Epworth Catechism

of

Christian Doctrine

as Taught in

Methodism

By

W.W. Martin, M.A.
THE

EPWORTH CATECHISM

OF

CHRISTIAN DOCTRINE,

AS TAUGHT IN

METHODISM.

By W. W. MARTIN, M. A.

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TABLE OF CONTENTS.

God:
I. Concerning His Existence.
II. Concerning the Proofs of His Existence.
III. Concerning the Names of God.

The Godhead:
I. Concerning the Unity of God.
II. Concerning the Trinity.

Attributes of God:
I. As Related to Personality.
II. As Related to Creation.
III. As Related to Character in Man.

God and the Creation:
I. Concerning the Creator.
II. Concerning Creation.
III. Concerning the Order of Creation.
IV. Concerning the Likeness of Man to God.

God and His Providence:
I. Concerning the Godhead and Providence.
II. Concerning the Evidence of God's Providence.

Sin:
I. Concerning the Angels who Sinned.
II. Concerning Adam who Sinned.
III. Concerning Mankind and Sin.
IV. Concerning the Sinner and his Punishment.

The Saviour:
I. Concerning the Human Life of our Saviour.
II. Concerning the Person of Christ.
III. Concerning the Two Estates of Christ.
IV. Concerning the Three Offices of Christ.
V. Concerning Forgiveness of Sin.

Salvation:
I. Concerning Its Source, as from God.
II. Concerning Its Realization in Man.
III. Concerning the Saved in Christ and the Law of God.
IV. Concerning the Saved in Christ and the Family of God.
V. Concerning the Experiences in the Christian Life.

The Holy Ghost:
I. Concerning the Presence of the Holy Ghost.
II. Concerning the Offices of the Holy Ghost.

The Christian Life:
I. Conforms to the Teaching of Scripture.
II. Conforms to the Example of our Lord Jesus Christ.
III. Conforms to the Influences of the Holy Ghost.

The Christian Church:
I. Concerning Its Names.
II. Concerning Its Ministry and Membership.
III. Concerning Its Sacraments.

Death:
I. Concerning the Article of Death.
II. Concerning Death as the End of Probation.

Intermediate State:
I. Concerning the Abode of the Spirits of the Departed.
II. Concerning the Old Testament Teachings respecting the Spirits of the Departed.

Second Coming of Christ:
I. Concerning the Time of His Coming.
II. Concerning the Second Manifestation of Christ.
TABLE OF CONTENTS.

Resurrection:
I. As the Work of Christ.
II. As the Union of the Spirit with a Body.

Judgment:
I. Concerning Christ and the Judgment.

Consummation:
I. Concerning the Eternal Kingdom.

Articles of Religion:
I. Concerning the Deity—i-iv.
II. Concerning the Holy Scriptures—v, vi.
III. Concerning Mankind—vii-xii.
IV. Concerning the Church—xiii-xv.
V. Concerning the Sacraments—xvi-xix.
VI. Concerning Masses—xx.
VII. Concerning the Marriage of Ministers—xxi.
VIII. Concerning Worship in the Churches—xxii.
IX. Concerning a Christian Man's Obligations—xxiii-xxv.

General Rules:
I. Concerning Avoidance of Evil.
II. Concerning the Doing of Good.
III. Concerning Attendance upon the Means of Grace.

The Apostles' Creed:
I. Concerning God the Father—i.
II. Concerning Jesus Christ the Saviour—ii-vii.
III. Concerning Salvation—viii-xii.

The Ten Commandments of Moses:
I. Concerning Duties toward God—i-iv.
II. Concerning Duties toward Our Neighbor—v-xii.

The Nine Beatitudes of Christ:
I. Concerning the Three Impoverishments and Blessedness—i-iii.
II. Concerning Our Three Dual Needs and Blessedness.
   (a) Need of Righteousness and Mercy—i-v.
   (b) Need of Purity and Peace—vi-vii.
   (c) Need of Succor and Reward—viii, ix.

The Lord's Prayer:
I. The Invocation.
II. Concerning the Three Purposes of the Father.
III. Concerning Our Two Dual Needs and the Father.
   (a) The Need of Bread and Forgiveness.
   (b) The Need of Guidance and Deliverance.
IV. The Doxology.
GOD.

I. CONCERNING HIS EXISTENCE.

Ques. 1. Who is God?
Ans. God is our Creator and the Creator of all the world.

COMMENT.—Our Bible, the Christian Scriptures, declares in its opening verse that God created the heavens and the earth. These witness to His handiwork. His own creation belongs to Him. We therefore are His. God, as Creator, is fundamental in Christian thought.

TEXTS.—Gen. i: 1; Deut. iv: 32; Isa. xlv: 12; Amos iv: 13; Mal. ii: 10; Eph. iii: 9; Rev. iv: 11.

Ques. 2. Where is God?
Ans. God is beheld in all His works.

COMMENT.—All His works are marvelous. Solomon in all his glory was not arrayed in beauty equal to the beauty of the lilies of the field. The splendid things of the universe have been revealers of God to the best minds of every age. But everything created, with or without life, with or without beauty, is demonstrated, upon examination, to be marvelous by the scientific mind of our own age. Hence the wondrous structure of things, when beheld, becomes a source of revelation of God to the reverent mind.

TEXTS.—Job xxxvi: 24; Psa. lxvi: 8; Isa. xl: 26; Psa. lxv: 5; Psa. civii: 24; Psa. xix: 1.

Ques. 3. How is God known?
Ans. God is known from all His works, and from the Holy Scriptures, and from the Christian Church, and from the witness of Himself, which He gives to the human spirit.
COMMENT.—The universe makes known God in His power and in His glory. The seasons—Spring and Summer, Autumn and Winter—make God known in His provident care for all living things. The Holy Scriptures make God known in His unwavering love for all the good, and His abiding anger against all the wicked. The Christian Church makes God known through its mighty testimony from all its members. The spirit of man may make known God; for God has given His Holy Spirit to witness to our spirits, if we believe. Hence all men are without excuse if they remain ignorant of God.

TEXTS.—Psa. vii: 3; Eccl. vii: 13; Jer. li: 10; John v: 39; Rom. i: 2; 2 Tim. iii: 10; Eph. v: 3; 1 Tim. iii: 15; Rev. xxii: 16; Rom. v: 5; 1 Tim. i: 14; 2 Pet. i: 21.

II. CONCERNING THE PROOFS OF HIS EXISTENCE.

Ques. 1. Can God be seen?

Ans. God as Spiritual cannot be seen with our eyes; but His presence is made manifest to us by all His mighty works.

COMMENT.—God is Spirit; we cannot see Him. But we know where He is. His presence is in all His works. Study of His works ever fails of noblest results if God’s presence is not beheld. Men of reverent minds have ever walked forth in Nature, with open eyes, and one of the oldest of names for such reverent souls is “The Seer.” The concurrent testimony of all these great religious teachers is beautifully summed up in the words of the Nineteenth Psalm:

“The heavens declare the glory of God,
And the firmament showeth forth His handiwork.”

TEXTS.—John i: 18; John xiv: 7; Rom. i: 20; 1 Tim. iii: 16; 1 John iii: 8.

Ques. 2. Can God be heard?

Ans. God’s voice cannot be heard with our ears; but He has given us His word in the Holy Scriptures and in our hearts.
COMMENT.—The Holy Scriptures employ no expression more frequently than this one: "And God said." Yet today God does not speak to us as one person speaks to another. We have, however, His sacred word. All may learn its message. There is still another way by which we may hear God. It is through the heart. God speaks every day unto our hearts. It is because God speaks so clearly and plainly to all men, that for all time the most kind admonition is given to us in these words:

"To-day if ye will hear His voice, Harden not your hearts."


Ques. 3. Can God be touched?

Ans. God's hand cannot be touched by our hand; but His love and His kindness and His forgiveness—also His displeasure—may be felt in our hearts.

COMMENT.—The greatest themes for Christian hymns are the Love, Kindness and Forgiveness of God. Each awakens the deepest and most enduring emotions. The Christian faith involves the education of our hearts by God. It is true, and beyond controversy that love and kindness and forgiveness appeal to the human heart; and so God must be felt, in order that He may make known to us the depth of His love, the wideness of His kindness, and the mystery of His forgiveness. Hence it is said by God, concerning His loved ones:

"I will allure her, And speak unto her heart."

TEXTS.—Rom. v: 5; 2 Cor. v: 14; 2 Thess. iii: 5; Neh. ix: 17; Psa. lxii: 3; Psa. ciii: 4; Psa. cxiii: 3; Matt. ix: 2; 1 John i: 9; Deut. vi: 1; Psa. vi: 1; Isa. xlii: 1.

II. CONCERNING THE NAMES OF GOD.

Ques. 1. What name is given to the Creator of all things?
Ans. The Creator of all things is called God; this is the most common name in the Bible.

COMMENT.—It was God who created the heavens and the earth. And we may not forget that the Christian Scriptures, both the Old and the New Test suggest creatorship in the employment of this word, God. It is a magnificent fundamental thought in scripture that God is Creator. The name God should never be isolated from the fact of creation. The Christian is not left in vague uncertainty as to the origin of the world. His God is its author.


Ques. 2. What is the name of God peculiar to the Old Testament?

Ans. The name of God, peculiar to the Old Testament, is Jehovah; but in our Bible it is translated generally by the word, Lord; and God as Jehovah is revealed as the Saviour and guide of His people Israel.

COMMENT.—God Jehovah constitutes the unique and majestic beauty of the Hebrew religion. In its unfolding, we discern the first greatest and nearest approach of God to man. God Jehovah draws near to man with largest helpfulness. He entreats man to forsake his sins, promises him forgiveness and mercy. He also removes, through the disasters of war, famine, or catastrophe, the enemies of the good. God Jehovah is ever the friend of all those who trust in Him, and by His power saves them.

TEXTS.—2 Ch. xxxii: 22; Isa. lviii: 11; Psa. xxxii: 8; Psa. lxxviii: 52.

Ques. 3. What is the name of God peculiar to the New Testament?

Ans. The name of God, peculiar to the New Testament, is Our Heavenly Father, and all Christians are taught when they pray to say:

“Our Father which art in heaven.”
COMMENT.—God, the Heavenly Father, is head of the great Christian family; and we are the sons and daughters of God, if we have received the adoption. It is the Fatherhood of God, which emerges ever into clearer light as the Christian religion unfolds all its manifold gifts to mankind. The human spirit finds rest in God the Father. His children experience the boundless love of the Father, and it leads them from victory unto victory and crowns them with glory and honor. So constant is the Heavenly Father’s care and keeping, so manifest do the proofs of His love become to each of His children—especially in Jesus Christ—that we are constrained to say: “Nothing shall separate us from His love;” yea more, it seems in the face of this experience only the natural culmination of Christian definition to say, with the apostle John, that “God is love.”

TEXTS.—John xx: 17; Luke xi: 2; Rom. i: 7; 2 Cor. vi: 18; 1 John i: 3.
THE GODHEAD.

I. CONCERNING THE UNITY OF GOD.

Ques. 1. Is God one?

Ans. God is one Lord, to be loved with all our heart and with all our soul and with all our might.

COMMENT.—The Holy Scriptures teach undeniably the unity of God. Only one should receive our worship, and He is God. Only one may demand our obedience, and He is God. There is no distraction presented to the mind of man in the biblical doctrine of God. No being is His equal, either in knowledge or power. All beings are His creatures. They may contend with Him, but their overthrow in the struggle is unavoidable. He alone rules supreme.

TEXTS.—Deut. vi: 4, 5; Rom. iii: 30; 1 Cor. viii: 6; Gal. iii: 20; James ii: 1.

Ques. 2. Are there other gods?

Ans. God is the first and the last; besides Him there is no God.

COMMENT.—God is indeed alone, having no one like Himself, having no equal. He is the Ancient One; He was the First, He is the Last. Many have been the so-called gods. They have passed away, or are passing away. Many peoples who have worshiped the so-called gods have perished from off the earth, and with these peoples have perished their gods. The biblical teachings concerning the oneness of God are becoming more and more the faith of men. Idolatry is vanishing from the earth, and the worship of the one true God is rapidly extending and becoming firmly established among mankind.

TEXTS.—Isa. xlv: 6; Rev. xxii: 13; Deut. xxxix: 40; Isa. xlv: 8; 1 Cor. viii: 4.

Ques. 3. What is it to know God?
Ans. It is life eternal to know Him, the only true God.

COMMENT.—Apart from the knowledge of God, there can be no eternal life. Acquaintance with Him is impartation of eternal life. We may know Him. Helps to such knowledge abound. He has not concealed Himself in darkness. He is light. And all that cometh to the light cometh to Him. To be in His light is to partake of eternal life.

TEXTS.—Psa. xxx: 5; John xxvii: 3; 1 John iv: 8; John xvii: 3; Rom. vi: 23; 1 John v: 13.

II. CONCERNING THE TRINITY.

Ques. 1. Is God three persons?

Ans. Our Christian faith accepts God the three persons—God the Father, and God the Son, and God the Holy Ghost.

COMMENT.—The mystery of the Trinity is central in the Christian faith. It is inexplainable. Yet it is full of comforting thought for the believer. Communion with the Father and the Son and the Holy Ghost is the privilege of the Christian. The mind must ever be perplexed by that insolvable mystery; but the heart finds rest and peace in believing. The Christian religion is inseparably united to the doctrine of the Trinity. Each divine person is object of love and worship. Yet, for the Christian, God is one. This unity, involving the necessity of the Trinity, is a great mystery.

TEXTS.—Rom. i: 7; Jas. iii: 9; 2 Pet. i: 17; 2 John i: 3; Phil. iii: 20; Heb. xiii: 8; James i: 1; 1 John iv: 2; John xv: 26; Acts xiii: 2; 1 Cor. ii: 10.

Ques. 2. In what name are Christians baptized?

Ans. Christians are baptized in the One Name of the Father and of the Son and of the Holy Ghost.

COMMENT—The sacrament of Christian baptism is performed in the One Name, which involves the three persons of
the Holy Trinity. It is thus that the peculiar and unique doctrine of the Trinity is kept ever fresh in the minds of all believers.


Ques. 3. Is God the three persons taught in both the Old and New Testaments?

Ans. God the three persons is foreshadowed in the Old Testament, and is fully and clearly taught in the New Testament.

COMMENT.—The Messianic portions in the Old Testament are clear in a delineation of a person who should come, being God in nature and the Saviour of mankind in His work. It is also certain that the great and noble benediction, pronounced by Aaron and the priesthood upon the people of Israel, foreshadowed the three distinctive relations to man of God the three persons. This benediction is:

"The Lord bless thee
And keep thee.
The Lord make His face shine upon thee:
And be gracious unto them.
The Lord lift up His countenance upon thee
And give thee peace."

Blessing and Keeping, Showing grace and Giving peace, which functions are divine operations in the Old Testament, are three peculiar divine activities, and, although each divine person partakes in them all, yet some one of these activities is pre-eminently characteristic of each person in the Trinity. The New Testament is to the Christian, however, the revealer and interpreter of the Holy Trinity.

TEXTS.—Psa. ii: 7; Psa. lxxxi: 26; Isa. ix: 6; Mic. ii: 7; Joel, ii: 28; Matt. v: 16; John iv: 23; Rom. i: 3; 1 John i: 3; Acts i: 8; Eph. i: 13.
ATTRIBUTES OF GOD.

I. AS RELATED TO PERSONALITY.

Ques. 1. What attributes belong only to God as person?

Ans. God as person is Spirit, infinite and eternal; all-sufficient and unchangeable and perfect.

COMMENT.—God as person is Father and Son and Holy Ghost. Unto God belong some peculiar attributes, related to personality, which are unshared by any other person. These are His person as infinite and eternal, all sufficient and unchangeable and perfect.

TEXTS.—John iv: 24; Psa. cxlvii: 5; Deut. xxxiii: 27; 2 Cor. xii: 9; Mal. iii: 6; Matt. v: 48.

Ques. 2. What do we mean by saying, God is Spirit?

Ans. The Spirit cannot be seen with our eyes, nor heard with our ears, nor touched with our hand. Hence we mean that God as Spirit is invisible to our eyes and inaudible to our ears and intangible to our hand.

COMMENT.—God is Spirit, and “they that worship Him must worship Him in spirit.” There is no place to which we must go in order to find God. Where we are, there is our own spirit, and it is through our own spirit that we must find God. We apprehend God with our thoughts and our feelings; not with our eyes and our hands. And it is as vain a hope to see God with our eyes and to feel God with our hands, as it is vain to hope to see our own thoughts and to touch our own feelings.

TEXTS.—John i: 18; 1 Tim. vi: 16.
Ques. 3. What do we mean by saying, God is infinite and eternal?

Ans. We mean that God as infinite cannot ever be fully known by us, for we know only in part, because we are finite; and that God as eternal is without beginning and without end, for God has ever lived and He alone is eternal.

