity, or that our Articles could have been successfully misinterpreted, as they have been, *if the real meaning of them* had been early impressed upon the people's minds, and if these opinions had not found them, too generally, almost wholly unacquainted with the Articles of the Church.

Perhaps the Author of the following Catechism may think more strongly upon the subject than he is warranted in doing, but he is "fully persuaded in his own mind" that *the best way to correct a great mistake, into which we have too generally fallen, in the education of our people, and the best way to fortify them against dissent and error, is to bring them while children, acquainted with truth in connexion with the Articles of the Church of England.*

If the following Catechism be made instrumental in any way in bringing about the above result, the Author of it will feel thankful to Him by whose blessing the humblest means may be made productive of good.

PREFACE TO THE FIFTH EDITION.

AT the suggestion of a valued friend, the doctrines of the Church of Rome, have, in this edition, been given as nearly as possible, *in her own words*, so as to deprive the Romauists of the power of saying that their opinions have been misrepresented, by which means they often endeavour to weaken the force of convincing arguments.

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A CATECHISM

OF

THE ARTICLES OF RELIGION.

ARTICLE I.

Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the Maker and Preserver of all things, both visible and invisible; and in unity of this Godhead, there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

Q. What does the First Article of the Church of England speak of?

A. Of faith in the Holy Trinity.

Q. What do you mean by the Trinity?

A. I mean the being of three persons in one God.

Q. How do you prove that there is but one God?

A. From Mark xii. 32: "For there is one God, and there is none other but he;" and from Jer. x. 10: "The Lord is the true God; He is the living God, and an everlasting King."

Q. What does the Article declare about God?

A. That he is without body, parts, or passions.

Q. What do you mean by his being without body?

A. I mean that he is a spirit.

Q. How do you prove that he is without body?

A. From John iv. 24: "God is a Spirit."

Q. What do you mean by his being without parts?

A. I mean that he has not limbs and members as we have.

Q. Why, then, are limbs and members spoken of in Scripture, if He has in reality none of them?

A. This is in condescension to our infirmities, that by the

help of these words His attributes may be the more easily made known to us. Thus the *eyes* of God are spoken of to represent His *omniscience*; the *hand* of the Lord to represent His *power*, &c.

Q. How do you prove that God is without parts?

A. From 1 Tim. i. 17, where God is spoken of as invisible.

Q. What do you mean by his being without passions?

A. I mean that He is not subject, as we are, to any fickleness or changeableness of mind, contrary to his own fixed purpose.

Q. How prove you that God is without passions?

A. From Malachi iii. 6: "I am the Lord. I change not," and from James i. 17: "With whom is no variableness, neither shadow of turning."

Q. What more does the Article declare about God?

A. That he is of infinite power, wisdom, and goodness.

Q. How prove you that God is of infinite power?

A. From Matt. xix. 26: "For with God all things are possible."

Q. How prove you that He is of infinite wisdom?

A. From Psalm cxlvii. 5: "His understanding (or wisdom) is infinite."

Q. How prove you that He is of infinite goodness?

A. From Exodus xxxiv. 6: "The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth."

Q. Does the Article declare anything more about God?

A. Yes, that He is the maker and preserver of all things, both visible and invisible.

Q. How prove you that God is the maker of all things?

A. From Isaiah xlii. 24: "I am the Lord that maketh all things."

Q. How prove you that God is the preserver of all things?

A. From Neh. ix. 6—"And Thou preserveth them all."

Q. What does the Article say of the Trinity?

A. It says that, in unity of the Godhead there be three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

Q. How prove you this from Scripture?

A. From Deut. vi. 4—"Hear, O Israel! the Lord our God is one Lord."

Q. How prove you the truth of the Trinity from this?

A. Because the word *God* is here in the plural number ; so that the passage both declares that there is a plurality in the Godhead, and yet that there is but one Lord.

Q. From what other passages of Scripture do you prove the truth of the Trinity?

A. From Matt. xxviii. 19 ; 2 Cor. xiii. 14 ; and 1 John v. 7.

ARTICLE II.

Of the Word, or Son of God, which was made very Man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance, so that two whole and perfect natures, that is to say, the Godhead and manhood were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of men.

Q. What does the Second Article of the Church of England speak of?

A. Of the Word, or Son of God, which was made very man.

Q. By what name is the Son of God called in this Article?

A. The Word of the Father.

Q. Why is Jesus Christ called the Word of God?

A. Because he declares or makes known the Father to us.

Q. Where is Jesus Christ called by this name in the Holy Scriptures?

A. In John i. 1—"In the beginning was the Word," &c.

Q. What does the Article declare about the Son of God?

A. That he was begotten from everlasting of the Father.

Q. How prove you this?

A. From Micah v. 2, "Whose goings forth have been from of old, from everlasting;" also from John viii. 58, and i. 14.

Q. How prove you that the Lord Jesus is very and eternal God?

A. From Rom. ix. 5—"Of whom Christ came who is over all, God blessed for ever. Amen." Also from Col. i. 16, 17.

Q. How did the Son of God become man?

A. He took man's nature in the womb of the blessed Virgin.

Q. How prove you this?

A. From Isaiah vii. 14—"Behold a virgin shall conceive and bear a Son;" and from Gal. iv. 4.

Q. When the Son of God took on Himself man's nature, did He lay aside His Divinity?

A. No; from that time forth, the two natures, each whole and perfect in itself, were joined together in Him, and are never again to be separated from each other.

Q. How prove you this?

A. From Col. ii. 9—"For in him dwelleth all the fulness of the Godhead bodily." Also from 1 Tim. iii. 16.

Q. For what purpose did Christ thus take to Himself man's nature?

A. That He might suffer and die for us sinners.

Q. Why did Christ suffer and die for sinners?

A. That He might reconcile His Father to us, and make atonement for our sins.

Q. What do you mean by Christ reconciling His Father to us?

A. I mean His turning away from us his wrath against sin, so that it might not fall on us.

Q. How did Christ do this?

A. By enduring Himself the penalty which God had denounced against sin, viz. suffering and death.

Q. Why does the Article say that Christ died to be a sacrifice not only for original guilt, but also for actual sins of men.

A. To guard against the error of believing that Christ's death was intended to make satisfaction only for original sin: but not for our actual transgressions.

Q. What do you mean by original sin?

A. I mean the sin of our nature—the sinful nature that we bring into the world with us.

Q. What do you mean by actual sins?

A. I mean the sins that we actually commit during our lifetime.

Q. How does the Church of Rome teach that atonement is to be made for actual sins?

A. She teaches that we must endeavour to make satisfaction for them ourselves, by penances, and fastings, and charities, &c., and by enduring the fire of purgatory.

Q. How does she express this in her own words?

A. She says that "we are able to make satisfaction to God the Father, through Jesus Christ, not only by punishments voluntarily endured by us as chastisements for sin, or imposed at the pleasure of the Priest, according to the degree of the offence, but also by temporal pains inflicted by God himself and by us patiently borne."—*Sess. 14, Decree Council of Trent.*

Q. How is this doctrine most plainly contradicted by the Word of God?

A. In Isaiah liii. 5—"He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." See also v. 6, Heb. ix. 28, and 1 John i. 7.

ARTICLE III.

Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also it is to be believed that He went down into hell.

Q. What does the Third Article of the Church of England speak of?

A. Of the going down of Christ into Hell.

Q. What do you mean by the word Hell?

A. The word Hell, in Scripture sometimes means the place of the damned, as in Psalm ix. 17, and sometimes it means the state of departed spirits in which they await the day of the resurrection.

Q. In which of these senses is it made use of here?

A. In the last; that of the place of departed spirits.

Q. What, then, is here stated of Christ?

A. That His soul was actually separated from His body, (that is, that He was truly dead), and was with the souls of others who have died in the Lord, until the morning of His resurrection.

Q. But do not the souls of the faithful enter upon the full possession of glory, immediately upon leaving the body?

A. No; the soul without the body (being merely a disembodied spirit) is in a very imperfect state as long as it continues so, and will not enter upon its *perfect* consummation and bliss, until it is reunited to the body at the resurrection.

Q. But if we admit of the soul being in this imperfect state previously to the resurrection, will it not follow that there is such a place as has been called Purgatory by the Church of Rome?

A. No; by no means. The word Purgatory implies that there is a place in which after death, the soul is purged or cleansed from sin, of which the Scriptures speak nothing.

Q. How prove you that the soul of Christ went down into Hell?

A. From Acts ii. 31—"His soul was not left in Hell; neither His *flesh* (that is, His body) did see corruption." Also Psalm xvi. 10.

ARTICLE IV.

Of the Resurrection of Christ.

Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith He ascended into Heaven, and there sitteth, until He return to judge all men at the last day.

Q. What does the Fourth Article speak about?

A. Of the Resurrection of Christ.

Q. How prove you from Scripture that Christ did truly rise again from the dead?

A. From Matt. xxviii. 6—"He is risen as he said."

Q. Was the body of Christ reunited to the soul at the time of His Resurrection; or was it only His soul that appeared on earth without the body?

A. He took again His body, with flesh, bones, and all things appertaining to man's nature.

Q. How prove you this from Scripture?

A. From Luke xxiv. 39, where Jesus says, "Handle me, and see; for a spirit hath not flesh and bones as ye see me have." Also from Acts x. 41.

Q. Where is now the body of Christ?

A. He has ascended with it into heaven.

Q. How prove you this?

A. From Acts i. 9, where we are told that, "While He was speaking, *He was taken up*, and a cloud received Him out of their sight." Also, Heb. i. 3, and x. 12.

Q. Will Christ ever again come back to earth?

A. Yes, He will return to judge all men at the last day.

Q. How prove you this?

A. From Acts x. 42—"It is He which was ordained of God to be the judge of quick and dead." Also Acts xvii. 31.

ARTICLE V.

Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father, and the Son, very and eternal God.

Q. What does this Article treat about?

A. Of the Holy Ghost.

Q. What does it declare respecting the Holy Ghost?

A. That He proceedeth from the Father and the Son.

Q. What do you mean by *proceeding*?

A. I mean *coming out* from the Father and the Son.

Q. How prove you that the Holy Spirit proceeds from Christ?

A. From 1 Peter i. 11, where the Holy Spirit is called "the Spirit of Christ." See also John xv. 26; Acts ii. 33.

Q. What else does the Article state about the Holy Ghost?

A. That He is very and eternal God.

Q. How prove you this?

A. From Acts v. 4, where St. Peter says to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" and then immediately adds, "Thou hast not lied unto men, but unto God;" also from 1 Cor. iii. 16.

ARTICLE VI.

Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
I. Book of Samuel,
II. Book of Samuel,
I. Book of Kings,
II. Book of Kings,

I. Book of Chronicles,
II. Book of Chronicles,
I. Book of Esdras,
II. Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Canticles, or Song of Solomon,
Four Prophets the Greater,
Twelve Prophets the Less.

And the other Books, as *Hierome* saith, the Church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine: Such are these following:—

III. Book of Esdras,
IV. Book of Esdras,
The Book of Tobias,
The Book of Judith,
The Rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,

Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
I. Book of Maccabees,
II. Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them canonical.

Q. What does the Sixth Article speak about?

A. About the sufficiency of the Scriptures for salvation.

Q. What do you mean by the Holy Scriptures being sufficient for salvation?

A. I mean that they contain every thing that is necessary for the salvation of a man's soul.

Q. Are there any who deny this?

A. Yes, the Church of Rome denies it.

Q. What else does the Church of Rome say is necessary to salvation, besides what is in the Word of God?

A. Observing what she calls the traditions of the Church.

Q. How does the Church of Rome speak of these traditions?

A. She says that "all saving truth and discipline are contained both in written books and in unwritten traditions, which have come down to us either received by the Apostles from the lips of Christ Himself, or transmitted by the hands of the same Apostles under the dictation of the Holy Spirit," and that the Church "doth receive with equal piety and veneration all the books as well of the Old as of the New Testament, and also the aforesaid traditions."—*Dec. Coun. Trent, 4th Sess.*

Q. On what authority do these traditions rest?

A. Merely on the authority of man's word.

Q. Has any man a right to require of us to receive any thing as necessary to salvation, that is not contained in God's Word?

A. No.

Q. Of what sin are they guilty who do this?

A. They are guilty of the sin, and lie under the condemnation that is spoken of in Rev. xxii. 18, 19, "If any man shall add unto *these things*, God shall add unto him the plagues that are written in *this book*," &c.

Q. How prove you that the Scriptures are sufficient both for holiness and salvation, without any thing whatever being added to them?

A. From 2 Tim. iii. 15 to 17, "From a child thou hast known the Holy Scriptures, which are *able to make thee wise unto salvation*, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, *thoroughly furnished* unto all good works." See also Deut. iv. 2, and xii. 32; Isaiah, viii. 20; Mat. xv. 9, and xxii. 29.

Q. What use does the Church make of the books called Apocrypha?

A. She reads them for example of life, and instruction of manners.

Q. What use does she *not* make of them?

A. She does not apply them to establish any doctrine.

Q. Why not?

A. Because they are not the Word of God.

ARTICLE VII.

Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man; wherefore they are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received into any commonwealth: Yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

Q. What does this Article treat about?

A. About the Old Testament.

Q. What does it declare about the Old Testament?

A. That it is not contrary to the New.

Q. Does the Old Testament seem to be contrary to the New?

A. To a careless reader it might seem as if in the Old Testament eternal life was held out to sinners on account of their observance of the law, and in the New Testament through faith in Christ.

Q. How is it offered to sinners both in the Old and New Testament?

A. Through faith in Christ.

Q. How prove you that there is no opposition between the Old and New Testament, but that they both testify of *Christ*?

A. From what our Lord says of the Old Testament Scriptures in John v. 39, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." See also v. 46, Luke, xxiv. 44, and Acts, xviii. 28.

Q. What do you mean by a Mediator?

A. A Mediator is a person who goes between two parties as the friend of both, to transact matters between them.

Q. Who do the Scriptures speak of as exercising this office between God and man.

A. Jesus Christ, and Him only.

Q. Does the Church of Rome make use of any other mediator than Christ alone?

A. Yes, the Virgin Mary, and other saints.

Q. How do you know that she uses them as mediators?

A. Because she teaches the people to pray to them to intercede with God for them.

Q. What is the language of the Church of Rome on this subject?

A. She says that "the saints who reign together with Christ offer their prayers to God for men, and that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers for help and assistance."—*Dec. Coun. Trent 25th Sess.*

Q. Have you any reason to think that the souls of the Virgin Mary and other saints (their bodies being in the grave) have any knowledge of what is going on on earth?

A. The souls of the saints, (being now but disembodied spirits,) we have no reason to think have any such knowledge, or are capable of hearing prayers.

