

AN EXPLANATION OF
Luther's Small Catechism
A HANDBOOK
FOR
THE CATECHETICAL CLASS

BY
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AN OUTLINE AND ANALYSIS FOR THE PASTOR'S ORAL INSTRUCTION,
AND A SUMMARY FOR THE CATECHUMENS' STUDY
AND REVIEW AT HOME

REVISED EDITION

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PREFACE

This book aims to present both an analysis of Luther's Small Catechism and a clear, concise, yet reasonably full explanation of its contents. It is an attempt, upon the basis of twenty years' experience and a study of the literature of the subject, to meet the peculiar wants of the catechetical class in our Lutheran Church in America. The object of the book is twofold: first, to furnish an outline of teaching which the pastor may use as a guide in his oral explanation and questioning; and secondly, to furnish a sufficiently complete summary by means of which the catechumens may review the lesson and fix its salient points in their minds. No text-book can, of course, adequately supply the parenetical side of the catechetical instruction or take the place of the living exposition by the pastor. But it can and should support his work, so that what he explains at one meeting may not be forgotten before the next meeting, but may be fixed in the minds of the catechumens by study at home.

Since the task of the pastor in catechization is not only to impart religious instruction, but to impart it on the basis of that priceless heritage of our Church, Luther's Small Catechism, the explanation here offered follows the Catechism closely. The words of the catechism are printed in heavy-faced type and are used as headings wherever possible; and thus the words of the catechism may be traced as a thread running through the entire explanation.

Wherever he deemed it necessary, the author has added a fuller explanation of the *text* of the catechism than that which Luther gives, and has supplemented its contents with such additional matter as the needs of our catechumens require. He does not agree with those catechetical writers who maintain that the pastor, in his catechization, must confine himself to an explanation of *Luther's explanation*. Such a principle would exclude from the catechetical class much which our catechumens should be taught. But all such additional matters are introduced under an appropriate head as an organic part of the whole explanation, thus preserving its unity.

This book is written in the thetical form instead of the traditional form of questions and answers. There is nothing in the nature of catechization which would require the use of the interrogative form in such a text-book, and accordingly the thetical form has for years been employed by numerous writers of text-books for the catechetical class in Germany. While questions have an important place in catechetical instruction, the matter and not the form is the vital thing. Catechization is *not a method* of instruction by means of questions and answers. Neither the original meaning of the word nor the history of catechization justifies such a definition. (See my article, "A Brief History of Catechization," in the Lutheran Church Review, January, 1902; comp. v. Zezschwitz: System der christl.- kirchl. Katechetik, vol. i., pp. 17 *seq.*, and vol. ii., 2.1., pp. 3 *seq.*) And since Christian truth is not something to be brought forth from the mind of the child by means of questions, but something divinely revealed and hence *to be communicated* to the child, the most natural form in which to set it before him in a text-book is the thetical. Luther's catechism itself is, indeed, in the form of questions and answers. But his

catechism is confessional as well as didactic, and its words, memorized by the catechumen, are to become a personal confession of faith. The explanations of a text-book, on the other hand, are not to be memorized, but are meant to aid the catechumen in grasping the *thoughts* of the catechism. For this purpose, the thetical form is better than the interrogative, because the explanation is not continually broken by questions, and is thus better adapted to give the catechumens a connected idea of the doctrines taught.

Each chapter of this explanation is followed by a number of questions. After the pastor has explained a lesson at one meeting, the catechumens should prepare themselves to give an answer to the printed questions *in their own words* at the next meeting. The pastor may, of course, substitute other questions, assign additional ones, or eliminate some. The proof passages for the teachings set forth are cited in the margin. The more important passages, particularly those which the catechumens may be expected to memorize, are specially indicated by a dagger (†), and are printed in full at the end of the chapter. The use of a Scripture lesson is, of course, optional with the pastor. One is indicated, however, for each chapter, and may be read in class or be assigned to the catechumens to be read at home. The Scriptural illustrations are cited for the convenience of the pastor in his oral exposition. The division into chapters has been regulated by the subject-matter, and will, it is hoped, aid in the survey of the contents of the book as a whole. It is not intended that each chapter shall necessarily constitute one lesson. Some lessons will doubtless include only a part of a chapter, while others will include several chapters, as the pastor may determine.