COMMENT.—Man is limited in all his faculties and abilities. Therefore there are limitations upon his thoughts and his works. Not so with God. His thoughts are past finding out and all His works are wonderful. God only is unlimited; He only is infinite. Man is mortal; his life had beginning and must also come to an end. Death awaits every man. God alone has ever lived and life is in Him; He alone is eternal.

TEXTS.—Isa. iv: 9; xii: 28; Rom. xi: 33; 1 Cor. ii: 16;
Isa. xlviii: 12; Gen. xxi: 33; Psa. xc: 2; Isa. xli: 28.

Ques. 4. What do we mean by saying, God is all-sufficient and unchangeable and perfect?

Ans. We mean that God as all-sufficient is above need; He hath all things in Himself. God as unchangeable is ever true to himself; He is the same yesterday and to-day and forever. God as perfect has no defect; He is All in All.

COMMENT.—Need, change, defect are common marks of mankind. There should be one who may give, yet suffer no lack; who may be learned without fear of his changing; who is without blemish, possessor of all the true, the good and the beautiful. Such an one exists and He is God.

TEXTS.—Psa. 1:12; Eph. i: 14; iv: 6;
Mal. iii: 6; Heb. i: 10-12; xiii: 8;
1 Sam. xxii: 31; Matt. v: 48.
II. AS RELATED TO CREATION.

Ques. 1. What attributes belong to God as Creator?

Ans. God as Creator is free, omnipotent and omnipresent and omniscient; also wise and good.

COMMENT.—Creation is a mirror, reflecting God in some of His attributes. Hence the need of serious study of these works of the Creator. Reverent walks through the paths of the universe bring the reflective mind to adore the Creator in those attributes connected with creation. Hence science is a great revealer of that divine fullness which pervades the things which were made.

TEXTS.—Psa. viii: 3; xix: 1; xcii: 5; civ: 24; cxii: 2.

Ques. 2. What is meant by saying God is free?

Ans. God is free, because there never was and never can be necessity upon God; for He made all things after the counsel of His own will and, according to the counsel of His own good will, sustains them.

COMMENT.—The character of God is voucher for the worthiness of His work. He was free in His doings. The motives of His works are to be found in Himself. We may rest, therefore, assured that all things were established in beneficence; and that good will is at the basis of the reason for their continuance. The unhindered freedom of God is the mightiest assurance to the human mind of the permanence of physical and moral and spiritual laws.

TEXTS.—Gal. i: 4; Eph. i: 5; i: 2.

Ques. 3. What is meant by saying, God is omnipotent and omnipresent and omniscient?

Ans. God as omnipotent has no equal in power and there is no work which he cannot do; all power is His. God as omnipresent is in every place; there
is no hiding from Him. God as omniscient knows all His works and our own; yea, even the thoughts and desires of our hearts.

**COMMENT.**—These attributes point to the most stupendous possessions of God. All power is His. The greatest display of His power is seen in the multitude of the heavenly bodies and in their movement through the vast spaces of the sky. Where His power is in exercise, there God is. No place is without His presence, because no place is void of His power. There is no ignorance in God, because He knows all things. It is folly to resist God, for His power is almighty; it is folly to hide from God, for His presence is everywhere; it is folly to conceal aught from God, for His knowledge allows nothing to escape Him.


**Ques. 4. What is meant by saying, God is wise and good?**

**Ans.** God as wise made all His works wonderful in plan and purpose; and a right study of them will show His marvelous wisdom. God as good made and intended all things to declare to all intelligent beings His own good will toward us all.

**COMMENT.**—All created things, when their structure and relations are known, make us acquainted with the wisdom of God. There is no happy chance ordering the universe. A wise mind is at the basis of all. God hath founded all things in wisdom. To know things rightly, is to enter into the wisdom of God. Purpose is never absent from the work of God and from His doing. Benevolent ends also are reached through the myriad processes and movements within creation. Herein do we find constant and perpetual reminders of the goodness of God.

**TEXTS.**—Job xii: 12, 13; Psa. civ: 24; 1 Cor. i: 24; Psa. xxxiii: 5; Gen. i: 31; Rom. ii: 24.
III. As Related to Character in Man.

Ques. 1. What attributes connect God closest with character in man?

Ans. The attributes of Righteousness, Holiness and Love connect God closest with our character.

COMMENT.—Character in man is the perfect moulding of his mind and spirit by obedience and love unto God. In Himself God possesses character, and His acts simply reveal His fullness and completeness. Man, through his acts, attains unto character; but these acts must be in harmony with the will of God, or else they reveal the destruction of character. God in character is righteous and holy and abounds in love; and God entreats and commands man to be like Him.

TEXTS.—Deut. xxxii: 3, 4; Jer. xxiii: 6; Psa. lxxxix: 14; Isa. vi: 3; Ex. xv: 11; 1 Pet. i: 16.

Ques. 2. What does God as righteous demand of us?

Ans. God as righteous demands us to keep His law.

COMMENT.—Our own righteousness is simply attained by an obedience to a law of our own making. It is worthless. The righteousness of God is attained by an obedience to His law. It is radiant with beauty. God cannot approve any righteousness except His own. Hence he has revealed His law, and, in His office as our Judge, He must demand to it obedience.

TEXTS.—Deut. xxxii: 45-47; Prov. vii: 1-3; Matt. v: 17; Rom. x: 4.

Ques. 3. What does God as Holy demand of us?

Ans. God as holy abhors all who sin against His law, and he employs all His power to destroy sin;
hence He as holy demands us to be holy, and unite with Him in the destruction of sin.

**COMMENT.**—The holiness of God is guarantee for the array of all the divine power to overthrow sin. God as holy is pre-eminently active; God as holy is working to restore to integrity His sinful subjects, to establish again among men the kingdom of heaven. We are holy, not simply as we are without sin, but as we are the inveterate enemies of sin. Ceaseless attack upon sin is surest evidence of sin departing from us, of sin losing its reign in our hearts.

**TEXTS.**—Lev. xx: 7; Deut. vii: 6; 1 Cor. iii: 17; 1 Pet. ii: 9; Rom. vi: 12; xii: 1; 1 Cor. vi: 16, 17.

**Ques. 4.** What does God as love demand of us?

**Ans.** God as love has deepest concern for the good of all men, of every sinful man. Our separation from Him through sin does not stop His heart yearnings for us. Hence He as love demands us to receive His gifts.

**COMMENT.**—The love of God is "wider than the wideness of the sea." We may not escape it. God in His love comes near to each one of us. None are exempt from the pleadings of His love. The mightiest expression of His love is the gift of His only begotten Son, Jesus Christ, our Lord. "Herein is love; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

**TEXTS.**—John xv: 9; iv: 1; iv: 10; Jer. xxxi: 3; Matt. xxi: 22; John xx: 22; 2 Cor. ix: 15.
GOD AND CREATION.

1. CONCERNING THE CREATOR.

Ques. 1. Who is the Creator, according to the Holy Scriptures?

Ans. The Creator is God, who made all things. He is sometimes called Jehovah in the Old Testament, and in the New He is named the Word, or Jesus Christ.

COMMENT.—Creatorship belongs to God. Such is the doctrine of scripture. And it is undoubtedly most significant that a few times God, the Creator, is called Jehovah in the Old Testament, and in the New He is named the Word, or Jesus Christ.

TEXTS.—Gen. ii: 4; Isa. xlv: 18; Neh. ix: 5; John 1: 3; Heb. 1: 2; Col. 1: 16, 17.

Ques. 2. What is the most common meaning of God as Jehovah, in the Old Testament?

Ans. God as Jehovah is in the Old Testament the Saviour of His people, Israel.

COMMENT.—The special revelation of the Old Testament is God Jehovah. Ever is He appearing to lead His people out of dangers, or into blessings. He is their Shield and their Hiding Place. He is their Shepherd. Yea, He takes them by the hand as a Friend, and with His own right hand crushes their enemies. The revelation of Jehovah is the revelation of God in saving mercies unto Israel.

TEXTS.—2 Kings xiii: 5; Isa. xlix: 26; lx: 16.

Ques. 3. What is the most common meaning of God as the Word, or Jesus Christ, in the New Testament?

Ans. God as the Word, or as Jesus Christ, is in the New Testament the Saviour of the World.
COMMENT.—The doctrine of the incarnation and all, that it involves, is interpreted by the Word which was made flesh, even Jesus Christ, the Son of God. Jesus Christ is the Good Shepherd. He is the Life and the Light of the world. In Him alone is salvation. He is our peace with God. The revelation of Jesus Christ is the revelation of God in saving mercies unto all mankind.

TEXTS.—John i: 1; iv: 42; Titus i: 4; 2 Pet. i: 11.

Ques. 4. What teaching may be learned because God the Creator is called in scripture both Jehovah and the Word, or Jesus Christ?

Ans. We may learn that God who created all things and is Jehovah and the Word has revealed himself in His creation, in order that man who sinned against Him may be saved from the penalty of disobedience.

COMMENT.—God as Saviour is, in a grand and noble sense, God acting as the preserver of His creation. He who holds up the heavens, lest they fall, and returns the seasons at their time, and pours down the rain and sunshine, in order that our physical wants may not be unsupplied, and in order that the universe may not suffer catastrophe, must give heed, according to His good will, lest man in his spiritual nature be left to destruction. The saving mercies of Jehovah and the unbounded grace in Jesus Christ are only so many of the saving activities which God the Creator puts forth in order to preserve His creation.


II. CONCERNING THE CREATION.

Ques. 1. What did God create?

Ans. God created the spiritual world and the material world and man.
GOD AND CREATION.

COMMENT.—God first created a spiritual world. This creation was likest himself in mode of existence, but it was subject to Him; and, being under direction of God, the spiritual world was under limitations. The material world was next created. It is unlikest God. Force, impulse and instinct—not mind, emotion and soul—rule in this creation. Man, the final creation of God, partakes of the necessities of the material creation and the superb endowments of the spiritual creation. The living man is body and spirit.


Ques. 2. What is the spiritual world?

Ans. It is all the angels. These have no material bodies and are invisible.

COMMENT.—The angel-world is a fact taught by the scriptures. Some angels were disobedient, and these were cast forth from the presence of God because of their wickedness. All other angels are before God, the ministers of His commands and the beholders of His ineffable glory.


Ques. 3. What is the material world?

Ans. It is the heavens, and the earth, and the seas, and all living things which are visible, except man.

COMMENT.—The visible world heralds the magnificence of its Creator. "Day unto day it utters speech, and night unto night it declareth knowledge." "For the invisible things of Him since the creation of the world are clearly seen, being understood by the things that are made."

TEXTS.—Gen. i: 1-25; Psa. viii: 3; cii: 25.

Ques. 4. What is man?

Ans. Man has body like the earth of which he was made; man also has spirit, which likens him to God and the angels.
COMMENT.—Man is inhabitant of both spheres; he is member of the material world and he is member of the spiritual world. God and angels hold him in full survey. God delights in him, not as the carnal, but as the spiritual life dominates in him. Angels of God are the messengers of God, unseen by man, who enable man to triumph over the body and to live in the spirit.

TEXTS.—Gen. ii: 7; Matt. x: 28; 1 Cor. vi: 20.

III. CONCERNING THE ORDER OF CREATION.

Ques. 1. What is the teaching of scripture concerning the order in which all things were created?

Ans. Scripture teaches that the angels were first created; then the heavens and earth and all therein except man; and last of all, man was created.

COMMENT.—Angels existed before man was; yea, before the world was. Scripture does not give an account of the creation of the angels; but it gives detailed account of the creation of the world and of man. The ministry of the angels, not their origin, is subject for scripture revelation.

TEXTS.—Gen. i; ii: 4-7.

Ques. 2. What is the scriptural order for the creation of the heavens and the earth and all therein except man?

Ans. Light was first created; then followed the creation of the firmament; of the earth and vegetable life that grows thereon; of the sun, moon and stars; of the animal life which is in the sky, and in the sea, and on the earth.

COMMENT.—God, by creation, introduced into darkness light; into space, unoccupied with bodies, the sun, planets and stars; upon our planet, vegetation, to whose growth the stars contribute by their motions and light; upon and around
GOD AND CREATION.

our earth all animal life. Science traces essentially the same order in the evolution of the universe. The creation record in Genesis is sublime because of its simple statement of God's most mighty works in creation.

TEXTS.—Gen. i; Psa. civ.

Ques. 3. What is said in Genesis concerning the creation of man?

Ans. These are the words used in Genesis concerning the creation of man: "And God said, Let us make man in our own image, after our own likeness."

COMMENT.—Of all connected with the material world, only man has the image of God, is created after the likeness of God. Image of God, likeness to God, can be found only in man. The living man is the only object, visible to himself in all the universe, that can present any likeness to God.


IV. CONCERNING THE LIKENESS OF MAN TO GOD.

Ques. 1. In whose image was man made?

Ans. "God made man in His own image and in His own likeness."

COMMENT.—The dignity of man is found in the likeness which he has to His Maker. All the marvelous achievements of the human race bear witness to the unique powers with which man is endowed. Man is conscious that the earth does not contain aught like himself. He lifts his thoughts in contemplation to the heavens, and believes that the unseen personal powers—God and the angels—are those with whom he may, by his own peculiar gifts, have communion.

TEXTS.—Gen. v: 3; ix: 6.

Ques. 2. In what does this image of God consist?
Ans. This image of God is found in the spirit of man, and consists in powers to think and do; to form laws and rule; to be good and love the good.

COMMENT.—A thought-life, involving makership, is native to man. The extent of this capacity—to think and do—may be surmised by calling in review man's works in literature and art, in industries and edifices, in philosophy and histories, and eloquence. A thought-life, involving rulership, is a native capacity of man. The fullest presentation of the achievements of man in obedience to this capacity is made in the laws and governments which have been the conservators of man's social life. A thought-life, involving ethical and religious duties and customs, has ever operated in man. Hence the altars, temples and churches where men have gathered to worship God; hence the prayers of man, and all the vast religious inspiration contained in the records of all nations.


Ques. 3. What has man lost by sin?

Ans. Man has lost by sin his power to do and think the good alone.

COMMENT.—Sin made shipwreck of goodness in man. Man unaided is powerless to be good. The overthrow of goodness in man was the greatest catastrophe which ever occurred upon our earth. The greatest victory that may ever be gained upon our earth is the re-establishment of goodness in man. To this end God and men and angels are workers together, and at last victory will be won and believers will be free from sin and all its ruinous consequences.

TEXTS.—Psa. liii: 3; Gen. vi: 5; Mark vii: 21.
GOD AND HIS PROVIDENCE.

1. CONCERNING THE GODHEAD AND PROVIDENCE.

Ques. 1. How is God and His providence set forth in scripture?

Ans. God is set forth as having providence over all His creation; also God the Father and God the Son and God the Holy Ghost—each divine person—is set forth as having providence within creation.

COMMENT.—It is the providence of God that kindles in the mind of the writers of scripture the thoughts and emotions which illumine many of their sublimest passages. God is not disinterested in His universe. He delights in its ongoing; and He sees all its beautiful harmonies and all the disturbances which may be found therein. He provides, aiming to preserve all that is right and to remove all that is wrong within His creation. Furthermore, the three divine persons of the Trinity have each a sphere of work in providence within creation; and the scripture, especially the New Testament, unfolds with sufficient clearness this peculiar and special providence of the three persons in the Godhead.


Ques. 2. How is God presented in His providence over all creation?

Ans. The Scriptures present God as caring for all His creation; and His goodness is most remarkably displayed in His regard for each created thing. His care is His providence.

COMMENT.—God, as revealed in scripture, is ever near His works. There is no neglect with God. All things share His care according to need. The marvelousness of His care
becomes more conspicuous as we proceed to the higher orders of created things. So complex are the wants of His creatures that a mere enumeration of them sufficeth to show the manifold goodness of God in providing for all of them. Around this thought circles many of the most cherished passages of God's holy word.

**TEXTS.**—Psa. civ: 28; Hosea ii: 8; Psa. lxxxiv: 11.

**Ques. 3.** How is God the Father presented in His providence within creation?

**Ans.** The Scriptures present the Heavenly Father as He who gives supplies for all the needs of His creatures—even including the needs of sinful and repenting men. His gifts are His providence.

**COMMENT.**—The changes in every day life, leading to the misfortunes of men, bring often direst need. Bread is often taken from the hand of the hungry by powers in civil life wholly beyond the control of the individual. These distresses have led to riot and bloodshed at times among the poor. Equally certain also is it that bread is given to the needy in ways unlooked for and unexpected. This is due to the unseen work of God. Here is the realm for the daily special providence of the Father. Here is the ground for the prayer:

"Give us this day our daily bread."

There are other occasions in our lives where God the Father gives special aid to us. Each follower of God experiences them in his Christian life, and knows they are from the Father.