Q. How prove you from Scripture that there is no other mediator than Christ alone?

A. From 1 Tim. ii. 5—"For there is one God, and one Mediator between God and men—the man Christ Jesus."

Q. How is the blessed Redeemer eminently qualified to be our Mediator?

A. Because He is Himself both God and Man.

Q. Who do you mean by the *Old Fathers* in this Article?

A. The Old Testament saints

Q. What do you mean by transitory promises?

A. Promises relating to this life.

Q. How prove you that the Old Testament saints were influenced by more than temporal promises?

A. From Heb. xi. 13—"These all died in faith, not having received the promises; but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Q. Into how many parts does the Article divide the Law of Moses?

A. Into three—First, That concerning rites and ceremonies. Second, The civil precepts; and Third, The commandments called moral.

Q. Is the first part binding upon Christians, now?

A. No.

Q. Why not?

A. Because the rites and ceremonies of the Jewish worship were only intended to foreshow and represent the things of Christ; and, therefore, Christ, the substance of them, being now come, they have ceased to be any longer necessary and useful.

Q. How prove you this?

A. From Col. ii. 17—"Which are a shadow of things to come; but the body is of Christ," and from Gal. v. 1, and Heb. x. 1.

Q. What do you mean by the civil precepts of the Mosaic law?

A. I mean the precepts concerning civil government.

Q. What does the Article state about them ?

A. That they ought not of necessity to be received into any commonwealth.

Q. What do you mean by that ?

A. That rulers under the present dispensation are not bound to adopt them, nor Christian people to consider them as binding.

Q. How prove you this ?

A. Because the Scripture commands us to obey "the powers that be," which command was given at a time when all the *powers* of the world, that is, the *governors*, were Heathen.

Q. What do you mean by the commandments called moral ?

A. I mean such commandments as relate to matters of morality, or the regulation of one's moral conduct with respect to God and man.

Q. Is this part of the law of Moses binding now upon Christian people ?

A. Yes ; certainly.

Q. How prove you this ?

A. Because, first, our duty to God is at all times the same, under whatever dispensation we live, and therefore, no change of *dispensation* can make any alteration with respect to our moral conduct ; and because, secondly, the moral precepts of the law of Moses were in force *before* the giving of the law from Mount Sinai, and therefore, are not merely *Jewish* institutions, so as that *they* should stand or fall with that dispensation.

Q. Can you mention any of the moral precepts of the Mosaic law, which were in force before the law was given ?

A. Yes ; that against the commission of murder, theft, idolatry, and concerning the observance of the Sabbath. These were all as much in force *before* the law was given as *after*.

Q. How prove you that the observance of the Sabbath was not a mere Jewish institution ?

A. Because it was instituted at the beginning of the world, and because we find the Jews themselves observing it most strictly in the gathering of the manna, before the law was given. See Exodus xvi. 23.

Q. How prove you that Christian people have not been released from the observance of the moral law by the coming of Christ?

A. Because Christ Himself says, in Mat. v. 17—“Think not that I am come to destroy the law. I am not come to destroy but to fulfil.” Also, from 1 Cor. vii. 19; 1 Tim. i. 8, and James ii. 8.

ARTICLE VIII.

Of the three Creeds.

The Three Creeds, *Nicene Creed*, *Athanasius' Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy Scripture.

Q. What does this Article treat of?

A. The Three Creeds.

Q. Which are they?

A. The Apostles' Creed, the Nicene Creed, and Athanasius' Creed.

Q. Why is the Apostles' Creed so called?

A. Because it is supposed to have been written either in the time of the Apostles, or immediately after.

Q. Why is the Nicene Creed so called?

A. Because it was established by the Council of Nice, in the year 325.

Q. Why is Athanasius' Creed so called?

A. Because it sets forth so fully the doctrine of the divinity of Christ, for which Athanasius contended faithfully in the fourth century.

Q. Why does the Church of England receive and believe these three confessions of faith?

A. Because the things contained in them may be proved by most certain warrant of Holy Scripture, upon which the Church of England is built.

Q. What do these Creeds contain?

A. They contain the belief of the Primitive Church on all the principal Articles of the Christian Faith.

Q. Does not this then afford an easy way of ascertaining what the Primitive Church really believed, and therefore what churches in the present day believe and teach as she did?

A. Yes, certainly.

Q. Does the Church of Rome retain the use of these Creeds?

A. Yes; but she has been obliged to add to them a fourth Creed of her own composing.

Q. Has the Church of Rome then gone the length of adding a Creed to those received and believed in the Primitive Church?

A. Yes.

Q. What has obliged her to take this step?

A. Not finding any of her own peculiar doctrines in any of these Creeds she has been obliged to invent one herself which would contain them.

Q. What do you call this Creed?

A. The Creed of Pope Pius IV.*

* The following is the Creed of Pope Pius IV. :—

"I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same Church. I also admit the sacred Scriptures, according to the sense which the holy mother church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the Fathers. I profess also that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one, viz. baptism, confirmation, eucharist, penance, extreme unction, order, and matrimony, and that they confer grace; and of these, baptism, confirmation, and order, cannot be reiterated without sacrilege. I also receive and admit the ceremonies of the Catholic Church, received and approved in the solemn administration of all the above said sacraments. I receive and embrace all and every one of the things which have been defined and declared in the holy council of Trent, concerning original sin and justification. I profess likewise, that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead, and that in the most holy sacrifice of the eucharist, there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation. I confess also, that under either kind alone, whole and entire, Christ and a true sacrament is received. I constantly hold that there is a Purgatory, and that the souls detained therein are helped by the suffrages of the faithful. Likewise that the saints reigning together with Christ are to be honoured and invoked that they offer prayers to God for us, and that their relics are to be venerated. I most firmly assert that the images of Christ, and of the Mother of God, ever virgin, and also of the other saints, are to be had and retained, and that due honour and veneration are to be given them. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people. I acknowledge the holy, catholic, and apostolical Roman Church, the mother and mistress of all churches; and I promise and swear true obedience to the Roman

Q. When was this Creed introduced into the Church ?

A. As late as the year 1564.

Q. What do you infer from this ?

A. I consider this as a *plain proof* that the peculiar doctrines of the Church of Rome were not known when these three Creeds were written ; and therefore that the charge of *novelty* really belongs to the Church which has been obliged to *add a fourth*, and not to those which receive and believe every thing which is contained in the three.

ARTICLE IX.

Of Original, or Birth Sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and, therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek *phronema sarkos*, which some do expound the wisdom; some, sensuality; some, the affection; some, the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet, the apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

Q. What does this Article treat about ?

A. Of original, or birth sin.

Q. Why is original sin called also birth sin ?

A. Because it is the sin of our nature—the sinful nature that we bring with us into the world at our birth.

Q. How come we to bring with us a sinful nature into the world at our birth ?

A. In consequence of Adam's sin.

Bishop, the successor of St. Peter, the prince of the Apostles, and vicar of Jesus Christ. I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever condemned, anathematized, and rejected by the church. This true catholic faith, out of which none can be saved, which I now freely profess and truly hold, I, N promise, vow, and swear most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life, and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care, by virtue of my office. So help me God, and these holy gospels of God."

Q. How are we affected by Adam's sin?

A. Because, when Adam transgressed, his nature became a sinful one, which sinful nature is, of course, inherited by all those who are naturally descended from him.

Q. How prove you that Adam's sinful nature was transmitted by him to his posterity?

A. Because we are told in Gen. v. 3, that after Adam's sin he begat a son *in his own likeness*; whereas, before the fall, man is said to have been created in *the likeness of God*. See also Rom. v. 15, 19.

Q. Have you any other proof?

A. Yes, I prove it also from what is said in Scripture about Adam's posterity after the fall, as in Gen. vi. 5; Job, xiv. 4, xv. 16, xxv. 4; Jer. xvii. 9.

Q. What has been the effect upon Adam's children of this corrupted nature being communicated from him to them?

A. The consequence has been that he, having lost his original righteousness, so are they also without it, and are, instead thereof, of their own nature inclined to evil.

Q. What do you mean by man being of his own nature inclined to evil?

A. I mean, that if left to himself, his nature would incline him to choose evil rather than good.

Q. How prove you this?

A. The passages of Scripture already quoted sufficiently prove it; but see also Prov. xxix. 15, and Psalm, lviii. 3.

Q. If man's nature be thus evil, in what situation does it place him with respect to God?

A. It makes him, as a sinful creature, deserving of God's wrath and damnation, and renders him unfit for His presence, "who is of purer eyes than to behold iniquity."

Q. How prove you this?

A. Because the Scripture declares that we are "by nature the children of wrath."—Eph. ii. 3. See also Rom. iii. 19, (marginal reading), and v. 18.

Q. By what terms is this sinful nature called in Scripture?

A. It is called "*the flesh*," and the "*old man*." See Rom. vii. 18, Gal v. 17, and Eph. iv. 22.

Q. Is this sinful nature quite taken away when a man is regenerated or born again?

A. No; it still remains, even in the regenerate.

Q. What effect has its still remaining in them upon those that are regenerated?

A. It prevents them from doing "the things that they would," i. e. from being perfectly and uninterruptedly holy.

Q. What would be the consequence if this sinful nature were entirely destroyed in regeneration?

A. The consequence would be, that as soon as a man became regenerated, he would from that time become perfectly and uninterruptedly holy, and would have no further occasion to watch against sins of the flesh.

Q. Why would he have no further occasion to watch against sins of the flesh.

A. Because the flesh, (that is, his sinful nature), having been destroyed in him, he would have no further occasion to watch against it.

Q. What effect, then, has regeneration upon those that are the subjects of it?

A. In regeneration a new nature is imparted to believers, which delights in holiness, and the constant tendency of which is to counteract the workings of the flesh.

Q. By what terms is this new nature called in the Word of God?

A. It is called *the new man* and the *the inner man*. See Eph. iii. 16, and iv. 24.

Q. Are there, then, two natures in the believer?

A. Yes; there are two natures in the believer, the old nature which is carnal, and the new nature, which is spiritual.—1 Cor. iii. 1.

Q. How prove you that the sinful nature is not taken away in regeneration?

A. I prove it, first, from the case of David, and others of the saints, who were betrayed into sins of the flesh after they were regenerated, which is a sufficient proof that the flesh (that is, their sinful nature) was not destroyed in regeneration; and I prove it, secondly, from Gal. v. 17, and Rom. vii. 22, 23.

Q. But do not some persons deny that Paul is speaking of himself in these verses, in the 7th of Romans?

A. Yes, but it is immaterial whether he is supposed to

speak of himself or not, as it is evident from the passage that the words are spoken of a *regenerated person*.

Q. How is this evident from the passage?

A. Because it says in the 22nd verse, "I delight in the law of God *after the inward man*." Now, there is no *inward man*, or new nature in any but the regenerate.

Q. How prove you that believers are prevented by the sin that dwells in them from doing "the things that they would."

A. From Gal. v. 17.

Q. How prove you that regenerated persons have need to watch against sins of the flesh?

A. From Col. iii. 5.

Q. How prove you that believers are partakers of a new and heavenly nature?

A. From 2 Peter i. 4, Col. iii. 10.

Q. What effect ought this consideration, that they have still in them an evil nature, to have upon believers' minds?

A. It ought to make them very humble before God, very tender towards others, and very watchful over their own hearts.

Q. How, then, can sinners be saved, if they have still a sinful nature dwelling in them?

A. Because the Gospel does not save us as *innocent*, on account of our holiness, but as *sinners*, on account of the merits and sufferings of Christ.

Q. How do sinners become personally interested in the merits and suffering of Christ?

A. By believing and being baptized.

Q. How prove you that baptized believers, though still but sinners, are yet saved from condemnation?

A. From Mark xvi. 16, and Rom. viii. 1.

Q. Are such desires and inclinations as are the workings in us of this evil nature in themselves sinful, even though they be not indulged in?

A. Yes, without doubt; they shew the nature to be sinful, and would be sufficient to shut us out for ever from the presence of God.

Q. How prove you this?

A. From Prov. xxiv. 9—"The thought of foolishness is sin." See also Matt. v. 28, and Rom. vii. 7.

ARTICLE X.

Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

Q. What does this Article treat of?

A. Of free-will, or the necessity of preventing and co-operating grace.

Q. What do you mean by preventing grace?

A. The word preventing here means *going before*, and by preventing grace, I mean grace going before any good will on our part to do the will of God, in order to produce a good will in us.

Q. What do you mean by *co-operating* grace?

A. I mean grace *working with us*, when we have a good will to enable us to bring our desires to good effect.

Q. On what does this Article ground the necessity that there is for the Lord exercising towards us this preventing grace?

A. Upon the condition of man since the fall, being such as that he could not turn himself by his own strength and good works to faith, and calling upon God.

Q. Why could not man turn himself to God by his own strength?

A. Because his own nature is altogether evil, and his will and affections alienated from God.

Q. How prove you this?

A. From Jer. xiii. 23; Eph. ii. 1, iv. 18, and 1 Cor. ii. 14.

Q. What then follows from men being naturally in this state?

A. It follows, that before any man can turn himself to God, or do any works that are really acceptable in His sight, he must be inclined and enabled to do so by divine grace.

Q. Is this in accordance with the testimony of Scripture?

A. Yes; see Psalm cx. 3; John vi. 44; Acts xvi. 14, and 2 Cor. iii. 5.

Q. When a man has been once set forward in the way of

life, has he then any further occasion for the assistance of Divine grace?

A. Yes, he will want it to the end of his life, to renew him continually unto repentance, and to enable him to love and practise the Lord's will.

Q. How long has man been in this state?

A. Since the fall of Adam, in consequence of which his nature became thus evil.

Q. How prove you that he still needs the assistance of Divine grace?

A. From Psalm xvii. 5, and Phil. ii. 13.

Q. What effect ought the consideration of this being our state by nature to have upon us?

A. It ought to humble us deeply before the Lord, and to shew the preciousness of Divine grace, without which we must have remained in a state of impenitence, and our souls be finally lost.

ARTICLE XI.

Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: wherefore that we are justified by Faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Q. What does this Article treat of?

A. Of man's justification.

Q. What do you mean by man's being justified?

A. I mean *accounted righteous*, accepted and dealt with by the Lord as if he were righteous.

A. But is there any one really righteous in himself?

A. No; see Rom. iii. 10, 23.

Q. How, then, can a man, being a sinner, come to be accounted righteous, and accepted by the Lord as if he were righteous?

A. Through the merits of our Lord and Saviour Jesus Christ. It cannot be on account of any works or deservings of his own.

Q. Why cannot it be on account of any works or deservings of his own?

A. Because these being at the best but imperfect, would plainly be an insufficient ground, on account of which he could be reckoned really righteous.

Q. How does a sinner become personally interested in the merits and righteousness of Christ, so as to be on their account reckoned righteous before God ?

A. Through faith.

Q. Is it, then, on account of his faith that he is justified ?

A. No ; it is solely *on account* of the merits of Christ, but it is *through* faith, as being that by which he takes hold on Christ, and so becomes interested in his merits.

