

The Baptist Catechism

Benjamin Keach

In the year 1677, a Confession of Faith was published by the Baptists, in London and vicinity. This Confession of Faith was reprinted in the year 1689, having been approved and recommended by the Ministers and Messengers of above an hundred congregations in England and Wales—signed by Hanserd Knollys, William Kiffin, Benjamin Keach, and others.

The present Catechism was prepared by Benjamin Keach, agreeably to this Confession of Faith, with the following Preface:

TO THE READER

Having a desire to show our near Agreement with many other Christians, of whom we have great esteem; we some years since put forth a Confession of our Faith, almost in all points the same with that of the Assembly and Savoy, which was subscribed by the Elders and Messengers of many Churches, baptised on profession of their faith: and do now put forth a short account of Christian principles, for the instruction of our families, in most things agreeing with the shorter Catechism of the Assembly. And this we were the rather induced to, because we have commonly made use of that Catechism in our families, and the difference being not much, it will be more easily committed to memory.

As occasional variations have occurred in the numerous editions which have been printed, this edition follows with few exceptions, the one published in London, under the superintendence of Rev. John Bippin, in the year 1794.

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THE

BAPTIST CATECHISM.

Q. 1. Who is the first and best of beings ?

A. God is the first and best of beings.

Q. 2. Ought every one to believe there is a God?

A. Every one ought to believe there is a God, and it is their great sin and folly who do not.

Q. 3. How may we know there is a God?

A. The light of nature in man, and the works of God, plainly declare there is a God; but his word and Spirit only do it fully and effectually for the salvation of sinners.

Q. 4. What is the word of God ?

A. The holy scriptures of the Old and New Testament are the word of God, and the only certain rule of faith and obedience.

Q. 5. May all men make use of the holy scriptures ?

A. All men are not only permitted, but commanded and exhorted, to read, hear, and understand the holy scriptures.

Q. 6. What things are chiefly contained in the holy scriptures?

A. The holy scriptures chiefly contain what man ought to believe concerning God, and what duty God requires of man.

Q. 7. What is God?

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

Q. 8. Are there more gods than one? A. There is but one only, the living and true God.

Q. 9. How many persons are there in the Godhead.

A. There are three persons in the Godhead, the Father, the Son, and Holy Spirit, and these three are one God, the same in essence, equal in power and glory.

Q. 10. What are the decrees of God?

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory, he hath fore-ordained whatsoever comes to pass.

Q. 11. How does God execute his decrees?

A. God executes his decrees in the works of creation and providence.

Q. 12. What is the work of creation? -A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 13. How did God create man?

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

Q. 14. What are God's works of providence ?

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

Q. 15. What special act of providence

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did God exercise towards man, in the state wherein he was created ?

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

Q. 16. Did our first parents continue in that state wherein they were created?

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

Q. 17. What is sin? A. Sin is any want of conformity unto, or transgression of the law of God.

Q. 18. What was the sin whereby our first parents, fell from the state wherein they were created ?

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

Q. 19. Did all mankind fall in first transgression?

A. The covenant being made with Adam, not only for himself but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. 20. Into what state did the fall bring mankind ?

A. The fall brought mankind into a state of sin and misery.

Q. 21. Wherein consists the sinfulness of that state whereinto man fell ?

A. The sinfulness of that state where-into man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Q. 22. What is the misery of that state whereinto man fell ?

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

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Q. 23. Did God leave all mankind to perish in the state of sin and misery ?

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the state of sin and misery, and to bring them into a state of salvation, by a Redeemer.

Q. 24. Who is the Redeemer of Gods elect?

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

Q. 25. How did Christ, being the Son of God, become man ?

A. Christ, the Son of God, became man by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Spirit, in the womb of the Virgin Mary, and born of her, yet without sin.

Q. 26. What offices does Christ execute as our Redeemer ?

A. Christ, as our Redeemer, executes the offices of a prophet, of a priest, and of a king, both in his state of humiliation and exaltation.