**TEXTS.**—Matt. vi: 26, 32; vi: 14; x: 29.

**Ques. 4.** How is God the Son presented in His providence within creation?

**Ans.** The Scriptures present Jesus Christ, the Son of God, as He who by His life and death wrought out
salvation for man. His deliverances of men from sin are His providences.

COMMENT.—The death of Christ our Lord was the last step in that series of special providences which is involved in the incarnation of the Son of God. The records of the four gospels detail the acts of our Saviour, all special providences to bring life to His followers.

TEXTS.—John vi: 51; 1 Cor. xv: 3; John x: 11.

Ques. 5. How is God the Holy Ghost presented in His providence within creation?

Ans. The Scriptures present the Holy Ghost as our Comforter and our Guide into all truth. His direction is His providence.

COMMENT.—Guidance in the spirit-life is our greatest need. Bewilderment in the midst of duties to God and man is a most common state for all men. Providence is given to meet this need; and God, the Holy Spirit, is our guide. Thus, by the special providence of God, we have through the persons of the Trinity every needed help to bear the burdens and toils and joys of life, and all the needed direction to enable us to walk the paths that lead to life eternal and to communion with God.

TEXTS.—John xiv: 26; xvi: 14; 1 Cor. xii: 3; 1 John ii: 20.

II. CONCERNING THE EVIDENCE OF GOD’S PROVIDENCE.

Ques. 1. How is God’s providence made known in the material world?

Ans. It is made known through the preservation and the government of all material things, by the word of His power; and the laws of nature, employed in this preservation and government, simply manifest the methods of His power.
COMMENT.—The material world is preserved, although change marks all within its bounds. The material world is governed, although disasters take place within its domains. Science demonstrates our right to confidence in the things around us because law exists. But law is not power; and the material world is moved in all its parts by power. Law is simply the formulation of the modes in which power acts. God is the source of power; and the power, which orders the material world, is due to the providence of God.

TEXTS.—Job ix: 8; Isa. 1: 3; Joel ii: 30; Matt. x: 30.

Ques. 2. How is God’s providence made known in the world of life?

Ans. In the animal and the vegetable world, all members thereof make known the providence of God in partaking of those provisions in nature which supply to each sustenance for life.

COMMENT.—The support of life is secured by the products of change and growth in nature. Powers that make chemical changes, powers that impel growth, must continue in operation, else all life withers and fades and perishes. These powers are of God, and their continued working manifests the providence of God to all living things.

TEXTS.—Job v: 10; Psa. cxlv: 15; Matt v: 45.

Ques. 3. How is God’s providence made known in connection with man?

Ans. Man, as member of the animal kingdom, shares with all its other members in the general providence of God; man, as spirit and good, shares in all that general providence which God exercises over the spirit world; man, as sinful, is object of all that special providence of God which coöperates in securing his redemption.
COMMENT.—Man is especially the child of providence. And the gracious care of God nowhere shines with greater distinctness and splendor than in the plan of God to redeem man from the power of sin. In this sphere is to be found all the glory of the redemptive Trinity. Special providence is the revelation of God the Father and God the Son and God the Holy Ghost; and acts of special providence are the workings of the Godhead in order to bring man unto salvation.

SIN.

1. Concerning the Angels who Sinned.

Ques. 1. What is the teaching of the Scriptures concerning the angels who sinned?

Ans. This teaching is that some angels have sinned and fallen from their first estate; and these angels are Satan and his followers.

COMMENT.—The doctrine of sin among the angels is unmistakably taught in scripture. The leader is Satan. Mention is made of him in the Old Testament. It is in the New Testament only that any considerable knowledge is given concerning the devil and the angels who follow him. These have no place in the presence of God.

TEXTS.—Luke x: 18; Jude 6; Rev. xii: 9.

Ques. 2. What was the sin of the fallen angels?

Ans. The sin of these angels was rebellion against God.

COMMENT.—Angels are most wonderfully endowed with power. They perform mightiest achievements for God. The destroying angel removes in a night all the first born of Egypt. It seems that the insolence of power possessed some of the angels; and this pride led them to rebellion against God. But the misuse of power conferred was precursor of overthrow, even to the angels.

TEXTS.—Rev. xii: 7; Jude 6.

Ques. 3. What has since been the sinful conduct of Satan and the angels who follow him?

Ans. They have ever since been influencing man to disobedience unto God, and rebellion against Him.
COMMENT.—The activity of the fallen angels in misleading mankind is a common theme in scripture. Man has become sinful, not alone because his own sinful desires prompted him to evil, but because he has ever been urged on to sin by his arch-enemies, Satan and all his hosts. Man is battleground whereon the angels of God and the angels following Satan are contending. The final victory is with God.


Ques. 4. What is the punishment scripture awards to their deeds?

Ans. Scripture saith that Satan and his angels, who were banished from the presence of God, shall be bound; then they will be unable to work mischief and sin.

COMMENT.—Scripture reveals no hope for the rebellious angels. They are let, unhindered, to work at their fell purpose for a time; but the saving economy of God ever baffles them and brings relief to man from their wicked designs. At last these angels shall be bound; thenceforth they will be powerless even to influence man, and shall be without a field for wicked action, though consumed with desire to work evil.


II. CONCERNING ADAM WHO SINNED.

Ques. 1. What is the teaching of scripture concerning Adam who sinned?

Ans. This teaching is that Adam, the first man, sinned against God, and that this sin produced banishment from the presence of God and so spiritual death.

COMMENT.—Spiritual death is the great element in the immediate effects of sin upon the human race. Sin was
visited with penalty as well among men as among angels. It is highly probable that the death which came to man because of sin is banishment from the presence of God. Man as a physical structure must have come to decay and to death.

**TEXTS.**—Gen. iii: 17-19; Hosea vi: 7; Rom. viii: 6; 1 Cor. xv: 22.

**Ques. 2.** What was the sin of Adam?

**Ans.** The sin of Adam, being prompted by Satan, was disobedience unto the command of God.

**COMMENT.**—Adam was tempted; Satan came to him and proffered advancement, if he transgressed the commandment of God. Man, being tempted, fell into disobedience; hence came all his woes. Sin entered among the angels through corruption of angelic nature; sin entered among men through deception, practiced on man by Satan. Promise, therefore, is given to man by Jehovah God. Deception works everywhere evil to the deceiver; but the deceived, though a sufferer of harm, has promise of recovery, if that which was lost is sought with the whole heart.

**TEXTS.**—Gen. iii: 17-19; Rom. v: 19; 1 John iii: 4.

**Ques. 3.** What promise was given to Adam after his sin?

**Ans.** Because Adam was tempted to sin by Satan, God gave him promise that one should be born, who would conquer Satan and bring life unto every man who believeth in God.

**COMMENT.**—Adam was given promise, which, if he believed, would restore him to life and to the presence of God. The disobedience of Adam did not entail, except apart from Christ, irremediable consequences to him. It involved banishment; this was the necessary reward of sin. But belief in the promise would secure return to the presence of God and eternal life.

**TEXT.**—Gen. iii: 9-24.
III. Concerning Mankind and Sin.

Ques. 1. How do the Scriptures associate Adam and mankind together through sin?

Ans. Adam through sin became spiritually dead and this death passed upon all men.

COMMENT.—An inability to obey God became the possession of the whole race in consequence of the sin of Adam. Therefore by nature man is unable to obey God and so cannot stand in His presence. Such is the fearful consequence of the sin of Adam to all his race. Yet by grace man may choose to obey God; and help, enabling obedience, will be given by God. Such are the blessed benefits through the mediation of Christ.

TEXTS.—Rom. v: 12; viii: 6; 1 Cor. xv: 27.

Ques. 2. How is each man related to sin?

Ans. Each man transgresses and commits acts of disobedience to God; and these sinful acts, for which he must give an account to God, keep him from the favor and presence of God.

COMMENT.—The acts of man are products of all the influences—those coming from the past and those belonging to the present—which operate upon him. If man had no choice in determining the influences which he will let operate upon him, and no help beyond himself in selecting them, man would be irrevocably enslaved to sin. The sin of Adam then would have determined his whole career; and man must ever have been banished from the presence of God.

TEXTS.—Psa. xxv: 7; Isa. iii: 9; Rom. vi: 12.

Ques. 3. What is the hope extended to each man in sin?

Ans. God extends to each man in sin the hope of the Saviour, who will take away sin from all who be-
lieve in Him and will restore His believers unto eternal life.

**COMMENT.**—Human sin would induce into human history inscrutable darkness, unless the hope of the Saviour had introduced light. Man is now without excuse if he lets sin have dominion over him. God, in*His abounding mercy and grace, provided a way of escape from sin to every man. Life eternal is proffered each one of us in Jesus Christ, our Lord.

**TEXTS.**—Matt. i: 21; 1 Tim. i: 15; iv: 10.

**IV. CONCERNING THE SINNER AND HIS REWARD.**

**Ques. 1.** Who have sinned?

**Ans.** “We all have sinned and come short of the glory of God.” “There is no one of us good; no, not one.”

**COMMENT.**—All men are included under sin. Sin hath dominion over us all. Human might, at times, arrays itself with all its united forces to cast out sin; but the might of man suffers defeat and exclaims: “Who will deliver us from the body of this death?”

**TEXTS.**—Rom. v: 12; Psa. xiv: 1; Jer. iii: 25; 1 John i: 10.

**Ques. 2.** What is the reward of the sinner?

**Ans.** He will be cast “out into outer darkness; there will be weeping and wailing and gnashing of teeth.”

**COMMENT.**—The sense of loss felt by the human spirit when banished from the presence of God is keenest and most painful. The signs of greatest sorrow, of greatest bereavement, of greatest torment, are those employed to depict the condition of the sinner when he is awarded his desserts. Outer darkness is the place; weeping and wailing and gnashing of teeth are the signs.

**TEXTS.**—Rom. vi: 23; 2 Cor. ii: 15, 16; Matt. viii: 12.
Ques. 3. What escape hath the sinner?

Ans. The sinner may heed the invitation of the Gospel and come to Christ, who will give him deliverance with love, joy and peace.

COMMENT.—The way of escape is the gift of God. Deliverance for the sinner is the purpose of the life and the death of the Saviour. The sinner saved abounds in love and joy and peace.

TEXTS.—Rom. i: 16; 2 Cor. iv: 4; 2 Tim. i: 10;
Col. i: 13; Rom. xi: 26; Psa. xviii: 2.
THE SAVIOUR.

1. Concerning the Human Life of our Saviour.

Ques. 1. Of whom was our Saviour born?

Ans. Our Saviour was born of the virgin, Mary, in Bethlehem of Judea.

COMMENT.—Mystery and miracle are present in the human origin of our Lord. Mary, the virgin, gave Him birth. Faith in His supernatural origin is fundamental with all believers in Christ. Mary, the mother, was honored chiepest among women; but the Divine Child, not His mother, is the object for human worship. We may attribute honor unto Mary, the mother; we must give our worship only unto Christ, her son.


Ques. 2. What manner of life did our Saviour live?

Ans. Jesus, our Saviour, grew in wisdom and stature and in favor with God and man; at about thirty years of age He began His saving work for mankind, teaching and doing miracles in Judea, Samaria, and Galilee. The four gospels of Matthew, Mark, Luke, and John record the life of our Saviour.

COMMENT.—The human life of our Saviour bore closest resemblance to our own lives. His teaching, however, and the miracles which he wrought in connection with His teachings, while they do not destroy His likeness to us, emphasize His peculiar and unique unlikeness to us. So striking did this difference become manifest, that Peter made the confession, that Jesus, our Saviour, was Christ, the Son of God.

Ques. 3. What manner of death did our Saviour die?

Ans. Jesus, our Saviour, was accused by the High Priest and the Pharisees before the Roman Governor in Jerusalem; and this governor, Pontius Pilate, condemned our Saviour to die on the cross.

COMMENT.—The death of Christ is vital in the Christian faith. Its denial is to invalidate the testimony of the gospels and make nugatory the significance of the cross. Those, who deny the divinity of our Lord, readily concede the death of Christ; because Christ, if man, could die: some, who hold to the divinity of our Lord, deny His death; holding that it was death only in appearance. The fact of the veritable death of Christ, however, is unwaveringly maintained by the Christian Church.


Ques. 4. Did our Saviour remain in the grave?

Ans. Our Saviour was buried; and on the third day after His burial, He rose from the dead and ascended into the heavens, whence He will come to judge the quick and the dead.

COMMENT.—The resurrection of our Lord is fundamental in Christian faith. Paul says: "If Christ be not raised, then is our preaching vain, and your faith is also vain." The resurrection presupposes death. The resurrection conquers the power of death. The resurrection is the seal of victory for the Christian faith. Christ, risen from the dead, sits now at the right hand of the throne of God, as our living Saviour.


II. CONCERNING THE PERSON OF CHRIST.

Ques. i. Why is the name, Christ, given to our Saviour?
Ans. Our Saviour is called Christ, because God anointed Him to bring salvation to mankind. The names, Christ and Messiah, mean Anointed.

COMMENT.—The hope in the Anointed One grew more and more clear to the people as the Old Testament history drew nearer to a close. The Messianic portions are more distinct, according as the later portions of the Old Testament come into view. This hope in the Messiah had its fulfillment in the Christ of the New Testament.


Ques. 2. Is the Christ God?

Ans. The Christ is God; "for God sent His only begotten Son into the world, that whosoever should believe on Him might not perish, but have eternal life."

COMMENT.—The only begotten Son of God is the Christ. His birth by a virgin declared Him to be God. His sinless life declared him to be God; for His challenge to His enemies was: "Which of you convicteth me of sin?" His resurrection from the dead declared Him to be the Son of God with power.


Ques. 3. Is the Christ man?

Ans. The Christ is man; for He came in the flesh, "made of a woman," and "made in the likeness of men."

COMMENT.—The Christ is man. He grew in stature and in wisdom. He felt human needs; for He hungered and thirsted, became wearied and rested. He endured human sorrow; for He wept at the grave of Lazarus. He also died, being put to death by the hand of men.

TEXTS.—Matt. xii: 8; Mark viii: 38; Luke xix: 10; John vi: 27.
Ques. 4. Is the Christ God-man?

Ans. The Christ is God-man. The union of the two natures was complete, so that He was in life perfect God and perfect man.

COMMENT.—The manner of this union is inexplicable. The fact of this union must be held by all believers in the incarnation of the Son of God. Faith in the union of these two perfect natures sheds abundant light upon the teachings and the work of the Christ. His human life made visible the thoughts and feelings of God, as they gathered about man in saving words and works.

TEXTS.—Rom. i: 3, 4; viii: 3, 32; 1 Tim. ii: 5; John i: 1, 18.

III. CONCERNING THE TWO ESTATES OF CHRIST.

Ques. 1. What are the two estates of Christ?

Ans. Christ, the Son of God, became man and suffered death; this is the estate of His humiliation. Christ, the son of man, rose from the dead, and by His resurrection was declared to be the Son of God; this is the estate of His exaltation.

COMMENT.—The marvelous condescension of God, in the man Christ Jesus, is theme of richest thought for every Christian. It teaches one greatest truth, that God changes not in character, even though He assumed human form. In humiliation Christ is God. Yet humiliation is but a temporary state for Christ, the Son of God, which He assumed only to accomplish His great redeeming purpose for mankind. The exaltation of Christ must follow His humiliation through the necessity of His divine nature; and this was attained by His resurrection from the dead.

TEXTS.—Rom. viii: 3; Matt. viii: 17; Phil. ii: 8; Gal. iv: 4, 5; Rom. xiv: 9; Eph. iv: 8, 9; Col. iii: 1; Mat. xxvi: 64.

Ques. 2. What was accomplished by the estate of Christ's humiliation.
Ans. In the estate of Christ's humiliation, was accomplished every fact, which is embraced in those Christian teachings which are connected with the birth, life, and death of our Lord, the Christ.

COMMENT.—Christian teachings are mostly closely related to the estate of the humiliation of Christ. Each new step in this estate leads to greater light upon the Christ-plan of bringing man back to God, and thus redeeming man from his sin. Hence the records, containing the events, words, and works of Christ, while He lived in the flesh, are veritable Gospels for all mankind.

TEXTS.—John xviii: 37; Heb. v: 8; John 1: 29; Phil. ii: 8.

Ques. 3. What was accomplished by the state of Christ's exaltation?

Ans. In the estate of Christ's exaltation, was accomplished the perfection of the Christian hope through the resurrection of Christ, and the restoration of the Christ to the right hand of God, as the first born from the dead, having in all the pre-eminence.

COMMENT.—The Saviour of man is for all time the resurrected Christ. The resurrection is the needed interpreter of the life of Christ; His exaltation floods with significance all connected with His humiliation. A risen Christ is the joyful acclaim of the Christian world. Hopes become realized through the assurance of the risen Christ, our Saviour.