While the author, in the preparation of this explanation of Luther's catechism, has gone his own way, careful consideration has been given to the voice of those whose study of the problems involved entitled them to be heard. Luther's other catechetical writings, the standard theoretical works on Catechetics, and numerous monographs have been constantly at hand. Explanations of the catechism for the use of pastors and teachers have been freely consulted,--among others, those of Schuetze, Fricke, Mehliß, Kahle, Zuck, Kaftan, v. Zezschwitz, Palmer, Harnack, Nissen, Hempel, Schultze, Th. Hardeland, O. Hardeland, Nebe, Buchrucker, and Cremer. Acknowledgment is due also to the authors of numerous American and German text-books and helps for the catechetical class, whose works have been carefully scanned, in order that the fruits of past experience and the best results of former labors in this field might, if possible, be embodied in this work.

May the Lord bless this explanation of Luther's Small Catechism to the upbuilding of His kingdom and the glory of His name.

JOSEPH STUMP

PHILLIPSBURG, N.J.,
REFORMATION DAY, 1907

PREFACE TO REVISED EDITION

The author has carefully gone over the book and made such revisions and additions as seemed to him advisable. No effort has been made to alter the fundamental nature and purpose of the book. Its aim has been and still is to present as clearly and simply as possible the essential teachings of the catechism. The catechist is left at liberty to choose his own pedagogical method, while the book furnishes in concise form the essential material which is to be presented to the catechumen

J.S.

MINNEAPOLIS, MINN., 1935

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The SMALL CATECHISM OF DR. MARTIN LUTHER

LUTHER'S PREFACE

Martin Luther to all faithful and godly Pastors and Preachers: Grace, Mercy and Peace, in Jesus Christ, our Lord!

The deplorable condition in which I found religious affairs during a recent visitation of the congregations, has impelled me to publish this Catechism, or statement of the Christian doctrine, after having prepared it in very brief and simple terms. Alas! what misery I beheld! The people, especially those who live in the villages, seem to have no knowledge whatever of Christian doctrine, and many of the pastors are ignorant and incompetent teachers. And, nevertheless, they all maintain that they are Christians, that they have been baptized, and that they have received the Lord's Supper. Yet they cannot recite the Lord's Prayer, the Creed, or the Ten Commandments; they live as if they were irrational creatures, and now that the Gospel has come to them, they grossly abuse their Christian liberty.

Ye bishops! what answer will ye give to Christ for having so shamefully neglected the people, and paid no attention to the duties of your office? I invoke no evil on your heads. But you withhold the cup in the Lord's Supper, insist on the observance of your human laws, and yet, at the same time, do not take the least interest in teaching the people the Lord's Prayer, the Creed, the Ten Commandments, or any other part of the word of God. Woe unto you!

Wherefore I beseech you in the Name of God, my beloved brethren, who are pastors or preachers, to engage heartily in the discharge of the duties of your office, to have mercy on the people who are entrusted to your care, and to assist us in introducing the Catechism among them, and especially among the young. And if any of you do not possess the necessary qualifications, I beseech you to take at least the following forms, and read them, word for word, to the people, on this wise:--

In the first place; let the preacher take the utmost care to avoid all changes or variations in the text and wording of the Ten Commandments, the Lord's Prayer, the Creed, the Sacraments, etc. Let him, on the contrary, take each of the forms respectively, adhere to it, and repeat it anew, year after year. For young and inexperienced people cannot be successfully instructed, unless we adhere to the same text or the same forms of expression. They easily become confused, when the teacher at one time employs a certain form of words and expressions, and, at another, apparently with a view to make improvements, adopts a different form. The result of such a course will be, that all the time and labor which we have expended will be lost.

This point was well understood by our venerable fathers, who were accustomed to use the same words in teaching the Lord's Prayer, the Creed, and the Ten Commandments. We, too, should follow this plan when we teach these things, particularly in the case of the young and ignorant, not changing a single syllable, nor introducing any variations when, year after year, we recur to these forms and recite them anew before our hearers.

Choose, therefore, the form of words which best pleases you, and adhere to it

perpetually. When you preach in the presence of intelligent and learned men, you are at liberty to exhibit your knowledge and skill, and may present and discuss these subjects in all the varied modes which are at your command. But when you are teaching the young, retain the same form and manner without change; teach them, first of all, the Ten Commandments, the Creed, the Lord's Prayer, etc., always presenting the same words of the text, so that those who learn can repeat them after you, and retain them in the memory.

