



ABS. 1.89. 76(1-8)

John Taylor

Auchinblae 1850



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# HELP TO PARENTS,

PREPARATORY TO THE

BAPTISM OF THEIR CHILDREN.

BY THE

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SECOND EDITION, CORRECTED AND ENLARGED.

EDINBURGH:

JOHN JOHNSTONE, HUNTER SQUARE.

1841.

*Price Fourpence.*

0801-17960

JOHNSTONE AND FAIRLY, PRINTERS, EDINBURGH.

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## P R E F A C E.

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ALTHOUGH this be an age of boasted knowledge, science, and improvements, yet it is a truth much to be lamented, that many suffer themselves to grow up in such a state of careless ignorance with regard to religion—to man emphatically the “one thing needful”—that by the time they become parents, and are bound to teach their own offspring, the few religious principles which they had learned under their father’s roof are almost entirely forgotten; so that “when they should teach others, they have need that one teach them again the first principles of the oracles of God.” To assist, in some small degree, in curing this evil, is the design of the few following pages.

This little manual is intended chiefly for parents, particularly for those who are asking baptism for their first child; yet it is hoped, that, by the blessing of God, a careful and serious perusal of it will prove useful to all classes and ages. Indeed, although it be not customary, it would certainly be highly proper, that parents, preparatory to the baptism of their children, particularly of their first child, should be put on a course of previous instruction respecting baptism, just as intending young communicants are, preparatory to their admission to the Lord’s table. For, as baptism is an ordinance equally sacred and solemn as the Lord’s supper, so no parent ought to present his child for baptism till he has acquired a competent knowledge of its spiritual meaning, its holy design, and the right which he has to claim it for his child. For as a communicant, ignorant of the spiritual nature and holy design of the Lord’s supper, must eat and drink judgment to himself; so a parent who presents his child for baptism, wilfully ignorant of its spiritual nature and holy design, converts the solemn ordinance into a mere mockery of God, and thereby draws down on his own head the same awful condemnation of Heaven.

It consists of three parts:—1. An address to a parent before the baptism of his child, endeavouring to impress on the parent’s mind a deep and pious sense of the awful responsibility which is laid upon him.—2. Questions, which are divided

into two distinct sections. The first contains a very brief outline of the principles of the gospel, and of Christianity in general, which was deemed necessary to the right understanding of the second section; which contains an attempt, in a very short and plain way, to make the subject of baptism easily and clearly understood by the weakest capacity. It is put in the form of question and answer—not meaning that these should positively be got by heart, but merely to render the subject more simple and more easily comprehended.—3. An address to a parent after the baptism of his child, endeavouring to point out, explain, and enforce the sacred duties which, in the sight of both God and man, he has now become bound to perform.—And as the subject is of the highest importance to every individual of Adam's fallen race, it is most earnestly requested that all, particularly parents, into whose hands this little manual may fall, will give it a careful and serious perusal.

As my sole aim was, not originality—to produce something new, ornate, and entertaining, but brevity, usefulness, and perspicuity—to produce a short and plain manual, useful and of easy access to all, particularly to those who have little money to spare in buying books, and but little time to bestow in reading and studying them; I therefore consulted the best sources of information within my reach, and freely and gratefully acknowledge my obligations to Messrs Barr, Forbes, and Mair. And I hope, by the blessing of God, it may prove the means of conveying to many of its readers a more clear, scriptural, and Christian idea of the sacred ordinance of baptism, than they had before.

J. C.

*Manse of Garvoek, January 1840.*

This second edition is enlarged, not only by a meditation suitable to a parent about to present his child for baptism, but by many additions to the questions and notes.

J. C.

*Manse of Garvoek, April 1841.*



## ADDRESS TO A PARENT

### BEFORE THE BAPTISM OF HIS CHILD.

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MY FRIEND,

I AM very glad that I have it in my power to congratulate you, that by the goodness of Providence you have now in your family a living mother and a living child; and I hope your own bosom is filled with pious gratitude to Him from whom these and all your daily mercies come. But I would most earnestly urge you to reflect, not only that it is highly proper—nay, that it is a positive duty—that you should entertain the most pious feeling of gratitude to God, through Christ, for this distinguished mark of his goodness; but to reflect most seriously that your responsibility toward God is now much increased. Before this, you had the salvation of your own soul only to attend to; but at the birth of your child, God has committed another immortal soul to your care. At the birth of your child, the silent but plain language of Providence addressed to you was that of Pharaoh's daughter (Exod. ii. 9), "Take this child, and nurse it for me, and I will give thee thy wages." Remember the revealed word of God commands you (Eph. vi. 4) "To bring up your child in the nurture and admonition of the Lord." Oh! think not, then, that you sufficiently perform your duty if you provide for it food and raiment. It is, indeed, your positive duty to use honest industry in that station where Providence has placed you, in order that you may be able to supply the bodily wants of your child; for this, too, the Scripture teaches you (1 Tim. v. 8), "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." But as the value of your child's never-dying soul exceeds, far exceeds, that

of its body; so reason points out to you, that your care for its eternal welfare is a far more pressing and important duty than your care for nursing its body.

You are requesting baptism for your child; but I do most earnestly entreat you, as you value your own eternal happiness and that of your child, to consider well, in the first place, these two things:—the nature of this ordinance, and your own right to ask it for your child; for it is to be feared that many ask baptism for their children without ever reflecting on the solemn and sacred nature of this divine ordinance, or with the most absurd and erroneous views of it. Some look upon it as a mere ceremony, highly proper to be performed, just because customary. Others think it merely a customary way of giving a name to the child. A third class still more absurdly, if possible, think it is a kind of charm, by virtue of which the child will be protected from certain kinds of harm. All these classes foolishly think, that every parent who is not positively under church censure or public scandal, has a right to claim baptism for his child. I hope your sentiments about baptism are of a far more pure and rationally pious kind; for I must assure you that baptism, dispensed to the child of a parent entertaining such gross and erroneous views of it, would be a shameful desecration of that sacred and solemn ordinance.

The word of God, from the very beginning, represents his dealings with mankind—his promises to them, and the duties which they are bound to perform—under the name of a covenant. With Adam God made a covenant (Gen. ii. 16 and 17)—with Noah (Gen. ix. 9)—with Abraham (Gen. xvii. 7)—with the children of Israel (Deut. xxix. 1). And the blessed dispensation of the gospel, under which we have the happiness to live, is represented in the same way. It was predicted under the name of a new covenant (Jer. xxxi. 31–33); and the very book in which the gospel is revealed is named the New Testament, or rather New Covenant. Of this covenant, baptism is the initiatory seal—as circumcision was that of the covenant made with Abraham; that is, it is a visible pledge on God's part, that he will bestow the blessings of the new covenant on true believers; and a visible pledge on the part of the baptised, that they will, in the strength of supplicated

grace, keep God's commandments. But to all who are grossly ignorant, or scandalously wicked, God saith (Ps. l. 16), "What hast thou to do, that thou shouldst take my covenant in thy mouth!" that is, you have no right to do so—you desecrate my covenant by so doing. Although infants are incapable of entering into a covenant transaction; yet as, by the express appointment of God, the infants of Abraham and his descendants, who were in covenant with God, received circumcision, the initiatory seal of the covenant under the Jewish dispensation; so the infants of Christian parents, in covenant with God, are to receive baptism, the initiatory seal of the covenant under the Christian dispensation.

The desecration of the solemn ordinance of baptism began probably with the Popish corruption of it—pretending that the mere performance of that outward rite by a priest is absolutely necessary to salvation. Hence, too, came that absurd and superstitious gloom which attends the funerals of unbaptised infants, even at this day. And the highly objectionable practice of private baptism, in all cases, has continued and added to the evil. For not unfrequently that sacred solemnity is so mixed up with preparation for a feast, and immediately followed—not by seriously reflecting, with calm and pious joy, on our covenant relation to a gracious God—not by piously assisting each other in calling to mind the all-important lessons of instruction and admonition which the ordinance so emphatically points out; but eagerly embraced as a time of unhallowed feasting, carnal mirth, and mere worldly conversation, for the very purpose, as it were, of banishing from the mind every serious concern for the never-dying soul.

That solemn and serious preparation for sitting down at the Lord's table is necessary, none, I believe, will deny. Now, the same solemn and all-important doctrines held forth in the sacrament of the Lord's supper, are likewise taught and impressed upon the pious mind in the sacrament of baptism. Is not, then, preparation here equally necessary? If he who sits down at the Lord's table in a state of ignorance, carelessness, and unconcern, eats and drinks judgment to himself, surely that parent who comes to present his child for baptism, in the same unhallowed state of mind, equally sins against his own soul; for he

who presents his child for baptism ought to have the same qualifications as a worthy communicant at the Lord's table.

Besides, at the baptism of your child, you solemnly vow and promise, before God, that you will train it up in the nurture and admonition of the Lord—that you will instil into its tender mind the principles of the gospel of Jesus—and that, by your example, you will point out before your child the road to heaven and happiness. Now, unless you have made yourself well acquainted with those principles—unless you have a deep and an abiding sense of those principles upon your own mind—unless you sincerely endeavour, in the strength of divine grace, to regulate your conduct by those principles, how can you teach them to your child—how can you impress them duly upon his mind—how can you perform your vows; and if you do not perform them, does not the awful truth stare you in the face—does not the appalling fear of the dreadful consequence strike terror into your heart, that your vow is only a solemn mockery of God?

Oh! then, I earnestly intreat you, before you dare to present your child for baptism, do what every intending communicant is required to do—examine yourself of your knowledge, faith, and practice; for unless these are, in some good measure, suitable to your Christian profession, you can have no right—you can have no warrant—to put the seal of God's covenant upon your child.