Q. What change, then, takes place in a sinner's state before God, as soon as he believes in Jesus ?

A. Whenever a sinner, by faith, takes hold on Jesus as the Saviour of sinners, he is justified before God, that is, he is accounted and dealt with as really righteous, on account of the perfect merits and righteousness of Jesus Christ.

Q. How prove you that it is not on account of any works or deservings of his own that a sinner is justified before God ?

A. From Rom. iii. 20—"Therefore, by the deeds of the law, there shall no flesh be justified in his sight." See also Gal. ii. 16 ; iii. 11 ; v. 4.

Q. How prove you that it is on account of the merits and righteousness of Christ that a man is justified ?

A. From Rom. iii. 24, 25—"Being justified freely by his grace, through the redemption that is in Christ Jesus," &c. See also Jer. xxiii. 6.

Q. How prove you that it is *by* or *through faith* that he is justified ?

A. From Rom. iii. 28—"Therefore, we conclude that a man is justified by faith without the deeds of the law." Also from Rom. v. 1, and Gal. v. 5 ; ii. 16 ; iii. 24.

Q. How prove you that whenever a sinner believes in Jesus, he is justified before God ?

A. From Acts, xiii. 39—"And by Him all that believe are justified from all things," &c.

Q. What does the Article state further about the doctrine of justification by faith only ?

A. That it is a most wholesome doctrine, and very full of comfort.

Q. How mean you that it is a wholesome doctrine ?

A. Inasmuch as it tends to holiness of life.

Q. How does it tend to holiness of life ?

A. Inasmuch as it serves to humble us in our own sight, and to shew us our obligations to Him who came into the world, that through His merits we might have eternal life.

Q. How prove you from Scripture that it is a wholesome doctrine ?

A. From Acts, xv. 9—"Purifying their hearts by faith." See also 1 John v. 4.

Q. How prove you from Scripture that it is a doctrine very full of comfort ?

A. From Rom. v. 1—"Therefore, being justified by faith, we have peace with God," &c. Also from Rom. iv. 6.

Q. What is the doctrine of the Church of Rome on the subject of justification and acceptance with God ?

A. She teaches "that eternal life is to be set before those who persevere in good works to the end, and hope in God, both as a favour mercifully promised to the children of God, through Jesus Christ, and as a reward to be faithfully rendered to their good works and merits, according to the Divine engagement," and that "whosoever shall affirm that the ungodly is justified by faith only, so that it is to be understood that nothing else is to be required to co-operate therewith in order to obtain justification, let him be accursed."—*Dec. Coun. Trent, 6th Sess.*

Q. Why is this doctrine sought to be established so anxiously by the Church of Rome ?

A. Because so many of the vain superstitious and lucrative doctrines by which she makes merchandize of men's souls, depend on it.

Q. How is this ?

A. Because if it be true that a sinner is justified by faith only on account of the merits of Jesus Christ, then the merits of penances and fastings, and masses, and purgatory, must be vain things, unable to render a sinner acceptable to God, and insufficient to save his soul from the wrath due to sin.

ARTICLE XII.

Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's

Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch, that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

Q. What does this Article treat of?

A. Of Good Works.

Q. What does it state about good works?

A. That they are the fruits of faith.

Q. What do you mean by their being the fruits of faith?

A. That they spring necessarily out a true and lively faith.

Q. What do you mean by their springing necessarily out of a true and lively faith?

A. I mean that they are produced as certainly in the life and conduct of true believers, as fruit grows upon a healthy tree.

Q. What do you mean by a *lively* faith?

A. I mean a faith that is alive, to distinguish it from the dead faith of which the Scripture speaks, (James, ii. 26,) which is a mere assent of the understanding to the truths of the Gospel.

Q. How may a lively faith be known from a dead faith?

A. By the effect produced in the heart and life, in the same manner as a tree is discerned by the fruit.

Q. How prove you that true faith always produces good works?

A. From Gal. v. 6, where it is called "faith which worketh by love." See also John, xv. 5.

Q. What further does the Article state about good works?

A. That they follow after justification.

Q. How prove you that they follow after justification?

A. If they are the fruits of faith, they must follow after justification, because no one is justified till he believes.

Q. What does the Article further state about good works?

A. That they cannot put away sin, or endure the severity of God's judgment.

Q. What mean you by this?

A. I mean that the good works of believers are none of them so perfect, as that the Lord, on account of them, will blot out sin.

Q. What is the only thing on account of which God will blot out sin?

A. The merits and sufferings of His Son Jesus Christ.

Q. How is it that the good works of believers can none of them endure the severity of God's judgment?

A. Because imperfections and infirmity cleave even to our best duties.

Q. What is the doctrine of the Church of Rome on the subject of good works?

A. The Church of Rome teaches that the merit of good works is such, that God, on account of them, will give eternal life; and even, that one man's good works may be of use to another man's soul.

Q. What language does she use upon these subjects?

A. She says that "it must be believed that the justified are in no respect deficient, but that they may be considered as fully satisfying the Divine law, (as far as is compatible with our present condition,) by their works, which are wrought in God, and as really deserving eternal life."—*Dec. Coun. Trent, 6th Sess.* And again, that "the Roman Pontiff may, for reasonable causes, grant indulgences out of the superabundant merits of Christ and the saints, to the faithful who are united to Christ by charity, as well for the living as for the dead."—*Dec. Coun. Trent, 25th Sess.*

Q. How prove you, in opposition to this, that the good works of believers will none of them bear the severity of God's judgment?

A. From Psalm, cxliii. 2, where David says, "Enter not into judgment with thy servant. O Lord! for in thy sight shall no man living be justified." Also, from 1'salm cxxx. 3, 4; Job, iv. 18; xv. 15.

Q. How prove you that infirmity and imperfection cleave even to our best duties?

A. From Eccl. vii. 20—"For there is not a just man upon earth that doeth good and sinneth not." Also Exod. xxviii. 38.

Q. Have you any other proof?

A. Yes, I prove it also from the concurring testimony of the people of God in all ages, who have all united in humbling themselves before God, and confessing before Him their infirmities and sins.

Q. Are the good works of believers, although imperfect in themselves, pleasing and acceptable to God?

A. Yes, the Lord is graciously pleased to accept them for Jesus Christ's sake.

Q. How prove you this ?

A. From Heb. xiii. 16—" But to do good, and to communicate forget not ; for with such sacrifices God is well pleased." Also from Rom. xii. 1 : Phil. iv. 18, and 1 Peter ii. 5.

ARTICLE XIII.

Of Works before Justification.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity : yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Q. What does this Article treat of ?

A. Of works done before justification.

Q. What does it state about such works ?

A. That being done before the grace of Christ, and the inspiration of His Spirit, they are not pleasant to God.

Q. Why are they not pleasant to God ?

A. Because they spring not from faith.

Q. Is it possible for an action to be good in its own nature and yet not acceptable in the sight of God ?

A. Yes, if the principle from which it springs be not a pure one.

Q. How prove you this ?

A. Relieving the distressed is, in its own nature, a good action ; but if it be done from wrong principles, it cannot be acceptable in the sight of God.

Q. How prove you from Scripture that such works as spring not from faith are not pleasant to God ?

A. From Rom. viii. 8—" So, then, they that are in the flesh cannot please God." Also, from Heb. xi. 6.

Q. What do you mean by " they that are in the flesh ?"

A. They that are not in a state of grace.

Q. What is the doctrine of the Church of Rome with respect to such works ?

A. The Church of Rome teaches, that before a man is in a state of grace, he can of his own natural strength do such works as are acceptable to God, and can make him deserving to have grace given him.

Q. Is this according to God's word?

A. No; the Word of God tells us that if there be *grace* there can be no *deserving*. Rom. xi. 6. See also Rom. iv. 4.

Q. How is it further contrary to Scripture?

A. Because the Scriptures declare that every man is by nature altogether evil, and, therefore, unable, as long as he continues in this state, to do any thing acceptable to God.

ARTICLE XIV.

Works of Supererogation.

Voluntary Works, besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety; for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

Q. What does this Article treat of?

A. Of Works of Supererogation.

Q. What do you mean by works of supererogation?

A. This is a term used to express such works as the Church of Rome teaches a man may perform over and above what is necessary, the merit of which may be bestowed upon others. See Art. xii.

Q. Is there any foundation in Scripture for supposing that any man can be holier than God would have him be, or can do more than God requires of him?

A. No; none whatever.

Q. How prove you this?

A. Because all men are commanded to love God with *all* their heart, and mind, and soul, and strength, and their neighbour as themselves, (Mat. xxii. 37 to 39) which, it is plain, nobody could go beyond.

Q. Have you any other proof?

A. Yes; I prove it also from what our Lord expressly says in Luke xvii. 10—"So, likewise, ye, when ye shall have done all these things which are commanded you, say, we are unprofitable servants—we have done that which was our duty to do."

Q. What does the Article say about this doctrine of works of supererogation?

A. It says that it cannot be taught without arrogancy and impiety.

Q. Why can it not be taught without arrogancy and impiety?

A. Because there is surely both pride and impiety in any man supposing that he can do more than God requires of him in His Holy Word, so as even to have a claim upon the Lord, which he can hand over to another; whereas, the Scriptures speak of us all, and every humble minded man will speak of himself as a poor sinner, dependant upon God's *mercy*, and having no claim upon Him, except on account of the merits of Jesus Christ.

Q. What object could the Church of Rome have in upholding a doctrine such as this?

A. This doctrine is a source of much revenue to the clergy of the Church of Rome; the supposed superabundant merits of the saints being at their disposal, and being sold by them for money.

Q. What is this called?

A. It is called an indulgence.

Q. What is an indulgence?

A. It is an exemption from penance in this life, or from the supposed pains of purgatory in the life to come, granted to sinners by the clergy of the Church of Rome, on consideration of the superabundant merits of some of the saints.

Q. What effect has this doctrine already had upon the Church of Rome?

A. It was the upholding of this doctrine, and the sale of these indulgences for money, that was the means of bringing about that blessed Reformation by which we have been delivered from these soul-destroying errors, and by which things were again brought to the standard of God's Word.

ARTICLE XV.

Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint John saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

Q. What does this article treat of?

A. Of Christ alone without sin.

Q. What does it state concerning this?

A. That Christ, although he took on him our nature truly was yet clearly free from sin, both in His flesh and in His spirit.

Q. How prove you that He took on Him our nature truly.

A. From Heb. ii. 14, 16, 17; John iv. 6, and Mat. iv. 2.

Q. How prove you that He was yet clearly free from sin both in His flesh and in His spirit?

A. From what the angel said to Mary, Luke i. 35—
“Therefore, also, that *holy thing* which shall be born of thee shall be called the Son of God.” Also, from Heb. iv. 15, and 1 Peter ii. 22.

Q. What does the Article further state about Christ?

A. That He came to be a Lamb without spot, in order that, by the sacrifice of himself, He might take away the sins of the world.

Q. How prove you this?

A. From John i. 29—“Behold the Lamb of God which taketh away the sin of the world.” Also from 1 Peter i. 19, and 1 John iii. 5.

Q. Why must Christ have been wholly free from sin in order to his taking away the sin of the world?

A. Because the death or sufferings of a sinful being could have nothing in them to make satisfaction to God for sin.

Q. What follows from this?

A. It follows that the penances, and mortifications, and sufferings of sinners have no efficacy in them to make satisfaction to God for sin.

Q. What does the Article state further?

A. That not only Christ is without sin, but that He alone is without sin; for that all we, the rest, though baptized and born again in Christ yet offend in many things.

Q. How prove you this?

A. From James iii. 2—“For in many things we offend all.” Also, from Eccl. vii. 20, and 1 John i. 8.

Q. What follows from this?

A. It follows, that the most perfect of us, being yet but sinners, and offending in many things, we all stand in need

of God's mercy to pardon and save us for Christ's sake, and that, therefore, the superabundant merits of the saints (called also works of supererogation,) are a vain thing, and wholly without foundation in the Word of God.

ARTICLE XVI.

Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may rise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

Q. What does this Article treat of?

A. Of sin after baptism.

Q. What does it state concerning it?

A. That every deadly sin willingly committed after baptism is not sin against the Holy Ghost and unpardonable.

Q. To what error does this Article primarily refer?

A. To the error of the Novations in the third century, who held, that such as through fear of death had apostatized to heathenism in times of persecution, could never again be admitted into the Church.

Q. Against what error of the present day may this Article serve to put us on our guard?

A. Against the error of supposing that every wilful sin, committed after regeneration, unchristianizes a man, and proves him not to be a child of God.

Q. What further good purpose may it serve?

A. It may serve to remind us that the best of men are still but men, and therefore liable to fall at any time, and are only kept from falling by the grace of God.

Q. How prove you that the grant of repentance is not to be denied to such as fall into sin after baptism?

A. From St. Paul's advice respecting the incestuous person, in 2 Cor. ii. 7—"Ye ought rather to forgive him and comfort him," &c.

Q. How prove you that every wilful sin committed after regeneration does not unchristianize a man?

A. From the case of Peter and many others, who, though

they fell grievously, yet, doubtless, were still the children of God.

Q. Does the term *deadly sin* in this Article mean the same as is meant by it in the Church of Rome?

A. No; The Church of England does not hold or teach the distinction made by the Church of Rome between venial and mortal sins.

Q. Why does the Church of England reject this distinction?

A. Because it is not to be found in the Word of God, and because it doubtless betrays ignorant people into much immorality and sin.

Q. How prove you that this distinction is contrary to the testimony of God's Word?

A. From 1 John v. 17, which declares that "*all unrighteousness is sin,*" compared with Rom. vi. 23, which declares that "*the wages of sin is death,*" thereby shewing that all sin is deserving of death; and must be visited with death unless blotted out in the blood of the Lamb. See also Gal. iii. 10, and James ii. 10, and Matt. xxii. 36 to 39.

Q. How does this division of sins into venial and mortal serve to betray ignorant people into immorality and sin?

A. Because it teaches them to do that which we are all too much inclined to do already, viz.:—to *make light of sin* in some sort, as if there were some sins which were but trifling, and need not be much accounted of.

Q. What is the evil consequence of this?

A. The effect of this is, that being taught to make light of sin, (which God abhors, of every sort,) they will be less upon their guard against it, nay, will be rather encouraged not to think much of committing it, and a door will be opened which the devil will be sure to take advantage of, to draw men into immorality and crime?

Q. Is there any other way in which this division of sins into venial and mortal serves to draw men into immorality and sin?

A. Yes, inasmuch as, in the enumeration of the seven deadly sins, as they are called, there is no mention of *deceit*.*

*The seven deadly sins in the Church of Rome are, Pride, Covetousness, Anger, Gluttony, Envy, and Sloth.

Q What is the evil effect of this ?

A. The consequence must be, that deceit and falsehood (although spoken of in the Word of God with the greatest abhorrence, and even said to be the very image of Satan) will be looked upon as light and venial things, and the barriers of truth almost entirely broken down.