Q. 27. How does Christ execute the office of a prophet ?

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

Q. 28. How does Christ execute the office of a priest ?

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

Q. 29. How does Christ execute the office of a king ?

A. Christ executes the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. 30. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in

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his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time.

Q. 31. Wherein consists Christ's exaltation ?

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

Q. 32. How are we made partakers of the redemption purchased by Christ?

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

Q. 33. How does the Spirit apply to us the redemption purchased by Christ ?

A. The Spirit applies to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. 34. What is effectual calling ?

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

Q. 35. What /benefits do they that are effectually called, partake of in this life ?

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

Q. 36. What is justification ?

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

Q. 37. What is adoption ?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. 38. What is sanctification ?

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

Q. 39. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

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

Q. 40. What benefits do believers receive from Christ at their death?

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

Q. 41. What benefits do believers receive from Christ at the Resurrection?

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

Q. 42. But what shall be done to the wicked at their death?

A. The souls of the wicked shall at their death, be cast into the torments of hell, and their bodies lie in their graves till the resurrection and judgment of the great day.

Q. 43. What shall be done to the wicked at the day of Judgment?

A. At the day of judgment, the bodies of the wicked, being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments with the devil and his angels forever.

Q. 44. What is the duty which God requires of man ?

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

Q. 45. What did God at first reveal to man for the rule of his obedience ?

A. The rule which God at first re-

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vealed to man for his obedience was the moral law.

Q. 46. Where is the moral law summarily comprehended ?

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

Q. 47. What is the sum of the Ten Commandments ?

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

Q. 48. What is the preface to the Ten commandments ?

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

Q. 49. What does the preface to the Ten commandments teach us ?

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

Q. 50. Which is the First commandment ? A. The first commandment is, " Thou shalt have no other Gods before me."

Q. 51. What is required in the first commandment ?

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

Q. 52. What is forbidden in the first commandment ?

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

Q. 53. What are we especially taught by these words, "before me" in the first commandment ?

A. These words " before me," in the first commandment, teach us, that God, who sees all things, takes notice of, and is much displeased with the sin of having any other God.

Q. 54. Which is the Second commandment?

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

Q. 55. What is required in the second commandment?

A. The second commandment requires the receiving, observing, and keeping pure and entire, all such religious worship and ordinances, as God has appointed in his word.

Q. 56. What is forbidden in the second commandment?

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

Q. 57. What are the reasons annexed to the second commandment ?

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

Q. 58. Which is the Third commandment ?

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

in vain."

Q. 59. What is required in the third commandment ?

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

Q. 60. What is forbidden in the third commandment ?

A. The third commandment forbids all profaning and abusing of any thing whereby God makes himself known.

Q. 61. What is the reason annexed to

the third commandment ?

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

Q. 62. Which is the Fourth command-ment ?

A. The fourth commandment is, " 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 the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid servant, nor thy cattle, nor the stranger that is with'in thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath day and hallowed it."

Q. 63. What is required in the fourth commandment ?

A. The fourth commandment requires the keeping holy to God one whole day in seven, to be a Sabbath to himself.

Q. 64. Which day of the seven hath God appointed to be the weekly Sabbath?

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

Q. 65. How is the Sabbath to be sanctified ? :

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

Q. 66. What is forbidden in the fourth commandment ?

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

Q. 67. What are the reasons annexed to the fourth commandment ?

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

Q. 68. Which is the Fifth commandment ?

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

Q. 69. What is required in the fifth commandment ?

A. The fifth commandment requires the preserving the honor, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

Q. 70. What is forbidden in the fifth commandment ?

A. The fifth commandment forbids the neglecting of, or doing any thing against the honor or duty which belong-

eth to every one in their several places and relations.

Q. 71. What is the reason annexed to the fifth commandment ?

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

Q. 72. Which is the Sixth commandment ?

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

Q. 73. What is required in the sixth commandment ?

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

Q. 74. What is forbidden in the sixth commandment ?

A. The sixth commandment absolutely forbids the taking away our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereto.