I. Examine yourself of your knowledge of the fundamental doctrines of Christianity—of the nature of this ordinance—of the all-important truths which it symbolically teaches, and the sacred duties which it binds you to perform. The following short and plain Catechism will assist you to acquire the great outlines, at least, of this important knowledge. I would, therefore, entreat you carefully to read it over and over again, with all the explanatory notes, till you have impressed the sum and substance of it on your mind. And I beg you will not venture to present your child for baptism, while you are ignorant of its spiritual import and holy design; for if you do so, you will insult the God of heaven—you will profane his holy ordinance—you will impose a great additional load of guilt upon your already sin-burdened soul.

II. Examine yourself of your faith—whether you really believe in Christ. This, my friend, I beg you will carefully observe, is a matter of the very highest importance—this lies at the very foundation of what the new covenant requires; for none but the true believer and unfeigned disciple of Jesus has any real right or warrant to present his child for baptism. If a careless unbeliever, whatever his head-knowledge may be, present his child for baptism, he is guilty of an act of daring and wilful impiety. Without a true faith in Christ—a full reliance on him alone for salvation, whatever be your head-knowledge—whatever be your outward profession—whatever be the respectability of your character in the estimation of your fellow-men, you have no right in the sight of God to ask the sacred seal of his holy covenant for your child. Ask your own heart, then, as in the sight of God, whether you cordially consent to the testimony of Scripture concerning Jesus Christ—whether you have been, by the grace of God's Holy Spirit, really convinced that you are a sinner—a sinner already under the awful condemnation of God's holy law—a sinner altogether unable to deliver yourself from that miserable, wretched, and perishing state in which guilt has placed you in the sight of a just and holy God. And seriously ask your own heart, whether, as a poor, wretched, blind, and miserable sinner, you have fled to Jesus, the sinner's true and only refuge, and are now resting all your hope of pardon and eternal life solely on the merits of his atoning blood, and daily praying for the aid of his grace to enable you more and more to die unto sin and live unto righteousness.

III. Examine yourself of your practice—whether you have sincerely and faithfully renewed your own baptismal vows, by piously obeying your Saviour's dying command, "Do this in remembrance of me"—whether you daily look up to God in prayer, at your domestic altar, for protection, aid, and direction—whether you are regular in dedicating every Sabbath, not only to rest from your worldly employments, but to the private and public worship of God—never allowing, while health remains, any worldly care or personal gratification to keep you from the house of prayer. And seriously ask your heart, whether your faith and piety produce their proper fruit and real evidences—good-will to-

ward men, as children of the same heavenly Father—good-will appearing in the uniform practice of justice, equity, and kindness in all your dealings—never hurting your neighbour, or taking advantage of him by bill, bargain, or borrowing—but uniformly wishing and endeavouring to promote both the temporal and spiritual good of all around you (Matt. v. 16).

Now, my friend, if your conscience can, in some good measure, bear a favourable testimony on these three points, then, but not till then, are you really authorised and have a right in the sight of God to ask the seal of his covenant for your child—you may warrantably plead God's gracious promise (Gen. xvii. 7), "I will be a God unto thee, and to thy seed after thee."

Before I conclude, I beg to give you one caution more. There is a gross, absurd, and unchristian error too prevalent among all ranks, which I would most earnestly entreat you to avoid. The sum and substance of it is this, "Let us just do as others do." Say not, then, my friend, and think not in your heart, "All this is new—all this is far more particular than ever I saw practised by others: why may not I do as others do?" Ah! my friend, I beg you will reflect for a moment, and ask yourself, Has God anywhere held up the example of others around me as a proper pattern to follow and to imitate, or authorised me to do as others do—endeavour to be neighbour-like! No, indeed. The second question of the Shorter Catechism tells you expressly (and you know the Catechism is just an abridgment of the Bible), that the word of God, the scriptures of the Old and New Testament, is the only rule for your direction. Nay, God, in both Old and New Testament, has expressly forbidden you to look to the conduct of others for your guidance. In Exodus, xxiii. 2, God expressly commands, "Thou shalt not follow a multitude to do evil"—that is, however numerous, however respectable in the eyes of the world, they may be who transgress or disregard God's holy law, imitate not their sinful example. In Rom. xii. 2, God again expressly commands, "Be not conformed to this world"—that is, imitate not the practice, follow not the example, of a sinful world around you. Oh! then, my friend, never again think of following that unballowed, that sinful rule—that rule so disgraceful to

the practice of professing Christians, "Just do as others do;" for it is a rule which is daily leading thousands astray from the path which leads to heaven. But pray, earnestly pray to God, that he may enable you to go about this sacred and solemn duty in a right and Christian manner; and, by his blessing, a pious, repeated, and prayerful perusal of this little manual may be the means of affording you some useful assistance.

## QUESTIONS ON THE GOSPEL SCHEME.

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1. Q. *What is the principal purpose for which men was made?*—A. “To glorify God and enjoy him for ever.” (Cat. 1.)

2. Q. *How can we glorify God?*—A. By worshipping him—that is, piously attending to the reading and hearing of his word, praising him, and praying to him; and by sincerely endeavouring to obey his commandments.\*

3. Q. *How can we enjoy God?*—A. By obtaining his love and favour, and being blessed with his presence.

4. Q. *Has God given us any rule for glorifying and enjoying him?*—A. Yes, his word, the Bible.

5. Q. *Is the Bible a sufficient rule of faith and practice?*—A. Yes; Jesus Christ commands us to search the Scriptures, because in them are the words of *eternal life* (John, v. 39). And Paul† declares, that the Scriptures are able to make us wise unto *salvation*, through faith which is in Christ Jesus. Surely nothing more is necessary.

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\* We cannot add to the glory or happiness of God, for He is already perfect; but we can show forth our love and esteem of his perfections to all around us, and thus promote his glory among our fellow-men, by leading them to glorify our Father in heaven.

† We give not to the Apostle his popish title; for why *St Paul*, rather than *St Abel*, *St Abraham*, *St Moses*, *St Job*, *St Isaiah*, &c.? It is true, the Apostles and Evangelists are dignified with the title of Saint at the top of every page of the gospels in our New Testaments—but only by the same human authority which inserted the unhallowed pages of the Apocrypha into our quarto Bibles. Besides, it is degrading the Apostle to put him on a level with popish saints, such as *St Juliana*, who attained to her saintship by whipping



6. Q. *What proofs have we that the Bible is really the word of God?*—A. Many, particularly the excellence of its doctrines and precepts,\* prophecy and miracles, which could come from God only, and therefore stamp it with the seal of heaven.

7. Q. *What is God?*—A. “God is a spirit, infinite, eternal, and unchangeable, in his being, in his wisdom, in his power, in his holiness, in his justice, in his goodness, and in his truth.” (Cat. 4.)

8. Q. *What is a spirit?*—A. An invisible, but active, intelligent being, not composed of flesh and blood, as we are.

9. Q. *Are there any spirits besides God?*—A. Yes, angels and souls of men.

10. Q. *What is the difference?*—A. God had no beginning, and will have no end (Psal. xc. 2); but angels and souls of men received their beginning from God, but they will have no end. (Matt. xxv. 46.)

11. Q. *In what state was man created?*—A. In

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herself daily with a cat o’ nine tails, and girding her lacerated loins with an iron chain; with many others of similar and equal merit, as recorded in the Roman Breviary, which every popish ecclesiastic must read for at least an hour every day, and which the authors of Oxford Tracts call “a precious monument.” This popish title, so far from being scriptural, seems to have been unknown about the beginning of the 4th century, for the very learned ecclesiastical historian Eusebius never speaks of *Saint Paul*, &c., but simply Paul, Matthew, Luke, &c. During the infancy of Popery, each bishop conferred this honorary title on those of his own diocese whom he judged deserving; and it was really, like many other popish dogmas, borrowed from the heathen practice of deifying heroes and great men. But the Pope, who considers money-making as the most essential part of his religion, soon claimed his right to himself alone, and constituted a court for canonization; and in this court the conferring of this title costs now about L.6000 !!!

\* All the doctrines and precepts of the Bible evidently tend to promote the glory of God, and the true happiness of man. Of Jesus Christ you see many things were predicted in

the image of God—that is, “in knowledge, righteousness, and holiness.”\*

12. Q. *What was the first act of Providence towards man?*—A. “God entered into a covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death.” (Cat. 12.)

13. Q. *What is a covenant?*—A. An agreement between two parties, containing a condition, promise, and penalty.†

the Old Testament, and exactly fulfilled in the New Testament.

	PREDICTED.	FULFILLED.
The time of his coming.....	Gen. xlix. 10.	Matt. ii. 1.
The place of his birth.....	Micah, v. 2.	Luke, ii. 4—7.
His miracles.....	Isaiah, xxxv. 5, 6.	Matt. xi. 4, 5.
Manner of his death.....	{ Dan. ix. 26. Isaiah, liii. 8.	Luke, xxiii. 33. 1 Pet. ii. 24.
Of Nineveh.....	Zeph. ii. 13, 14.	Present state.
Of Babylon.....	Isaiah, xlii. 19—22.	Present state.
Of Tyre.....	Ezek. xxvi. 14.	Present state.
Of the Jews.....	Levit. xxvi. 33—44.	Present state.

That the Bible remains uncorrupted, besides many other proofs, appears from the uncommon care taken by the Jews to keep the Hebrew text pure. They not only kept the exact number and order of the books of the Old Testament, but the number of letters in each book, and how often each letter occurs, &c. And the exact quotations from the New Testament, by writers who had been taught by the Apostles, or by their scholars, are so numerous, that it has been said, “If the New Testament were lost, it could be collected again from these quotations.”

