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ATIONAL LIP







THE
A, B, C.

With the Shorter

CATECHISM

Appointed by

The General Assembly

To be a Directory for Catechising Children,
such as are of a weak Capacity.

To which are added, some Questions of Scripture
Names in the Old and New Testament.

G R E E N O C K :

Printed for Mrs. FORSYTH, where may be had
great variety of Sea Books, Charts and Qua-
drants, Stationary Ware, and Books of all kinds
bound and sold.

The Roman Alphabets.

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The Italic Alphabets.

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The Shorter Catechism.

WHAT is the chief end of man?

A. Man's chief end is to glorify God, and enjoy him for ever.

What rule hath God given to direct us, how we may glorify and enjoy him?

The word of God (which is contained in the scriptures of the Old and New Testament) is the only rule to direct us how we may glorify and enjoy him.

What do the scriptures principally teach?

The scriptures principally teach, what is to be believed concerning God, and what God requires of man.

What is God?

God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Are there more Gods than one?

There is but one, only, the living, and true God.

How many persons are there in the Godhead?

There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

What are the decrees of God?

The decrees of God are, his eternal purpose according to the counsel of his will, whereby from his own glory he hath foreordained whatsoever comes to pass.

How doth God execute his decrees?

God executeth his decrees, in the works of creation and providence.

Q. What is the works of creation?

A. The work of creation, is God's making things of nothing, by the word of his power, in the space of six days, and all very good.

Q. How did God create man?

A. God created man, male and female, in his own image, in knowlege, righteousness, and holiness, with dominion over the creatures.

Q. What are God's works of providence?

A. God's works of providence, are, his preserving and governing all his creatures, and all their actions.

Q. What special act of providence did God exercise towards man, in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life, with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowlege of good and evil, upon pain of death.

Q. Did our first parents continue in the estate wherein they were created?

A. Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of the law of God.

Q. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity.

and descending from him by ordinary generation, sinned in him, and fell with him in the first transgression.

Into what estate did the fall bring mankind?

The fall brought mankind into an estate of sin and misery.

Wherein consists the sinfulness of that estate wherewith man is now brought?

The sinfulness of that estate wherewith man is now brought consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.

What is the misery of that estate wherewith man is now brought?

All mankind by their fall lost communion with God, are under his wrath and curse, and are liable to all the miseries in this life, to death itself, and to the pains of hell for ever.

Did God leave all mankind to perish in the estate of sin and misery?

God having out of his mere good pleasure from all eternity, elected some to everlasting life, did enter into a covenant of grace, to bring them out of the estate of sin and misery, and to bring them into an estate of salvation by the redemption of Jesus Christ.

Who is the Redeemer of God's elect?

The only Redeemer of God's elect, is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was and continually is God and man, in two distinct natures, and one person for ever.

How did Christ, being the Son of God, become man?

Christ, the Son of God, became man, by

taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary; born of her, yet without sin.

Q. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth three offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation and exaltation.

Q. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a prophet, revealing to us, by his word and Spirit, the will of God, for our salvation.

Q. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest, by his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

Q. How doth Christ execute the office of a King?

A. Christ executeth the office of a King, by subduing us to himself, in ruling and defending us, and in restraining and conquering all our enemies.

Q. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition, made himself subject to the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth, in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge

ld at the last day.

How are we made partakers of the redemption purchased by Christ?

1. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us, by his Holy Spirit.

How doth the Spirit apply to us the redemption purchased by Christ?

2. The Spirit applyeth to us the redemption purchased by Christ, by working faith in us; thereby uniting us to Christ in our effectual calling.

What is effectual calling?

Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

What benefits do they that are effectually called partake of?

3. They that are effectually called do, in this life, partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany or flow from them.

What is justification?

Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone.

What is adoption?

Adoption is an act of God's free grace, whereby we are received into the number, and

have a right to all the privileges of the sons of God.

Q. What is sanctification?

A. Sanctification is the work of God's free grace whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance thereunto the end.

Q. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being united to Christ, do rest in their graves till resurrection.

Q. What benefits do believers receive from Christ at resurrection?

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and shall perfectly blessed in full enjoying of God to all eternity.

Q. What is the duty which God requireth of man?

A. The duty which God requireth of man is obedience to his revealed will.

Q. What did God at first reveal to man for the rule of obedience?

A. The rule which God at first revealed to man, for his obedience was the moral law.

Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the Ten commandments.

What is the sum of the ten commandments?

A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

What is the preface to the ten commandments?

A. The preface to the ten commandments is, these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his commandments.

Which is the first commandment?

A. The first commandment is, *Thou shalt have no other gods before me.*

What is required in the first commandment?

A. The first commandment requireth us to know, and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying or not worshipping, and glorifying, the true God, as God, and our God; and the giving of worship and glory to any other, which is due to him alone.

What are we specially taught by these words (before me) in the first commandment?

A. These words (*before me*) in the first com-

mandment, teach us, that God, who seeth all things, taketh notice of, and is much displeas'd at the sin of having any other God.