TEXTS.—John x: 17, 18; Rom. vi: 4; 1 Cor. xv: 17; John xx: 17; Eph. iv: 9; Col. iii: 1.

iv. Concerning the Three Offices of Christ.

Ques. 1. What are the three offices of Christ?

Ans. The three offices of Christ are those of the Prophet, of the Priest, and of the King.
COMMENT.—Each office is an office of highest authority. The word of a prophet was to be trusted; the offering of the priest was efficacious; the power of the King was irresistible. Hence Christ is worthy of our faith through the authority invested in Him by virtue of these three offices. Christ—Prophet, Priest, and King—holds our faith.


Ques. 2. What is Christ, the Prophet, unto us?

Ans. Christ, the Prophet, is the revealer to us of God, and for this reason He becomes the Light of the world.

COMMENT.—God is made known in other ways than through the words of the Prophet. The heavens and the earth may declare unto us knowledge of God; but concerning deliverance from sin and concerning our own evil ways, no knowledge comes to us from the works of God. The Old Testament prophets were pre-eminently heralds of special deliverances to the people of God, and they were the fearless proclaimers to this same people of their sin and the sure sequence to them of punishment. With each prophet, therefore, revelation was present. But Christ brought God nigh unto men. The salvation of God and the rewards, and also the punishment, of all who reject God, are clearly revealed by Christ. He is the author of our salvation, Himself revealing its mysteries and powers; and His revelation is light.

TEXTS.—John i: 4; viii: 12; xii: 35.

Ques. 3. What is Christ, the Priest, unto us?

Ans. Christ, the Priest, is Mediator between God and man; and by the offering in sacrifice of Himself on the cross for man and through His own intercessions for man, obtains forgiveness for him and access unto God.
COMMENT.—Christ is the sacrifice offered unto God, and at the same time the Priest offering the sacrifice. God sees the sacrifice and is greatly pleased; and so the favor of God is secured through the blood of Christ. Christ is also the faithful High Priest, through whom God mediates everlasting blessing unto men, even their forgiveness and their freedom from sin. The story of the cross is a horror only as the violence of wicked men is beheld, who nailed thereon the innocent Christ. We should glory in the cross of our Lord Jesus Christ; for the cross is evidence of the love of the Saviour, and also of the good will of God unto every one who believes.

TEXTS.—1 Tim. ii: 5; Heb. viii: 6; xii: 24; Eph. ii: 16; Phil. ii: 8; Heb. xii: 2; Rom. viii: 34; Heb. vii: 25; Acts v: 31; Eph. i: 7; Col. i: 14.

Ques. 4. What is Christ, the King, unto us?

Ans. Christ, the King, is the all powerful Leader who wages war against all powers of wickedness, causing His followers ever to triumph over them; and, as King, the Christ will hold the sceptre of power until He has subdued all His enemies.

COMMENT.—Christ, the King, is not eternally enthroned. So long as mankind struggles with sin and the powers of wickedness, so long will Christ be the King, who, “having spoiled principalities and powers, made a show of them openly, triumphing over them.” When Christ, the King, shall have put all His enemies under His feet, then He shall deliver up the kingdom unto God, the Father.

TEXTS.—Heb. ii: 10; 2 Cor. ii: 14; Col. ii: 15; Mat. xxviii: 18; Eph. i: 22, 23; Matt. xxv: 31, 32.

V. CONCERNING THE FORGIVENESS OF SIN.

Ques. 1. In whom have we forgiveness of sin?

Ans. We have forgiveness of sin in Jesus Christ, our Lord.
COMMENT.—Sin makes mankind enemies of God. Forgiveness restores mankind to the friendship of God. Men have forgiveness in Jesus Christ, the Lord. Hence the Lord Jesus is the source of joy to all believers, who through forgiveness in Him have become the friends of God; and also to the angels of God, who in heaven rejoice over every one that is forgiven and has entered into the joy of communion with the Father.

TEXTS.—Acts v: 31; Eph. i: 7; Col. iii: 18.

Ques. 2. What terms are employed in the New Testament to express forgiveness in Jesus Christ?

Ans. The New Testament terms, to express forgiveness in Jesus Christ, are Propitiation and Atonement, Reconciliation and Redemption.

COMMENT.—These four terms present four views in which to regard that saving work of our Lord, which secures to us forgiveness of God. Each term presents, with a sufficient fullness, the way of attaining forgiveness in Jesus Christ. All united constitute a most comprehensive presentation of forgiveness of sin through our Saviour Jesus Christ. It is to be observed, that these four terms go in pairs; propitiation and atonement are common in the Old Testament, reconciliation and redemption are preferred in the New Testament; yet, all the terms are found in the New Testament.

TEXTS.—1 John ii: 2; Neh. x: 33; 2 Cor. v: 18; Rom. iii: 24.

Ques. 3. What is the teaching in the term, Propitiation?

Ans. The term, Propitiation, teaches that Christ gave Himself for us, even unto death; and that this offering of Himself, the sacrifice for sin, secured for every believer the forgiveness of sin and the favor of God.

COMMENT.—Propitiation expresses the good pleasure of God in us, for whom our Lord Jesus Christ gave Himself,
the offering for sin. This offering for sin, in the death of Christ, was made to take away the enmity in the mind and heart of the believer toward God. God speaks forgiveness of sin to the believer, since through Christ, our Saviour, the waywardness of sin in the believer is corrected, and God again rules in the believer's heart. Thus God is just and has pleasure in the forgiveness of sin.

TEXTS.—Rom. iii: 5; 1 John ii: 2; Eph. v: 2.

Ques. 4. What is the teaching in the term, Atonement?

Ans. The term Atonement teaches us that we have joy in God through Jesus Christ, of whom we have now received the atonement with God.

COMMENT.—Atonement secures joy in God for us, and atonement is received by us through Jesus Christ. The wandering away from God, the scattering of the sheep, each in his own way, have been removed. There is now an atonement through Jesus Christ. The life of the Shepherd is given up for the sheep; the death of the Christ destroyed the power of the enemy, who scattered the sheep; and we are one with God.


Ques. 5. What is the teaching in the term, Reconciliation?

Ans. The term, Reconciliation, teaches us that "when we were enemies to God, we were reconciled unto God by the death of His Son."

COMMENT.—Reconciliation proclaims the service of the love of the Saviour. Sin made all men the enemies of God. But Christ, the loving Saviour, by his death, destroyed the power of sin and made us the friends of God. Hence every follower of Christ is no longer an enemy of God, but is recon-
ciled unto God by the death of His Son. The love of the Saviour triumphs by the reconciliation of believers unto God.

TEXTS.—Eph. ii: 16; Col. i: 21; Rom. v: 10.

Ques. 6. What is the teaching in the term, Redemption?

Ans. The term, Redemption, teaches us that man, who is in bondage to sin, may have freedom from sin through our Lord and Saviour Jesus Christ, who gave Himself unto death a ransom for all. Hence all believers in Christ have entered into full salvation from the bondage of sin.

COMMENT.—Redemption assures freedom from the bondage of sin to every believer in Christ. The hardships of sin are over for these; the bonds of sin are broken. Christ leads all who trust in Him into the freedom of the children of God. The powers that enslaved are overcome. The price of this victory was the death of our Saviour Jesus Christ. The Cross witnessed the death of Christ; the Cross witnessed also the victory of Christ. Hence the glorying of the Christian is in the Cross of our Lord Jesus Christ. The Cross is the symbol of redemption for the believer from sin, and also the banner for his triumphant entrance into salvation.

TEXTS.—Rom. iii: 24; Eph. i: 14; ii: 16; Col. i: 20.
SALVATION.

I. Concerning Its Source, as from God.

Ques. 1. By what words is salvation referred to, as from God?

Ans. Salvation is referred to as from God in the words, Calling, Election, and Grace.

COMMENT.—Man is called in Christ. Man is elected in Christ. The Calling and Election of man is in Christ. God makes this calling; God purposes this election. Moreover, as God gives His only begotten Son to die for sinful man, this gift is the grace of God. The calling, or the election, or the grace of God in Christ, may exist, and still no one be saved. Obedience to the calling in Christ, acceptance of the election in Christ, reception of the grace in Christ, condition the entrance of man into the salvation through Jesus Christ. The glory of God is in His proffer of calling, election, and grace in Christ unto sinful men. Man's glory is the acceptance.

TEXTS.—Phil. iii: 14; 1 Thess. i: 4; 1 Cor. i: 4.

Ques. 2. What is the calling of God?

Ans. The calling of God is in Christ, being the vocation for man which God selected according to His own good purpose; and God through Christ is leading those, who are obedient to this calling, into newness of life.

COMMENT.—The vocation for man, which alone has the approval of God, is the calling of God in Christ Jesus. All who walk worthy of this vocation have the approval of God. The vocation must precede the walking therein. Hence God must have given this calling in Christ prior to obedience to the call. The calling in Christ was for all men; but all men
are not obedient to the calling. The disobedient are the unsaved.

TEXTS.—Rom. xi: 29; Phil. iii: 14; Heb. iii: 1.

Ques. 3. What is the election of God?

Ans. The election of God is in Christ, being manifested in those who are in Christ, whom God hath from the beginning chosen unto salvation through sanctification of the Spirit.

COMMENT.—All who are in Christ belong to the election. Such was the choice of God from the beginning. Man enters into the number of elect by making choice of Christ. Yea, to choose Christ, is to become one of the people of God. The elect are the peculiar people of God, zealous unto good works.


Ques. 4. What is the grace of God?

Ans. The grace of God is in Christ, being the good-will of God to men, which was declared by the gift of His Son, in order that through Him salvation might come to mankind.

COMMENT.—Salvation is the gift of God through our Lord, Jesus Christ, and expresses the boundless good-will of God to mankind. This unspeakable gift proclaims the grace of God which we who believe have received. The love of God is manifested by His marvelous grace to mankind in Jesus Christ. This grace of God calls forth our admiration and our love. We who believe possess all things in Christ, the gift of God's grace; we all, therefore, are debtors unto the grace of God.

TEXTS.—Rom. v: 15; 1 Cor. xv: 10; Eph. ii: 5.
II. Concerning Its Realization in Man.

Ques. 1. What words make known the realization of salvation in man?

Ans. The realization of salvation in man is made known by the words, Repentance and Conversion; and by the word, Faith.

COMMENT.—The followers of Christ have been saved. The grace of God in salvation has been accepted by them. Salvation has been realized by them. They have repented of their sins, and are changed, being converted to God. A new power is theirs. It is faith; and by it they live no longer unto themselves, but unto God.

TEXTS.—Rom. ii: 4; Jas. v: 20; Col. i: 4.

Ques. 2. What is Repentance and Conversion?

Ans. Repentance is deep sorrow for our sins, and longing to be freed from their dominion. When this sorrow and longing leads us back to God, we are converted and saved.

COMMENT.—Return to God is no thoughtless act. It is an act preceded by sorrow for sin and longing to be free from the dominion of sin. The words of Christ instruct us in the way of escape from the bondage of sin. Our salvation is through Christ. Sorrow for sin brings us back to God, and we are then converted and saved.

TEXTS.—Mark vi: 12; Acts iii: 19; 2 Cor. vii: 10.

Ques. 3. What is Faith?

Ans. Faith is a new power in the soul of man, through which he is saved. Faith leads us to believe God, to study His word, to obey His commands, to walk in His ways. Our fidelity to God is the measure of our faith.
COMMENT.—The work of God at our conversion creates in us the power of faith. When we have entered into salvation in Jesus Christ, who is the gift of God, we know that with Christ God will give us all things. Our experience of salvation in Christ works in us faith in God. Hence our faith is begotten in us through Christ; and by our faith we have peace with God.

TEXTS.—Rom. v: 1; 2 Cor. v: 7; Gal. ii: 20.

III. CONCERNING THE SAVED IN CHRIST AND THE LAW OF GOD.

Ques. 1. What words indicate the relation of the saved in Christ to the law of God?

Ans. The words indicating the relation of the saved to the law of God are Justification and Righteousness.

COMMENT.—The sinner transgresses the law of God. No transgression can go unnoticed. The sinning man, being a law-breaker, has a "certain fearful looking for of judgment." Besides the injury sin works in us, there is this fearful apprehension of the wrath of God because of sin. Salvation in Jesus Christ is the fulfillment of the law; and, therefore, His Gospel becomes the herald of peace.

TEXTS.—Rom. v: 16; x: 4.

Ques. 2. What is Justification.

Ans. Justification is by faith, and belongs to all who have their transgressions of the law of God forgiven in Christ.

COMMENT.—The saved in Christ are not transgressors but keepers, of the law of God. Apart from Christ, all men sin and are transgressors. Hence no man without Christ
is justified. The salvation of Christ secures in all believers obedience to the law of God. This obedience follows the justification of God.

TEXTS.—Rom. iii: 28; v: 1; Gal. ii: 16.

Ques. 3. What is Righteousness?

Ans. Righteousness is of faith, and is the gift of God leading us to keep His law; and, since we can keep the law of God only in Christ, the righteous are all those in Christ, "who of God is made unto us righteousness."

COMMENT.—We have no righteousness of our own. Our righteousness is of God in Christ. The Saviour established righteousness. His kingdom is righteous. All therein are righteous. His salvation secures righteousness. The followers of Christ are obedient to God's law, and therefore righteous. The ways of righteousness are the ways of Christ; hence He commands, saying, "Follow me."


IV. CONCERNING THE SAVED IN CHRIST, AND THE FAMILY OF GOD.

Ques. 1. What words express the relation of the saved in Christ to the family of God?

Ans. The words, expressing the relation of the saved in Christ to the family of God, are Regeneration and Adoption.

COMMENT.—The family of God is entirely a New Testament revelation. The Heavenly Father is its head. The children, in the family, are the sons and daughters of God. The word, Brethren, is in the New Testament a most common designation of all those who have received salvation in
Christ. Indeed, all these are called Brethren in Christ. Regeneration and Adoption express the way by which all may have entrance into the family of God.

**TEXTS.**—Titus iii: 5; Rom. viii: 15.

Ques. 2. What is Regeneration?

**Ans.** Regeneration is the new-birth, or the beginning of that life from God which all Christians have in Christ; “for God of his own will begat us by the word of truth.”

**COMMENT.**—Christ first declared the necessity of the new birth for mankind. He said to Nicodemus, “Ye must be born again.” This new life is the life in Christ. God gave us this new life. By it we are associated inseparably with Christ.

**TEXTS.**—John iii: 3-8; 1 John ii: 29; iv: 7; v: 1.

Ques. 3. What is Adoption?

**Ans.** Adoption is that act of God by which the saved in Christ become the children of God; “for God predetermined us unto the adoption of children by Jesus Christ, according to the good pleasure of His will.”

**COMMENT.**—We receive the adoption in Christ, whereby we cry, “Abba, Father.” Adoption would be impossible unless first we had entered into the new life by being born again. With this new life, through Jesus Christ, we become approved of God. God was well pleased in Christ, His beloved Son; God is well pleased in us who are in Christ. The relation, which the saved in Christ have to God, is obtained by Jesus Christ. This relationship God predetermined to be adopted into His family. Hence by adoption we are children of God, and may say with confidence, “Our Father.”

**TEXTS.**—Rom. viii: 15; Gal. iv: 5; Eph. i: 5.
v. Concerning the Experiences in the Christian Life.

Ques. 1. What words describe the Experiences in the Christian Life?

Ans. The words, describing the Experiences in the Christian life, are Probation, Perseverance, Assurance, and Sanctification.

COMMENT.—The new life, which had beginning in Christ, must have continuance. Progress therein leads through various experiences. Each believer is proved; each believer must persevere; each believer receives assurance; each believer is sanctified. All these experiences occur in the Christian life.

TEXTS.—James i: 12; Rom. ii: 7; 1 John v: 10; 1 Thess. iv: 3.

Ques. 2. What is Probation?

Ans. Probation is the experience of the Christian under trials and temptations; for the saved in Christ are exposed "to fiery trials and manifold temptations."

COMMENT.—We are taught that Probation should be to the Christian not an occasion of sorrow, but of joy. In the furnace of temptations and trials, we are purified. The dangers in temptations and trials for the believer arise only in a failure of faith and a committal of sin. The Christian is superior to temptations by resistance, and he may have power given him to endure trials.

TEXTS.—1 Pet. i: 7; iv: 12, 13; 1 Cor. x: 13; Jas. i: 2.

Ques. 3. What is Perseverance?

Ans. Perseverance is the experience of the Christian, while holding fast the profession of his faith
without wavering; and while bringing, by the exercises of the Christian life, his body into subjection, lest he through failure should become a castaway from Christ.

**COMMENT.**—The Christian life is a warfare, declaring his faith. The Christian should go from victory unto victory. Defeat is dangerous to the Christian; it may be death. Those who "endure unto the end shall be saved." We may cast away our confidence in God; we may become weary in well doing; we may also keep the faith; we may finish the course; we may obtain the "crown of righteousness which the Lord the Righteous Judge shall give us at that day."