Q. 75. Which is the Seventh commandment?

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

Q. 76. What is required in the seventh commandment ?

A. The seventh commandment requires the preservation of our own and our neighbor's chastity, in heart, speech, and behavior.

Q. 77. What is forbidden in the seventh commandment ?

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

Q. 78. Which is the Eighth commandment ?

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

Q. 79. What is required in the eighth commandment ?

A. The eighth commandment requires the lawful procuring and furthering the wealth and outward state of ourselves and others.

Q. 80. What is forbidden in the eighth commandment ?

A. The eighth commandment forbids whatsoever does or may unjustly hinder our own or our neighbor's wealth or outward state.

Q. 81. Which is the Ninth commandment ?

A. The ninth commandment is, " Thou shalt not bear false witness against thy neighbor."

Q. 82. What is required in the ninth commandment ?

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

Q. 83. What is forbidden in the ninth commandment ?

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

Q. 84. Which is the Tenth commandment ?

A. The tenth commandment is, " Thou shalt not covet thy neighbor's house,

thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

Q. 85. What is required in the tenth commandment ?

A. The tenth commandment requires full contentment, with our own condition, with a right and charitable frame of spirit towards our neighbor, and all that is his.

Q. 86. What is forbidden in the tenth commandment ?

A. The tenth commandment forbids all discontentment with our own state, envying or grieving at the good of our neighbor, and all inordinate motions and affections to any thing that is his.

Q. 87. Is any man able perfectly to keep the commandments of God ?

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

Q. 88. Are all transgressions of the law equally heinous ?

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

Q. 89. What does every sin deserve ?

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

Q. 90. What does God require of us, that we may escape his wrath and curse, due to us for sin ?

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

Q. 91. What is faith in Jesus Christ?

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

Q. 92. What is repentance unto life ? A. Eepentance unto life is a saving grace, whereby a sinner, out of a true sense of his sins, and apprehension of the

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mercy of God in Christ, does, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

Q. 93. What are the outivard means whereby Christ communicates to us the benefits of redemption ?

A. The outward and ordinary means whereby Christ communicates to us the benefits of redemption, are his Ordinances, especially the Word, Baptism, the Lord's Supper, and Prayer; all which means are made effectual to the elect, through faith, for salvation.

Q. 94. How is the Word made effectual to salvation ?

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

Q. 95. How is the word to be read and "heard ?

A. We must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. 96. Wliat is Baptism ?

A. Baptism is an ordinance of the New Testament, instituted by Jesus Christ, to be unto the party baptized a sign of

his fellowship with him, in his death, and burial, and resurrection, of his being ingrafted into him, of remission of sins, and of his giving up himself unto God, through Jesus Christ, to live and walk in newness of life.

Q. 97. To whom is baptism to be administered ?

A. Baptism is to be administered to all those who actually profess repentance towards God, faith in, and obedience to our Lord Jesus Christ ; and to none other.

Q. 98. Are the Infants of such as are professing believers to be baptized ?

A. The infants of such as are professing believers are not to be baptized : because there is neither command nor example in the Holy Scriptures, or certain consequence from them, to baptize such.

Q. 99. How is baptism rightly administered ?

A. Baptism is rightly administered by immersion, or dipping the whole body of the person in water, in the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution, and the practice of the Apostles, and not by sprinkling or pouring of water, or dipping some parts of the body, after the tradition of men.

Q. 100. What is the duty, of such as are rightly baptized ?

A. It is the duty of those who are rightly baptized, to give up themselves to some particular and orderly church of Jesus Christ, that they may walk in all the commandments and ordinances of the Lord blameless.

Q. 101. What is the Lord's Supper ?

A. The Lord's Supper is an ordinance of the New Testament, instituted by Jesus Christ, wherein by giving and receiving bread and wine, according to his

appointment, his death is showed forth, and the worthy receivers are, not after a corporeal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

Q. 102. Who are the proper subjects of this ordinance ?

A. Godly persons who have been baptized upon a personal profession of their faith in Jesus Christ, and repentance from dead works.