That Jesus Christ performed the miracles of healing diseases and raising the dead to life by speaking a word, is not only recorded in the New Testament, but confessed by Celsus and other heathen authors of that age, bitter enemies, too, of Christianity.

\* This image consisted, not in any bodily shape, but in these three things:—1. Knowledge in the understanding, by which Adam knew his duty and happiness. 2. Righteousness in the will, by which it was inclined to good and not to evil. 3. Holiness in the affections, by which Adam was led to love God and hate sin.

† The condition here was perfect obedience—the promise was life and happiness—and the penalty threatened was death.

14. Q. *Who were the parties in the first covenant?*

—A. God and man.

15. Q. *How did man break this covenant?*—A. By eating the forbidden fruit.

16. Q. *Was this a trivial sin?*—A. No; it included the seeds of the very worst of sins.\*

17. Q. *Do all die in consequence of Adam's first sin?*—A. Yes (Rom. v. 12; 1 Cor. xv. 22). Of this the death of infants, who have no actual sin, is a clear proof. (Rom. v. 14.)†

18. Q. *What happens at death?*—A. Soul and body are separated; the body returns to the dust, and the soul immediately enters on a state of happiness or of misery. (Luke. xvi. 19—24; and xxiii. 43.)‡

19. Q. *How long will body and soul continue separate?*—A. Until the resurrection, when their happiness or misery will become full and complete.

20. Q. *Can any now be saved by the first covenant, or by their own works?*—A. No; all have sinned, and are therefore already condemned, and the law knows nothing of pardon. (Cat. 16; Rom. iii. 23; v. 12; iii. 20, 28.)

21. Q. *How many persons are there in the Godhead?*—A. Three, the Father, the Son, and the Holy Ghost, equal in power and glory. (Cat. 6.)§

\* It included—1. *Infidelity*—Adam disbelieved God, and listened to the evil one; 2. *Pride*—he disdained subjection to God, and aimed to be equal with him; 3. *Ingratitude*—Adam joined the evil one against God, his best benefactor; 4. *Injustice*—he coveted and seized what was not his own; 5. *Cruelty*—he brought misery on all his posterity.

† It is in Adam's first sin only that we are concerned; for when by it the covenant was broken, he was no longer our covenant head or representative.

‡ Although at death, reward or punishment immediately commences; yet while soul and body remain separate, neither happiness nor misery can be complete till they be reunited at the resurrection.

§ That there is a plurality of persons in the divine nature

22. Q. *Why did God reveal this mystery to us?*—

A. Because each of these persons performs an important part in the work of our redemption. God the Father contrived the gracious plan (Cat. 20). God the Son† executes the plan (Cat. 21—26). God the Holy Ghost‡ applies the benefits of Christ's meritorious obedience to our souls (Cat. 29—31); that is, God the Father did enter into a covenant of grace for the salvation of fallen man—God the Son fulfilled the conditions of that covenant—God the Holy Ghost gives us a right to that salvation, by working faith in us, or enabling us truly to believe.

was revealed from the beginning. In Gen. i. 26, you read, "And God said let us make man." And Gen. iii. 22, "Behold the man is become as one of us." And the Hebrew word *Alcim*, commonly translated God, is plural, and occurs nearly two thousand times in the Old Testament. But in the New Testament the proofs are clear and full:—1. From the institution of baptism (Matt. xxviii. 19). 2. From the apostolic benediction (2 Cor. xiii. 14). 3. From express assertion (1 John, v. 7). 4. From what passed at Christ's baptism (Matt. iii. 16 and 17).

† That Christ the Son is God, you have the following proofs:—

1. The names of God are ascribed to him (John, i. 1; Rom. ix. 5; Isa. ix. 6).
2. The perfections of God are ascribed to him (Micah, v. 2; Rev. i. 8; Heb. xiii. 8).
3. The works of God are ascribed to him (John, i. 3; Col. i. 16; Heb. i. 10).
4. The worship of God is ascribed to him (John, v. 3; Philip. ii. 9—11; Acts, vii. 59).

‡ That the Holy Ghost is God, you have the following proofs:—

1. Personal properties are ascribed to him (Eph. iv. 30; Rom. xv. 3; Acts, xiii. 2).
2. The names of God are ascribed to him (Acts, v. 3 and 4; 3 Cor. viii. 17).
3. The perfections of God are ascribed to him (1 Cor. ii. 10, and iii. 16; Heb. ix. 14).
4. The works of God are ascribed to him (Gen. i. 2; Rom. viii. 11; John, iii. 5 and 6).
5. The worship of God is ascribed to him (Matt. xxviii. 19; 2 Cor. xiii. 14; Rev. i. 4).

To all Christians here is the most solid foundation for gratitude and joy. It is the Holy Ghost who sanctifies the soul, enables to resist temptation, improves in holiness, and guides in the path to heaven. For his aid, then, our prayers ought daily to ascend before God.

23. Q. *What is the meaning of grace?*—A. 1. Free and undeserved favour (Rom. iii. 24). 2. The influence of God's Holy Spirit (2 Cor. xii. 6). Hence the second covenant is called the covenant of grace, because it was the greatest possible favour to man, and he cannot fully embrace it, but by the aid of God's grace.

24. Q. *What is the meaning of redemption?*—A. Our deliverance from the fatal consequences of sin, by the merits of Christ, and the aid of his grace. (Gal. iv. 4—6; Titus, ii. 14; 1 Peter, i. 18, 19.)

25. Q. *Who were the parties in this second covenant?*—A. God the Father on the one part, and God the Son, in name of all the elect or true believers, on the other part.\*

26. Q. *What did Christ become in order to be our Redeemer?*—A. He became man, that is, he assumed, in close union with his divinity, a body composed of flesh and blood, and animated by a rational soul.

27. Q. *Why did Christ become man?*—A. That in man's stead, in the same nature which had broken the law, he might yield perfect obedience to the law, and be capable of suffering the penalty which man had incurred, and thus fully satisfy the demands of the law. Hence God is said to be just—that is, demands exact justice or strict obedience to his holy law—and yet the justifier of the ungodly (Rom. iii. 26; iv. 5).

28. Q. *What benefits do we receive from Christ's obedience unto death?*—A. Justification, or pardon of sin, and acceptance with God; adoption, or ad-

\* As Adam, in the first covenant, represented all his posterity, and they die in consequence of his failure; so Christ, in the second covenant, represents all the elect or true believers, and they are saved in consequence of his finished work. The second covenant was made with Christ from all eternity; but believers become parties in it when, by a true faith, they embrace the gospel.

mission into the visible church or family of God ; sanctification, or being enabled more and more to forsake sin and live unto holiness.

29. Q. *What is the difference between justification and sanctification?*—A. Justification is an act which takes place the moment a man truly believes ; sanctification is a work which commences at the same moment, and is carried on, by divine aid, till the hour of death, when it is made perfect. (Cat. 37.)

30. Q. *What is the difference between the first and second covenants?*—A. By the first, man was to obtain life and happiness, by his own perfect obedience. By the second, man is to obtain pardon, life, and happiness, for the sake of Christ's perfect obedience, imputed unto him. (Cat. 33.)

31. Q. *What is required of us under the second covenant, in order to our obtaining pardon and salvation?*—A. Faith, repentance, and the diligent use of divinely-appointed means. (Cat. 85.)\*

32. Q. *What is faith?*—A. "A saving grace, whereby we receive Christ, and rest upon him alone for salvation, as he is offered to us in the gospel." (Cat. 86.)†

33. Q. *How is Christ offered to us in the gospel?*—A. As our prophet, to teach us by his word, that is, the Bible, and his Spirit ; as a priest, to atone for our sins, and to plead our cause ; and as a king, to subdue our depraved hearts by his grace, to protect us by his power, and to govern us by his laws.

\* Particularly we must read and study the Bible (John, v. 39), be regular in attending public worship (Heb. x. 25), and earnest in prayer for a blessing on our reading and hearing.

† Faith is said (Rom. iv. 5) to be counted to the believer for righteousness ; rather unto righteousness (as in Rom. x. 10). For faith is not counted *instead* of righteousness, as *for* implies, but is only the means or hand by which righteousness is received.

34. Q. *What is repentance?*—A. A true sense of the evil and danger of sin; a turning from it to God, through Christ, with a sincere endeavour after new obedience. (Cat. 87.)\*

35. Q. *Are faith and repentance absolutely necessary to salvation?*—A. Yes. (Mark, xvi. 16; Luke, xiii. 3.)

36. Q. *Have faith, repentance, and good works, any merit to obtain salvation?*—A. No; faith is merely the instrument by which we lay hold on the merits of Christ; and repentance and good works are merely proofs or evidences that we have done so.

37. Q. *What are the real proofs of true faith and sincere repentance?*—A. Piety toward God—justice, equity, and kindness toward men; for without these, profession is good for nothing. (Gal. v. 6; James. ii. 21, 22, 26; 2 Cor. vii. 10; Matt. xxvii. 5.)

38. Q. *What are the appointed means we must make use of?*—A. The word or the Bible, sacraments, and prayer.†

39. Q. *How are we to use these means?*—A. Diligently or carefully, that is, we are to embrace every opportunity in our power of attending upon God in them, looking for and supplicating his blessing upon them.

40. Q. *Can we believe, repent, and do good works of ourselves?*—A. No. (Cat. 82; 2 Cor. iii. 5.)

41. Q. *What makes us unable?*—A. Unwillingness. (John, v. 40.)

42. Q. *Is this any excuse for sin?*—A. Impossible;

\* This obedience is called new, because it flows from new principles—a sincere love of God in Christ, and humble dependence on his grace for strength, and on his merit for acceptance; and because it is uniformly directed to new ends—the glory of God, our own true happiness and that of others. Whereas obedience before repentance flows from selfish principles only.