**TEXTS.**—Gal. vi: 9; 2 Thess. iii: 13; Heb. x: 23.

**Ques. 4. What is Assurance?**

**Ans.** Assurance is the experience of the Christian, which is wrought in him daily, by his hope and faith in Christ, witnessing that God is well pleased with him and hath granted him forgiveness of sin.

**COMMENT.**—There is no uncertainty in regard to the position of God toward the saved in Christ. God is well pleased, and loves His children of the adoption. The Spirit of God beareth witness to the believers. Yea, God gives to all in Christ the full assurance of understanding that we in Christ are the children of God, having received His forgiveness.

**TEXTS.**—Rom. viii: 16; 1 John v: 10; 1 Tim. i: 12.

**Ques. 5. What is Sanctification?**

**Ans.** Sanctification is that experience of the Christian, beginning with the New Birth and continuing with his growth in that holy life which he then received by grace from God through Jesus Christ.
COMMENT.—Sanctification, as a work, is instantaneous; as a state it is progressive. Sanctification, as freedom from sin, must have been wrought in us, when we first had entrance into the family of God. Sanctification, as victory over the powers of sin, is the progressive advance of each believer in the Christian warfare. Sanctification, as perfection of Christian character, is accomplished only when Christ shall appear; for then "we shall be like Him, for we shall see Him as He is."

THE HOLY GHOST.

I. CONCERNING THE PRESENCE OF THE HOLY GHOST.

Ques. 1. Is the Holy Ghost person?

Ans. The Holy Ghost is person and divine, who is entrusted with the sanctifying in Christian life of all who believe.

COMMENT.—The gift of God to the world, for its salvation, is God, the Son; the gift of God to each believer, for his sanctification, is God, the Holy Ghost. Christian life is matured specially under the care of the Holy Ghost. The believer is not left alone in his battling. God, the Holy Ghost, is with him.

TEXTS.—John xvi: 13; xx: 22; Titus iii: 5, 6; Matt. iii: 16.

Ques. 2. Where is the Presence of the Holy Ghost?

Ans. The Presence of the Holy Ghost is in each believer in Christ; and the body of each believer is the temple of the Holy Ghost.

COMMENT.—The Christian life, in this world, is inseparably connected with the body. The right conduct of all the physical powers must be one of the exercises of the Christian. The desires, caused by the body, must not rule the Christian. Degradation of his body is the defilement of the temple of the Holy Ghost. Defiling this temple is full of peril. Beautifying this temple is honoring God.

TEXTS.—1 Cor. vi: 19; John xx: 22; Acts viii: 17.

II. CONCERNING THE OFFICES OF THE HOLY GHOST.

Ques. 1. What are the Offices of the Holy Ghost?

Ans. The Offices of the Holy Ghost are the offices
of teaching, guiding, and comforting each believer in Christ during his Christian life.

**COMMENT.**—The Holy Ghost is no disinterested spectator of the ceaseless activity of the Christian in the course of his Christian life. The perplexities and doubts of the Christian are resolved by the help of the teaching of the Holy Ghost. The bewilderment and uncertainty, in regard to the paths of God, are removed by the help of the guidance of the Holy Ghost. The despair and sorrow, engendered by sin, are turned into hope and joy, by the help of the comfort of the Holy Ghost.

**TEXTS.**—1 Cor. ii: 9; John xvi: 13; 1 Pet. iv: 14.

**Ques. 2.** What is the Office of the Holy Ghost, as Teacher?

**Ans.** The Holy Ghost, as Teacher, interprets to the believer, if permitted, the words of Christ and of the scripture; and also assists him in his prayers, "for we know not what to pray for as we ought."

**COMMENT.**—The believer in Christ must study the scripture. The aid of the Holy Ghost does not remove the necessity of diligent study. Indeed, the law seems to be that aid increases as the believer becomes more studious of God's word. Likewise, the Christian must be in the act of prayer, in order to be assisted in prayer by the Holy Ghost. The human receives the co-operation of the divine in all godly exercises.

**TEXTS.**—1 Cor. ii: 13; Rom. viii: 26; John xiv: 16.

**Ques. 3.** What is the office of the Holy Ghost, as Guide?

**Ans.** The Holy Ghost, as Guide, makes known to every believer, in times of uncertainty and danger, the right thing to do, the right words to say, and the right way to go, if He be allowed.
**THE HOLY GHOST.**

**COMMENT.**—The Christian should walk worthy of his “high-calling of God in Christ Jesus.” The Christian should show himself “a pattern of good works.” The Christian should always “let his speech be with grace.” Such high exactions of the Christian—in walk, work, and word—are beyond the ability of the believer, without the help of the Holy Ghost, his Guide. The ideal for the Christian is highest, and adequate help for its attainment is given by God in His gifts of Christ and the Holy Ghost unto the believer.

**TEXTS.**—John xvi: 13; Rom. viii: 14; Gal. v: 18.

**Ques. 4.** What is the office of the Holy Ghost, as Comforter?

**Ans.** The Holy Ghost, as Comforter, gives, if heeded, courage to the believer amid the trials and temptations of the Christian life; and also reveals, in times of sorrow, the greatness of the hope and joy which the believer has in God.

**COMMENT.**—Christ promised the Comforter to His disciples. They had deep sorrow because of His near departure. All in Christ must pass through sorrow. The causes of grief are manifold; but, chiefly, sorrow comes to the believer through sin. At these times of sorrow, when the Christian is cast down, and is almost weary in well doing, the voice of the Holy Ghost may be heard revealing the promises of God.

CHRISTIAN LIFE.

I. CONFORMS TO THE TEACHING OF SCRIPTURE.

Ques. 1. How are the teachings of scripture related to Christian life?

Ans. The teachings of scripture are inspired of God, and should direct us in our Christian life.

COMMENT.—The Inspiration of Scripture is pre-eminently a Protestant doctrine. The highest visible authority is the word of God in the scriptures. Errors occur in the understanding of them, especially in the more difficult parts. But, so far as the way of righteousness is concerned, a wayfaring man, though a fool, need not err therein. Therefore, for instruction to holy living, the scripture has unspeakable worth.


Ques. 2. Why should the Christian learn portions of scripture?

Ans. The Christian should learn portions of scripture, in order to know practical rules for his guidance in Christian living.

COMMENT.—The precepts of scripture present the teachings of God for the conduct of believers, through the wisest and best men of the past. The aim of scripture, in all its precepts, is to aid in the unfolding of a godly life, in all who believe. To know these precepts is an invaluable acquisition, and indispensable to the Christian.

TEXTS.—Psa. cxix.

Ques. 3. What do the scriptures proffer to the Christian more than precepts for guidance?
Ans. The scriptures give, in addition to precepts for guidance, most ennobling views of God; priceless accounts of the life of our Saviour; remarkable examples of godly men; and, also, the scriptures set forth the rewards of goodness and the punishment of wickedness.

COMMENT.—Scripture furnishes, in many of its parts, passages which incite to study and lead to meditation. "Search the scriptures," is a command given to the believer. Herein are uttered the deep things of God. Herein are told the marvelous acts of His grace. Herein are revealed the nature of the two most wonderful gifts of God—Christ Jesus, our Lord, and the Holy Ghost. The hearts of ancient believers are also opened to us, in their words of prayer and praise, of defeat and victory, of hope and joy and peace.

TEXTS.—Isa. xi: 12-17; Heb. xi.

II. CONFORMS TO THE EXAMPLE OF OUR LORD JESUS CHRIST.

Ques. 1. What does the example of our Lord Jesus Christ teach the believer in regard to prayer?

Ans. Our Lord was often in prayer to God; and hence the believer is taught that the Christian should often be found in prayer.

COMMENT.—Prayer is asking; for when we pray we say, "Give unto us." But prayer is more than asking. Prayer is often a season of restful communion with God. It is often a time when great illumination is obtained in regard to scripture. It is always a time of quickening and strengthening of the Christian life. "Men ought always to pray, and not to faint."

Ques. 2. What does the example of our Lord teach the believer in regard to service?

Ans. Our Lord was ever seeking to save the lost, and to strengthen the saved; and, hence, the believer is taught to seek and save the sinner, and to help those who believe.

COMMENT.—The life of our Lord, among other things, was also a life of beneficent activity. No human condition was perilous in His kind eyes, except that human condition in which God was not loved. The poor without God is in peril; and equally so the rich. Mankind, as loving and hating God, occupied the thought and directed the activities of the Christ. In our measure, and according to our opportunities, the believer should imitate the example of the Saviour.


Ques. 3. What does the example of our Lord Jesus Christ teach the believer in regard to the ideal in Christian life?

Ans. Our Lord lived a perfect life before God and men; and he commanded believers to be perfect, “even as the Father in heaven is perfect.”

COMMENT.—‘Be perfect”—not one-sided. When giving, give to all—not to a single class. When praying, pray for all—not for a favored few. When meditating, meditate upon all the manifold mercies and goodness of God—not upon a selected few. “Be perfect,” or rounded out; have no defects. Our Heavenly Father is thus; be as He is. This command is not obeyed by one single act. It is obeyed only by the continual daily endeavor, on the part of the believer, to attain the Christian ideal, which is perfection in life.

TEXTS.—Matt. v: 48; Phil. iii: 12; Heb. vi: 1.
III. CONFORMS TO THE INFLUENCE OF THE HOLY GHOST.

Ques. 1. In what way does the Holy Ghost influence Christian life?

Ans. The Holy Ghost, by His presence with the believer, is active in influencing all his thoughts and feelings, all his ways and deeds.

COMMENT. — The presence of the Holy Ghost is privilege of the believer. Under the helpful influence of Him, the believer may develop all the grand possibilities of the Christian life. The believer, in prayer, should offer the constant petition for the Holy Ghost.

TEXTS. — Luke xi: 13; John vii: 39; 1 Cor. xii: 3.

Ques. 2. What are the fruits of the Holy Ghost?

Ans. The fruits of the Holy Ghost are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

COMMENT. — The Holy Ghost ministers to the pleasures of the believer during his progress in the Christian life. These pleasures are the pleasures of love, joy, and peace. The Holy Ghost reveals the kind of conduct which the believer is to manifest during his Christian life. This conduct is in long suffering, gentleness, and goodness. The Holy Ghost also matures the quality, in the soul of the believer, which he is to possess, as he wages the warfare in the Christian life. This quality of soul is found in his faith, meekness, and temperance. And no wish of the Christ was more replete with good will toward the believer, than that wish contained in these words: "Receive ye the Holy Ghost."

TEXTS. — Gal. v: 12; Eph. v: 9.
CHRISTIAN CHURCH.

I. CONCERNING ITS NAMES.

Ques. 1. What names, by earliest usage, have been connected with the Christian Church?

Ans. There are two pairs of names, connected by earliest usage, with the Christian Church; the first pair is the Church Visible and Invisible; the second pair is the Church Militant and Triumphant.

COMMENT.—These names for the Christian Church became current almost with the beginning of the spread of Christianity. The history of the Christian Church deals with the progress of affairs in the Church Visible or the Church Militant. The Church Invisible is vaster than the Church Visible, and is also under the leadership of Christ. The Church Triumphant is the great multitude of the Church both Visible and Invisible, but at the time of fulfillment and victory.


Ques. 2. What is understood by the Church Visible and Invisible?

Ans. The Church Visible is any and every Christian community which meets to worship in the name and to the honor of our Lord; the Church Invisible is the whole number of the saints of God, who are dead, and yet in death under the shepherding care of Christ.

COMMENT.—This pair of words, the Church Visible and Invisible, combines in one expression the faith of the believer in that vast body of which Christ is the head. The
dead in Christ constitute the hosts of the Invisible Church. Whether living or dead, we are still with Him. The whole Church Visible would be the assemblage of all the living believers in Jesus Christ. The Church Visible and Invisible is a magnificent conception.


**Ques. 3.** What is understood by the Church Militant and the Church Triumphant?

**Ans.** The Church Militant is the Church Visible, as each and all churches strive to win victory in the world for Christ; the Church Triumphant is the whole church, after it has achieved victory through our Lord Jesus Christ, and has been made glorious by Him.

**COMMENT.**—This victory of the Church Militant over sin and satan, will be celebrated by the gathering of all believers in God, of all times, under the command of our Saviour; and this host, made glorious, is the Church Triumphant.

**TEXTS.**—Rev. vii: 9-14; 2 Cor. ii: 14.

**II. CONCERNING ITS MINISTRY AND MEMBERSHIP.**

**Ques. 1.** Who constitute the ministry of the Christian Church?

**Ans.** The Christian ministry are those servants of Christ, who have been called of God, by the Holy Ghost, to preach the word of God and to care for His flock.

**COMMENT.**—The minister of Christ is herald to the world of the Gospel of Christ. But he is to the church a teacher of the word of God, and a shepherd of His flock. Within these two capacities he is to teach, and exhort, and rebuke,
with all authority. Each denominational church in Christ requires other special duties, connected with the temporal good of that church, from those who are set apart, are ordained unto its ministry. But these duties are secondary to the minister of Christ, yet by no means to be neglected.

**TEXTS.**—Heb. v: 4; Acts xx: 28; 2 Cor. v: 18.

**Ques. 2.** Who constitute the membership of the Christian Church?

**Ans.** The membership of the Churches of Christ are all Christian believers who have received from God through Jesus Christ the forgiveness of sins, and have united with some branch of the Visible Church.

**COMMENT.**—There is no membership in the Church of Christ except for those who have experienced the forgiveness of sins in Jesus Christ. It is the most natural sequence for all who have been forgiven in Christ to unite in membership to His body, which is the church. Each denominational church requires special acknowledgments to be made and special forms to be gone through, before entrance may be obtained into its communion. But these special acknowledgments and forms are secondary, yet by no means to be despised.


**Ques. 3.** What mutual relations subsist between the ministry and the membership in the Church of Christ?

**Ans.** They are brethren, and are to dwell together in love; they are laborers together with God, and are, therefore, to be united in Christian work; together they are the priesthood of God, offering their lives in daily sacrifice for sin.

**COMMENT.**—Union between the ministry and the membership of the Churches of Christ is vital. Severance of inter-
est here is weakness, and may be death. The basis of union and co-operation is God; and, therefore, no selfish interest can legitimately have place in the church. The union is beautifully expressed in these words: “We in Christ and Christ in God.”

TEXTS.—Matt. xxiii: 8; 1 Cor. iii: 9; 1 Pet. ii: 5.

III. CONCERNING ITS SACRAMENTS.

Ques. 1. What ordinances have been named the Christian Sacraments from the beginning of the Christian Church?

Ans. The ordinances of Baptism and of the Lord’s Supper have been named the Christian Sacraments from the beginning of the Christian Church.

COMMENT.—Essential importance is connected with these two sacraments. They were both enjoined upon the believer by our Lord Himself. The administration of the sacraments is performed by the ministry of the Christian Church. The exclusion of the laity from this service does not, in the Protestant Church, imply, of necessity, that the administration of the sacraments is an inalienable privilege of the clergy. Yet in the Protestant Church, as well as in the Roman Catholic and Greek Churches, the service is confined to the ministry.


Ques. 2. What is the sacrament of baptism?

Ans. The sacrament of baptism is administered by water, and is the outward sign which signifies that the person baptized has taken the vows, by himself or through another, of the Christian life; it is also the seal, commanded by God, pledges His own faithfulness in giving victory to the Christian.
**COMMENT.**—The sacrament of Baptism may not be administered to an unbeliever in Christ. Baptism is the sign of entrance into the kingdom of heaven. Little children may be baptized, for "of such is the kingdom of heaven." Yet there should be sponsors, who obligate themselves to impart Christian instruction and admonition to the baptized child. These sponsors are usually the parents. The baptism of children is a great testimony given by the church to their faith in the words: "Train up a child in the way he should go, and when he is old he will not depart therefrom."


**Ques. 3. What is the sacrament of the Lord's Supper?**

**Ans.** The sacrament of the Lord's Supper is administered in bread and wine, and is the sign that the body and blood of our Saviour, Jesus Christ, was offered in sacrifice on the Cross for us; it is also a seal that believers are partakers of the benefits obtained for the Christian through Jesus Christ.

**COMMENT.**—The partaking of the Lord's Supper by believers is a solemn act of grateful remembrance of Christ their Saviour. The Christian, in the performance of this solemn act, should receive especial blessing. The bread and wine remain unchanged, but the hearts of the believers who receive this sacrament with thanksgiving become thereby real partakers of the life of Christ.

**TEXTS.**—1 Cor. xi: 23, 26; Matt. xxvi: 27, 28; 1 Cor. x: 16, 17.
DEATH.

1. Concerning the Article of Death.

Ques. 1. Who must die?

Ans. It is appointed unto all men once to die. Death is the common lot of man.