Q. From whence do these evils flow ?

A. From men leaving the guidance of the Word of God, and giving themselves up to any other.

ARTICLE XVII.

Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby, (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made the sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into recklessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

Q. What does this Article treat about ?

A. About predestination and election.

Q. What does it state about predestination and election ?

A. That predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour.

Q. How prove you that predestination to life is the everlasting purpose of God ?

A. From 2 Tim. i. 9—" Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began."

Q. How prove you that, in accordance with this His everlasting purpose, He hath constantly decreed to deliver from curse and damnation those whom He hath chosen in Christ out of mankind ?

A. From Eph. i. 4, 5—" According as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." See also Rom. ix. 23, 24, and 2 Thess. ii. 13.

Q. How is the Lord said, in the Article, to bring about the salvation of those whom He has thus " chosen in Christ out of mankind ?"

A. They are first said to be *called* by His Spirit working in due season.

Q. How prove you this from Scripture ?

A. From Rom. viii. 30—" Moreover, whom He did predestinate, them He also called." See also Heb. iii. 1.

Q. What is the next step in their salvation ?

A. They, through grace, obey the calling.

Q. How prove you this ?

A. From Psalm cx. 3—" Thy people shall be willing in the day of thy power."

Q. What is the next step in their salvation ?

A. They are justified freely.

Q. How prove you this ?

A. From Rom. viii. 30—" Whom He called, them He also justified." See also Rom. iii. 24.

Q. What is the next step in their salvation ?

A. They are made the sons of God by adoption.

Q. How prove you this ?

A. From Rom. viii. 15—" Ye have received the spirit of adoption, whereby we cry Abba, Father." See also Gal.

Q. What is the next step in their salvation ?

A. They walk religiously in good works.

Q. How prove you this ?

A. From Eph. ii. 10— “We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” See also 1 Pet. i. 2.

Q. What is the next step ?

A. At length, by God’s mercy, they attain to everlasting felicity.

Q. How prove you this ?

A. From Rom. viii. 30— “And whom He justified, them He also glorified.” See also Rom. viii. 17, and 1 Pet. i. 4, 5.

Q. When you speak of these as being so many *steps* in their salvation, do you mean that they always occur in the exact order in which they are here set down ?

A. No; we have no Scripture authority for stating that they do; but only this would seem to be the order in which they generally occur.

Q. What effect does the Article say the godly consideration of predestination and our election in Christ has upon the mind ?

A. It says it is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of Christ’s Spirit, mortifying the works of the flesh, and drawing up their minds to high and heavenly things.

Q. Why is it full of comfort to such persons ?

A. Because, first, it tends greatly to confirm their faith of eternal salvation to be enjoyed through Christ; and, secondly, because it serves to kindle fervently their love to God.

Q. How does it tend to confirm their faith of eternal salvation to be enjoyed through Christ ?

A. Because the Lord’s past mercies to them are an earnest and pledge to them, that He that has “begun a good work in them will perform it until the day of Christ.” See Phil. i. 6, and Rom. viii. 38, 39.

Q. How does it fervently kindle their love towards God ?

A. Because “we love Him, because He first loved us.” 1 John, iv. 19.

Q. What effect does the Article say it will have upon the minds of curious and carnal persons, lacking the Spirit of

Christ, to have continually before their eyes the sentence of God's predestination?

A. That it will prove to them a most dangerous downfall.

Q. How will it prove such to them?

A. Inasmuch as Satan will be sure to take advantage of it to thrust them either into despair, or into heedlessness of unclean living, no less dangerous than despair itself.

Q. How will Satan take advantage of it to thrust them into despair?

A. By suggesting to them that they have not been predestinated to life, and that therefore they cannot be saved.

Q. How will he take advantage of it to thrust them into unclean living?

A. By suggesting to them either that they have been predestinated to life, and that therefore they need not be careful about their conduct; or else, that they have not been predestinated unto life, and, therefore, it is no matter what they do, it will make no difference. See Jer. ii. 25, and xviii. 12.

Q. How will the first of these suggestions be overcome?

A. By remembering that "secret things belong unto the Lord," and that it is only "things that *are revealed*," that should be allowed to influence us, Deut. xxix. 29; as also that the promises of God are to be received by us as they are plainly set before us in God's Word.

Q. What promises do you allude to?

A. Such promises as are contained in Isaiah iv. 7, and Mat. xi. 28.

Q. How will the second of these suggestions be overcome?

A. By remembering that in our doings, that will of God is to be followed which we have expressly declared unto us in God's Word.

Q. Where is that will particularly declared?

A. In 1. Thes. iv. 3—"This is the will of God, even your sanctification." See also Heb. xii. 14, and Eccl. xii. 13.

ARTICLE XVIII.

Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy

Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

Q. What does this Article treat about ?

A. About obtaining salvation only by the name of Christ.

Q. What unscriptural opinion is this Article intended to guard us against ?

A. That of those who would say that every one will be saved by the law or sect which he professes, if only he is diligent to frame his life according to that law, and the light of nature.

Q. What would this be as much as saying ?

A. It would be as much as saying that all forms of religion are alike good, and that it were little matter whether a man were a Mahomedan or a Heathen, if only he were diligent to frame his life according to the opinions of his sect, or the light of nature.

Q. Why is there much need of our being put upon our guard against this opinion ?

A. Because it is constantly put forward in books and conversation, under the specious names of charity and liberality.

Q. What does the Scripture plainly declare in opposition to it ?

A. It tells us of one way of salvation for sinners, and but one, and it tells us further of that way, that "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Mat. vii. 14.

Q. What is that one way of salvation for sinners, of which the Scriptures speak ?

A. The way which God has made known for the blotting out of sin, is through the merits and sufferings of His Son Jesus Christ. See John iii. 16, xiv. 6 ; Acts iv. 12, xiii. 38, 39, and 1 John v. 11, 12.

ARTICLE XIX.

Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch* have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

Q. What does this Article treat about ?

A. The visible Church.

Q. What does it declare the visible Church to be ?

A. A congregation of faithful men, in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

Q. What do you mean by the word visible ?

A. That may be seen.

Q. Why is the Church of Christ sometimes spoken of as visible ?

A. For the purpose of distinguishing between the Church of Christ, as consisting of all who profess the name of Christ, and the Church of Christ, as consisting of those who love the Lord Jesus Christ in sincerity.

Q. Has this distinction always existed ?

A. Yes ; there have always been in the Church (even amongst our Lord's apostles) both those that loved him in sincerity, and those that were united to him only by profession.

Q. Was there any such distinction as this under the Old Testament dispensation ?

A. Yes ; the whole Jewish nation comprised the visible Church ; the true believers in that nation comprised the invisible Church.

Q. Is this distinction further recognised in the Word of God ?

A. Yes, in Rom. ix. 6, where it says, " They are not all Israel that are of Israel." Also, in Rom. ii. 29.

Q. When we speak of the Church of England, which do we speak of it as a part of the visible Church, or of the invisible ?

A. When we speak of any particular or national Church, we of course speak of it as a part of the visible Church.

Q. How many things does the Article speak of as necessary to constitute a true visible Church in any place ?

A. Three things—first, that it be composed of faithful men. Second, that the pure Word of God be preached in it ; and third, that the sacraments be duly administered.

Q. What do you mean by faithful men ?

A. The word *faithful* must here be understood not in its restricted and limited sense, as meaning those only who are true believers, but in its large and unrestricted sense, as including all who profess the faith of Christ.

Q. What other word have we made use of in the same manner?

A. The word *Christian*, which is commonly used to express all who profess the faith of Christ, while there is also a higher and more limited sense, in which it means those only who truly believe.

Q. How do you know that the word *faithful* in this Article is to be understood in this manner?

A. Because the Article is speaking only of the visible Church.

Q. Of what advantage is the visible Church to the invisible?

A. Of the same advantage that an outside case or box would be to a finely wrought casket, containing a jewel or precious stone.

Q. What relation does the Church of England bear to the whole visible Church?

A. The Church of England is a most pure and healthy branch of the visible Church, as will appear most plainly on comparing her Articles and public services with the Word of God.

Q. Why do you speak of her Articles and public services, in proof of the Church of England being a true visible Church?

A. Because it will always appear from these whether the pure Word of God is preached, and the sacraments duly administered, in any Church.

Q. Is the Church of Rome a pure branch of the visible Church?

A. No.

Q. How prove you this?

A. Because, on comparing the public services and standards of doctrine of the Church of Rome with the Word of God, it appears that the pure Word of God is not preached in it, neither are the sacraments duly administered.

Q. How are the sacraments not duly administered in the Church of Rome?

A. Because she withholds the cup from the laity, and thereby nullifies the sacrament.

Q. What does this Article affirm about the Church of Rome?

A. It says, that as other particular Churches have erred, so has also the Church of Rome erred, in matters of faith.

Q. The Church of Rome having erred in matters of faith, what becomes of the infallibility of which she boasts?

A. The infallibility of the Church of Rome is a mere assumption of what we know, from the errors into which she has fallen in matters of faith, that she does not possess.

ARTICLE XX.

Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain anything that is contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

Q. What does this Article treat about?

A. The authority of the Church.

Q. How far, according to this Article, does the authority of the Church extend?

A. To the appointment of her own rites and ceremonies, and also to deciding in controversies of faith.

Q. Do the Scriptures lay down any rule with respect to rites and ceremonies?

A. None but a general one—"Let all things be done decently and in order." 1 Cor. xiv. 40.

Q. How is it then to be determined what rites and ceremonies shall be observed at any time in the Church?

A. There being no positive rule about them in the Word of God, the Church is of course at liberty to appoint them for herself.

Q. Is there any limitation to her authority in so doing?

A. None but this, that nothing be appointed to be used or practised, which is contrary to God's written Word.

Q. What authority has the Church in controversies of faith?

A. The Church is, no doubt, competent to decide in controversies of faith, what is according to God's Word, and what is not, and therefore has authority to do so.

Q. Is there any limit to the Church's authority in this respect?

A. Yes; that she must not expound one part of Scripture so as to be repugnant to another.

Q. Which are the Scriptures above the Church, or the Church above the Scriptures?

A. The Scriptures are manifestly above the Church, (as the law or statute-book is above the judge), having been appointed for the direction and guidance of the Church. The Church is the guardian or keeper of the Scriptures, but has no authority to enforce any thing to be believed that is not contained in them, any more than a judge has authority to decide without reference to the law.

Q. How prove you that no one has any authority to enforce any thing to be believed that is not in God's Word?

A. From Rev. xxii. 18—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book." See also Isaiah viii. 20, and Gal. i. 8.

Q. Where has the Church of Rome erred in this respect?

A. In that she requires men to believe, as necessary to their salvation, things which are not to be found in the Scriptures; as for example, the articles added by Pope Pius to the Nicene creed.

ARTICLE XXI.

Of the Authority of General Councils.

General Councils may not be gathered together without the command and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

Q. What does this Article treat of?

A. Of the authority of general councils,

Q. What are general councils?

A. Assemblies of the representatives of all the Christian Churches in the World.

Q. What does this Article state about such assemblies?

A. That they may not be gathered together without the command and permission of princes.

Q. How prove you this?

A. Because such general assemblies being no where commanded in the Scriptures as necessary to be held, the power of kings to restrain their subjects from visiting foreign countries may lawfully be exercised, should they see occasion to prevent them attending such meetings. Rom. xiii. 1.

Q. What further does this Article state about such assemblies?

A. That (not being composed of men, *all* of whom are governed by the Spirit and Word of God), they are liable to err, and sometimes have erred in things pertaining to God.

Q. If, then, they are liable to err in things pertaining to God, of what force are the things ordained by them as necessary to salvation?

A. They are plainly of no force or authority, unless it may be declared that they are taken out of the Scriptures.

Q. How has the Church of Rome erred in this respect?

A. She has made the voice of the Church in such assemblies of equal value with the Scriptures.

Q. How prove you that the voice of the Church, in such assemblies, is of no value unless it agrees with God's word?

A. From Isaiah viii. 20—"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Also, from Deut. iv. 2.

ARTICLE XXII.

Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

Q. What does this Article treat about?

A. About purgatory, &c.

Q. What doctrines of the Church of Rome does it declare to be contrary to God's word?

A. Five. 1. Purgatory; 2. Pardons; 3. Worshipping of Images; 4. Adoration of Reliques; 5. the Invocation of Saints.

Q. What is the Romish doctrine of Purgatory?

A. That "there are four prisons under ground, one of which is called Purgatory, where such as have not fully satisfied for their sins on earth, go to suffer the rest of their punishment before they go to Heaven." *Introduc. to Cath. Ch. Doctrine*, p. 18.

Q. Is this according to what we are taught in God's Word?

A. No; it is contrary both to Scripture and to reason.

Q. How is it contrary to reason?

A. Because it is clearly contrary to reason to suppose that the sufferings of a *sinner* can have any virtue in them to blot out sin, or that God will be so pleased with them as to pardon sin on their account.

Q. How is it contrary to Scripture?

A. Because the Scripture teaches us that nothing but the sufferings of the Lord Jesus Christ will be accepted of by the Father as the satisfaction for our sins.

Q. How prove you that the sufferings of Jesus Christ are all-sufficient for that purpose?

A. From I John i. 7—"And the blood of Jesus Christ, His son, cleanseth us from all sin." Also, from Heb. x. 14.

Q. If there is no foundation in Scripture for this doctrine, why is it upheld and contended for in the Church of Rome?

A. Because it is a source of much revenue to the Church of Rome and its clergy.

Q. How is it made a source of revenue?

A. Because the people are taught, that if they give money to the clergy to say Masses for their souls, they will be delivered the sooner out of this supposed prison.

Q. Is there any other way by which they teach that souls may be delivered out of Purgatory?

A. This of paying money for masses is considered the most effectual; but they are also taught that the prayers of private persons are effectual for this purpose, and even, that

after a man's death, another may do penance for his deliverance.

Q. What is the language of the Church of Rome on this subject ?

A. That "the souls detained in Purgatory are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the Mass." Also, "that whatever services are due to the dead, through the endowment of deceased persons, or in any other way, are not to be rendered slightly." *Dec. Coun. Trent, s. 25.*

Q. What does the Scripture say to this ?

A. It tells us that, first, "the gift of God cannot be purchased with money," Acts viii. 20; and secondly, that "none can, by any means, deliver his brother, nor give to God a ransom for him," &c. Psalm xlix. 7, 8.

Q. What then think you of this supposed Purgatory ?

A. As there is nothing about it in the Word of God, I reject it altogether as a vain thing, invented by man for the purpose of procuring money, (thus making merchandize of men's souls), and keeping the people under the dominion of the priesthood.