Q. What is the second commandment ?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

Q. What is required in the second commandment ?

A. The second commandment requireth the receivings, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

Q. What is forbidden in the second commandment ?

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. What are the reasons annexed to the second commandment ?

A. The reasons annexed to the second commandment are, God's sovereignty over us, propriety in us, and the zeal he hath to his own worship.

Q. Which is the third commandment ?

A. The third commandment is, Thou shalt take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

Q. What is required in the third commandment ?

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

What is forbidden in the third commandment?

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

What is the reason annexed to the third commandment?

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

Which is the fourth commandment.

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

What is required in the fourth commandment?

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

Which day of the seven hath God appointed to be the weekly sabbath.

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

How is the sabbath to be sanctified?

A. The sabbath is to be sanctified, by a holy resting all that day, even from such worldly employments and

ployments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the work of necessity and mercy.

Q. What is forbidden in the fourth commandment?

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

Q. What are the reasons annexed to the fourth commandment?

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

Q. Which is the fifth commandment?

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

Q. What is required in the fifth commandment?

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

Q. What is forbidden in the fifth commandment?

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

Q. What is the reason annexed to the fifth commandment?

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

Which is the sixth commandment?

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

What is required in the sixth commandment?

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

What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the
unlawful taking away of our own life, or the life of our
neighbour unjustly, or whatsoever tendeth there-
unto.

Which is the seventh commandment?

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

What is required in the seventh commandment?

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

What is forbidden in the seventh commandment?

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

Which is the eighth commandment?

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

What is required in the eighth commandment.

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

What is forbidden in the eighth commandment?

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

Q. Which is the ninth commandment?

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

Q. What is required in the ninth commandment?

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

Q. What is forbidden in the ninth commandment?

A. The ninth commandment forbids whatsoever is prejudicial to truth, or injurious to our own, or our neighbours good name.

Q. Which is the tenth commandment?

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

Q. What is required in the tenth commandment?

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

Q. What is forbidden in the tenth commandment?

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

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

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

Are all transgressions of the law equally hainous?

Some sins in themselves, and by reason of many aggravations, are more hainous in the sight of God than others.

What doth every sin deserve?

Every sin deserveth Gods wrath and curse, in this life, and that which is to come.

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

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

What is faith in Jesus Christ?

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

What is repentance unto life?

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

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

The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are, his ordinances, especially the

word, sacraments and prayer, all which are made effectual to the elect for salvation.

Q. How is the word made effectual to salvation?

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

Q. How is the word to be read and heard that it may be effectual to salvation?

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

Q. How do the sacraments become effectual means of salvation?

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

Q. What is a sacrament?

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

Q. What are the sacraments of the New Testament?

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

Q. What is Baptism?

A. *Baptism* is a sacrament, wherein the washing with water, in the name of the Father, of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and part

of the benefits of the covenant of grace, and engagements to be the Lord's.

To whom is Baptism to be administred?

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

What is the Lord's Supper?

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

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

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

What is prayer?

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

What rule hath God given for our direction in prayer?

A. The whole word of God, is of use to direct us in prayer; but the special rule of direction,

is that form of prayer which Christ taught his disciples, commonly called, *The Lord's prayer*.

Q. *What doth the preface to the Lord's prayer teach us*

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

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

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

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

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

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

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

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

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

Q. What do we pray for in the fifth petition?

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

Q. What do we pray for in the sixth petition?

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

Q. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, which is, *For thine is the kingdom, and the power, and the glory for ever, Amen.* teacheth us to take our encouragement in prayer, from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him, and in testimony of our desire and assurance to be heard, we say, *Amen.*

THE TEN COMMANDMENTS, Exod. xx.

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

I. Thou shalt have no other gods before me.

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

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.

IV. Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day: wherefore the Lord blessed the sabbath day; and hallowed it.

V. Honour thy father and thy mother: that thy days may be long upon the land, which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

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

A Catechism of Scripture-Names in the Old Testament.

Quest. *WHO* was Adam?

Ans. The first man that God made, and the father of us all.