COMMENT.—Life in the human body must cease. Each man must die. The grave awaits us all. Our bodies must return to dust. Such, at least, is the conclusion of human experience. Such, at least, must be our reasonable expectation.

TEXTS.—Heb. ix: 29; Job, xiv: 10; Eccl. iii: 2.

Ques. 2. What is physical death?

Ans. Physical death is the severance of body and spirit; the body returning to dust, and the spirit returning to God who gave it.

COMMENT.—The decay of the physical body after death is a demonstrated truth. The human body becomes resolved into its elements through the dissolution in death. In this respect man is certainly related to the animal world. But the spirit of man, according to Revelation, returns to God. Revelation is, also, adequately explicit in describing the condition of departed spirits, while in the intermediate state, and before the judgment. The gifts and favors of God to man are inseparably connected with our conduct in this present life. Hence the immeasurable significance of this life to sinful men, to us all, since all have sinned.

TEXTS.—Gen. iii: 19; Eccl. iii: 21.

II. Concerning Death as the End of Probation.

Ques. 1. What is the doctrine of Probation?

Ans. The doctrine of Probation is, that every
man, during life, must accept or reject the grace and the help of God, by means of which he may be freed from the power of sin.

COMMENT.—During life, each man discloses whether he has an impenitent heart, shut to all the loving mercies of God. During life, also, each believer exhibits whether he is steadfast in his faith in God. Life, therefore, is still full of hope and blessing only for each believer.


Ques. 2. Is there a Probation after death?

Ans. There are no promises in scripture which may warrant hope in a second probation. God, in his love, has, from the beginning, used his power to save all men; and those, who reject in life His merciful help, die without hope.

COMMENT.—The almost general consensus of the Christian Church agrees in the rejection of the doctrine of Second Probation. The temper and disposition of the departed spirits, so far as they relate to God, remains unchanged throughout the intermediate state. Probation, so far as it respects choice in God or continuance in the Christian life, terminates at death. Mercy is proffered to all, while life lasts.

INTERMEDIATE STATE.

1. Concerning the Abode of the Spirits of the Departed.

Ques. 1. What representation is given in scripture of the abode of the departed spirits?

Ans. Both the Old and the New Testaments represent the spirits of the departed as gathered in one vast domain.

COMMENT.—This domain is the world for the spirits of the departed. Hither all spirits go upon the severance of the body and spirit at death. Here all departed spirits remain until the Resurrection. Only God may invoke them hence.


Ques. 2. Are the spirits of the departed, both the good and the wicked, gathered without distinction in one place?

Ans. The spirits of the departed, both the good and the wicked, are gathered in one place, but with distinction. The wicked are imprisoned, waiting final judgment: the good are free, waiting their inheritance. And Christ has rule over all the departed spirits, as He is the Lord of the dead.

COMMENT.—The good and the wicked are ever separated, even in the abode of the departed spirits. Man, in life, has freedom of choice; his departed spirit must obey. Christ is its Lord. But obedience to Christ is joy for the good, whether in life or among the departed. Obedience to Christ is torment for the wicked among the departed spirits; and these must obey in that domain where they are gathered.

TEXTS.—Rev. i: 18; Luke xxiii: 43; 1 Cor. xv: 55.

Ques. 1. What is the common name in the Old Testament for the abode of the departed spirits?

Ans. The one almost invariable name in the Old Testament for the abode of the departed spirits is Sheol.

COMMENT.—Sheol is one vast gathering place for the spirits of the dead. Its character cannot be determined by any ideas suggested in derivations for the Hebrew word. Usage alone must be the interpreter. It is certainly deducible from this source, that the spirits of the dead enter into Sheol.

TEXTS.—Job x: 20, 22; Isa. xiv: 11.

Ques. 2. What ideas are associated with Sheol in the Old Testament?

Ans. It is taught in the Old Testament that Sheol is the place where human power and dominion come to an end; where the wicked cease from troubling, and the weary are at rest.

COMMENT.—Human power and dominion have no recognition in Sheol. Such is the teaching of the Old Testament prophets. The king and the subject are alike in Sheol, being simply among the dead. The wicked cannot trouble in Sheol. Hence, the good in this place have rest. Moreover, the spirits of the departed in Sheol are both good and wicked, and this difference in character makes separation.

TEXTS.—Isa. xiv: 11; Job iii: 17.


Ques. 1. What is the common name in the New Testament for the abode of the departed spirits?
Ans. The common name in the New Testament is Hades. This word is a Greek word, and is used to translate the Hebrew word Sheol. Our English Bible translates the word Hades sometimes by the word Hell.

COMMENT.—Our Lord uses the word Hades in the same sense as the word Sheol is used in the Old Testament. This use of the word by our Lord is found in the parable of the Rich Man and Lazarus. But in the New Testament emphasis is not given to the place, but rather to the condition of the dead. Hence the name Hades, for the place, although employed, is not prominent. But it is affirmed that all the dead are under dominion; for Christ is the Lord of the dead.


Ques. 2. What ideas are associated, in the New Testament, with Hades, as the place of the departed spirits?

Ans. Our Lord taught that in Hades the wicked spirits in trouble could see the good; but nevertheless an impassable gulf separated them. The disciples of our Lord also spoke of the spirits of the departed, who died in Christ, as being with Him.

COMMENT.—The reserve of the New Testament writers in regard to the spirits of the departed, who were enemies of God, is most remarkable. These writers assert that the good who have died are with the Lord. But the Lord himself reveals the great division in Hades, made by the impassable gulf. The portion where the spirits of the wicked are gathered, is called Gehenna. The portion where the spirits of the good are assembled, is called Paradise. One is a place full of trouble; the other is a place of rest.

THE SECOND COMING OF CHRIST.

I. CONCERNING THE TIME OF HIS COMING.

Ques. 1. What is the statement of scripture establishing the fact of the Second Coming of Christ?

Ans. Our Lord said to the disciples: "I will come again." And also the angels of the Ascension said to them: "This same Jesus which is taken up from you into heaven, shall so come in like manner."

COMMENT.—There can be no doubt for the believer in Christ, that our Lord will come again. With his return are indissolubly connected the Resurrection, the Judgment, and the grand culmination of God’s purpose in the gifts of Christ and the Holy Ghost. The belief in the Second Coming of Christ is as immovable in the Christian Church as the belief in his first coming. "Our Lord will come again."

TEXTS.—Acts iii: 20, 21; i: 11.

Ques. 2. What must take place in the world before the Second Coming of Christ?

Ans. Our Lord said: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

COMMENT.—The Christian Church must accomplish the Missionary Movement, heralding the Gospel of the kingdom in all the world, for a witness unto all nations, before the Second Coming of Christ. The wonderful advance of Christian missions among the nations of the earth, in this our day, is in partial fulfillment of these words of our Lord. Yet we may not infer from the prominence of the Missionary Movement in the Christian Church to-day that, therefore, the Sec-
SECOND COMING OF CHRIST.

The Second Coming of Christ is at hand. Such conclusion would be without warrant. Yet, each believer, as he gives himself or his money to the cause of missions, may be confidently assured that he is preparing the way for the coming of Christ his Lord.

**TEXTS.**—Matt. xxiv: 14; 2 Thess. i:7.

**Ques. 3.** Who knows the time for the coming of Christ?

**Ans.** Our Lord said: “But of that day and that hour knoweth no man; no, not the angels which are in heaven; neither the Son, but the Father.”

**COMMENT.**—The time of the coming of Christ is unknown, save to the Father. The wisdom of God the Father has reserved this knowledge of the time unto himself; but he will reveal it in due season. Therefore, it is unwise to be carried away by reports of the near approach of Christ’s coming. We are to live as if it were far off, working mightily to spread the gospel and thus bring it nigh. We are to live as if it were nigh, being always ready to hear with welcome the trumpet voice announcing the Resurrection.

**TEXTS.**—Matt. xxiv: 3; 1 Thess. v:2; 2 Pet. iii:10; Acts i:7.

II. CONCERNING THE SECOND MANIFESTATION OF CHRIST.

**Ques. 1.** In what way shall Christ come again?

**Ans.** The second Coming of Christ shall be with glory; for “the Lord Jesus shall be revealed from heaven with His mighty angels.”

**COMMENT.**—The splendor of this Second Coming is a subject for joyful meditation among His saints. The Christ, in full panoply of power, shall come again. With Him also
shall come His mighty angels. His coming shall be heralded with joy by the living among His saints; but fearful forebodings shall take possession of the enemies of God who are then alive.

TEXTS.—2 Thess. i:7-10.

Ques. 2. Why shall Christ come again in glory and power?

Ans. Christ shall come again among the living in glory and power, in order "to take vengeance upon all them that obey not the gospel of Christ," and also in order "to be glorified in all them that believe."

COMMENT.—In this glorious Second Coming of Christ, there is gravest significance for all who shall be living. The first deed done at His Second Coming will be "to take vengeance upon all them that obey not the gospel of Christ." The scriptures foretell a mighty increase in wickedness upon the earth at that time; also a time of fiery trial for believers in the gospel. But at the moment when the wicked shall vaunt themselves in triumph, and the poor and needy believers shall seem in defeat, then shall Christ come again in power and with his mighty angels, in order to restore the righteous and confound the wicked. Then all those who believe "shall be glorified in Him."

TEXTS.—2 Thess. i:7-10.

Ques. 3. What shall follow his Second Coming?

Ans. There shall follow the Second Coming of Christ—first, the General Resurrection of the dead, and then the Final Judgment.

COMMENT.—The first act of His Second Coming is the establishing of victory for the oppressed saints of God at that time. Such action is in accord with the love of the Saviour for His suffering followers. The second act of His
coming will be the assemblage of all mankind through the resurrection of the dead. The third act of His coming will be the last judgment. Then shall all have been fulfilled, and the end has come.

THE RESURRECTION.

I. As the Work of Christ.

Ques. 1. By whom are the dead raised?

Ans. The dead are raised by the Son of God: “For the hour is coming in which all who are in the graves shall hear his voice and shall come forth.”

COMMENT.—His voice shall awake the dead. All who are in the grave shall come forth. The domain of Hades will give up the spirits of all men who have died. This scene will be the most magnificent ever beheld. Those living at the time will behold this wonderful work of Christ. The Resurrection is the event which signalizes the victory over the grave. Death shall have no more dominion.

TEXTS.—John v: 24-29; vi: 40; Phil. iii: 20, 21.

Ques. 2. When are the dead raised?

Ans. The dead are raised at the Second Coming of the Lord Jesus. The first work done at his coming will be the overthrow of all his foes who are then alive; then will follow the raising of the dead; for the last enemy to be overcome is death; and this victory is to be made complete only by the general resurrection.

COMMENT.—The General Resurrection is the beginning of the career of man in immortal life. His spirit could never die. But man was more than spirit. His body had been mortal from the beginning. Hence man, as body and spirit, will be mortal until the Resurrection. Thereafter, the departed spirit, united to his new body, shall be the immortal
man. Death shall have no more power over him after the resurrection.

TEXTS.—2 Thess. i: 7-10; John xi: 25; 1 Cor. xv: 54, 55.

II. AS THE UNION OF THE SPIRIT WITH A BODY.

Ques. 1. What is essential to the resurrection of the dead?

Ans. It is essential to the resurrection of the dead that each departed spirit be united to a body, and that each one recognize it as his own body.

COMMENT.—A body must be prepared for each one of the dead. It cannot be the body which was laid in the grave; for that body has returned to dust, has become dissolved into its elements. This body given again to each of the dead in the resurrection must be recognized as his own body. Personal identity is a necessity, when each has again become man through the union of body and spirit in the resurrection.

TEXTS.—1 Cor. xv: 35-44.

Ques. 2. Wherein does the resurrection-body differ from our present bodies?

Ans. The resurrection-body differs from our present body only, in not being subject to decay and death. Therefore, the resurrection-body is for all—incorruptible, immortal, full of power and glory. Such a body is called a spiritual body.

COMMENT.—This spiritual body is the inheritance of every human spirit after the resurrection. The wicked, no less than the good, will have the spiritual body. The wicked, as well as the good, will be immortal. It is not in the character of the body that the good and the wicked shall be distinguished
after the resurrection. The differentiating fact will be the relation of the good and the wicked to God. The more magnificent the powers of the resurrected body are above the powers of our present body, the more will be the capacity of each man, after the resurrection, to experience joy or grief. Such is the grave import of the resurrection-body to each human being.

TEXT.—Phil. iii:21.

Ques. 3. When is the resurrection of the dead accomplished?

Ans. The resurrection of the dead is accomplished when Jesus Christ unites each spirit to such a spiritual body as each may recognize as his own body. Then cometh the Judgment.

COMMENT.—The Judgment must be sequent to the resurrection. Judgment is passed upon conduct in the body. Hence man, as body and spirit, is judged. Hence, the necessity of the resurrection, and of its priority to the Judgment.

TEXT.—1 Cor. xv:52.
JUDGMENT.

1. CONCERNING CHRIST AND THE JUDGMENT.

Ques. 1. Who shall be the Judge after the resurrection?

Ans. Jesus Christ, by whom all dead and the living will receive, at the resurrection, the spiritual body, shall be the final Judge of the human race.

COMMENT.—Jesus Christ is to be the final Judge of the human race. His judgment will be just. He was man. He knew man. He revealed Himself to man as the Saviour, to lead man back to God. He will judge all men, and we know His judgment is true.

TEXTS.—Acts xvii: 31; 2 Cor. v: 10; Rom. ii: 16.

Ques. 2. By what standard shall Christ judge all men?

Ans. Christ shall judge all men according as each in life held faith in God, and wrought their deeds in love and truth.

COMMENT.—No man ever lived, or can ever live, to whom the command, "Have faith in God," has not come in some form. No man has ever lived who did not approve deeds wrought in love and truth; nor will such a man ever live. Religion and ethics have their origin in these inalienable capacities of the human soul. The clearness of the faith in God will be determined by the fullness of the revelation under which each one lived. Yet no age among men has ever been devoid of faith in God.

TEXTS.—Rom. ii: 15, 16; ii: 5, 6; Mark xi: 22.
Ques. 3. What are the issues of the final judgment by Christ?

Ans. Christ, at the judgment, shall sentence the wicked to banishment from God; and he shall present the good, spotless and blameless, unto the Father.

COMMENT.—The issues of the final judgment are for the wicked, separation from God; and for the good, presentation unto God. Unutterable grief, or inexpressible joy, is the outcome of the judgment for every man. Therefore, "Seek the Lord while He may be found."

CONSUMMATION.

1. CONCERNING THE ETERNAL KINGDOM.

Ques. 1. Who constitute the citizens of the Eternal Kingdom?

Ans. The good, after the judgment, are presented to the Father; and they, having entered into the family of God as sons and daughters through the adoption in Christ, make the Eternal Kingdom.

COMMENT. — Sin is conquered, the wicked removed away; then is accomplished the establishment of the Eternal Kingdom. This event shall be accompanied with the creation of the new heaven and the new earth.


Ques. 2. What then follows?

Ans. Then follows the life of the redeemed within the family of God; and this life is eternal and blessed.

COMMENT. — There we shall be changed from glory into glory; and our praises, inspired by the Holy Ghost, shall be in ascribing salvation to God and to the Lamb.

TEXTS.—1 John iii: 2; John xvii: 21; 2 Cor. iii: 18.

(6)
ARTICLES OF RELIGION.

These Articles of Religion are the statements which define Methodism as a Protestant Body. They, therefore, discriminate sharply along the lines of thought and practice, which divide Protestantism from Roman Catholicism. The Twenty-five Articles of Methodism are a judicious abridgment of the Thirty-nine Articles of the Protestant Episcopal Church, which were formulated in 1591. The phraseology of the Reformers in the Anglican Church is abridged, not altered, in the articles retained by Methodism.

1. Concerning the Deity.


There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness; the maker and preserver of all things, visible and invisible. And in unity of this God-head, there are three persons, of one substance, power and eternity: the Father, the Son, and the Holy Ghost.

COMMENT.—The nature, attributes and creatorship of God are succinctly and clearly stated in this Article. Also the Doctrine of the Trinity is affirmed and the names of the three divine persons, of one substance, power and eternity, are given—the Father and the Son and the Holy Ghost. A Protestant must be a Trinitarian.

Art. 2. Of the Word, or Son of God, who Was Made Very Man.

The Son, who is the word of the Father, the very and eternal God, of one substance with the Father, took man’s nature in the womb of the blessed Vir-
gin, so that two whole and perfect natures, that is to say, the God-head and the manhood, were joined together in one person never to be divided; whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

COMMENT.—This Article asserts first, the Incarnation of the Son of God; He became very man and is the Christ. Secondly, the Death and the Burial of the Christ. And thirdly, the Two Divine Purposes in His Life and Death; He is for Reconciliation and for Sacrifice.