† These are called outward means, to distinguish them from faith, repentance, and other inward graces.

and what makes it more inexcusable is God's offering to enable us both to will and to do. (Luke, xi. 13; Philip. ii. 12 and 13.)

43. Q. *What means must we use to obtain grace or divine aid?*—A. Prayer. (Luke, xi. 9—13.)

44. Q. *Is prayer absolutely necessary?*—A. Yes (Ezek. xxxvi. 37; Luke, xi. 9).\*

45. Q. *Where is Christ now, and what is he doing?*—A. In heaven, and pleading our cause.

46. Q. *Will Christ ever come again, and for what purpose?*—A. Yes, he will come again at the last day, to raise the dead and to judge the world.

47. Q. *What will happen then to all mankind?*—A. The bodies of all who had died shall be raised to life, reunited to their souls, and hear their final sentence, "Come, ye blessed," or "Depart, ye cursed," publicly pronounced upon them, according as their works had been. (Matt. xxv. 31—46.)†

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\* Prayer is positively appointed by God, as one of the outward means of bringing about his purposes; not that he needs to be informed of our wants, or that he may be induced to change his intentions, but that it may better our dispositions, and tend to his glory. You find, Ezek. chap. xxxvi. that although God had promised many blessings to Israel, he adds, in 37th verse, that they must pray for them. Although Daniel knew that the predicted end of seventy years' captivity was at hand, he earnestly used prayer as one of the predicted means (Jer. xxix. 10—14) of bringing it about (Dan. ix. 3—23).

† At the last day, the bodies both of the just and unjust (Acts, xxiv. 15) will not only be raised from their graves and reunited to their souls, but the bodies of the just or true believers will be changed to glorious spiritual bodies, like that of Christ (Philip. iii. 21). And as there will be a generation then alive on earth, true believers among these, without dying, shall have their bodies changed in the like manner (1 Cor. xv. 51 and 52.) But the bodies of the unjust and impenitent shall undergo no such change, and therefore the difference between the righteous and the wicked shall be clearly manifested. And after the awful sentence is pronounced, the wicked "shall go away into everlasting punishment, but the righteous into life eternal" (Matt. xxv. 46).



## QUESTIONS ON BAPTISM.

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1. Q. *What ordinances has God appointed, as pledges of his bestowing the promised blessings of the covenant of grace upon believers?*—A. God appointed the two sacraments of circumcision and the passover under the Old Testament, and in their room the two sacraments of baptism and the Lord's supper under the New Testament.\*

2. Q. *What is a sacrament?*—A. "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." (Cat. 92.)†

3. Q. *Who has authority to institute sacraments?*—A. Jesus Christ only, the sole King and Head of the church.

4. Q. *What are the parts in a sacrament?*—A. Two; the outward and sensible sign, that is, what may be seen, tasted, or touched; and the inward and spiritual meaning, that is, Christ and the benefits of the new covenant—justification, adoption, sanctification, and finally a blessed resurrection.

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\* That baptism has come in place of circumcision is certain. Circumcision was repealed (Acts xv. 24—29), and baptism is expressly called the circumcision of Christ (Col. ii. 11, 12).

† The Papists have not only corrupted the two sacraments of the New Testament, by the absurd doctrine of transubstantiation, &c.; but have added five sacraments of their own invention, viz. ordination, confirmation, penance, marriage, and extreme unction; thus impiously assuming an authority which no man can have.

5. Q. *Who are believers?*—A. Those who receive and rest or rely upon Christ alone for salvation; and who, although they sincerely endeavour, in the strength of supplicated grace, to lead godly and righteous lives, put no trust in their own righteousness.

6. Q. *What is baptism?*—A. “A sacrament wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord’s.” (Cat. 94.)

7. Q. *What is the meaning of the word baptism?*—A. It signifies the applying of water by sprinkling, pouring, or immersion, in order to cleansing.

8. Q. *What are the two parts in baptism?*—A. The outward and sensible sign is water, and the inward and spiritual meaning is the blood of Christ, and the sanctifying influence of his Holy Spirit.\*

9. Q. *Is there any clear scripture proof of baptism being at any time administered by immersion?*—A. Not one, for the language of both Old and New Testaments alluding to baptism (Joel, ii. 28, 29; Ezek. xxxvi. 25; Acts, ii. 3) always refers to sprinkling or pouring, and this mode seems to have been always practised in the Apostles’ days.†

10. Q. *What is meant by the blood of Christ?*—A. Not the material blood of his human body, but his merits, righteousness, or perfect obedience, which was finally wrought out by the shedding of his blood.

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\* Like that of all the other institutions of Christ, the simplicity of this ordinance has been corrupted by the Papists. To the simple and scriptural element of water, they add oil, salt, spittle, &c. with the sign of the cross; which last superstitious addition Episcopalians use likewise.

† Neither the 3000 mentioned (Acts, ii. 41), nor the jailor’s family at midnight (Acts, xvi. 33) could have been baptised but by sprinkling or pouring.

11. Q. *Does not the expression "buried with Christ in baptism," allude to immersion?*—A. No; Christ having been the substitute or surety of all believers, whatever he suffered, or whatever was done to him, is therefore said to have been suffered by or done to them. Hence they are said to be "crucified with Christ" (Gal. ii. 20.), "dead with Christ" (Rom. vi. 8), "buried with Christ" (Rom. vi. 4), "risen with Christ" (Col. iii. 1), "quickened with Christ" (Eph. ii. 5).

12. Q. *What is meant by the sanctifying influence of his Holy Spirit?*—A. That spiritual power of the Holy Ghost upon the mind, by which he convinces of sin, enlightens the mind in the knowledge of Christ, renews the will unto holiness, and enables us to embrace, in the arms of a true and living faith, a crucified Redeemer.\*

13. Q. *What is meant by being baptised in the name of the Father, Son, and Holy Ghost?*—A. That we are baptised, not only by the authority of Father, Son, and Holy Ghost; but that we take God the Father for our father in Christ; God the Son for our prophet, to teach us by his word and Spirit—for our priest, to atone for our sins and plead our cause in heaven—and for our king, to subdue our depraved hearts by his grace, to protect us by his power, and to govern us by his laws; and God the Holy Ghost for our sanctifier and comforter, and to rely on his supplicated aid in every duty and in every trial.

14. Q. *What does baptism signify and seal?*—A. These three things. 1. Our engrafting into Christ, that is, our being cut off, as a branch from Adam, the

\* This blessed influence gives us a heart-affecting view of the evil and danger of sin, and our need of a Saviour. It turns the sinful bias of the will and affections—enables us to refuse the evil and choose the good—and to embrace a crucified Saviour, as he is offered to us in the gospel.

degenerated vine, and inserted into Christ, the true vine; or our public and formal admission into the Christian Church, the body of Christ (John, xv. 1; 1 Cor. xii. 12; Gal. iii. 27). 2. Our being received into God's covenant of grace, and obtaining a share in all the benefits of Christ's purchase. 3. Our own solemn vow and promise to renounce sin, and to give ourselves up to love and to serve God in Christ. And as a seal affixed to a royal grant or written deed is a visible confirmation of it; so baptism is a visible token that God will confirm the blessings of the covenant of grace to all who truly believe, and sincerely fulfil their vow or engagement, and to them only.\*

15. Q. *Is not baptism, then, just an abridgment of the gospel?*—A. Yes; for it preaches to the eye the most important and cheering doctrines of the gospel—our being washed from sin and all its stains, and becoming new creatures. 1. It reminds us of our guilty and polluted state, by nature and by transgression. 2. It reminds us that nothing but the blood of Christ can cleanse us from sin, and nothing but the sanctifying influence of the Holy Spirit can overcome the power of sin over our corrupted nature, and make us holy. 3. It reminds us that nothing but a sincere endcavour, in the strength of supplicated grace, to lead a pure and holy life, can render us,

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\* Engrafting is taking a small branch from one tree and inserting it into another, so as to grow. So the unbelieving Jews are said (Rom xi. 17) to be branches broken off from the true olive tree or church of God; and we Gentiles, branches of a wild olive tree grafted in or received into the church of God. God himself calls circumcision a seal (Rom. iv. 11); and baptism, which has come in its place, is equally a seal. The promise of God, indeed, makes his blessing sure; but to strengthen and confirm our faith, this seal is graciously added. The benefits of Christ's purchase are regeneration, pardon, sanctification, and eternal life.

through Christ, meet for the inheritance of the saints in light.

16. Q. *When was baptism instituted?*—A. After Christ's resurrection, and immediately before he ascended up into heaven. (Matt. xxviii. 19.)

17. Q. *Was it intended to be permanent?*—A. Yes; for Christ added, "Lo! I am with you always, even to the end of the world." (Matt. xxviii. 20.)

18. Q. *To whom is baptism to be administered?*—*"Not 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 baptised."* (Cat. 95.)

19. Q. *What is meant by the visible church?*—A. The whole body of those who profess to be Christians, and their children. (Acts, ii. 39.)

20. Q. *Who are out of the visible church?*—A. All Jews, heathens, infidels, and persons openly ungodly. (Eph. ii. 12; Mark, xvi. 16.)

21. Q. *What is meant by the invisible church?*—A. The whole body of true believers, known to God only, who sees the heart, but invisible to man.

22. Q. *Why should infants be baptised, as they can neither understand nor keep God's covenant?*—A. For these good reasons:—1. Jewish infants were circumcised, by the express command of God; therefore Christian infants are to be baptised. 2. Christ himself says, they are subjects of his kingdom (Matt. xix. 13—15); therefore entitled to the initiatory seal of his covenant. 3. The Apostles baptised whole households, of which infants formed a part (Acts, xvi. 15, 33; 1 Cor. i. 16). 4. Infant baptism has been practised in the church, from the time of the Apostles down to this day.