Q. What is the Romish doctrine of pardons ?

A. The Church of Rome teaches that "the power of forgiving and retaining sins, in order to reconcile the faithful who have sinned after baptism, was communicated to the Apostles and their lawful successors." *Dec. Coun. Trent, s. 14.*

Q. What do the Scriptures say to this ?

A. They tell us that "to the Lord our God belong mercies and forgiveness," Dan. ix. 9. See also 1 John i. 9.

Q. What is the Romish doctrine concerning worshipping of images ?

A. The Church of Rome teaches that it is lawful to adore the images of the saints, and to pay them religious homage and veneration. See Article vii.

Q. Is this allowed of in the Word of God ?

A. No; it is expressly forbidden in the second commandment.

Q. Repeat the words of the second commandment, by which this practice is forbidden ?

A. "Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, nor in the earth beneath, nor in the water that is under the earth; thou shalt not bow down to them nor worship them."

Q. What is forbidden in these words?

A. The making of any image, or likeness of any thing, even in Heaven, for the purpose of using it in the way of religion, or bowing down to it, or worshipping it in any way.

Q. How do the clergy of the Church of Rome evade the force of this commandment in catechising and instructing their people?

A. They are so well aware that this commandment forbids the practice of worshipping images, that they even go the length of *leaving it out* of most of their catechisms altogether.

Q. Are not, then, the members of the Church of Rome who *do* make images of the saints, and hang them up in their places of worship, guilty of breaking this commandment, and consequently, of Idolatry?

A. Yes, certainly.

Q. How do the clergy of the Church of Rome endeavour to shield their people against this charge of idolatry, where they so plainly violate one of the commandments of God?

A. They have invented various devices for this purpose, as, for instance, that a man will have a picture of his father hanging up in his room, which he will venerate highly, without committing sin.

Q. How does this differ from what is done in the Church of Rome?

A. The difference between them is very plain—the one is regarded with natural affection, the other with religious veneration.

Q. What other devices do they resort to, in order to exculpate themselves in this matter?

A. They also endeavour to make out that there are two *kinds* of worship; one belonging to God alone, and the other that may be also paid to the images of the saints, as also, (what the heathens said of the their idols,) that the worship offered to the image is not in reality offered to it at all, but to God through it.

Q. Repeat the language of the Church of Rome on this subject?

A. "The honour with which they are regarded is referred to those who are represented by them, so that we adore Christ and venerate the saints, whose likenesses these images bear, when we kiss them and uncover our heads in their presence, and prostrate ourselves." *Dec. Coun. Trent, s. 25.*

Q. But is it not plain, notwithstanding all the evasions, that the worship offered to images is really idolatry?

A. Yes, certainly; the very act of *bowing down* before an image, in the way of religion, is sufficient to constitute the sin of idolatry, no matter how the thoughts may be engaged at the time.

Q. What is the fourth thing spoken of in the Article as being contrary to the Word of God?

A. The worshipping and adoration of reliques.

Q. What are reliques?

A. The remains of sacred things or persons, preserved in memory of them, and treated with religious veneration.

Q. What reliques are thus made use of in the Church of Rome?

A. It would be impossible to enumerate them all: the principal are the bodies or parts of bodies of their saints, pieces of their garments, the wood, as they are told, of the cross on which our Lord was crucified, &c. &c.

Q. How are these relics used in the Church of Rome?

A. They are treated with the highest degree of religious veneration, kissed, adored, deposited in their chapels, used as charms, and even said to have the power of working miracles.

Q. Do we read of any think of this kind in the Word of God?

A. No: there is no mention of any thing of the sort in the Scriptures; on the contrary we find in the Old Testament, that when Hezekiah perceived that the brazen serpent which had long been preserved among the Israelites, was beginning to be regarded with religious veneration, he caused it to be destroyed; and in the New Testament, when Stephen, the first Martyr, was put to death, we are only told about his body, *that it was buried.* See 2 Kings xviii. 4, and Acts viii. 2.

Q. What evil effect has followed from this practice among Roman Catholics?

A. It has led to an infinite degree of superstition, folly, imposture and idolatry.

Q. How has it led to these ?

A. In that many things have been passed upon simple people for sacred reliques, which were in reality mere impostures ; that many old wives' fables have been invented, and are credibly believed concerning them ; that they have been made a profitable source of traffic by artful and wicked men, and that they are often trusted in to do that which God alone *can* do, and the honor of the Creator given to the creature.

Q. Are these things as common in Ireland as in other countries ?

A. No, they are much more common in countries that are exclusively Roman Catholic ; in this country the people are generally unwilling to speak about them, being probably ashamed that it should be known that there were such vain and foolish things in their religion.

Q. What is the fifth thing objected to in this Article ?

A. The invocation of the Saints.

Q. What do you mean by *invocation* ?

A. Calling upon them in prayer.

Q. Who are the saints ?

A. The word *saints* means *holy persons*, and is a term applied in the Scriptures to all the people of God during their life-time, as in 1 Cor. i. 2, and many other places.

Q. Is this the manner in which the word is used in the Church of Rome ?

A. No: the Church of Rome uses the word in an unscriptural sense ; applying it only to particular persons, and to them after death.

Q. What does the Church of Rome teach about the invocation of saints ?

A. She teaches that it is lawful to pray to them, and to use them as mediators between us and God. (See Art. VII.)

Q. Is not this expressly forbidden in God's Word ?

A. Yes ; the Word of God plainly declares that there is but "one mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5.

Q. From what other parts of Scripture do you collect that it is unlawful ?

A, From our Lord's invitation to all that are heavy laden to come unto *Him*, that they may find rest unto their souls; in Mat. xi. 28.—2. From St. Peter when he was on earth, forbidding Cornelius to worship him. Acts x. 25, 26.—3. From the Angel forbidding St. John to worship him. Rev. xix. 10. xxii. 8, 9. and 4. From what we are told in Heb. vii. 25, that Jesus *himself* "is able to save to the uttermost all them that come unto God by him, seeing he ever liveth to make intercession for them."

Q. Have you any further proof?

A. Yes; the practice is also unreasonable, because the souls of the saints must be supposed to be *omnipresent*, in order to hear the prayers of all that call upon them.

Q. Explain this more fully?

A. Thus the *soul* of the Virgin Mary, for instance, (her body being in the grave,) must be supposed to be every where present in order to hear the prayers that are addressed to it in Italy, and America, and Ireland, all at the same time, which is altogether unreasonable and absurd, omnipresence being an attribute which belongs to God alone.

Q. What, then, do you think of this worshipping of the souls of the Virgin Mary and other dead people?

A. I am persuaded that it is plain and manifest idolatry and altogether contrary to God's Word.

Q. On how many grounds then do we charge the Church of Rome with idolatry?

A. On four grounds. First, The Worshipping the host, or piece of consecrated paste. Secondly, The worshipping of saints. Thirdly, The worshipping of images, and Fourthly the adoration of reliques.

Q. What do you mean by idolatry?

A. Idolatry is the bestowing of religious worship of any kind upon any other than God alone.

ARTICLE XXIII.

Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And these we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

Q. What does this Article treat about ?

A. About ministering in the congregation.

Q. What does it tell us about this ?

A. That it is not lawful for any man to take upon him the office of public preaching or ministering the Sacraments in the congregation, before he be lawfully called and sent to execute the same.

Q. Why are public preaching and ministering of the Sacraments unlawful in one not lawfully called or sent ?

A. Because ; first, no one else has any authority to perform these offices ; and secondly, because if any one who had a fancy for it were to usurp the office, it would bring every thing into disorder, open the door for the introduction of unsound doctrine, and bring scandal upon true religion.

Q. Who are they that have authority to perform these offices in the congregation ?

A. They who are chosen and called to the work by men who have public authority given them to call and send ministers into the Lord's vineyard.

Q. Who are they who have had authority given them in the Church of England to call and send ministers into the vineyard ?

A. The bishops of the Church.

Q. In what does the office of a bishop consist ?

A. A Bishop differs from other ministers in two things. First, That he has power to ordain, that is, to confer holy orders, and secondly, that he has authority over other ministers.

Q. Is this office spoken of in the Word of God ?

A. Yes ; the office is as old as the times of the Apostles.

Q. How prove you this ?

A. I find that Timothy held this office, since directions were given him as to what kind of persons he was to appoint to be priests or elders and deacons, 1 Tim. iii. 8, 10, v. 1, 17, 19, 22, and 2 Tim. ii. 2. And also he had authority over other ministers, 1 Tim. v. 1, 17, 19. Likewise also Titus held this office. Tit. i. 5. See also Acts xiv. 23.

Q. Has this office been held in the church without interruption ever since ?

A. Yes ; from the time of the Apostles down to the Re-

formation, there was no such thing ever known or heard of as a minister or bishop that was not ordained by a bishop.

ARTICLE XXIV.

Of speaking in the Congregation in such a tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

Q. What does this Article treat about?

A. About speaking in the congregation in a language understood by the people.

Q. What does the Article state about this?

A. That it is both contrary to the Word of God, and the custom of the Primitive Church, to make use of a language not understood by the people.

Q. How is it contrary to the Word of God?

A. Because the Word of God declares that prayer should be offered up with the spirit and with the understanding also. 1 Cor. xiv. 15.

Q. Is there any thing further in the Word of God from which we may gather what His will is concerning it?

A. Yes; when some that had the gift of tongues, made use of them in the Church of Corinth, where they could not be understood by the people, St. Paul, under the direction of the Holy Spirit, wrote to them to forbid it. See 1 Cor. xiv. 9, 11, 16, 19.

Q. How prove you that it is contrary to the custom of the Primitive Church?

A. From 1 Cor. xiv. 33.

Q. If there was no such practice as this in the Primitive Church, how has it come to be in use in the Church of Rome?

A. It has been invented and appointed in the Church of Rome solely for her own purposes.

Q. Would it not seem reasonable, considering the purposes for which prayer was appointed, that it should always be offered up in a language understood by the people?

A. Yes, certainly; if every thing was done in an open and honest manner, and so as most effectually to raise our affections and quicken our devotions, prayer would always be offered up in a language understood by the people.

ARTICLE XXV.

Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith.

Q. What does this Article treat about ?

A. The Sacraments.

Q. What does it declare about the sacraments ?

A. First, that they are badges or tokens of Christian men's profession.

Q. In whom are they badges or tokens of profession ?

A. In the case of all that receive them, they are visible tokens of their profession of faith in Christ.

Q. Do the sacraments serve for any other purpose than this alone ?

A. Yes ; they are also sure witnesses and effectual signs of God's good will to us.

Q. How are they sure witnesses and effectual signs of God's good will to us ?

A. Inasmuch as by them he invisibly works in us, and quickens and confirms our faith in him.

Q. How many sacraments has Christ ordained in his church ?

A. Two ; baptism, and the supper of the Lord.

Q. When did Christ ordain the sacrament of baptism ?

A. When he gave commandment to his disciples to "go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Mat. xxviii. 19.

Q. When did Christ ordain the sacrament of the Lord's supper?

A. When he said, "do this in remembrance of me." 1 Cor. xi. 23-26.

Q. But does not the Church of Rome affirm that there are *seven* sacraments?

A. The Church of Rome has added five of her own appointed to the two which were appointed by Christ.

Q. Which are they?

A. Confirmation, Penance, Orders, Matrimony, and Extreme Unction.

Q. What is Confirmation?

A. Confirmation is a sacred ordinance for the communication of divine grace to the souls of persons who have been baptized, through the medium of prayer, and the laying on of the hands of the bishop.

Q. What is the effect of Confirmation?

A. The effect of Confirmation, when rightly received, is to strengthen and confirm the soul in the faith and love of Jesus Christ.

Q. Is Confirmation an ordinance of divine appointment?

A. No; it is an ordinance of apostolic origin, but not of divine appointment.

Q. How prove you that it is of apostolic origin?

A. Because we find that when some persons were converted and baptized by Philip the Deacon, in Acts viii, the apostles immediately sent down to them Peter and John, who laid their hands on them, and they received the Holy Ghost.

Q. Have you any other proof?

A. Yes, we also find Paul and Barnabas in Acts xiv. returning to the cities where they had before preached the gospel, for the purpose of confirming the disciples in the faith.

Q. On what grounds, then, has confirmation been retained in the Church of England?

A. On the grounds of its being an apostolic custom, a constant usage of the Primitive Church, and a useful thing in itself.

Q. Is Confirmation a sacrament?

A. No, not being ordained by Christ himself, it cannot be a sacrament.

Q. But does not the Church of Rome endeavour to make out that it was ordained by Christ ?

A. She says that it was, but is obliged to confess that *the time is uncertain.**

Q. What is Penance ?

A. Penance, or penitence is an act of the mind, by which the penitent person mourns over his sin, and resolves, through God's grace, to renounce and forsake it.

Q. From what is the word penance or penitence derived ?

A. It is derived from *penitentia*, which is the Latin translation of a Greek word meaning a *change of mind*.

Q. Is it not generally made use of in the Church of Rome to express acts of the body and not of the mind ?

A. Yes, it is generally made use of in the Church of Rome, to stand for the *satisfaction* which the penitent is taught he must make for his sins.

Q. Is there any thing of this kind included in the Scripture notion of penitence ?

A. No ; the Scriptures teach that God will accept of no satisfaction for sin, but the sufferings of His Son Jesus Christ, and that the sufferings of a sinner are altogether insufficient for this purpose.

Q. Of how many parts does penitence consist ?

A. Of three—confession of sin, sorrow for sin, and a holy resolution to forsake sin.

Q. Is it necessary that this confession should be made to a clergyman.

A. No ; it is not necessary, and never should be compulsory.

Q. Why is it not necessary ?

A. Because it is not commanded in the Word of God ?

Q. Why should it not be compulsory ?

A. First, because it is not necessary, and secondly, because its being made compulsory would lead to great evils and mischiefs.

Q. What evils and mischiefs has the practice of private confession given rise to in the Church of Rome ?

A. It has given the priests of that Church an opportunity

* See Dr. Doyle's Abridgment of Christian Doctrine.

of prying into the secrets both of states and families, and in this way has led to much mischief: and in the case of individuals, it has led to much that has been immoral and indecent, especially in the case of females.

Q. Although not necessary, is it not in many cases desirable that persons afflicted in mind should apply to a clergyman for his advice and guidance?

A. It is both desirable, and will be found to tend much to profit.

Q. Is there not a passage in St. James' epistle which the Church of Rome brings forward as authorising the practice of auricular confession?

A. St. James, in chap. v. 16, directs us to confess our faults *one to another*, but there is nothing in the passage about confession to a priest.

Q. What does it prove about the Church of Rome, when we find such passages as this brought forward by her in support of auricular confession?

A. It shows how glad she would be to be thought to have Scripture authority for what she does, if she possibly could.

Q. Is penance or penitence a sacrament?

A. No; having no sign or ceremony connected with it ordained of God, it cannot be a sacrament.

Q. What are orders?

A. The holy orders of the ministry, into which men are admitted by ordination.

Q. How many orders of ministers are there in the Church?

A. Three; bishops, priests and deacons.

Q. Have these three orders existed in the Church from the beginning.

A. Yes — See Article XXIII.

Q. Is ordination a sacrament?

A. No; there being no sign or ceremony ordained by Christ for that purpose.

Q. What is matrimony?

A. It is an holy estate into which men and women enter, and which was ordained by God himself in the time of our first parents.