Art. 3. Of the Resurrection of Christ.
Christ did truly rise again from the dead and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

COMMENT.—The Resurrection of Christ, involving the Assumption again of the human body, and the Ascension of the risen Christ, are set forth in this article; also that there is a Final Judgment and that Christ is the Judge.

Art. 4. Of the Holy Ghost.
The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, very and eternal God.

COMMENT.—The Procession of the Holy Ghost and his Nature are declared here. It is a noticeable omission that the work of the Holy Ghost is not intimated even by a single word.
II. Concerning the Holy Scriptures.

Art. 5. Of the Sufficiency of the Holy Scriptures for Salvation.

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

The names of the canonical books are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Ruth, the First Book of Samuel, the Second Book of Samuel, the First Book of Kings, the Second Book of Kings, the First Book of Chronicles, the Second Book of Chronicles, the Book of Ezra, the Book of Nehemiah, the Book of Esther, the Book of Job, the Psalms, the Proverbs, Ecclesiastes or the Preacher, Canticles or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less. All the books of the New Testament, as they are commonly received, we do receive and account canonical.

COMMENT.—It is noticeable with what care every book of the Old Testament, with the exception of all the prophets, is specifically named in this article. It is also to be noticed that the books of the New Testament are not enumerated. In this manner the Protestant reformers signified that those parts of Holy Scriptures which are most likely to be overlooked, or questioned, are nevertheless canonical and are veritable portions of the word of God.
Art. 6. Of the Old Testament.

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

COMMENT.—This article asserts not contrariety, but harmony, between the Old and New Testament; for the Mediatorial Office of Christ, leading to everlasting life, is a theme common to both. Therefore, the old fathers were staid by eternal promises. Further, it is clearly stated herein that the rites and ceremonies belonging to the Old Testament religion, also the civil precepts connected with the Jewish state, are not binding on the Christian. But the moral commandments are to be obeyed.

III.—Concerning Mankind.

Art. 7. Of Original or Birth Sin.

Original sin standeth not in the following of Adam, as the Pelagians do vainly talk, but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is
very far gone from original righteousness and of his own nature inclined to evil and that continually.

**COMMENT.**—Depravity of our nature, as part of our birthright, is the doctrine of this article. Human nature, naturally engendered and un-restored, is gone far from original righteousness and is continually inclined to evil.

**Art. 8. Of Free-Will.**

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

**COMMENT.**—This article teaches the inability of the natural man to turn unto faith and calling upon God without the grace of God by Christ. This grace leads us unto good will, and then, working within us, incites unto good works.

**Art. 9. Of the Justification of Man.**

We are accounted righteous before God, only for the merit of our Lord and Saviour, Jesus Christ, by faith and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine and very full of comfort.

**COMMENT.**—Before God, our righteousness is in Jesus Christ by faith. Therefore, this article affirms the doctrine of Justification only by faith.

**Art. 10. Of Good Works.**

Although good works, which are the fruits of faith,
and follow after justification, cannot put away our sins and endure the severity of God’s judgments, yet are they pleasing and acceptable to God in Christ and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

**COMMENT.**—This article excludes any merit in our own good works to put away sins, or any such merit as may endure the severity of God’s judgment; yet as the fruit of faith they are well pleasing to God in Christ.

**Art. 11. Of Works of Supererogation.**

Voluntary works—besides over and above God’s commandments—which are called works of supererogation, cannot be taught without arrogance and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ said plainly: “When ye have done all that is commanded you, say, ‘We are unprofitable servants.’”

**COMMENT.**—By this article good works as service in excess of our obligations are banished from our thoughts. Hence not arrogance, but humility, should accompany us when we come into the presence of our God.

**Art. 12. Of Sin after Justification.**

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

COMMENT.—Three assertions are made in this article: The sin against the Holy Ghost may be committed, even after justification; other sins willingly committed after justification may be pardonable; we may by the grace of God be saved from these sins and amend our lives. We have here a touching view of the mercifulness of God.

iv. Concerning the Church.

Art. 13. Of the Church.

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

COMMENT.—The Protestant definition of the Visible Church of Christ makes up this article. Its brevity and yet its completeness, have especial charm. It is no chance gathering, but a congregation of faithful men; it contemplates no exposition of moral and social themes, but the preaching of the word of God. It requires also the sacraments to be duly administered.


The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images as of relics and also invocation of saints, is a fond thing
vainly invented and grounded upon no warrant of scripture, but repugnant to the word of God.

COMMENT.—Four great errors of the Romish Church are branded by this article as repugnant to the word of God. These four are Purgatory, Pardon, Worshipping and Adoration of Things, Invocation of Saints.

Art. 15. Of Speaking in the Congregation in such a Tongue as the People Understand.

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments, in a tongue not understood by the people.

COMMENT.—This article also excludes another error of the Romish Church by asserting it to be repugnant to the word of God. This error is to have the public prayer or the sacraments conducted in an unknown tongue.

V. CONCERNING THE SACRAMENTS.

Art. 16. Of the Sacraments.

Sacraments ordained of Christ are not only badges or tokens of Christian men’s profession, but rather they are certain signs of grace and God’s good will toward us, by the which he doth work invisibly in us and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to
say, confirmation, penance, orders, matrimony and extreme unction, are not to be counted for sacraments of the gospel, being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the scriptures; but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi: 29.

COMMENT.—Four paragraphs make up this article. The first sets forth the nature of the sacraments. They are tokens of Christian profession, they are certain signs of God's grace and good will. The second plainly states the number of the sacraments. The third excludes the five so called sacraments, which in addition to these two are celebrated in the Roman Catholic Church. The fourth affirms that Christians should duly use the sacraments. This article in its four parts, guards against grave and grievous errors.

Art. 17. Of Baptism.

Baptism is not only a sign of profession and mark of difference, whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the Church.

COMMENT.—The sacrament of baptism is considered in this
article. It is a sign of Regeneration. All mature persons by receiving Baptism, declare that they profess to have obtained the salvation which is offered in Jesus Christ. Baptism is also a mark of difference. Each recipient is declared, by Baptism to be under Christian training and influence. This declaration is made either by the person baptized, or its sponsors. The baptism of young children may be employed as a mark of difference, but not as a sign of profession. The mode of Baptism is not prescribed by the Protestant Articles of Faith. The various branches of Protestantism establish their own usage.

Art. 18. Of the Lord’s Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather a sacrament of our redemption by Christ’s death; insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by holy writ; but is repugnant to the plain words of scripture, overthroweth the nature of the sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner; and the means whereby the body of Christ is received and eaten in the Supper is faith.

The sacrament of the Lord’s Supper was not by Christ’s ordinance reserved, carried about, lifted up, or worshiped.
COMMENT.—Each one of these four paragraphs gives clear definition to certain Protestant beliefs in regard to the sacrament. In the first paragraph, the Lord's Supper is affirmed to be a sign of the love that Christians ought to have among themselves. Yet this is by no means its chief and ordained significance. The Lord's Supper is rather a sacrament of our redemption by Christ's death. To partake of this sacrament rightly, worthily, and with faith, is to become partakers of the life of Christ. In the second paragraph the great error of the Roman Catholic Church is set forth. Transubstantiation cannot be proved by holy writ. In the third, it is asserted how the body of Christ is given, taken, eaten in this Supper. It is partaken only after a heavenly and spiritual manner. And faith is the means. Thus, partakers of the Lord's Supper are engaged in a deeply religious exercise. Partaking of it is no formal acceptance of the elements, bread and wine, accompanied with some faint hope or superstitious belief, that somehow the eating and drinking of these elements will make some marvelous work and change. It is to bring the whole spiritual man in exercise, and to behold the loving work in our redemption, which our Lord accomplished. Thus partaking, this sacrament becomes power unto fuller life in God. The last paragraph is the banishment, from Protestant usage, of those peculiar customs in the Roman Catholic Church, and other Churches, of reserving, carrying about, lifting up, or worshiping this sacrament. The sacrament of the Lord's Supper should ever be an occasion of comfort and joy.

Art. 19. Of both Kinds.

The cup of the Lord is not to be denied to the lay people, for both the parts of the Lord's Supper by Christ's ordinance and commandment, ought to be administered to all Christians alike.

COMMENT.—Another error of Romanism and other Christian Churches is in this Article opposed. Each Protestant is
entitled, according to his faith, to partake of the Lord’s Supper in both kinds. Nay, more, each Protestant declares that this right is the birthright of every Christian. Comfort and joy in the sacrament of the Lord’s Supper is extended through promise to each believer.

VI. CONCERNING MASSES.

Art. 20. Of the one Oblation of Christ, Finished upon the Cross.

The offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

COMMENT.—This Article maintains the unique, perfect, and complete work, which the offering of Christ once made, hath accomplished. His offering for all sin was sufficient. It hath redeemed us... It hath propitiated God. It hath made satisfaction. Hence there is no other satisfaction for sin. Therefore the sacrifice of masses is blasphemous.

VII. CONCERNING THE MARRIAGE OF MINISTERS.

Art. 21. Of the Marriage of Ministers.

The ministers of Christ are not commanded by God’s law, either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their
own discretion, as they shall judge the same to serve best to godliness.

**COMMENT.**—Protestantism excludes no minister from the home-life. This Article draws a sharp line of demarcation between the priest of the Roman Catholic Churches and the Greek and Protestant Churches. The right to the home belongs alike to the clergy and laity. This right is guaranteed by the word of God.

**viii. Concerning Worship in the Churches.**

**Art. 22.** Of the Rites and Ceremonies of Churches.

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like as one that offendeth against the common order of the Church and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

**COMMENT.**—The many different communions, within the
ARTICLES OF RELIGION.

Protestant movement, made it obligatory upon those who formulated this Article, that liberty be given in the matter of rites and ceremonies. Two restrictions, however, are made. No rite and no ceremony may be ordained which is against the word of God. Also, each member must conform to the rites and ceremonies of the Church to which he belongs, or else be openly rebuked. This article repeats the statement of this liberty which is to be enjoyed by every particular Church, so far as it has regard to rites and ceremonies. By this repetition, it is indicated how important this liberty was regarded by the Protestant reformers.

IX. Concerning a Christian Man's Obligations.

Art. 23. Of the Rulers of the United States of America.

The President, the Congress, the General Assemblies, the Governors and the Councils of State, as the delegates of the people, are rulers of the United States of America, according to the divisions of power made to them by the Constitution of the United States, and by the Constitutions of their respective States. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

COMMENT.—American Methodism will ever hold this Article in highest esteem. It is the early and clear recognition of the government of the United States. It is intruded among all the others, and is peculiarly American. The note attached to this Article in the Disciplines of Methodism, requires of all its preachers and people to behave themselves as peaceable and orderly subjects, under whatsoever government they may live.

The riches and goods of Christians are not common, as touching the right, title and possession of the same, as some do falsely boast. Notwithstanding, every man ought of such things as he possesseth liberally to give alms to the poor, according to his ability.

COMMENT.—Protestantism endorses no communism, which holds that the riches and goods of Christians are common, as touching right, title, and possession of the same. Yet a Christian man is under obligation liberally to give alms to the poor, according to his ability.


As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching in justice, judgment and truth.

COMMENT.—A Christian man may make oath before a magistrate when such an oath is required. The oath should be made "in justice, judgment, and truth."
GENERAL RULES.

Methodism is thoroughly Protestant, and has no place, in its broad domains, for work of supererogation. Yet Methodism believes in works of attestation. It is fundamental with Methodism, that conduct should evidence Christian life. "There is only one condition previously required of those who desire admission into these Societies—a desire to flee from the wrath to come, and to be saved from their sins." Desire to be saved from sin, is the full creed of a Methodist. Hence the mourner's bench is indigenous to the Methodist Church. And at her altars seekers of religion bow.

1. CONCERNING AVOIDANCE OF EVIL.

It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation—

First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced: such as,

The taking of the name of God in vain; the profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling; drunkenness, or buying or selling spirituous liquors, or drinking them, unless in the case of extreme necessity; slave-holding; buying or selling slaves; fighting, quarreling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling; the buying or selling goods that have not paid the duty; the giving or taking things on usury—that is, unlawful interest; uncharitable or unprofitable conversation, particularly speaking evil of magistrates or of ministers; doing to others as we would not they should do unto us; doing what we know is not for the glory of God, as—

The putting on of gold and costly apparel; the taking such diversions (7)
as cannot be used in the name of the Lord Jesus; the singing those songs, or reading those books, which do not tend to the knowledge or love of God;

Softness or needless self-indulgence; laying up treasures upon earth; borrowing without a probability of paying, or taking up goods without a probability of paying for them.

II. CONCERNING THE DOING OF GOOD.

It is expected of all who continue in these societies that they should continue to evidence their desire of salvation—

Secondly, by doing good; by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort, and as far as possible to all men:

To their bodies of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison;

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless our hearts be free to it."

By doing good, especially to them that be of the household of faith, or groaning so to be;

Employing them preferably to others, buying one of another, helping each other in business; and so much the more, because the world will love its own, and them only.

By all possible diligence and frugality that the Gospel be not blamed.

By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach
of Christ, to be as the filth and offscouring of the world, and looking that men should say all manner of evil of them falsely for the Lord's sake.

III. Concerning Attendance upon the Means of Grace.

It is expected of all who desire to continue in these Societies that they should continue to evidence their desire of salvation—

Thirdly, by attending upon all the ordinances of God. Such are:

The Public Worship of God;
The Ministry of the Word, either read or expounded;
The Supper of the Lord;
Family and Private Prayer;
Searching the Scriptures; and
Fasting, or Abstinence.
APOSTLES' CREED.

The Faiths of this Creed are fundamental to the Christian Religion. By them all the branches of the Christian Church are united together. In them the Greek Church, and the Roman Catholic Church, and the Protestant Churches, find a common inheritance. Therefore these faiths are essential, since no Christian Church denies them. It may be affirmed, that they constitute a Common Bond of Union among all Christian Churches.

I. CONCERNING GOD, THE FATHER.

1. Faith. I believe in God the Father Almighty, Maker of Heaven and Earth.

COMMENT.—God, in His power, and God in Creatorship, are frequent themes of the Old Testament. It is in the Book of Job where God, as the Almighty, has its richest unfolding. The doctrine of God, the Maker, attracted also in a most remarkable degree the religious thought of the Hebrew nation. But it was reserved for the New Testament to develop the doctrine of God the Father. Our Sonship and the Family of God constitute a center around which the affections of the Christian Church love to gather. The Christian heart responds with love to the words, “Our Father, who art in heaven.”

II. CONCERNING JESUS CHRIST, OUR SAVIOUR.

2. Faith. And in Jesus Christ, His only Son, our Lord.

COMMENT.—The relation of Jesus Christ to God and to us is the one subject around which the New Testament circles as the planets about their central sun. Jesus Christ is divine. He is the only begotten Son of God. This unique
relation, which the Christ holds to God, exalts Him so that He thereby becomes our Lord. We are under His rulership. The New Testament expands the idea and mode and purpose of this government by the Christ. The divinity of Christ is affirmed in this faith, and also His lordship over us.

3. Faith. Who was conceived by the Holy Ghost, born of the virgin Mary.

COMMENT.—The mystery of the incarnation is herein set forth. The distinct and peculiar nature of Christ is readily conceded, when we accept this statement of the manner of his generation. We love the mother, because we love her child, even Jesus the Christ:

4. Faith. Suffered under Pontius Pilate; was crucified, dead, and buried.

COMMENT.—The life of Christ is given here in briefest and clearest outline. He suffered. He was crucified, dead, and buried. He lived, and His life terminated through the violence of men. The fact is only asserted. The great import of the fact is not even glanced at here. The fact, if believed, would unfold sometime its significance. Here is the doctrine of the humanity of Christ delineated in boldest and simplest words.

5. Faith. On the third day He rose again from the dead.

COMMENT.—The Resurrection is the theme of this faith. Because the darkness of the tomb is broken, the tomb is not the end of hope with the Christian. There is for the Christian a Christmas Morn. There is also an Easter Morn. Each is a time of joy.

6. Faith. He ascended into heaven, and sitteth at the right hand of God the Father Almighty.

COMMENT.—The life in heaven is now the life of the resurrected Christ. He rose, but not again to pass through the changes of human life. He rose, and ascended into heaven
where he lives, seated at the place of honor and power. The exalted Christ wins our love, even as the humble Christ did. In each state Christ attracted and attracts our deepest love. Our affections are set on things above.

7. Faith. From thence He shall come to judge the quick and the dead.

COMMENT.—There is a final judgment, according to the Christian faith. And our judge, in that day, is Jesus Christ. None can escape this judgment-bar. The living will be before it; and the dead also will be raised up, in order to be present there. He will come to judge. Such is our faith.

III. Concerning Salvation.


COMMENT.—The formulatores of this creed complete here the statement of faith in the Trinity. It would seem that the Creed was developed under the Faith in the Trinity. If so, then its order in statement was determined by this Christian mystery. This order may be represented thus: I believe—

(1) In God and certain associated truths.
(2) And in Je-us Christ and certain associated truths.
(3) In the Holy Ghost and certain associated truths.