23. Q. *What qualifications should parents possess to entitle them to present their children for baptism?*—

A. Besides a competent knowledge and outward profession of faith, they ought to be of decent character, regular in their attendance in the house of God, and in full communion with the church.

24. Q. *Would not refusing baptism be punishing the infant?*—A. No; the sole right of infants to baptism arises from their parents' interest in God's covenant. Infants, therefore, of heathens, infidels, or persons openly ungodly, have no right to baptism. But if one of the parents have the proper qualifications, the infant may be baptised. (1 Cor. vii. 14.)\*

25. Q. *What should this teach parents?*—A. Seriously to examine into the state of their own heart and true character; not to reckon it enough to be approved of man, but to have the approbation of their own conscience, and of God. Particularly never to think they may do as others do; but earnestly to plead the promise, "I will be a God to thee and to thy seed;" and to pray fervently that they may be enabled truly to dedicate their children unto the service of God. (2 Cor. xiii. 5.)

26. Q. *Does baptism make one a Christian?*—A. No: infants of believers are born members of Christ's church or spiritual kingdom, being included in it along with their parents, and federally holy (1 Cor. vii. 14). Baptism is only their public and solemn admission into the visible church; but they are not in full communion with the church till they partake of the Lord's supper.†

\* Although only one of the parents is in full communion with the church, their infant is holy, in the same sense as the Jews were called a holy people; and therefore fit to be dedicated to God.

† To call baptism Christening, or making one a Christian, is very improper. It is merely a relic of Popery, that impious corruption of Christianity, which turns the most sacred ordinances of religion to promote the aggrandisement of the priest—impiously pretending that making one a Christian

27. Q. *Is baptism absolutely necessary to salvation?*  
—A. No; the thief on the cross was saved, although not baptised (Luke, xxiii. 43); Simon Magus was baptised, yet he remained in the most sinful state (Acts, viii. 13, 23); and, indeed, we have too many daily proofs, that all who are baptised are not regenerated.\*

28. Q. *How, then, is baptism necessary?*—A. Because positively appointed and commanded by Christ, as one of the outward means of salvation. By his blessing, it promotes his glory, the comfort of parents, and the spiritual good of their children. It is not the unavoidable want of baptism, but the careless neglect of it, which is sinful.

depends solely on the act of the priest, nay, on his will and intention! And Episcopalians seem to teach that no one, however genuine his faith and pure his practice may be, can be a Christian till episcopally baptised. Hence we hear of their re-baptising every proselyte who will submit to it, as happened lately in this neighbourhood. There is another relic of Popery still remaining among us—the dedicating of our churches to Popish saints; just as if we believed that the tutelary saint still remained at his post, as in the days of rampant superstition. Perhaps I shall be told a name is harmless. If so, there could be no harm in calling the Lord's supper the sacrifice of the mass, or in calling baptism regeneration! It would certainly be a very desirable and becoming Protestant step in our present reformation to *unsaint* all our churches which still retain the popish title.

\* Papists, and even Episcopalians, many of whom have a strong hankering after the unhallowed power of Popery, as evidently appears by their "*earnest*" recommendation of Popish tracts, say that baptism is, or confers, regeneration. But this is ascribing a power to a clergyman which no mortal can possess—the power of conferring salvation. It is contrary to both Scripture and experience. To be born again is indeed necessary to salvation (John, iii. 3). To be born of water, that is, to be baptised, is absolutely necessary to admission into Christ's visible church. To be born of the Spirit, that is, to be regenerated, or inwardly renewed, is absolutely necessary to admission into Christ's invisible church and kingdom of heaven. But it is evident from John, iii. 18, and Mark, xvi. 16, that he who is born of the Spirit, although he has not been able to obtain baptism, or to be born of water, shall be saved. Baptism is only the sign of regeneration.

29. Q. *Is giving the name any part of baptism?*—

A. No; though it is customary for the clergyman to address the infant by the name which the parent gives to it, yet the omission of it would be no defect in its baptism.\*

30. Q. *At what age should infants be baptised?*—

A. Although the Scripture fixes no age, yet as God fixed circumcision to the eighth day after birth, no parent, in ordinary cases, ought to defer the baptism of his child much longer; as doing so would certainly imply a careless neglect and sinful contempt of that sacred ordinance.†

31. Q. *Where ought the sacrament of baptism to be*

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\* It is proper that every child should receive its name as soon after its birth as the parents can agree upon it. The clergyman's sole duty is to perform the sacred ordinance of Christ's appointment.

† It is the duty of the father, if in full communion with the church, to present his child for baptism, and it is highly proper that the mother should be present; as, although not immediately addressed, the vows of the father are equally binding on her. The Popish practice of the Episcopalians admitting god-fathers and god-mothers to promise or vow in name of the child, has not the shadow of scriptural authority, but has really the unhallowed appearance, like many other parts of Popish worship, of a mere theatrical farce. The first mention of any thing resembling it is by Augustine in the fourth century, in cases of orphans, and infants cruelly deserted by their parents. In the case of a natural child, it is both shameful and sinful for the father to leave the poor mother to present the child for baptism—absurdly and wickedly flattering himself that he thereby gets clear of all parental responsibility, except the meagre pittance of aliment which the law of the land wrests from his grasp. Strange delusion! The very fact of his being the father binds him, in the sight of God, to perform every parental duty in his power, whether he acknowledge it before men or not. And surely he who leaves a poor female whom he had already robbed of her innocence and honour, to bring up his bastard as a heathen and a vagabond, at least for him, must, on reflection, if a single spark of the spirit of a man remain in him, see himself disgraced in the eyes of society, and covered with guilt in the sight of God. Let him remember, "For all this God will bring him into judgment."



*administered?*—A. Both reason and common sense reply, “In the house of God.” 1. Because the infant is admitted a member of a Christian society, and therefore ought to be publicly admitted in the presence of that society. 2. Because baptism holds forth the same deeply-important doctrines as the Lord’s supper; and therefore ought to be administered, in every respect, with the same deep and sacred solemnity. 3. Because our own Directory for Public Worship, given to us in the Confession of Faith, positively and expressly appoints baptism to be administered “in the place of public worship, and in the face of the congregation.” 4. That the whole congregation may witness and consent to the admission of a new member, may be solemnly reminded of their own baptismal vows, and may all join in fervent prayer for the infant baptised. 5. That the engagement, or vows, of the parent, being so public and solemn, may make a deeper and more permanent impression on his mind. 6. That the whole congregation may be edified, and prompted to remember and improve their own solemn engagement.\*

\* During the last century, among other evils which crept in, the sacred ordinance of baptism became much desecrated. On our Reformation from Popery, both sacraments were expressly appointed to be administered in the house of God. But private baptism gradually became so common, that many people now, from a principle of silly pride, or unhallowed reluctance to give themselves any trouble with divine ordinances, are quite unwilling to return to the pure practice of the Reformation. So abused was this solemn sacrament, that in many cases it had almost lost any semblance of a religious ordinance; and instead of a pious solemnity, “a christening”—the Popish nick-name for baptism—was looked forward to with unhallowed joy, as a scene of feasting and carousing; while the solemn act itself was looked upon as a sort of heathenish charm—of the same kind as when the Popish or Episcopalian priest carries in his basket the consecrated wafer, or bread, to give to the sick or the dying in their own houses.

32. Q. *Is it wrong for parents to press for the immediate baptism of a sick or weakly infant?*—A. If their motive for it be, because the ordinance was positively appointed by Christ, and a duty expressly commanded, and at the same time earnestly praying that his blessing may accompany it, it is a right and pious wish, and ought to be gratified. But if their motive be, because they look upon baptism as a heathenish or Popish charm, which will serve as a passport to heaven, it is a superstitious and sinful desire, and ought to be strictly discouraged.\*

33. Q. *What is the duty of a parent when presenting his child for baptism?*—A. To come forward with an unconcerned and unfeeling mind would be very sinful. He ought, therefore, to come forward with a deep and pious sense of the condescending goodness of God's promise, "I will be a God to thee and to thy seed"—to pray earnestly that God would receive his child into the number of those whose names are written in the book of life—that God would enable himself to understand aright the principles of the gospel—enable him to teach these principles, both by precept and example, to

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\* For the comfort of all bereaved parents, on the death of their little one, let them reflect, that Jesus Christ himself expressly said (Matt. xix. 14), "Of such is the kingdom of heaven,"—that is, "of such it is in a great measure composed, or they shall form a great proportion of the redeemed family of heaven." Let them reflect, that although infants, in consequence of Adam's first sin, die (Rom. v. 14) in common with the rest of his posterity, yet as they are guilty of no actual transgression—having done no evil deeds in the body, for which only the second death is always threatened—there is no reason to think that they will suffer anything beyond the grave; but that, through the atonement of the cross, at death they will immediately pass into glory, and at the resurrection they will enter on complete and everlasting happiness.

his child, and thus to train it up in the nurture and admonition of the Lord.

34. Q. *What is the duty of the spectators?*—A. To look on with stupid, unfeeling, and apathetic gaze, is very sinful. They ought, therefore, with pious and grateful hearts, to reflect on the condescending goodness of God, who has given us the gospel, preached, not only to the ear, but also to the eye—to reflect on their own baptismal vows, both personal and family—to pray for pardon of their past failures in duty, and that the grace of Christ may from henceforth be sufficient for them; so that, under a deep and grateful sense of covenanted obligation, they may be enabled to conduct themselves as becometh those who are not their own, but bought with a price.