Q. Is matrimony a sacrament?

A. No; not being appointed by Christ, but having been

in use long before, and not being even peculiar to the religion of Christ, but ordained by God for the benefit of all mankind.

Q. What is extreme unction?

A. It is a practice of the Church of Rome, in which different parts of the body of the sick and dying persons are anointed with oil, accompanied with prayer.

Q. What does the Church of Rome teach about this practice?

A. That "it cleanses away sins if any remain to be expiated, even the last traces of sin, and relieves and confirms the soul of the sick man."—*Dec. Couns. Trent, s. 15.*

Q. Does the Church of Rome endeavour to support it in any way out of the Scriptures?

A. Yes; from James v. 14, 15.

Q. Is there any authority in this passage for the practice, as made use of in the Church of Rome?

A. No; none whatever, inasmuch as the practice, as spoken of in the passage, has an evident reference to the *raising up* of the sick person. As used in the Church of Rome, it has always a reference to his *death*, being never resorted to until there is no probability of his recovery.

Q. What is the principal thing to be objected to in the practice?

A. The principal thing to be objected to is, not the practice itself, but the making it a sacrament, and attributing to it the power to cleanse from sin.

Q. What is the real effect of this practice?

A. The real effect of it is to lead the mind away from Christ, and cause the poor dying man to depend upon the anointing, and upon the priest who administers it.

Q. What is the great and real source of comfort to the dying soul?

A. The scriptural truth, that "there is no condemnation to them that are in Christ," and that "the blood of Christ cleanseth us from all sin."

Q. Is this practice one of the sacraments of the Church?

A. No; not being appointed by Christ, it cannot be a sacrament.

Q. Does the Church of Rome endeavour to make out that Christ appointed it?

A. She does; but says that the time when he did so is uncertain!!!*

Q. In the case of whom does the receiving of the sacraments produce a good effect?

A. In the case of those only who receive them worthily.

Q. On what, then, does the effect of a sacrament depend?

A. On the state of mind of the person who receives it.

Q. If, then, a sacrament be administered to a person in a state of insensibility (as is often the case with those who are anointed in the Church of Rome,) can it be of any real benefit to the soul?

A. We cannot suppose that there can be any good communicated, but rather consider such a practice to be a solemn mockery of all religious ordinances.

ARTICLE XXVI.

Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments; yet soasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed.

Q. What does this Article treat about?

A. About the unworthiness of ministers, which does not hinder the effect of the sacraments.

Q. What does it declare on this subject?

A. It declares, first, that in the visible Church the evil will ever be mingled with the good.

Q. Why must this be the case?

* See Dr. Doyle's Abridgment of Christian Doctrine.

A. Because, in this evil fallen world there is no such thing to be met with as unmixed good. See Matt. xiii. 47 to 49.

Q. What does the Article declare further on this subject?

A. That in the case of evil ministers getting into the Church, their ministry may yet be safely used by us, inasmuch as the word or sacraments lose not their effect on account of their unworthiness.

Q. How comes it to pass that they lose not their effect in passing through the hands of unworthy ministers?

A. Because they minister them not in their own name, but in Christ's, by virtue of whose promise and appointment they have their efficacy. The impurity of the channel through which it flows cannot corrupt or render invalid the ordinance of Christ, any more than corn would be injured in the sowing by passing through unclean hands.

Q. How prove you that the effect of the Lord's ordinances is not taken away by the unworthiness of the minister?

A. From Matt. xxiii. 2, 3, where our Lord says, "the Scribes and Pharisees sit in Moses' seat, all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not." See also 1 Cor. iii. 7, and Phil. i. 15 to 18

Q. What provision has the Church of England made to secure, that, even in the case of unworthy ministers, they yet shall truly minister God's word?

A. She has provided for the use of all her ministers a most truly Scriptural and evangelical liturgy, and has also taken care that in her morning and evening services, there should be a large portion of the Holy Scriptures read publicly to the people.

Q. What is the duty of the people towards their ministers?

A. To love and obey them in all lawful things, according to the command—1 Thes. v. 12, 13: Heb. xiii. 17—and to pray for them, that being the stewards of God's household, He who gave them the office would also give them the grace and wisdom to minister it faithfully.

ARTICLE XXVII.

Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

Q. What does this Article treat about?

A. About baptism.

Q. By whom was baptism instituted?

A. By our Lord Jesus Christ.

Q. For what purpose was it instituted?

A. To be the door of admission into His Church.

Q. When you speak of baptism being the door of admission into the Church, which do you mean, the visible church or the invisible? (See Article XIX.)

A. By the outward form of baptism one is admitted into the visible church; when spiritual regeneration accompanies the outward form one becomes a member of the invisible or spiritual church.

Q. Does not then spiritual regeneration always accompany the outward form?

A. No: not always.

Q. Have we any instances in Scripture of persons not receiving baptism rightly, and so not being regenerated therein?

A. Yes; Ananias and Sapphira, that we read of in Acts v., and Simon Magus, in Acts viii., who though baptised and thereby admitted into the visible church, yet not receiving baptism rightly were not regenerated.

Q. What are the effects of baptism when rightly received?

A. First, the baptized person is grafted into the church, that is, into the spiritual body of Christ; and secondly, the promises of God, concerning the forgiveness of sins and about our adoption to be his children are visibly signed and sealed, faith is confirmed, and grace increased by virtue of to God.

Q. How prove you that they that receive baptism rightly are thereby grafted into the church?

A. From 1 Cor. xii. 13. "For by one spirit we are all baptized into one body."

Q. What do you mean by the promises of God being visibly signed and sealed?

A. I mean their being made sure to us, as a thing is made sure by a signed deed.

Q. What does the Article say about the baptism of young children?

A. That is in any wise to be retained in the Church as being most agreeable with the institution of Christ.

Q. What do you mean by its being retained in the church?

A. I mean being preserved in the church, continuing to be observed as it ever has been in the church?

Q. How is immemorial usage an argument in favour of infant baptism?

A. Because, if the practice has been so long in the church that we have no account of any time that it was not in the church, this alone would afford a strong presumption that it is of apostolic origin.

Q. What serves to render this presumption still stronger, so as to make it amount almost to certainty?

A. The consideration that if it had been attempted after the times of the apostles, the attempt to introduce so important an innovation, must have made such a noise as could not have failed to reach us in the history of the times, or to be taken notice of in some of the early general councils.

Q. What further argument have you in favour of infant baptism?

A. That it is most agreeable with the institution of Christ.

Q. How is it most agreeable with the institution of Christ?

A. Inasmuch as baptism was instituted by Christ to be the door of admission into his church, as circumcision was into the Jewish Church, it is therefore most agreeable with the institution of Christ, that children should be admitted while infants into the Christian Church, as they were also admitted while infants into the Jewish Church.

Q. In what other manner is infant baptism agreeable with the institution of Christ?

A. Inasmuch as the command given by Christ to his disciples was to "baptize all nations," which of course includes infants.

Q. How prove you that the souls of children are capable during infancy of receiving impressions from the Spirit of the Lord?

A. From the circumstance of our Lord blessing the children that were brought to him, and from the fact of John the Baptist being filled with the Holy Ghost, even from his mother's womb.

Q. How prove you that children born in the church are entitled to privileges which the children of the heathen are not entitled to?

A. From St. Paul's expression concerning them "else were your children unclean, but now are they holy," 1 Cor. vii. 14.

Q. What mean you by holy?

A. The word *holy* in this verse means *considered by God as belonging to the church*, and therefore having a right to be admitted into it by baptism.

Q. Do the opposers of infant baptism endeavour to prove at all, that parents were *forbidden* to receive their children while infants into the church, as they had been accustomed to do in the Jewish church?

A. No; there is plainly no such prohibition in the Scriptures.

Q. What inference do you draw from hence?

A. That parents having been always accustomed to act thus towards their children, they would naturally have continued so to do if not forbidden.

Q. At what age should parents bring their children into the congregation to be baptized?

A. The Church admonishes that it should not be delayed beyond the first or second Sunday after the birth.

ARTICLE XXVIII.

Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly,

worthily, and with faith, receive the same, the Bread which we break is a partaking of the body of Christ; and likewise the Cup of Blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of the Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance preserved, carried about, lifted up, or worshipped.

Q. What does this Article treat about?

A. The Lord's Supper.

Q. What does it state about the Lord's Supper.

A. That it is a sign of the love that Christians ought to have to one another.

Q. How is it a sign of the love that Christians ought to have to one another?

A. Inasmuch as many persons coming together to unite in the same ordinance and to partake of the same bread, is calculated to remind them of the unity which ought to exist between them.

Q. Where is this declared in Scripture?

A. In 1 Cor. x. 17. "For we being many are one bread and one body, for we are all partakers of that one bread."

Q. What else does this Article declare about the Lord's Supper?

A. That it is, secondly and principally, a sign or sacrament of our redemption by Christ's death.

Q. How is it a sign of our redemption by Christ's death?

A. Because in the use of the bread and wine according to our Lord's commandment, a most lively representation is given, and remembrance is preserved by us of his body broken and blood shed for us.

Q. How prove you that this was the great purpose for which Christ instituted this Supper?

A. From 1 Cor. xi. 26. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." Also from Luke xxii. 19.

Q. What does this Article speak of as necessary to the efficacy of the Sacrament?

A. That it be received by us *rightly, worthily and with faith.*

Q. What mean you by its being received rightly ?

A. I mean that it must be received according to the form prescribed by our Lord without addition or alteration.

Q. When the Church of Rome, then, withholds the cup from the laity, what effect has this alteration upon the efficacy of the Sacrament ?

A. The consequence is, that no layman in the Church of Rome ever receives the Lord's Supper rightly, and may therefore be said never to receive it at all.

Q. What mean you by receiving the Lord's Supper worthily ?

A. I mean receiving it in a becoming manner, in a suitable frame of mind, and with a right understanding of the nature of the ordinance.

Q. What mean you by receiving it with faith ?

A. I mean having faith in Christ as the Saviour of sinners.

Q. What benefits are they partakers of, who do rightly, worthily, and with faith, receive this sacrament ?

A. They do spiritually eat the flesh of Christ and drink his blood, that is, they feed their souls on Christ after a spiritual and heavenly manner.

Q. In what part of God's word does our Lord speak of eating his flesh and drinking his blood ?

A. In the 6th of John.

Q. Are we to understand our Lord in this chapter as referring to the Sacrament of the Lord's Supper ?

A. No, not exclusively ; he uses the terms, *eating his flesh and drinking his blood*, in this chapter to express generally the way in which a believer feeds his soul on Christ.

Q. How else does a believer feed his soul on Christ except in the receiving of the Lord's Supper ?

A. In the use of all the means of grace, a believer feeds his soul on Christ, as, in the study of the Scripture, prayer, &c.

Q. How prove you that our Lord in the sixth of John, speaks of eating his flesh and drinking his blood only in a figurative and spiritual manner ?

A. Because he says, in explanation of his meaning, in verse 35, " He that *cometh to me* shall never hunger, and

he that *believeth in me* shall never thirst." See also verse 63.

Q. What then is the means by which the body and blood of Christ are taken and received in the Lord's Supper?

A. The means is *faith*, by which the believer, in a spiritual manner, feeds his soul on Christ.

Q. What is the Romish doctrine of Transubstantiation?

A. The Church of Rome teaches, that "by the consecration of the bread and wine, the whole substance of the bread is converted into the substance of the body of Christ our Lord, and the whole substance of the wine into the substance of his blood." *Dec. Coun. Trent, s. 13.*

Q. Do they believe that it ceases to be a wafer, consisting only of flour and water, or paste?

A. They do, and that the very "soul and divinity" of Christ is in it.

Q. And is the wafer really changed into flesh and blood as soon as it is consecrated by the priest?

A. No, by no means, this is only another of man's inventions which have been added by them to God's Word.

Q. How do you know that it is not so changed?

A. Because my senses which God has given me to distinguish one thing from another, plainly tell me so.

Q. How prove you that our senses are sufficient for us to distinguish one thing from another?

A. Because our Lord refers his disciples to the evidence of their senses, as being abundantly sufficient to decide any such matter, when he says, "*Handle me and see, for a spirit hath not flesh and bones as ye see me have.*" Luke xxiv. 39.

Q. How do you ascertain by your senses that the wafer is not so changed into flesh and blood?

A. Because I *look at* it and it has the appearance of paste and not of flesh; I *smell* it and it has the *smell* of paste and not of flesh, and I *taste* it and it has the *taste* of paste and not of flesh.

Q. What does this Article declare about this doctrine of Transubstantiation?

A. First, that it cannot be proved from Holy Writ.

Q. And ought any thing to be believed which cannot be proved from Holy Writ.

A. No, nothing as an Article of faith. Google

Q. But does not the Church of Rome endeavour to prove this doctrine out of the Sriptures?

A. Yes; she teaches, that when Christ at the Last Supper pronounced the words, "this is my body," the piece of bread which he had in his hand was immediately changed into his body which was to be crucified next day upon the cross.

Q. What is the language of the Church of Rome on this subject?

A. That "our Redeemer, after the benediction of the bread and wine, testified in clear and express words, that he presented to his disciples his own body and his own blood." *Dec. Coun. Trent, s. 13.*

Q. Would there not then have been *two* bodies of Christ at the same time, *one* that which was sitting at supper, and *the other* that which Christ held in his own hand?

A. Yes, certainly, this doctrine would involve, amongst other manifest absurdities, that of a man holding his own body in his own hand, and distributing his body to those around him while yet he was sitting before them at the table.

Q. How are we to understand these words of Christ, "this is my body?"

A. Our Lord plainly used the words in the same manner in which he used the words, "I am the door," and "I am the true vine," and "I am the good Shepherd," and in the same manner in which *the church* is said to be *the body* of Christ. Eph. i. 22, 23.

Q. Does our Lord mean by these words, that he ever was really a door or a shepherd, or that the church is really his body?

A. No, certainly, he uses these words in a figurative manner, meaning that these things serve to represent him to us? and when he says of the bread, "this is my body," the words are to be understood in the same sense, namely, that the bread is to represent unto us his body.

Q. What do Protestants make use of in celebrating the Lord's Supper?

A. They make use of broken bread to remind them of Christ's body broken for them, and wine poured out to remind them of Christ's blood shed for them upon the cross.

Q. What further does the Article state about transubstantiation.

A. That it is repugnant to the plain words of Scripture.

Q. How is it repugnant to the plain words of Scripture?

A. Because the Scripture plainly calls it *bread*, 1 Cor. xi. 26—"For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come." And because our Lord himself calls it "the fruit of the vine," even after the consecration. See Matt. xxvi. 28, 29.