This three-fold division is certainly suggested by the form of the Creed.

9. Faith. The Holy Catholic Church, the Communion of Saints.

COMMENT.—The Holy Catholic Church is most accurately defined by the appositive expression, “The Communion of Saints.” In the broadest and best sense the Holy Catholic Church is this communion. It should not escape notice that the word “Holy” is common to this faith and the preceding. It is the Holy Ghost, the Holy Catholic Church, or the Com-
munion of the Holy. This fact indicates that Christians believe in the work of the Holy Ghost as specially within the Church.


COMMENT.—The Christian enters into the gospel of peace with this faith upon his lips. There is forgiveness of sins. The doctrine of God the Father, of Christ, his Son and our Saviour, of the Holy Ghost and the Communion of Saints, all have their special and marvelous relation to the doctrine of the Forgiveness of Sins. Forgiveness of Sins is the opening of the door which admits us unto the Father. The Forgiveness of Sins is the gospel which the Christian heralds to the world.


COMMENT.—The resurrection of the body is so daring that none but the divine mind could have conceived such a conception. It is not the resurrection of one body, or of many bodies, but the resurrection of the bodies of all who have or may die. In face of this fact, each man should forecast the possibilities of the time, sequent to the resurrection, for himself.

12. Faith. And the Life Everlasting.

COMMENT.—No death follows the time after the Resurrection. Thereafter it is for all men everlasting life. Such is the twelfth faith of this Apostles' Creed. Nothing is affirmed as to the condition of men after the Resurrection. This life determines this condition. The character of each man, as wrought out in this life, is the determinant. The judge of this character, as scriptures teach and as this Creed affirms, is the Lord Jesus Christ. This faith only asserts the fact of Everlasting Life. Sin alone threatens the large hope for man in this life everlasting. The Christian proclaims his faith in the forgiveness of sins. Hence, in forgiveness of sins, he grounds his hope of joy in the life everlasting.
THE TEN COMMANDMENTS OF MOSES.

These commandments are very old. They contain the great central truths connected with God and man, around which the Old Testament gathers. They are clothed with the highest authority, having had the endorsement of the Christ. Every branch of the Christian Church holds them in the highest reverence, and inculcates obedience to them. They are practical, inspired precepts, to guide us in our worship of God and in our relations with our neighbors.

I. CONCERNING DUTIES TOWARD GOD.

First Commandment: I am Jehovah thy God; thou shalt have no other gods before me.

COMMENT.—Jehovah is the God of Israel. As Jehovah, God revealed himself to this chosen people. He is known by other names in scripture. Still, for Israel, the peculiar and historical name is Jehovah. The revelation of Jehovah is the central theme of the Hebrew scriptures. He awakens their love. His anger at their sins arouses their fears. His mercies and loving-kindnesses win their gratitude. Jehovah is to have no rival. He must be supreme in their thoughts and minds; also in our minds and thoughts. Such a faith is monotheistic.

Second Commandment: Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them.

COMMENT.—Our worship and religious service belong only to Jehovah God. Nothing in all the universe, in heaven, in earth, or elsewhere, may be exalted, so as to be worshiped and served. This injunction excludes idolatry.
Third Commandment: Thou shalt not take the name of Jehovah, thy God, in vain.

COMMENT.—Here is taught reverence for the name of Jehovah. Each mention of his name is to be associated with noble thoughts and deeds. Our hours of meditation, not our hours of amusement, are only appropriately connected with the name of Jehovah. It is sin and irreligious to mix up the name of Jehovah with the trifles and the momentary vexations of life. His name is to be reserved for the times, when we fix our minds on things eternal.

Fourth Commandment: Remember the Sabbath day to keep it holy: six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of Jehovah thy God.

COMMENT.—It seems most strange, that Jehovah commands us to keep the Sabbath holy by ceasing from labor, by resting on His day. The day is kept holy, if therein we do no labor. Jehovah would make His day teach us the profound truth, that He is our rest. In Him we are to have peace. In a deep sense, holiness is restfulness in Jehovah. It is His voice, in greatest kindness, which commands that we remember to rest on the Sabbath day.

II. CONCERNING DUTIES TOWARD OUR NEIGHBORS.

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

COMMENT.—This Fifth Commandment is the law of obedience. The first duty among our fellows is duty related to those who are nearest us; it is duty to our parents; it is to “Honor father and mother.” The names freighted with richest associations and memories are those of father and mother. Honor to them is in obedience. A reverent and
loving submission is the right attitude of the child toward the parents. The discipline of the home in obedience fits an individual to assume the obligations of a citizen and the obligations of a Christian. Both relations require submission to the law of obedience.

**Sixth Commandment:** Thou shalt not kill.

**COMMENT.**—The Sixth Commandment is the law against anger. The extremest act of violent anger is murder. Yet this feeling is destructive everywhere. Christ unites with His interpretation of this commandment the deadly effects of anger in human life. There is ever danger in all outbreaks of anger. Control alone is security.

**Seventh Commandment:** Thou shalt not commit adultery.

**COMMENT.**—The Seventh Commandment is the law of purity. There is significance in the place it occupies in the Decalogue. This commandment is the seventh. The number seven is the symbol of rest. The day of rest is the Sabbath, which is the seventh. Great restfulness is inseparable from purity. "Blessed are the pure in heart, for they shall see God." Seeing God is rest. The higher interpretation of this command is given by Christ. The impure in heart may be cleansed, and so find rest.

**Eighth Commandment:** Thou shalt not steal.

**COMMENT.**—The Eighth Commandment is the law of honesty. Our dealings with one another is regulated by this law. Fairness in transactions is honesty. The taking of wily advantage is dishonest. This law has a wide application. It is connected with barter and exchange. The breaking of this law is too common, and our excuses are weak and foolish.

**Ninth Commandment:** Thou shalt not bear false witness against thy neighbor.
COMMENT.—The Ninth Commandment is the law of truth. Our words, and our looks, are involved in the keeping or the breaking of this law. We should make things seem only what they are; we should represent in words only what is warranted by fact. Truthfulness secures stability in human life. So great is the scope of the law of truth, that Christ affirms of himself, “I am the truth.” Endeavor to keep this law refines character and makes attractive each upholder of this law.

Tenth Commandment: Thou shalt not covet.

COMMENT.—The Tenth Commandment is the law of contentment. Satisfaction with what we possess is contentment. God has sufficiently endowed with good gifts each man, so that in these gifts each may find enough to content his spirit. Envy is the forerunner of many sins. Contentment is a wise confidence in the goodness of God. It is the acknowledgment that what he withholds is for our good. Contentment leads to patience, which waits until God’s time arrives for increasing His gifts. We honor God in contentment.
THE NINE BEATITUDES OF CHRIST.

Blessedness for the human heart is the gospel which Christ proclaimed to the world. His nine Beatitudes present, in shortest compass, all the secret of blessedness so far as it is concerned with the various appropriate conditions in human life. These Beatitudes are spoken to all our race—Jew, and Christian, and heathen. They are great showers of blessings, which fall with refreshment upon the needy hearts of men. They are a great sunshine, which kindles new life in despairing human hearts; which chases away darkness and gloom from human spirits. Their fullness of meaning is witness to the divine nature of Him who gave them form and utterance.

1. Concerning the Three Impoverishments and Blessedness.

First Beatitude: Blessed are the poor in spirit, for theirs is the kingdom of heaven.

COMMENT.—The first impoverishment is poverty of spirit. Many never feel this poverty. They are occupied wholly with the material. All that appeals to the senses, holds sway over their minds and hearts. For these there is nothing but the earth. Many also feel poverty of spirit. Amid the pleasures of the senses, a deep and constant want is felt. The habitant of our body, even our spirit, obtrudes its needs and restlessly demands satisfaction. Those who feel the need of the Spirit are poor in spirit. They are called blessed, and their portion is the kingdom of heaven.

Second Beatitude: Blessed are they that mourn, for they shall be comforted.

COMMENT.—Mourning is the second impoverishment, and is one of the profoundest feelings of the human spirit. Weeping is not mourning. A temporary sense of loss is not mourning. If these constituted mourning, comforting would
be simply the drying up of our tears, and time only would be needed to erase the feeling of loss. Mourning is pro-
founder. An abiding love is the necessary forerunner of a deep sense of loss. The severance, by death, of those who love, is the occasion of mourning.

It is better to have loved and lost,
Than never to have loved at all.

The loss of loved ones is the occurrence which leads us to mourn. Those who mourn are blessed. Our love for one another is an unconscious hand that touches upon the great love of God for us. Loss through our love is a pathway to God. Hence, our mourning is but a way, leading us to God, and by Him we are comforted.

Third Beatitude: Blessed are the meek, for they shall inherit the earth.

COMMENT.—Meekness is the third impoverishment. This beatitude is the estimate of the Christ in respect to the world's great poor. The virtues of the poor, not the vices of the rich, have inheritance in the earth. The hardships of the poor are serviceable in the paths of virtue. Yet this is not a beatitude, which excludes the rich. Those with abundance may have meekness—do have it, when they act so that their worth and not their riches win them esteem. Blessedness is guest of the humble hearted, whether they be rich or poor in this world's goods.

II. Concerning our Three Dual Needs and Blessedness.

(a) Need of Righteousness and Mercy.

Fourth Beatitude: Blessed are they who hunger and thirst after righteousness, for they shall be filled.

COMMENT.—A need, as great as our life, is righteousness. Yet it is not the need of any physical demand. Not the body,
but the man, needs righteousness. It is related to man as food is related to the body. Hence a man may hunger and thirst for righteousness. If food is withheld from the body, the body dies. So man dies, if he has not righteousness. Man must have righteousness. There is but one condition requisite, and that is to hunger and thirst for it. Really, this is a hunger and thirst for God. And they who so hunger shall be filled.

Fifth Beatitude: Blessed are the merciful, for they shall obtain mercy.

COMMENT.—A dual need has two parts. One part of our first dual need is righteousness. The second part is mercy. Approach to God for righteousness brings us into such knowledge of His glorious character and kindness, that our own rejection of His goodness stands out most wickedly. And while we seek righteousness, we also beg mercy. This need for mercy is felt in every true heart that comes to God. Great is our privilege, since what we need from God is also what at times our fellows need from us. Not what is due, but what it is possible to accept, is the law of mercy. Kind heartedness in our settlements one with another is mercy. If we show mercy, we shall obtain mercy.

(b) Need of Purity and Peace.

Sixth Beatitude: Blessed are the pure in heart, for they shall see God.

COMMENT.—The Old Testament is a divine commentary on the words, “Thou God seest me.” Our Lord said, “No man hath seen God at any time.” The whole consuming desire of the good in all times has been to see God. This is the first part of our second dual need. The preparation for sight must be in the heart. The heart is only fitted to see God, when it is pure. We see God through pureness. Whatever contaminates, induces blindness Godward. It is blessedness to see God; it is blessedness, therefore, to be pure in heart.
Seventh Beatitude: Blessed are the peace-makers, for they shall be called the children of God.

COMMENT.—Blessedness is in peace. Unrest and agitation characterize our human lives. War, estrangement, contention, combine to increase restlessness among men. Everywhere there are powers at work which make for unrest. All this disturbance is traceable in the end to sin and its doings. 'God unites all holy endeavor in order to remove sin from His universe. He has sent His Son and His Spirit among us. Their work and His own make for peace. When we unite our efforts with theirs, and are co-workers with God, we become peace-makers. Peace-making is blessedness; and it is the work only of those who are the children of God. This second Dual Need is satisfied only when we see God, because we are pure in heart; and when we are the children of God, because we are peace-makers.

(c) Need of Succor and Reward.

Eighth Beatitude: Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom.

COMMENT.—The antagonism of the world to the righteous is grounded in an ineradicable hatred on the part of the world. The triumph of righteousness is the sure overthrow of the world. Hence, persecution for righteousness' sake is certain to follow. Nevertheless, these persecuted ones are possessors of the kingdom of heaven. Here is their refuge. It is important to observe who are possessors of the kingdom of heaven. First, those who have poverty of spirit, who long for enrichment in their spirit. These have possessions in the kingdom of heaven. Secondly, those who suffer persecution for righteousness' sake, have possessions in the kingdom of heaven.

Ninth Beatitude: Blessed are ye when men shall revile you and persecute you and say all manner of
evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you.

COMMENT.—"For My sake," is the new element in this beatitude. "For My sake," indicates a new field of endeavor, which is opened to men. The world will show a more bitter antagonism toward those who live "for My sake" than it has done toward those who lived "for righteousness' sake." The struggle in My name brings nearer the doom of the world. Hence, not only persecution, but reviling and all manner of calumny will be the gifts of the world to you "for My sake." Yet, in it all, rejoice and be exceedingly glad. Two reasons are given for rejoicing amid persecution and reviling; first, because the reward is great in the kingdom of heaven, the return amply compensates; secondly, because they persecuted the prophets before you. Thus each one in Christ is graded with the mightiest powers for righteousness in all the past. Each one in Christ is object of such treatment as the prophets received. This third dual need is felt by all who contend on the earth for righteousness or for Christ, who is the power unto righteousness. The assurance of the kingdom of heaven meets in rich fullness this need. This assurance is succor in time of distress; it is also good cheer in times, when the world takes away our reputation for His sake.
THE LORD'S PRAYER.

Sweetly do these words fall upon our ears. They are the voicing of our heart's deepest desires and our most common and daily wants. Christ teaches us, in these words, how to pray. This prayer is more than Commandments; is greater than Creed. It contains them all. It is so simple, that a child may understand its import; it is so profound, that our elders find in its words larger significance as they advance in years. On their knees, uttering the Lord's Prayer, all Christians become united. Differences of thought, of prejudices, variance of all kinds vanish, and we become one through our common requests unto the Father.

I. Invocation.

Our Father, who art in heaven.

COMMENT.—It is Christ who leads us to the Father. The only begotten Son will bring His brethren unto His Father and theirs. The earth and all its appertaining fade before heaven and the Father who dwells therein. Not the earth, but heaven, hath for us greatest import. While we live on the earth, we should long only to be with Him above. Yet, His care is now over us. He now listens to us. But heaven is near earth only in such prayer as this which our Lord hath taught us.

II. Concerning the Three Purposes of the Father.

Hallowed be thy name.

COMMENT.—Thy name—how great, how worthy, how good is thy name. All the vast universe declares the greatness of the name of the Father. Each advance in knowledge of His works manifests their worthiness, and hence proclaims the worthiness of His name. And our communion with Him
acquaints us with His goodness. His name should be hallowed. It can never, without untruth, be associated with malediction. It is also sinful to use the greatest, worthiest, and best name in moments of impatience and anger, or in connection with the follies and foibles of life. Let us hallow the name of the Father, for He purposeth to have His name hallowed. And who may hope to withstand the purpose of the Father?

Thy kingdom come.

**COMMENT.**—We know His kingdom must come. Silently, but surely He is working out its establishment. The Father shall rule. Yea, He does rule. But it may be, He rules not in us. Prayer for His kingdom is prayer for peace and rest in our hearts and lives. Repose and love, not restlessness and fear, accompany His dominion.

Thy will be done on earth as it is in heaven.

**COMMENT.**—The will of the Father is good will for us. The angel-song, heard by the shepherds, is a message of good will from the Father. The harmony of heaven is the type for earth. Concord is the purpose of the Father. Each of these purposes of the Father is, in this prayer, the earnest wish and longing of us who pray. Thus the divine purposes and human longings become reconciled in the Lord's Prayer.

III. CONCERNING OUR TWO DUAL NEEDS AND THE FATHER.

(1) *The Need of Bread and Forgiveness.*

Give us this day our daily bread, and forgive us our debts as we forgive our debtors.

**COMMENT.**—Man is body and spirit. Bread cannot be made without grain and water. Hence the primary needs of the body are prayed for in the words, "our daily bread."
There is but one need of the spirit. Its supply is forerunner of all else. This need is forgiveness. Yes, forgiveness even of one another do we need. And we need also forgiveness of the Father. Forgivingness is the support of the spirit. They that show it and they who receive it are equally blessed.

(2) Need of Guidance and Deliverance.

And lead us not into temptation, but deliver us from evil.

COMMENT.—Guidance is pre-eminently the work of the Holy Spirit. Hence this petition is prayer for the Holy Spirit. In the prayer it is stated negatively, “Lead us not into temptation.” The affirmative statement is, Guide us away from temptation. The weakness in us makes us dread temptation. Further, deliverance from evil is pre-eminently the work of the Christ, who is our deliverer. Thus this second dual need has its full supply in the gifts which the Father has bestowed upon us in His Holy Spirit and His beloved Son.

IV. Doxology.

For Thine is the kingdom and the power and the glory forever. Amen.