But if any refuse to receive your instructions, tell them plainly that they deny Christ and are not Christians; such persons shall not be admitted to the Lord's Table, nor present a child for baptism, nor enjoy any of our Christian privileges, but are to be sent back to the pope and his agents, and, indeed, to Satan himself. Their parents and employers should, besides, refuse to furnish them with food and drink, and notify them that the government was disposed to banish from the country all persons of such a rude and intractable character.

For although we cannot, and should not, compel them to exercise faith, we ought, nevertheless, to instruct the great mass with all diligence, so that they may know how to distinguish between right and wrong in their conduct towards those with whom they live, or among whom they desire to earn their living. For whoever desires to reside in a city, and enjoy the rights and privileges which its laws confer, is also bound to know and obey those laws. God grant that such persons may become sincere believers! But if they remain dishonest and vicious, let them at least withhold from public view the vices of their hearts.

In the second place; when those whom you are instructing have become familiar with the words of the text, it is time to teach them to understand the meaning of those words, so that they may become acquainted with the object and purport of the lesson. Then proceed to another of the following forms, or, at your pleasure, choose any other which is brief, and adhere strictly to the same words and forms of expression in the text, without altering a single syllable; besides, allow yourself ample time for the lessons. For it is not necessary that you should, on the same occasion, proceed from the beginning to the end of the several parts; it will be more profitable if you present them separately, in regular succession. When the people have, for instance, at length correctly understood the First Commandment, you may proceed to the Second, and so continue. By neglecting to observe this mode, the people will be overburdened, and be prevented from understanding and retaining in memory any considerable part of the matter communicated to them.

In the third place; when you have thus reached the end of this Short Catechism, begin anew with the Large Catechism, and by means of it furnish the people with fuller and more comprehensive explanations. Explain here at large every Commandment, every Petition, and, indeed, every part, showing the duties which they severally impose, and both the advantages which follow the performance of those duties, and also the dangers and losses which result from the neglect of them. Insist in an especial manner on such Commandments or other parts as seem to be most of all misunderstood or neglected by your people. It will, for example, be necessary that you should enforce with the utmost

earnestness the Seventh Commandment, which treats of stealing, when you are teaching workmen, dealers and even farmers and servants, inasmuch as many of these are guilty of various dishonest and thievish practices. So, too, it will be your duty to explain and apply the Fourth Commandment with great diligence, when you are teaching children and uneducated adults, and to urge them to observe order, to be faithful, obedient and peaceable, as well as to adduce numerous instances mentioned in the Scriptures, which show that God punished such as were guilty in these things, and blessed the obedient.

Here, too, let it be your great aim to urge magistrates and parents to rule wisely, and to educate the children, admonishing them, at the same time, that such duties are imposed on them, and showing them how grievously they sin if they neglect them. For in such a case they overthrow and lay waste alike the kingdom of God and the kingdom of the world, acting as if they were the worst enemies both of God and man. And show them very plainly the shocking evils of which they are the authors, when they refuse their aid in training up children to be pastors, preachers, writers, etc., and set forth that on account of such sins God will inflict an awful punishment upon them. It is, indeed, necessary to preach on these things; for parents and magistrates are guilty of sins in this respect, which are so great that there are no terms in which they can be described. And truly, Satan has a cruel design in fostering these evils.

Finally; inasmuch as the people are now relieved from the tyranny of the pope, they refuse to come to the Lord's Table, and treat it with contempt. On this point, it is very necessary that you should give them instructions, while, at the same time, you are to be guided by the following principles: That we are to compel no one to believe, or to receive the Lord's Supper; that we are not to establish any laws on this point, or appoint the time and place; but that we should so preach as to influence the people, without any law adopted by us, to urge, and, as it were, to compel us who are pastors, to administer the Lord's Supper to them. Now this object may be attained, if we address them in the following manner: It is to be feared that he who does not desire to receive the Lord's Supper at least three or four times during the year, despises the Sacrament, and is no Christian. So, too, he is no Christian, who neither believes nor obeys the Gospel; for Christ did not say: "Omit or despise this," but "This do ye, as oft as ye drink it," etc. He commands that this should be done, and by no means be neglected and despised. He says: "This do."