35. Q. *What are the duties of the baptised?*—A. As soon as they become capable of understanding, they should not only feel, but show, much gratitude to their parents for dedicating them to the Lord, and instructing them in his holy religion—consider themselves as his solemnly engaged servants—feel themselves bound to love and serve him, not only for their creation and daily preservation, but for their redemption by his blessed Son, and the promised aid of his Holy Spirit—ratify their baptismal engagements at the Lord's table, and, in the strength of supplicated grace, go on to fear, love, and serve God; firmly relying, in every vicissitude of life, that all things will work together for their good.

36. Q. *By whom ought baptism to be administered?*—A. By an ordained clergyman among Presbyterians and Episcopalians respectively.\*

\* The chief difference between Presbyterians and Episcopalians is this. We hold that pastors or clergymen are of one order, equal in rank and power—that the New Testament bishop or elder is just a plain Presbyterian minister.

Episcopalians hold that clergymen are of three orders, deacons, presbyters, and bishops, rising in power above one another. This we positively deny to be scriptural, and therefore not of divine right. Nay, we think their clerical superiority is expressly forbidden by our Saviour, Mark, x. 42, 43; as if he had said, "It shall not be so with you, for you are all equal in power;" and by his apostles, 1 Pet. v. 3. Besides, we can produce direct proofs from the New Testament.—I. Bishop and elder is the same person, Acts, xx. 17, 28; Titus, i. 5-7.—II. Bishop never signifies an overseer of ministers, but of the flock only, Acts, xx. 28; 1 Pet. v. 2, 3.—III. Bishops and elders have the same qualifications, Tit. i. 5-7; 1 Tim. iii. 1, 2, &c.; Acts, xx. 17, 28.—IV. Bishops and elders have the same ordination, Acts, xx. 17, 28; Tit. i. 5-7.—V. Bishops and elders have the same duties, 1 Tim. iii. 2-5, and v. 17.—VI. Elders only are said to ordain, Acts, xiii. 1-3; 1 Tim. iv. 14.

Episcopalians produce as their proofs—I. Mere human theory, subordination in the works of God, &c. We answer, this is no authority.—II. The Jewish high priest, priests and levites. We answer, there was but *one* high priest, who cannot answer to hundreds of bishops.—III. Christ, the twelve apostles, and the seventy. We answer, Matt. x. and Luke, x. prove that both the twelve and seventy were clothed with *equal authority*. Besides, the Christian church was not instituted till after Christ's resurrection.—IV. The postscripts to 2 Timothy and to Titus. We answer, these postscripts have been proved to be foisted in by some friend of the rising Papacy, upwards of 400 years after the epistles had been written. They were excluded from our first English Bibles, but unhappily retained in our present translation—probably by the authority of King James, the friend of bishops. Nay, their own champions, Mr Dodwel and Dr Whitby, deny that Timothy and Titus were bishops.—V. That James was bishop of Jerusalem. We answer, it has never been proved.—VI. 2 Tim. i. 6, Tradition and the fathers. We reply, it is evident from the original, our translation, and the context, that 2 Tim. i. 6 does not even refer to ordination, but to the conferring of a spiritual grace. Tradition and the fathers is just the foundation on which Popery is built. But in reply to the first, we produce Mark, vii. 9, 13;—to the second we reply, that from the fathers, Presbytery, Prelacy, and Popery, may all be equally proved; for the fathers contradict one another, and sometimes themselves. And we add our Saviour's prohibition (Matt. xxiii. 9); and expressly adhere to the words of inspiration (Isaiah, viii. 20).

Further, even Mr Dodwel and Dr Hammond, their most noted champions, honestly and candidly admit that Episcopacy is not to be found in the New Testament; therefore, not of divine right. In fact, it had its origin from the

pride and carnal ambition of the depraved heart of fallen man, nearly 150 years after Christ; and served as that unhallowed ladder, by which the "Man of Sin"—the Pope—mounted into the papal throne. But although we deny its divine right, we do not say of Episcopalians, as they most ungenerously and uncharitably say of us, that they are not a church, and have no right to administer the ordinances of religion. We do believe that they are a church of Christ; but we positively deny that they are *the* church, that is, the only church of Christ. We do indeed say, that it is not a man's being baptised and taught by one on whom an episcopal bishop had laid his hand, but a man's sound faith in Christ, and right practice, in the strength of supplicated grace, which leads to salvation. We do indeed say, it is absurd to maintain that episcopal bishops can trace the chain of their ecclesiastical pedigree, without one broken link, even to the apostles; for church history proves that chain has been often broken—for example, when a plurality of Popes excommunicated one another, can common sense believe that the *episcopal virtue* was transmitted by such polluted hands! for, although they did not personally consecrate every bishop, yet every consecration was null and void till sanctioned by one of these excommunicated worthies, and, therefore, formed a link in the vainly boasted chain of bishops. Notwithstanding all this, if Episcopalians preach the gospel, although they follow not us in modes and forms—things which we hold very cheap—we say, with our Lord (Luke, ix. 49, 50), "Forbid them not;" and cordially do we join the apostle (Philip. i. 18), and say, "Christ is preached, and we therein do rejoice."

When you thus see on what a weak and sandy foundation Episcopacy is built—a foundation held in common with Popery—is it not astonishing to hear her votaries "speaking such great swelling words of vanity" as a late bishop of Aberdeen, who, in his "primitive truth," evidently appears to teach that no scheme of ecclesiastical polity can conduct Christians to salvation but diocesan Episcopacy!! Even the mild and gentle and harmless *commentator*\* gives a broad hint (p. 9), that we Presbyterians are no church, and that our sacraments are null and void. Nay, it is reported that they sometimes dare to pronounce that every time one enters a Presbyterian church, he thereby commits sin!!! But God forbid that we should render railing for railing—we only most sincerely pray that God may pardon their Pharisaical pride, and grant them a more Christian disposition.

Most willingly would we let them quietly enjoy their unscriptural hierarchy, without one word from us: but when

\* An Episcopalian who wrote a Commentary ostensibly on the first edition of "Help to Parents," but really a silly attempt to hold up to ridicule the Standards of the Church of Scotland.

we see them publicly holding us up, as having put ourselves beyond the pale of the covenant of grace, merely by refusing to come under the hands of a diocesan bishop, and therefore, if any of us happen to be saved, it must be by some "unconvenanted mercy"—when we see them eagerly trying to make proselytes, and, when made, rebaptising all who will submit to it, and thus declaring that Presbyterians are not Christians—when we see them openly and earnestly recommending books which teach the absurd dogmas of Popery—we feel ourselves at full liberty—nay, we consider it a peremptory duty—a duty forced upon us, to warn our fellow Protestants of the popish and anti-protestant propensity of Episcopalians. That all may be able to judge whether Episcopal clergymen have any "hankering" after popish power and influence, I shall just mention a few of the popish dogmas taught in the Oxford Tracts, so *earnestly* recommended by the nameless COMMENTATOR. The authors of these tracts have indeed borrowed a leaf from the rat-catchers' rules, and mixed up their poison with better stuff in order that it may be more readily swallowed by the unwary; but still the following deadly particles may be easily distinguished—1. That the Reformation was a great evil—2. That the name Protestant should be discarded—3. That Rome should be revered as a mother, and loved as a sister—4. That the Church of Scotland should be looked on as Samaria was by the Jews—5. That monachism and celibacy should be restored—6. That the popish mass-book should be restored—7. That the Bible is not a sufficient rule of faith—8. That tradition and the fathers are of equal authority with the Bible—9. That the doctrine of atonement should be *sparingly* taught—10. That justification is not of faith—11. That baptism is regeneration—12. That we should pray for the dead—13. That we should invoke the Virgin Mary—14. That there are seven sacraments, &c.

It is truly lamentable to see our Christian brethren, who have hitherto gone under the name of Protestants, now using such jesuitical means to reintroduce into the Church those unhallowed dogmas which once overspread Christendom with ignorance and superstition, and supported a most cruel tyranny over both the souls and the bodies of men—dogmas which our pious fathers struggled even unto blood and unto death, in banishing from our land. But I do firmly believe that there are many lay Episcopalians, who, on proposing these naked dogmas for their acceptance, would indignantly spurn the proposal. Let them read "Hook's Call to Union Answered," which costs only three pence, and their eyes will be opened to see the value of the COMMENTATOR'S *earnest* recommendation. They will be farther assisted by consulting the still cheaper pamphlet, "Dangerous Character of Oxford Tracts."

## A MEDITATION SUITABLE FOR A PARENT

ABOUT TO

### PRESENT HIS CHILD FOR BAPTISM.

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I have now repeatedly and with sincere attention looked over the preceding pages, which have brought home to my heart and mind, at this moment, the plain and simple principles of our holy religion, and the solemn and awful responsibility of a parent, in a manner which I never felt before. Forbid, O Father of mercies, that the pious emotions and holy resolutions which this little manual has been the means of calling up or forming in my mind, should vanish like the morning cloud or early dew, when I lay it aside; but grant that, by thy grace, my present pious impressions, and godly intentions, may be rendered deep and permanent.

The gracious covenant which God the Father made with God the Son, as the substitute and surety for all believers, extends not only to parents, but to their offspring (Acts ii. 39); and if they really be what they profess, true believers, they are authorised to ask for their offspring the holy rite of baptism, the divinely appointed sign and seal of God's covenant, and of his children. And God calls them to look on their little ones as his property; and commands and exhorts them to train up these little ones in his fear and in his love, and promises that their sincere and consistent endeavours shall not fail of success. Alas! O Lord, thou knowest how unworthy I am to be ranked among thy believing servants—but thou knowest that, at this moment, I sincerely wish to reckon it “a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” I believe “there is no other name under heaven given among men, whereby I, or my offspring, or any descendant of Adam, can be saved”—Lord, “I believe, help thou my unbelief.”