Q. What is the third thing that the Article states about the doctrine?

A. That it overthrows the nature of a sacrament.

Q. How does it overthrow the nature of a sacrament?

A. Because the very nature of a sacrament requires that there should be in it some outward and visible thing, to be a sign to us of something spiritual and invisible.

Q. How would this cease to be the case if transubstantiation were true?

A. Because then, the body of Christ being itself present, there would be no sign.

Q. What is the fourth thing that the Article states about transubstantiation?

A. That it has given occasion to many superstitions.

Q. What superstitions has it given rise to?

A. It has given rise to this piece of paste or wafer being worshipped as God, which is a wretched superstition, and it has given rise to many superstitious ideas about the power of the priests.

Q. What superstitious ideas do you allude to?

A. I mean the superstitious opinions which most Roman Catholics entertain about the power of their priests to work miracles, and to turn people into brutes, and such like foolish things.

Q. And do Roman Catholics really believe these things about their priests?

A. Those of them that have received any education, are unwilling or ashamed to acknowledge it; but the common people believe it, almost to a man.

Q. How has the doctrine of transubstantiation given rise to such absurd opinions?

A. Because if a man has been accustomed all his life to

believe that his priest has the power to turn a wafer into Christ, he will easily believe him capable of doing any thing else.

Q. Why does the Church of Rome attach such importance to this doctrine if it be really so absurd?

A. Because it is a source of much revenue to the Roman Catholic clergy, and the foundation on which are built all the false notions they have about their priests.

Q. What use does the Article speak of as being made of the consecrated elements in the Church of Rome?

A. Their being reserved, carried about, lifted up, and worshipped.

Q. What do you mean by their being reserved?

A. Kept over, to be used at some future time, as if they were the actual body and blood of Christ.

Q. What do you mean by their being carried about?

A. I mean, carried from one place to another with religious pomp and ceremony.

Q. Is this use made of the consecrated elements in the Church of Rome?

A. Yes, in Roman Catholic countries it is, where every one that meets the procession is obliged to pay it religious homage, as if Christ himself were passing by.

Q. What do you mean by its being lifted up and worshipped?

A. I mean that, in the celebration of the mass in the Church of Rome, the priest holds up the consecrated elements to the people, that they may fall down and worship them as if they were Christ.

Q. What do you think of this?

A. I think it a most senseless, superstitious, and idolatrous service, and one that shows how fearfully being kept from the light of Scripture has blinded the eyes of them that practise it.

Q. Is there any foundation in Scripture for applying the consecrated elements to these purposes?

A. There is nothing whatever of any such thing in our Lord's institution of the sacrament; we, therefore, judge that they have all been added by the Church of Rome, for the purpose of propping up this unscriptural doctrine of **ansubstantiation.**

ARTICLE XXIX.

Of the Wicked which eat not the body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

Q. What does this Article treat about?

A. About the wicked who eat not the body of Christ in the use of the Lord's Supper.

Q. What does it say of such?

A. That the wicked and such as are void of a lively faith, although they may press with their teeth the sacred elements, yet they are in no wise partakers of Christ.

Q. Why are they not partakers of Christ?

A. Because the means by which Christ is fed upon in the Lord's Supper being faith, they who have not faith, cannot, of course, be partakers of him.

Q. Is faith necessary, in order to partaking of Christ, according to the doctrines of the Church of Rome?

A. No; if transubstantiation were true, every one who swallowed the wafer would be partaker of Christ, whether he were a believer or unbeliever, a Christian or a Heathen.

Q. What does the Article further state about those who are devoid of a living faith?

A. That in partaking of the Lord's Supper, they do rather eat and drink to their own condemnation.

Q. How do they eat and drink to their own condemnation?

A. Because they voluntarily come forward to commemorate a thing which yet they do not truly believe in for the salvation of their souls.

ARTICLE XXX.

Of both kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

Q. What does this Article treat of?

A. Of administering the Lord's supper in both kind

Q. How do you mean *in both kinds*?

A. I mean administering both the bread and the wine.

Q. What does the Article state about this?

A. That the cup, that is, the wine, is not to be denied to the lay people.

Q. Who do you mean by the lay people?

A. All who are not clergy are called lay people, or laity.

Q. What does the Church of Rome teach about this?

A. She teaches that the clergy alone have a right to partake of both kinds, and that the cup is not to be administered to the laity.

Q. What is the language of the Church of Rome on this subject?

A. She says "that the laity are not bound by any divine precept to receive the sacrament of the Eucharist in both kinds, nor can any one who holds the true faith indulge the slightest doubt that communion in either kind is sufficient to salvation."—*Dec. Couns. Trent, s. 21.*

Q. What reason does the Article give why the cup should not be denied to the laity?

A. Because it would be acting contrary to Christ's ordinance and commandment.

Q. How prove you from Scripture that, according to Christ's ordinance and commandment, both the bread and wine should be administered to all persons alike?

A. Because in the appointment of the sacrament, our Lord instituted it in both kinds, and speaking of the wine, said expressly, "drink ye all of it." *Matt. xxvi. 27.*

Q. How does the Church of Rome try to get over this plain declaration of God's word?

A. She says that the Apostles were all priests, and that, therefore, none but the priests have a right to the cup.

Q. Is there any reason in this?

A. No, none at all; they might just as well try to prove that none but the priests were *ever to receive it at all*, because there were no lay people present when it was instituted.

Q. If the Church of Rome has introduced so many new opinions and practices into the Church, which had no existence in the time of our Lord and his apostles, is she not in reality a new Church?

A. The Church of Rome, or the Catholic Church, as *she falsely calls herself*, is in reality a new Church with an old name; the Church of England which receives and teaches nothing but what our Lord and his Apostles received and taught, is the old Church with a new name.

Q. When did it become necessary for her to take this new name?

A. At the time of the Reformation, in order to distinguish herself from the corrupted Church, from which she was obliged to separate.

Q. How prove you that the Church of England is not the New Church?

A. Because at the Reformation, she introduced nothing new; she merely shook off what had been *added* by men since the time of our Lord and his Apostles; but retained every thing else just as she found it.

Q. What further proof have you?

A. Because she retains and receives whatever is taught in the three creeds, which contain what was always believed in the primitive ages of the Church.

Q. What is the reason why the Church of Rome withholds the cup from the laity?

A. It never was thought of till after the invention of transubstantiation, when it was adopted for the purpose of upholding that doctrine.

Q. How does withholding the cup from the laity tend to the upholding of that doctrine?

A. Because the withholding of the cup is grounded on the supposition that both the body and blood are in the wafer.

Q. Is there any one direction given in the whole Scriptures to refuse the cup to the laity?

A. No; not one.

ARTICLE XXXI.

Of the one Oblation of Christ finished on the cross.

The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the Sacrifice of Masses, in which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

Q. What does this Article treat about ?

A. About the one oblation of Christ finished upon the cross

Q. What does it state about it ?

A. That the offering of Christ once made, is a perfect propitiation and satisfaction for the sins of the whole world, both original and actual, (see Article II.) and that there is no other satisfaction for sin but that alone.

Q. What error of the Church of Rome is this Article intended to guard us against ?

A. The error of supposing that, in addition to the sacrifice made by Christ in His death, there is also a fresh sacrifice for the sins of the living and the dead made every time that the mass is celebrated.

Q. And is this monstrous opinion also a part of the creed of the Church of Rome ?

A. It is; the Church of Rome teaches, that whenever the mass is celebrated, Christ is offered up in sacrifice to the Father, in the way of what they call an unbloody sacrifice and that, on account of this sacrifice, God remits the punishment of sin.

Q. What authority have you for stating that this is really the doctrine of the Church of Rome ?

A. Because the words of the creed of Pope Pius IV. are "I do profess that in the mass there is offered a true, proper, and propitiatory sacrifice for the quick and the dead."*

Q. How prove you that the sacrifice of Christ once offered was never intended to be again repeated ?

A. From Heb. ix. 26—"But now, *once* in the end of the world, hath He appeared, to put away sin by the sacrifice of Himself." See also v. 28, and Heb. x. 14.

Q. What efficacy does the Church of Rome teach that there is in this supposed sacrifice of the mass ?

A. She teaches, that on account of it, God remits the punishment of sin, and especially that the souls in Purgatory have their sufferings shortened by means of it.

Q. Repeat the exact words which the Church of Rome uses on this subject ?

A. "It is properly offered not only for the sins, punish-

* This Creed of Pope Pius IV. contains an acknowledged summary of all of the peculiar doctrines held by the Church of Rome.

ments, satisfactions, and other necessities of living believers, but also for the dead in Christ, who are not yet thoroughly purified." *Dec. Coun. Trent, s. 22.*

Q. How does the Church of Rome teach that a man's soul becomes partaker of the benefit of any particular mass?

A. The names of such persons as it is intended to benefit are introduced into the service, and read out by the priest.

Q. How does a man procure his name to be thus introduced into the service, at the celebration of the mass?

A. He pays or bequeaths a sum of money to the priest for this supposed benefit, who introduces his name seldomer or oftener according to the amount received.

Q. What think you of this?

A. I think it most unscriptural and absurd: it implies that the gift of God can be purchased with money, and that a rich man can afford to sin oftener than a poor man. It opens the door to sin, and is truly as the Articles declares, a most dangerous deceit.

Q. For what purpose was this doctrine introduced into the Church?

A. For the purpose of upholding the doctrine of transubstantiation.

Q. How is this doctrine also made a source of revenue to the Church?

A. Because it affords opportunity to the priests of that Church to prevail upon weak and credulous people to leave large sums of money at the time of their death, for masses to be said for their souls.

ARTICLE XXXII.

Of the Marriage of the Priests.

Bishops, Priests, and Deacons, are not commanded by God's law, either to vow the estate of a single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

Q. What does this Article treat about?

A. About the marriage of the clergy.

Q. What does it declare about it?

A. That it is lawful for them, as for all other Christian men, to marry at their own discretion.

Q. How prove you that it is lawful?

A. First, because it is not forbidden by God's law. Secondly, from the case of the priests, under the Old Testament dispensation, who were allowed of God to marry, which they would not have been if marriage had been either inconsistent with holiness or with the discharge of the duties of their office. And thirdly, from several passages in God's Word, in which the thing is spoken of with allowance, and directions even given as to how the families and children of the clergy should be regulated.

Q. What passages are these?

A. 1 Tim. iii. 2—"A bishop must be blameless, the husband of one wife." See also, verses 11 and 12, and Matt. viii. 14.

Q. If marriage had been inconsistent with holiness or devotion to His service, would our Lord have chosen married men to be his disciples?

A. No; we cannot think that he would.

Q. Why does the Church of Rome forbid her priests to marry, if it is not forbidden in God's word?

A. For the sake of having them looked upon with superstitious veneration by the people.

Q. Has this prohibition been found in point of fact to have tended to good amongst the clergy of the Church of Rome?

A. No; like every other ordinance of man, when opposed to an ordinance of God, it has done far more harm than good and been the cause of many irregularities which it is needless to mention.

ARTICLE XXXIII.

Of excommunicated Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and a Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

Q. What does this Article treat about?

A. About excommunicated persons, how they are to be avoided.

Q. What mean you by excommunicated persons?

A. Persons shut out from communion with the Church, on account of sin.

Q. On account of what sins is it lawful to exclude persons from communion?

A. On account of open notorious sins, such as would bring scandal upon the Church.

Q. Who are authorized to exclude persons from communion on account of sin?

A. The ministers of the Church.

Q. What conduct should the rest of the congregation observe towards a person thus excluded from communion?

A. They should esteem him as an heathen man, while thus cut off from communion with the Church, and should avoid being familiar with him as formerly.

Q. For what purpose should they act thus towards him?

A. They should be influenced neither by pride, as if they were righteous, and might despise others; nor by hatred, as if he were an enemy; but only hoping that, finding himself cut off from the society and communion of the faithful, he might be filled with shame and sorrow, and brought unto repentance.

Q. How prove you that it is lawful to exclude persons from communion on account of sin?

A. From 1 Cor. v. 4, 5, where we find that it was done in the primitive Church at Corinth, by St. Paul's directions.

Q. How prove you that believers ought to avoid being familiar with such an one as formerly?

A. From 1 Cor. v. 11, and from 2 Thes. iii. 14.

Q. What part of God's Word shows us the spirit in which we should act towards such an one?

A. 2 Thes. iii. 15—"Yet, count him not as an enemy, but admonish him as a brother."

Q. How long should we continue to act in this way towards the excommunicated person?

A. Until, upon repentance, he be again received into communion.

Q. What was the custom of the primitive Church in this respect?

A. The excommunicated person in the primitive Church was excluded from mixing with the rest in any part of public worship; he was then upon profession of repentance admitted to participate in the more general parts, and finally was

re-admitted to full communion, after having given evidence to the Church by some public act of penance of the sincerity and reality of his repentance.

Q. Has the performance of that public act of penance been continued in the Church of England?

A. No, it has been let fall into disuse, on account of the grievous manner in which it has been abused and perverted by the Church of Rome.

Q. How has it been abused and perverted in the Church of Rome?

A. *Excommunication* has been abused by being made an engine for the furtherance of political objects, and the preservation of priestly power; and *penance*, by being enjoined upon men for the purpose of making satisfaction to God for their sins, which is quite a perversion from its original use.

Q. But is it lawful to lay aside an Apostolic practice, merely because it has been greatly abused?

A. It is lawful so to do, if there is no direction given in the word of God for the keeping of it up.

Q. How prove you this?

A. From the fact of the *kiss of charity*, which was an Apostolic practice, having been laid aside also by common consent. See Rom. xvi. 16.

Q. Is it desirable that the public act of penance should be again restored to the Church?

A. It is desirable whenever it can be done with safety.

ARTICLE XXXIV.

Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

Q. What does this Article treat about ?

A. The traditions of the Church.

Q. What do you mean by traditions.

A. I mean all such things as are enjoined in the Church upon man's authority, no command concerning them having been given in the Word of God.

Q. Give me an instance of such things as you mean ?

A. The particular manner in which public worship is to be conducted, and the sacraments administered, what vestments should be worn by ministers, &c. ; these and such like things (no command being given about them in the Scripture,) are all matters of tradition, and are enjoined upon us on the authority of the Church itself.

Q. How comes it to be necessary to have rules and regulations made about such things ?

A. Such things must be regulated in all Churches, in order that all things may be done "decently and in order."

Q. What does the Article state about such things as are matters of tradition ?

A. That it is not necessary that they should be every where alike.

Q. Why is it not necessary that such things should be every where alike ?

A. Because the unity of the Church would not be interfered with by such things being different in different countries.

Q. Is it necessary that traditions and ceremonies when once established should remain for ever unalterable ?

A. No. The same authority that enjoined them, may alter them from time to time, as may seem best for the preservation of order and decency, so that nothing be ever ordained contrary to God's Word.

Q. Why is it not necessary that traditions and ceremonies should remain at all times the same ?

A. Because the unity of the Church would not be broken by such things being different at different times, and circumstances may make it desirable that they should sometimes be changed.