Now he who does not highly value the Sacrament, shows thereby that he has no sin, no flesh, no devil, no world, no death, no danger, no hell; that is to say, he does not believe that such evils exist, although he may be deeply immersed in them, and completely belong to the devil. On the other hand, he needs no grace, no life, no Paradise, no heaven, no Christ, no God, no good thing. For if he believed that he was involved in such evils, and that he was in need of such blessings, he could not refrain from receiving the Sacrament, wherein aid is afforded against such evils, and, again, such blessings are bestowed. It will not be necessary to compel him by the force of any law to approach the Lord's Table; he will hasten to it of his own accord, will compel himself to come, and indeed urge you to administer the Sacrament to him.

Hence, you are by no means to adopt any compulsory law in this case, as the pope has

done. Let it simply be your aim to set forth distinctly the advantages and losses, the wants and the benefits, the dangers and the blessings, which are to be considered in connection with the Sacrament; the people will, doubtless, then seek it without urgent demands on your part. If they still refuse to come forward, let them choose their own ways, and tell them that those who do not regard their own spiritual misery, and do not desire the gracious help of God, belong to Satan. But if you do not give such solemn admonitions, or if you adopt odious compulsory laws on the subject, it is your own fault if the people treat the Sacrament with contempt. Will they not necessarily be slothful, if you are silent and sleep? Therefore consider the subject seriously, ye Pastors and Preachers! Our office has now assumed a very different character from that which it bore under the pope; it is now of a very grave nature, and is very salutary in its influence. It consequently subjects us to far greater burdens and labors, dangers and temptations, while it brings with it an inconsiderable reward, and very little gratitude in the world. But Christ himself will be our reward, if we labor with fidelity. May He grant such mercy unto us who is the Father of all grace, to whom be given thanks and praises through Christ, our Lord, for ever! Amen. WITTENBERG, A. D. 1529

THE SMALL CATECHISM

PART I

THE TEN COMMANDMENTS

In the plain form in which they are to be taught by the head of a family.

THE FIRST COMMANDMENT

I am the Lord thy God. Thou shalt have no other gods before Me.

[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; 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.]

What is meant by this Commandment?

Answer. We should fear, love, and trust in God above all things.

THE SECOND COMMANDMENT

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.

What is meant by this commandment?

Ans. We should so fear and love God as not to curse, swear, conjure, lie, or deceive, by His Name, but call upon Him in every time of need, and worship Him with prayer, praise and thanksgiving.

THE THIRD 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 the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter,

nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.]

What is meant by this Commandment?

Ans. We should so fear and love God as not to despise His word and the preaching of the Gospel, but deem it holy, and willingly hear and learn it.

THE FOURTH COMMANDMENT

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

What is meant by this Commandment?

Ans. We should so fear and love God as not to despise nor displease our parents and superiors, but honor, serve, obey, love, and esteem them.

THE FIFTH COMMANDMENT

Thou shalt not kill.

What is meant by this Commandment?

Ans. We should so fear and love God as not to do our neighbor any bodily harm or injury, but rather assist and comfort him in danger and want.

THE SIXTH COMMANDMENT

Thou shalt not commit adultery.

What is meant by this Commandment?

Ans. We should so fear and love God as to be chaste and pure in our words and deeds, each one also loving and honoring his wife or her husband.

THE SEVENTH COMMANDMENT

Thou shalt not steal.

What is meant by this Commandment?

Ans. We should so fear and love God as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means, but rather assist him to improve and protect it.

THE EIGHTH COMMANDMENT

Thou shalt not bear false witness against thy neighbor.

What is meant by this Commandment?

Ans. We should so fear and love God as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor, but apologize for him, speak well of him, and put the most charitable construction on all his actions.

THE NINTH COMMANDMENT

Thou shalt not covet thy neighbor's house.

What is meant by this Commandment?

Ans. We should so fear and love God as not to desire by craftiness to gain possession of our neighbor's inheritance or home, or to obtain it under the pretext of a legal right, but be ready to assist and serve him in the preservation of his own.

THE TENTH COMMANDMENT

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

What is meant by this Commandment?