Q. 103. What is required to the worthy receiving of the Lord's Supper.

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

Q. 104. What is Prayer ? A. Prayer is an offering up our desires to God, by the assistance of the

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Holy Spirit, for things agreeable to his will, in the name of Christ, believing; with confession of our sins, and thankful acknowledgment of his mercies.

Q. 105 What rule has God given for our direction in prayer ?

A. The whole Word of God is of use to direct us in prayer, but the special rule of direction is that prayer, which Christ taught his Disciples, commonly called The Lord's Prayer.

Q. 106. What does the preface to the Lord's Prayer teach us ?

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

with and for others.

Q. 107. What do we pray for in the -first petition ?

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

Q. 108. What do we pray for in the second petition ?

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

Q. 109. What do we pray for in the third petition ?

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

Q. 110. What do we pray for in the fourth petition ?

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

Q. 111. What do we pray for in the fifth petition ?

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

Q. 112. What do we pray for in the sixth petition ?

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

Q. 113. What does the conclusion of the Lord's Prayer teach us ?

A. The conclusion of the Lord's Prayer, which is, " For thine is the kingdom, and the power, and the glory, for ever, Amen," teaches us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And

in testimony of our desire, and assurance to be heard ; we say, AMEN.

THE LORD'S PRAYER.

Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

Happy the children who betimes Have learned to serve the Lord;

"Who through his grace, escape the crimes Forbidden in his word.

Should they be early hence removed,

He will their souls receive; For they whom Jesus here has loved,

With Him shall ever live.

THE LAW OF GOD,

CONTAINED IN

THE TEN COMMANDMENTS

GIVEN BY GOD AT MOUNT SINAI,

EXODUS, CHAPTEBS *xix* AND *xx*.

AND it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked-greatly. And •when the yoice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And God spake all these words, saying:

I AM THE LORD THY GOB,

WHICH HAVE BROUGHT THEE OUT OF THE LAOT) OF EGYPT, OUT OP THE HOUSB

OF BONDAGE.

I. Thou shalt have no other gods before ME.

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

III. Thou shalt not take the name of THE LORD THY GOD in vain; for the LORD will not hold him guiltless that taketh his name in vain.

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IV. 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 THE LORD THY GOD : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the SABBATH-DAY and hallowed it.

V. Honor thy father and thy mother; that thy days may be long upon the land which THE LORD THY GOD giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

THE SPIRIT OF THE WHOLE LAW.

One of the Pharisees asked Jesus, saying, Master, which is the great commandment in the law ?

JESUS SAID UNTO HIM,

Thou shalt love THE LORD THY GOD with all

thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.

MATTHEW xxii. 36-40.

OUR SAVIOUR'S NEW COMMANDMENT.

A new commandment I give unto you, That ye LOVE ONE ANOTHER i as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another. JOHN xiii. 34, 35.

To be a lamb in JESUS' fold, I covet more than mines of gold; For earth, with all her gaudy toys, Can ne'er afford such lasting joys.

Soon I must quit this vale of woe, And close my eyes on all below; Then may my happy spirit rise To join the chorus of the skies!

THE END.

THE
BAPTIST CATECHISM,

COMMONLY CALLED

KEACH'S CATECHISM:

OR,

A BRIEF INSTRUCTION

IN

THE PRINCIPLES OF THE CHRISTIAN RELIGION.

AGREEABLY TO THE CONFESSION OF FAITH, PUT FORTH BY UPWARDS OF
AN HUNDRED CONGREGATIONS IN GREAT BRITAIN, JULY 3, 1689,
AND ADOPTED BY THE PHILADELPHIA BAPTIST ASSO-
CIATION, SEPTEMBER 22, 1742.

"And these words, which I command thee this day, SHALL BE IN
THINE HEART: And thou shalt teach them diligently unto thy children,
and shalt talk of them when thou sittest in thine house, and when
thou walkest by the way, and when thou liest down, and when thou
risest up."—DEUT. vi. 6, 7.

PHILADELPHIA:
AMERICAN BAPTIST PUBLICATION SOCIETY,
118 ARCH STREET.
1851.

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