As thou, O Lord, hast been graciously pleased to commit to my care the body and soul of an immortal being, I sincerely wish to use the means which thou hast appointed for my child's salvation. I wish to have my child sprinkled with the water of baptism,—not that it may act as a heathenish charm,—not because it is the custom of those among whom I dwell, but solely because thou hast appointed that sacred rite as a sign and seal of thy covenant of grace, as an emblem of that justification which the blood of Jesus and the sanctifying influence of thy Holy Spirit only can perform. I know that, in thy sight, I am already bound to perform to my child all the duties of a Christian parent ; but it is right too, that I should publicly, and in the sight of my fellow-men, make a solemn vow, to perform these duties. O, do thou enable me to do so in sincerity and in truth, with a single eye to thy glory, the salvation of my own soul and that of my child ! And, Oh ! may thy Holy Spirit apply the merits of the blood of Jesus, for my child's regeneration and spiritual purification ! Oh ! may I, and the partner of my lot, be enabled by thy grace to consider our child as thine by creation, by redemption, and by the solemn dedication of baptism ! Oh ! may we be enabled by thy grace, to use our best endeavours to train him up in the way he should go, that we may have a well-grounded hope, through the merits of Jesus, that we shall meet him at the last tribunal, as a blessing, and not as a curse ! Enable us ever to remember that thou hast appointed every parent the guardian and watchman of his offspring ; and that, if we neglect to watch and to give warning, the blood of our offspring, who “ die in their iniquity, shall be required at our hands.”

As death is common to every age, if thou, O Lord, shalt be pleased to call our child away in the days of his infancy or childhood, may he, for Christ's sake, be received into glory ! and enable us to say, with heart-felt resignation, in thine own inspired words. “ The Lord gave and the Lord hath taken away, blessed be the name of the Lord.” But if thou art pleased to spare him to riper years, Oh ! do thou preserve him from the evil which is in the world, preserve him through faith unto salvation ! And, Oh ! may we have the happiness of seeing him grow



up in the knowledge, the fear, and the love of God, in Christ Jesus, and may we meet him at last on the right hand of Jesus our judge, and then, spend with him an eternity of happiness, in the kingdom of thy glory in heaven !

ADDRESS TO A PARENT AFTER THE  
BAPTISM OF HIS CHILD.

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MY FRIEND,

You have now, in the most solemn and public manner, presented your child for baptism, and by the most sacred and solemn vows, you have promised, that, if God spare you and it together, in the strength of that grace for which you shall daily pray, you shall use your best endeavours to bring it up in the nurture and admonition of the Lord, that is, you will endeavour to instil into its tender mind the principles of the gospel, by which alone you hope to be saved; and that, both by precept and example, you will teach it to reduce these principles to practise; and therefore, at your request, the seal of God's covenant of grace has been put upon your child. I beg, then, to remind you, that the baptism of your child was not a mere empty ceremony, but the most solemn and important transaction in which, as a parent, you can possibly engage; for by it you virtually renewed your own covenant with God, and laid yourself under the most sacred additional obligations to perform to your child all the duties of a Christian parent. To perform these duties, you became bound, in the sight of God, at the birth of your child; and now, at its baptism, you have solemnly become bound in the sight of man.

Reflect, seriously reflect, I entreat you, on the important charge originally committed to your trust by God; and which you have now, in the most public and solemn manner, voluntarily undertaken. Remember, it is not some valuable property of your neighbour, or of your earthly master, which you have undertaken to guard, protect, and improve; but it is what is more, infinitely more valuable, than the property or gain of the whole world—it is an immortal soul—a being, which, when this world and all its perishing wealth, its fleeting pleasures, and momentary enjoyments, have passed away, shall live and spend an

eternity of inexpressible happiness in heaven, or of unutterable misery in hell. And oh! remember, I entreat you, that which of these shall be the awful and important issue, depends, in a great measure, on the manner in which you fulfil your original obligation, and now solemn vow—whether you piously observe it, or wickedly and carelessly neglect it. And whose property is this important charge? It is God's—"Lo! children are an heritage of the Lord" (Psalm, cxxvii. 3). The very first question respecting religion generally put into the mouth of a child, "Who made you?" and its short but comprehensive answer, points out to whom the child belongs, and ought forcibly to remind the parent from whom he received the gift, and of the important purpose for which the gift was bestowed—to "train up the child in the way he should go."

You must see, then, that the charge you have undertaken, is the most important trust which can be committed to man. It is the charge of a being destined to live for ever. Your child is a lamb of that flock, for the salvation of which Jesus Christ shed his precious blood. To you, in the mean time, God has committed the important business of its education—its training up, not merely for the comfortable enjoyment of this world, but chiefly for obtaining happiness in that world which lies beyond death and the grave. And I beg you will carefully remember, that for every talent committed to your trust you are responsible to God, and must answer to him for your improvement or neglect of it. But of all the talents committed to man, none are of greater value—none are of higher price—none are to be more carefully looked after and improved, than his children. Of this the words of Jesus Christ himself (Matt. xviii. 10), afford you a full and complete proof, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." And of them Jesus says (Mark, x. 14), "Of such is the kingdom of heaven."

Ever bear in mind then, I entreat you, that if God shall be pleased to spare your child till he arrive at the years of manhood, it is not merely the happiness or misery of a few fleeting years, but the happiness or misery of eternity, which in a great measure may depend on your care or care-

lessness in training up your child. If that young plant committed to your care be trained up by you, so as to bring forth the fruits of holiness, it shall continue in the courts of the Lord's house for ever; but if it be neglected, or so trained up by you as to produce only empty leaves or wild grapes, it shall be as briars and thorns, whose end is to be burned. Oh! then, as you value the eternal felicity of your child, let it be your never-ceasing care to "train him up in the way he should go." And God has not left you in ignorance, nor to the mere strength of your own weak and erring reason, to discover how you ought to perform this most important duty; but has given you ample instruction for that very end in the Bible, that blessed book, which ought to be your only rule of faith and practice, at all times, and in all cases.

In the Old Testament, God's positive injunction is (Dnet. vi. 6, 7), "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." And again (Psal. lxxviii. 5, 6), "God established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children, that they might set their hope in God." And in the New Testament, God expressly commands (Eph. vi. 4), "And ye, fathers, bring up your children in the nurture and admonition of the Lord."

Lest you should be so infatuated as to suffer yourself to be blinded by the god of this world, and thereby be induced to disregard the preceding solemn considerations and express divine commands, which ought to prompt you to a conscientious performance of the duties of a Christian parent, I beg to point out to you a still more powerful motive, where your self-interest is awfully and deeply concerned. God has appointed you the watchman and guardian of your family, and therefore he assures you, by the mouth of his prophet (Ezek. iii.), that if your child go astray through your neglect, "he shall die in his iniquity;

but his blood shall be required at thine hand." But for your encouragement, God assures you, that if he go astray after due warning, "he shall die in his iniquity; but thou hast delivered thy soul."

Thus you see that the Bible, the scriptures of the Old and New Testament—the only rule which God has given for our faith and practice—most explicitly and emphatically points out to you how you are to bring up your child, and no less clearly informs you of the awful consequences of neglecting him. Oh! then, as you value your own soul and that of your child, I most earnestly entreat you again, look not to the manners, the maxims, or the fashions of a sinful world around you—follow not the foolish, absurd, and unholy rule, which has led thousands into the downward path of perdition, "just do as others do," and then foolishly flatter yourself that all is right when your child is neighbour-like; but ever bear in mind the Apostle's exhortation (Rom. xii. 2), "Be not conformed to this world." Alas! it is truly lamentable to reflect how many parents, in every rank of life, bring up their children without the smallest regard to that rule which God has positively commanded them to observe. Totally unmindful that their children have immortal souls, destined to live for ever in heaven or in hell, according to their conduct here; they bestow their whole attention on the perishing bodies of their offspring, and their outward appearance in the world. To make them rich and great, and enable them to make a figure among their fellow-mortals during the few fleeting and precarious days of this life, is the only source of anxiety. The possession of wealth, the outward refinement of manners, the showy and fashionable accomplishments of the day—in a word, the possession of this world, and the things of this world, is the chief and only concern respecting their children. Nor is it the openly ungodly, profligate, and profane, only, who act this unchristian part. You too often see the same infatuated conduct exemplified, even among those who are, in some measure, distinguished by the form of godliness—even among those who would be highly offended should you only hint a suspicion of their not being genuine Christians.

But do not misunderstand me. Many of these things, which I have mentioned with disapprobation, are good in

themselves; and even all of them may be valuable, in so far as the life that now is may be concerned. The only fault lies, in giving them too high a place in the heart and affections. Let them be prized and sought after then, only in proportion to their real value, and no more. But when you reflect that the short period of our sojourn here is only a preparation for a never-ending hereafter—that the day is fast approaching when we must all give an account of our stewardship, and be rewarded or punished eternally, according to the use or abuse of our talents—when you recollect our Saviour's emphatic words (Matt. xvi. 26), "What is a man profited, if he shall gain the whole world and lose his own soul?"—this world, and the things of this world, must appear lighter than a grain of sand—must sink into comparative insignificance.