Ans. We should so fear and love God as not to alienate our neighbor's wife from him, entice away his servants, nor let loose his cattle, but use our endeavors that they may remain and discharge their duty to him.

What does God declare concerning all these Commandments?

Ans. He says: 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.

What is meant by this declaration?

Ans. God threatens to punish all those who transgress these commandments. We should, therefore, dread His displeasure, and not act contrarily to these commandments. But He promises grace and every blessing to all who keep them. We should, therefore, love and trust in Him, and cheerfully do what he has commanded us.

PART II

THE CREED

In the plain form in which it is to be taught by the head of a family.

FIRST ARTICLE--OF CREATION

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this Article?

Ans. I believe that God has created me and all that exists; that He has given and still preserves to me my body and soul with all my limbs and senses, my reason and all the faculties of my mind, together with raiment, food, home, and family, and all my property; that He daily provides me abundantly with all the necessaries of life, protects me from all danger, and preserves me and guards me against all evil; all which He does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty bound to thank, praise, serve, and obey Him. This is most certainly true.

SECOND ARTICLE--OF REDEMPTION

And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

What is meant by this Article?

Ans. I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil, not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death; in order that I might be His, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from the dead, and lives and reigns to all eternity. This is most

certainly true.

THIRD ARTICLE--OF SANCTIFICATION

I believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the Life everlasting. Amen.

What is meant by this Article?

Ans. I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me through the Gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith; in like manner as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith; in which Christian Church He daily forgives abundantly all my sins, and the sins of all believers, and will raise up me and all the dead at the last day, and will grant everlasting life to me and to all who believe in Christ. This is most certainly true.

PART III

THE LORD'S PRAYER

In the plain form in which it is to be taught by the head of a family.

INTRODUCTION

Our Father Who art in heaven.

What is meant by this Introduction?

Ans. God would thereby affectionately encourage us to believe that He is truly our Father, and that we are His children indeed, so that we may call upon Him with all cheerfulness and confidence, even as beloved children entreat their affectionate parent.

FIRST PETITION

Hallowed be Thy Name.

What is meant by this Petition?

Ans. The Name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also by us.

How is this effected?

Ans. When the Word of God is taught in its truth and purity, and we, as the children of God, lead holy lives, in accordance with it; to this may our blessed Father in heaven help us! But whoever teaches and lives otherwise than as God's Word prescribes, profanes the Name of God among us; from this preserve us, Heavenly Father!

SECOND PETITION

Thy kingdom come.

What is meant by this Petition?

Ans. The kingdom of God comes indeed of itself, without our prayers; but we pray in this petition that it may come unto us also.

When is this effected?

Ans. When our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word, and live a godly life here on earth, and in heaven for ever.

THIRD PETITION

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

What is meant by this Petition?

Ans. The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done by us also.

When is this effected?

Ans. When God frustrates and brings to naught every evil counsel and purpose, which would hinder us from hallowing the Name of God, and prevent His kingdom from coming to us,--such as the will of the devil, of the world, and of our own flesh; and when He strengthens us, and keeps us steadfast in His Word, and in the faith, even unto our end. This is His gracious and good will.

FOURTH PETITION

Give us this day our daily bread.

What is meant by this Petition?

Ans. God gives indeed without our prayer even to the wicked also their daily bread; but we pray in this petition that He would make us sensible of His benefits, and enable us to receive our daily bread with thanksgiving.

What is implied by the words: "Our daily bread"?

Ans. All things that pertain to the wants and support of this present life; such as food, raiment, money, goods, house and land, and other property; a believing spouse and good children; trustworthy servants and faithful magistrates; favorable seasons, peace and health; education and honor; true friends, good neighbors, and the like.

FIFTH PETITION

And forgive us our trespasses, as we forgive those who trespass against us.

What is meant by this Petition?

Ans. We pray in this petition, that our Heavenly Father would not regard our sins, nor deny us our requests on account of them; for we are not worthy of anything for which we pray, and have not merited it; but that He would grant us all things through grace, although we daily commit much sin, and deserve chastisement alone. We will therefore, on our part, both heartily forgive, and also readily do good to those who may injure or offend us.

SIXTH PETITION

And lead us not into temptation.

What is meant by this Petition?