Q. Why is it desirable that the unity of the Church should be so carefully preserved ?

A. Because of the great advantages which flow from it to the cause of Christ, and because of the great stress which our Lord has laid upon the preservation of it in his holy Word.

Q. What is said in Scripture on the subject of preserving unity in the Church?

A. It is plain from the Scriptures that our Lord was particularly desirous that his followers should be united together into one body; He gave them the sacraments of baptism and the Lord's supper for the sake of bringing them and keeping them together; and in his last prayer for them in John xvii. he prays *earnestly* that "they might be one," and "made perfect in one."

Q. Do our Lord's apostles speak in the same manner of the great importance of preserving unity in the church?

A. Yes, the epistles are full of exhortations to unity, and against divisions, contentions, and schisms. See 1 Cor. i. 10—13; iii. 3, 4; xii. 25; Rom. xvi. 17, and Jude v. 19.

Q. Are then private persons in the Church bound to conform themselves to such traditions and ceremonies as are enjoined by the Church?

A. Yes, certainly, if nothing be enjoined that is contrary to the Word of God.

Q. Why are they bound to comply?

A. Because, first, in all societies and mixed bodies unity can be preserved only by private persons giving up their own judgment in lesser matters for the sake of keeping the body together; and secondly, because of the very great injury to the cause of Christ which arises from separations and divisions being made on account of these things.

Q. What injury to the cause of Christ would be likely to arise from this source?

A. The injuries that have arisen from it already are incalculable, the interests of true religion have been greatly weakened by the visible Church being cut up into sects and parties, and a handle has been given to the priests of the Church of Rome to speak reproachfully, and to scare away their people from inquiring into truth, by telling them that this is all that comes of reading the Bible.

Q. At whose door do these evils chiefly lie?

A. At the door of those who have split up the visible Church in these kingdoms into sects and parties, by needlessly separating from the Church of England.

Q. Why do you speak of the Church of England as that from which needless separations have been made?

A. Because she is the mother Church of these kingdoms.

Q. But does not the Church of England acknowledge the right of *private judgment* in all men?

A. Yes, every man is certainly at liberty to exercise his private judgment in deciding whether any requirement made of him is contrary or not to the Word of God; but he who in the exercise of his private judgment sets himself up against such ordinances in the Church as are *not* contrary to that Word, and causes divisions and schism on account of them, is doubtless guilty of grievous sin, and will have caused much mischief and injury to the body and cause of Christ.

Q. Are there then no grounds on which people would be justified in breaking off communion with their Mother Church?

A. Yes, if the terms or conditions on which one would be admitted to communion should become such as one could not conscientiously comply with.

Q. Does not the Church of Rome assert that the Protestant Churches were guilty of the sin of schism in separating from her communion at the Reformation?

A. She does so assert, but without justice, since she had herself so corrupted the communion and rendered so unscriptural the terms on which she would admit persons to communion, that no one, taking God's Word for his guide, could have remained in communion with her.

Q. How had she corrupted the communion?

A. By withholding the cup from the laity.

Q. What does she require of those whom she admits to communion with her?

A. That they shall receive the doctrines put forward in the Creed of Pope Pius IV., in the year 1564, which contains all the unscriptural and antichristian novelties of that Church.

Q. Is it necessary for the preservation of unity, that different national churches, which are different parts of the same body, should all use the same rites and ceremonies?

A. No, certainly; unity would not in this case be interfered with.

Q. Is the existence of different modes of worship in *the same place* a proof of want of unity?

A. Yes, doubtless, it is a sad evidence of the want of unity, and of the existence of schisms, when we see two or three different places and modes of worship in the same place.

Q. What is the duty of all who love unity, and see the evils of schism in this respect?

A. To give all diligence, as far as ever conscience will allow, to avoid both the reality and the appearance of schism; and both to pray and labour for the preservation of that perfect unity which is the strength, the honour and the ornament of the cause of Christ.

ARTICLE XXXV.

Of the Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

OF THE NAMES OF THE HOMILIES.

- | | |
|---|---|
| 1. Of the right Use of the Church. | 10 Of the reverend estimation of God's Word. |
| 2. Against peril of Idolatry. | 11. Of Alms-doing. |
| 3. Of repairing and keeping clean of Churches. | 12. Of the Nativity of Christ. |
| 4. Of good Works; first of Fasting. | 13. Of the Passion of Christ. |
| 5. Against Gluttony and Drunkenness. | 14. Of the Resurrection of Christ. |
| 6. Against Excess of Apparel. | 15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ. |
| 7. Of Prayer. | 16. Of the Gifts of the Holy Ghost. |
| 8. Of the Place and Time of Prayer. | 17. For the Rogation-days. |
| 9. That Common Prayers and Sacraments ought to be ministered in a known tongue. | 18. Of the state of Matrimony. |
| | 19. Of Repentance. |
| | 20. Against Idleness. |
| | 21. Against Rebellion. |

Q. What does this Article treat about?

A. About the Homilies.

Q. What are the Homilies.

A. The Homilies are sermons written at the time of the Reformation in England, partly for the use of the clergy

who had come over from the Church of Rome and joined the Reformed Church, and partly for the instruction of the people, and preserving them from the errors of the Church of Rome.

Q. How many books of Homilies were there composed for this purpose ?

A. Two—one published very early in the Reformation, in the reign of Edward VI., and the other of which this Article speaks, in the reign of Queen Elizabeth.

Q. What does the Article state about this book of Homilies.

A. That it contains a godly and wholesome doctrine, and necessary for the times in which it was written.

Q. Are we to understand by this that the things contained in the Homilies are not necessary to be enforced at the present time ?

A. No, the Homilies were especially needed when the nation was just making its way out of the darkness of Popery ; but they will always be useful and valuable as a means of preserving the people against the unscriptural doctrines of the Church of Rome.

ARTICLE XXXVI.

Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

Q. What does this Article treat about ?

A. About the consecration of Bishops and Ministers.

Q. What do you mean by consecration ?

A. The setting apart of them to the work of the ministry.

Q. In what manner are bishops and ministers consecrated to this office ?

A. By prayer and the laying on of hands.

Q. According to what form are they consecrated ?

A. According to a form agreed upon by the Church, and inserted in the Book of Common Prayer.

Q. What does the Article declare about such as are consecrated according to this form?

A. That they are rightly, orderly, and lawfully consecrated and ordered.

Q. By whom are they consecrated?

A. By Bishops, who alone have authority in the Church of England, (as they have had from the beginning of Christianity,) to ordain to the holy orders of the ministry.

Q. By whom were the first bishops of the reformed Church in England consecrated?

A. By such Bishops of the Church of Rome as had themselves embraced the reformed religion.

ARTICLE XXXVII.

Of the Civil Magistrates.

The King's Majesty hath the chief power in this Realm of England, and other his Dominions unto whom the chief Government of all estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

Q. What does this Article treat about?

A. About the authority of the civil magistrate.

Q. What does it state concerning it?

A. That the king has chief authority over all estates of men, both lay and clerical, within the realm.

Q. Has it ever been asserted that any one else was possessed of this authority?

A. Yes, in the times before the Reformation, the Pope

of Rome asserted that he had authority in all Christian countries, above the lawful monarch.

Q. In what manner did the Pope exercise this authority in those times ?

A. In case the king of the country refused compliance with his commands, he laid the country under an *interdict* as it was called, that is, forbade his clergy to perform public worship, or to bury the dead, &c., until the interdict should be shaken off.

Q. To what are we indebted for our freedom from such spiritual tyranny ?

A. We are indebted for it to the Reformation, and to the prevalence of Protestantism in the country.

Q. Can you mention any other way in which the Pope exercised his authority in those times of which you speak ?

A. Yes ; he exercised it also in withdrawing the clergy from the jurisdiction of the civil magistrate, and appointing that priests who were guilty of crimes should only be tried by priests.

Q. What was the effect of this ?

A. The consequence was, that priests being tried only by priests, the punishment awarded was seldom commensurate with the crime—the crime even of murder being sometimes followed with but slight punishment.

Q. What does the Article declare upon this subject ?

A. That the king of the country is he who should rule all estates and degrees committed to his charge by God, whether they be ecclesiastical or civil.

Q. How prove you this ?

A. First, from the example of the kings under the Old Testament dispensation, who exercised authority upon the Jewish *priests* as well as people. See 1 Kings ii. 26, 27, and 2 Kings xii. 7. And secondly, from the express word of God in the New Testament—"let every soul be subject to the higher powers."—Rom. xiii. 1.

With respect to ecclesiastical *persons* this is doubtless true ; is it lawful for the monarch of the country to exercise any authority in ecclesiastical *things* ?

A. Yes, certainly ; in the way of directing and guiding

and governing in religious matters, it is lawful, and has ever been allowed of God to godly princes.

Q. How prove you this ?

A. I prove it from the case of David, Solomon, Hezekiah, Josiah, and others, all of whom we find in the Holy Scriptures exercising authority in religious matters. See 2 Kings xxiii. 21; 1 Chron. xvi. 4; 2 Chron. xxxi. 2.

Q. Is there any limit to the authority of the chief magistrate in this respect ?

A. Yes; it can only extend to such things as naturally and of right pertain to the chief governor of the realm, but not to those things which are peculiar to the ministry alone.

Q. What are they ?

A. The ministering of the word and sacraments, which belong only to those who are appointed of God for that especial purpose.

Q. Is there any thing else affirmed in this Article about the authority of the civil magistrate ?

A. Yes; that it is lawful to punish even with death for heinous and grievous offences.

Q. How prove you this ?

A. From Rom. xiii. 4, where St. Paul says, "he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Q. What is there further stated in this Article ?

A. That it is lawful for Christian men to carry weapons and serve in the wars.

Q. How prove you this ?

A. First, from the directions given by John the Baptist to the soldiers when they expressly asked him *what they were to do*—viz. "do violence to no man, neither accuse any falsely, and be content with your wages." Luke iii. 14. Secondly, from the example of Cornelius, who, when he sent for Peter to instruct him in the nature of the Christian religion, received no directions from him about giving up his employment. And thirdly from the general directions given by St. Paul in 1 Cor. vii. 20, to all men to abide in the same calling in which they are called, which he does without making exception with respect to soldiers.

ARTICLE XXXVIII.

Of Christian men's Goods, which are not common.

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Annabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

Q. What does this Article treat about?

A. About Christian men's goods, which are not common.

Q. What does it state on this subject?

A. That the riches and goods of Christian men are not common, as touching the right, title and possession of the same.

Q. How prove you that Christian men are not bound to consider their goods as the common property of the Church?

A. Because there is no command about it in the word of God.

Q. But does not the example of the primitive Church in this respect, recorded in the 4th of Acts, amount to a command?

A. No, by no means; because it is plain that it was a voluntary thing with the Christians at that time.

Q. How does it appear that it was a voluntary thing?

A. From what St. Peter said to Ananias,—“while it remained was it not thine own, and after it was sold was it not in thine own power?”—Acts v. 4.

Q. In what light then are we to look upon this circumstance as recorded in Acts iv.?

A. It is plain that it arose out of the peculiar circumstances of the Church at that time, and that it was only a temporary or local arrangement entered into by the believers at Jerusalem of their own mind.

Q. How prove you that it was only a local arrangement?

A. Because it was not observed by the rest of the church?

Q. How prove you this?

A. First, because we find the Christians in another place shortly after *making a contribution* for the poor saints of Judea, which would not have been necessary if all things were already common. And secondly, we find St. Paul advising the Christians to lay up by them, on the first day of the

week, sometime for the relief of the poorer saints, and to use *hospitality* one to another, &c., all which prove that there was no such thing amongst them as a community of goods.

Q. Although we are not called upon to imitate the peculiar line of conduct of the believers at that time in this respect, yet ought not the same spirit that animated them to influence us also?

A. Yes, all Christian men should consider themselves as the stewards of God, and in this sense that "the things which they possess are not their own," but intrusted by him to them to be made use of in his service, and for the promotion of His glory.

ARTICLE XXXIX.

Of a Christian man's Oath.

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle; so we judge, that the Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

Q. What does this Article treat about?

A. About a Christian man's oath.

Q. What is an oath?

A. An oath is a solemn calling upon God, to witness the truth of what we say.

Q. Is it necessary to the validity of an oath that it should be taken in any particular manner?

A. No, it is not necessary; the oath consists in the appeal to God; the having one's hand upon the Bible, or pressed to the lips, (as is the general custom of this country) is only the *form* in which the thing is done, and is merely added for the greater solemnity of the act.

Q. Are such appeals to God for the truth of what we say allowed of in the Word of God?

A. Yes; both in our Lord's own example, and in that of the Apostles, we have abundant proof of the lawfulness of it.

Q. How prove you it from our Lord's example?

A. Because we find in Matt. xxvi. 63, that when the high priest adjured him by the living God to say whether He were the Christ or not, (which was a form of adminis-

tering an oath among the Jews) Jesus immediately replied to him, whereas, before, He had "held his peace."

Q. Have you any other proof than this?

A. Yes; we find also, St. Paul both declaring, without finding fault with it, that "among men, an oath for confirmation is an end of all strife," Heb. vi. 16; and also, frequently appealing himself to God for the truth of what he said, as in Rom. i. 9, and Gal. i. 20; and in one place even making use of the words, "I call God for a record upon my soul," 2 Cor. i. 23. See also Isaiah lxxv. 16.

Q. Have you any further proof than these?

A. Yes; we also find in Rev. x. 5, one of the angels of God "lifting up his hand to Heaven, and swearing by him that liveth for ever and ever."

Q. Is it lawful, then, on all occasions, to appeal thus to God for the truth of what we say?

A. No; the occasion must be sufficiently serious and important, or else we shall be guilty of taking God's name in vain.

Q. What does the Article say on this subject?

A. That it must be done according to the prophet's teaching, in justice, judgment, and truth, and in a cause of faith and charity. See Jer. iv. 2.

Q. In such a case as this need a Christian man have any backwardness or unwillingness to take an oath?

A. No, none whatever; he is in such a case only speaking the truth in a more solemn manner than he would otherwise do, and giving the Lord the honour due unto him as the God of Truth, by making the appeal to him.

Q. If it is thus lawful for a Christian man to take an oath, how are we to understand what the Scripture says in Mat. v. and James v. about not swearing at all?

A. It is evident that the Scripture cannot contradict itself, and that therefore these passages must be understood of profane swearing in common conversation.

Q. Is there any thing else from which we may judge that this is the thing intended in these passages?

A. Yes, it appears also from the wording of the passages themselves, that they refer to our "communication," one with another, in the common intercourse of mankind.

Q. What do you think of the sin of perjury?

A. It is a most daring act of blasphemy and presumption, by which we deliberately insult the Divine Majesty, and endeavour to make the God of truth the partner of our wickedness and falsehood.

THE END.

Opinions of the Press, &c.

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