The sacred precepts of the Old and New Testament, therefore, ought ever to be kept in your eye, as your very best and only general rule in training up your child. But I beg to point out your duty in this respect somewhat more particularly. Reflect, then, that as the chief end of man is to glorify God and to enjoy him for ever, it must be evident to you that religion—the knowledge of God and the way of salvation—ought to be the corner-stone on which you are to raise the superstructure of your child's education. Your child, remember, as well as yourself, being a descendant of fallen Adam, inherits from him a mind, not perfectly pure, and equally capable of receiving impressions of good as of evil—but a mind already strongly tinged with a propensity to evil. Your child has come into the world with desires, and passions, and appetites, which, if not restrained and corrected, must lead to perdition. The great and only effectual restrainer and corrector of your child's evil propensities is the grace of God—the blessed influence of his Holy Spirit. But while the Bible, your only rule, expressly teaches you to pray for that grace, it no less positively enjoins you to use your own best endeavours, along with that grace, to train up your "child in the way he should go." Let your partner in life, the mother of your child remember, too, that it is equally her duty to join cordially in the important work of training. Indeed, during infancy, and the earlier years of children, the greater share of this important work devolves

upon the mother. Oh! then, how valuable, or rather invaluable, to a family is a pious, virtuous, and Christian mother! And let both of you remember, that it is of very great importance your child should always believe that father and mother are exactly of the same mind respecting every part of his training. If your opinions should happen to differ, settle the difference privately; but never let your child see it, otherwise your authority is lost, to the ruin of your child.

Here, then, I would earnestly entreat you and your partner, that as soon as your child can comprehend you, you will try every possible method to convey to his tender mind the solemn and sacred idea of God. Oh! spare no pains—use your best endeavour, in the simplest, plainest, and, at the same time, kindest manner, to impress upon his mind the sacred idea of his Maker—of that almighty and gracious Being, from whom he not only derives his existence, but every faculty, every comfort, every blessing which he daily enjoys. Oh! use your best endeavour to impress upon his mind as clear and as deep a sense as possible of his being constantly, by night as well as by day, under the inspection of God, whose eye is at all times about his path and about his bed, and spieth out all his ways—that even his heart and thoughts are naked and open before God, to whom he must answer, and by whom he shall be punished or rewarded according as his intentions, words, and actions have been.

At the same time, carefully convey to his tender mind, as clearly as you can, the idea that he has a soul or spirit, which animates his body, and which shall never die—that at death his body and soul shall be separated—that then his body shall be laid in the grave, and moulder into its original dust, till the resurrection; but his soul shall go to God, who gave it, and who shall place it to dwell for ever in the happy mansions of heaven, or in the dreadful abodes of hell, according as he lives here. Carefully teach your child, likewise, that he is a sinner, and therefore exposed to the anger of God. It is most important to impress a due sense of this upon his mind; for, unless he be convinced that he is a sinner, he never will be truly solicitous about a Saviour.

Here I beg you will take particular care, while you

endeavour to impress on his mind a due sense of that holy awe and reverence which is due to God, that you suffer not this awe and reverence to become the fear and dread of a slave toward a hard and cruel master ; but that you try, by your words and looks, free from gloom and terror, to render it the filial fear and reverence of a dutiful son toward a kind and indulgent parent. Oh ! carefully teach your child that God is the Father of mercies—that he left not a guilty world without help to perish in their iniquities, but that he “so loved the world that he gave his only Son, that whosoever believeth in him should not perish, but have everlasting life.” This leads you to communicate to your child the knowledge of a Saviour, the most important of all knowledge to fallen man. Carefully teach him, then, that when Adam, the head and representative of all mankind, had wilfully violated the covenant of life, and thereby brought himself and all his posterity into a state of sin and misery—that when we were standing on the brink of perdition, Jesus Christ, the son of God, most graciously undertook our cause—engaged to fulfil that holy law which man had broken—to suffer that penalty which man had incurred—and to send his Holy Spirit to assist, guide, and direct, in the path which leads to heaven, all who would come to him in the way of faith and repentance. Tell your child how kindly Jesus treated little children, and said, “Suffer little children to come unto me, and forbid them not ; for of such is the kingdom of heaven.” Teach him, both by precept and example, never to pronounce the name of God but with the deepest reverence—daily to read his holy word, and particularly to keep holy his Sabbaths. Take him to church as soon as his years permit, and carefully explain to him the nature of what he sees and hears there. Teach him, both by precept and example, the duty of daily prayer to God. Teach himself to pray, not by rote, but with knowledge and with a grateful heart, to God the author of all his blessings. And never let him see you sit down to your meal without imploring the blessing of God, and returning thanks.

To these principles of piety, you must add the principles of morality—not the formal morality of the fashionable world, but that pure and heartfelt morality taught in the gospel. Your first step here is to impress upon the mind



of your child a deep sense of the nature and importance of truth, and the sinful and disgraceful nature of falsehood. Teach him never to tell a lie, even in the most trifling matters; and be careful that you show him a correct example of speaking truth and keeping promises yourself. Let the nature of justice be inculcated upon him with equal care. Teach him to pay his little debts, to fulfil his little contracts and bargains, with the strictest punctuality—never to cheat or defraud in the smallest matter; for that, although undiscovered by man, the most secret sin is open to God. To truth and justice, teach him to add equity and kindness. As early as possible impress upon his mind our Saviour's golden rule (Matt. vii. 12), "All things whatsoever ye would that men should do unto you, do ye even so to them." It is just ignorance or neglect of this rule which is the source of all injustice, fraud, and falsehood, strife, cruelty, and unkindness. Teach your child, therefore, to think, speak, and act always with a tender regard to the feelings, character, and happiness of others—to pity and relieve pain and distress as far as he can, and to abstain from cruelty to every living thing.

While you thus carefully teach your child his duty to his neighbour, be no less careful to teach him the duties of sobriety, chastity, and modesty toward himself. Tell him with seriousness, that the word of God strictly forbids all impure thoughts, obscene language, and immodest conduct. Alas! the vile and filthy language, the disgraceful profaning of God's name, and scoffing at religion, which you so frequently hear among young people, in the house and in the field—the numerous race of bastards, which bring disgrace, and pain, and sorrow on so many families, afford too good a proof that many parents neglect this part of their duty.

Let all your instructions be attended with that affectionate mildness which must convince him you really intend his happiness, and above all, let them be enforced by example; for neglect of these two things is the very cause why, in some cases, the inspired promise seems to fail (Prov. xxii. 6), "Train up a child in the way he should go, and when he is old he will not depart from it."\*

\* I knew two fathers, both maintaining the character of learned and pious men, who spared no pains nor expense on the education of

With all these instructions, from the very beginning you must carry on discipline. From his earliest years accustom your child to submission and obedience. Many ruin their children by a fatally mistaken kindness. Never let his crying get the victory over you, otherwise you lay up a store of sorrow both for him and yourself. Be kind and affectionate, but firm and steady. "He that spareth the rod, hateth his son; but he that loveth him, chasteneth him betimes" (Prov. xiii. 24). Rod here does not mean any particular kind of punishment, and the less the better, if it answer its end. Never threaten without making the punishment certain, if the fault be committed. Above all, knowing that God only has power to render your best endeavours effectual, hold daily communion with God in prayer, the only channel through which his promised blessings can flow.

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their families; but the one was always gloomy and severe in his family—the other often (doubtless unintentionally) made a jest book of the Bible, by quoting texts to raise a laugh or entertain his company. Accordingly, the sons of both sadly disappointed their hopes.

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PARISH LIBRARIES is a talent which Providence has put into the hands of parents and others of the present generation, to which our fathers were entire strangers, by which the humblest classes have easy access to the most useful knowledge—useful both for time and for eternity. Their daily labour, indeed, leaves them little time for reading; but I earnestly entreat them to spend part of their leisure hours in acquiring knowledge from the Parish Library, as their best and most profitable employment. Out of 440 volumes in our Parish Library, I would particularly recommend to those in this parish the following:—

TO PARENTS.

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|------------------------------------|----------------------------------|
| 1. Hill's Discourses to Parents.   | 6. Abbot's Mother at Home.       |
| 2. Easton's Discourses to Parents. | 7. ——— Child at Home.            |
| 3. Thomson on Baptism.             | 8. ——— Fireside.                 |
| 4. Abbot's Young Christian.        | 9. Personal and Family Religion. |
| 5. ——— Parental Duties.            |                                  |

## TO SERVANTS.

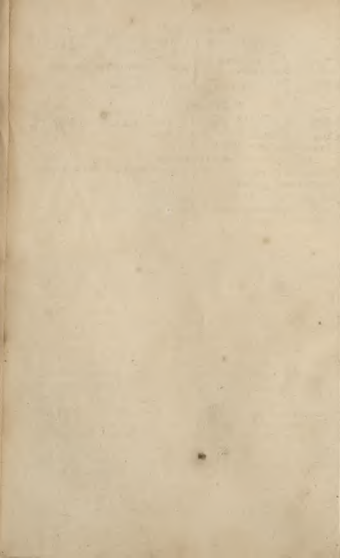
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|---------------------------------|---|
| 1. Friendly Advice to Servants. | 7. Ainslie's Reasons.                   |
| 2. Counsels to Servants.        | 8. Conversations on Truth of Bible.     |
| 3. My Station and its Duties.   | 9. Exposition of the fifth Commandment. |
| 4. The faithful Servant.        | 10. Guilty Tongue.                      |
| 5. House of the Thief.          |   |
| 6. Commandment with Promise.    |   |

## TO THE AFFLICTED.

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|-------------------------------|------------------------------------|
| 1. Companion to Sick Chamber. | 5. The Mourner.                    |
| 2. Afflicted Man's Companion. | 6. Visit to the House of Mourning. |
| 3. Comfort in Affliction.     |                                    |
| 4. Improvement of Affliction. |                                    |

## TO ALL CLASSES.

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|-------------------------|-----------------------------------|
| 1. Confession of Faith. | 7. Doddridge's Rise and Progress. |
| 2. Venn's Duty of Man.  | 8. Christian Hearer.              |
| 3. Christian Walk.      | 9. The Great Concern.             |
| 4. Fourfold State.      | 10. Saving Interest.              |
| 5. Law and Gospel.      | 11. Baxter's Guide.               |
| 6. Dickenson's Letters. | 12. Marrow of Divinity            |



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