Q. *Who* was Eve?

A. The first woman, and she was the mother of us all.

Q. *Who* was Cain?

A. Adam's eldest son, and he killed his brother Abel.

Q. *Who* was Abel?

A. A better man than Cain, and therefore Cain hated him.

Q. *Who* was Enoch?

A. The man who pleased God, and he was taken to heaven without dying.

Q. *Who* was Noah?

A. The good man who was saved when the world was drowned.

Q. *Who* was Job?

A. The most patient man under pains and losses.

Q. *Who* was Abraham?

A. The pattern of believers, and the friend of God.

Q. *Who* was Isaac?

A. Abraham's son, according to God's promise.

Q. Who was Sarah?
A. Abraham's wife, and was Isaac's mother.

Q. Who was Jacob?
A. Isaac's youngest son, he craftily obtained the blessing.

Q. What was Israel?
A. A new name that God self gave to Jacob.

Q. What was Joseph?
A. Israel's beloved son, but brethren hated him and him.

Q. Who were the twelve patriarchs?
A. The twelve of Jacob, and the fathers of the people of Israel.

Q. Who was Pharaoh?
A. The king of Egypt, drowned the children, he was drowned in the Sea pursuing the Israelites.

Q. Who was Moses?
A. The deliverer and law-giver of the people of Israel, he led them through the wilderness.

Q. Who was Aaron?
A. Moses' brother, and he the first high-priest of Israel.

Q. Who were the priests?
A. They who offered sacrifice to God, and taught laws to men.

Q. Who was Joshua?
A. The leader of Israel when Moses was dead, and brought them into the promised land.

Q. Who was Sampson?
A. The strongest man, and he slew a thousand of his enemies with the jaw-bone of an ass.

Q. Who was Eli?
A. He was a good old man but God was angry with him for not keeping his children from wickedness.

Q. Who was Samuel?
A. The prophet whom God called when he was a child.

Q. Who were the prophets?
A. Persons whom God taught to foretell things to come, and to make known his mind to the world.

Q. Who was David?
A. The man after God's own heart, who was raised from a shepherd to a king.

Q. Who was Goliath?
A. The giant whom David slew with a sling and a stone.

Q. Who was Absalom?
A. David's wicked son, who rebelled against his father, and he was killed as he hung by the hair on a tree.

Q. Who was Solomon?
A. David's beloved son, the king of Israel, and the wisest of men.

Q. Who was Josiah?
A. A very young king, whose heart was tender, and he feared God.

Q. Who was Isaiah?
A. The prophet who spoke

more of Jesus Christ than the rest.

Q. Who was Elijah?

A. The prophet who was carried to heaven in a charriot of fire.

Q. Who was Elisha?

A. The prophet who was mocked by the children and a wild bear tore them to pieces.

Q. Who was Gehazi?

A. The prophet who told a lye, and he was struck with a leprosy which could never be cured.

Q. Who was Jonah?

A. The prophet who lay three days and three nights in the belly of a fish.

Q. Who was Daniel?

A. The prophet who was saved in the lion's den, because he prayed to God.

Q. Who were Shadrach, Meshach, and Abednego?

A. The three Jews who would not worship an image, and they were cast into the fiery furnace, and were not burnt.

Q. Who was Nebuchadnezzar?

A. The proud king of Babylon, who ran mad and was driven among the beasts.

Q. About what time was it that our Saviour was born?

A. About four thousand years after the creation of the world.

Q. Who was king in Judea then?

A. Herod.

Q. Who was emperor Rome then?

A. Augustus.

Q. Who was Christ's forerunner?

A. John the Baptist.

Q. What became of him?

A. He was beheaded in prison by Herod.

Q. Wherefore was it?

A. Because he reprov'd Herod for having Herod's wife.

Q. Who first publish'd Christ's birth?

A. The angels.

Q. To whom did they publish it?

A. To the shepherds.

Q. Who first worshipp'd Christ after he was born?

A. The three wise men of the east.

Q. How were they led to him?

A. By a star.

Q. Who slew the young children of Bethlehem?

A. Herod.

Q. Wherefore slew he them?

A. Because he thought to slay Christ among them.

Q. How did Christ escape Egypt by Joseph and Mary?

A. He was carried in Egypt by Joseph and Mary.

Q. How many apostles did Christ choose?

A. Twelve.

Q. Which of them did you love best?

A. John.

Q. Which of them was most zealous?

A. Peter.

Q. Which of them took be

ness to his transfiguration?
 agony?

er, James, and John.

Which of them denied him
 eter.

Which of them betrayed

A. Judas.

or how much did he sel?

or thirty pieces of

What became of Judas
 rds?

He despaired, and
 himself.

Who was it that con-
 Christ to be crucified?

Pontius Pilate, the Ro-
 vernor.

Who stirred up Pilate to

A. The Jews.

Which of the apostles
 killed? A. James.

Which of them lived

A. John.

Who was the first mar-
 rist?

A. Stephen.

Q. What death did he die?

A. He was stoned to death.

Q. Who was it that was
 eaten up of worms?

A. Herod, who killed
 James with the sword.

Q. Who was it that thought
 to purchase the holy Ghost with
 money?

A. Simon Magus.

Q. Who was it that of a
 persecutor turned a preacher?

A. Paul.

Q. Who was it that trem-
 bled at Paul's preaching?

A. Felix, the Roman go-
 vernor.

Q. What king was it that
 was almost persuaded to be a
 preacher by Paul?

A. King Agrippa.

Q. When was Jerusalem
 destroyed both city and temple.

A. About forty years after
 Christ's death.

LORD'S PRAYER, Matth. vi.

Father which art in heaven, hallowed
 thy Name. Thy kingdom come. Thy will
 in earth, as it is in heaven. Give us this
 daily bread. And forgive us our debts,
 forgive our debtors. And lead us not into
 on, but deliver us from evil: For thine is
 dom, and the power, and the glory, for
 linen.