Ans. God indeed tempts no one to sin; but we pray in this petition that God would so guard and preserve us, that the devil, the world, and our own flesh, may not deceive us, nor lead us into error and unbelief, despair, and other great and shameful sins; and that, though we may be thus tempted, we may, nevertheless, finally prevail and gain the victory.

SEVENTH PETITION

But deliver us from evil.

What is meant by this Petition?

Ans. We pray in this petition, as in a summary, that our Heavenly Father would deliver us from all manner of evil, whether it affect the body or soul, property or character, and at last, when the hour of death shall arrive, grant us a happy end, and graciously take us from this world of sorrow to Himself in heaven.

CONCLUSION

For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

What is meant by the word "Amen"?

Ans. That I should be assured that such petitions are acceptable to our Heavenly Father, and are heard by Him; for He Himself has commanded us to pray in this manner, and has promised that He will hear us. Amen, Amen, that is, Yea, yea, it shall be so.

PART IV

THE SACRAMENT OF HOLY BAPTISM

In the plain form in which it is to be taught by the head of a family.

I. What is Baptism?

Ans. Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's Word.

What is that Word of God?

Ans. It is that which our Lord Jesus Christ spoke, as it is recorded in the last chapter of Matthew, verse 19: "Go ye, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."

II. What gifts or benefits does Baptism confer?

Ans. It works forgiveness of sins, delivers from death and the devil, and confers everlasting salvation on all who believe, as the Word and promise of God declare.

What are such words and promises of God?

Ans. Those which our Lord Jesus Christ spoke, as they are recorded in the last chapter of Mark, verse 16: "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

III. How can water produce such great effects?

Ans. It is not the water indeed that produces these effects, but the Word of God which accompanies and is connected with the water, and our faith, which relies on the Word of God connected with the water. For the water, without the Word of God, is simply water and no baptism. But when connected with the Word of God, it is a baptism, that is, a gracious water of life, and a "washing of regeneration" in the Holy Ghost: as St. Paul says to Titus, in the third chapter, verses 5-8: "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying."

IV. What does such baptizing with water signify?

Ans. It signifies that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts and that again the new man

should daily come forth and rise, that shall live in the presence of God in righteousness and purity forever.

Where is it so written?

Ans. St Paul, in the Epistle to the Romans, chapter 6, verse 4, says: “We are buried with Christ by Baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

OF CONFESSION

What is Confession

Ans. Confession consists of two parts: the one is, that we confess our sins; the other, that we receive absolution or forgiveness through the pastor as of God himself, in no wise doubting, but firmly believing that our sins are thus forgiven before God in heaven.

What sins ought we to confess?

Ans. In the presence of God we should acknowledge ourselves guilty of all manner of sins, even of those which we do not ourselves perceive; as we do in the Lord's Prayer. But in the presence of the pastor we should confess those sins alone of which we have knowledge, and which we feel in our hearts.

Which are these?

Ans. Here reflect on your condition, according to the Ten Commandments, namely: Whether you are a father or mother, a son or daughter, a master or mistress, a manservant or maidservant--whether you have been disobedient, unfaithful, slothful --whether you have injured any one by words or actions-- whether you have stolen, neglected, or wasted aught, or done other evil.

PART V

THE SACRAMENT OF THE ALTAR OR, THE LORD'S SUPPER

In the plain form in which it is to be taught by the head of a family.

What is the Sacrament of the Altar?

Ans. It is the true Body and Blood of our Lord Jesus Christ, under the bread and wine, given unto us Christians to eat and to drink, as it was instituted by Christ Himself.

Where is it so written?

Ans. The Holy Evangelists, Matthew, Mark, and Luke, together with St. Paul, write thus: "Our Lord Jesus Christ, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat; this is my Body, which is given for you: this do, in remembrance of Me. After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Drink ye all of it: this cup is the new testament in my Blood, which is shed for you, for the remission of sins: this do as oft as ye drink it, in remembrance of me."

What benefits are derived from such eating and drinking?

Ans. They are pointed out in these words: "given and shed for you, for the remission of sins." Namely, through these words, the remission of sins, life and salvation are granted unto us in the Sacrament. For where there is remission of sins, there are also life and salvation.

How can the bodily eating and drinking produce such great effects?

Ans. The eating and drinking, indeed, do not produce them, but the words which stand here, namely: "given, and shed for you, for the remission of sins." These words are, besides the bodily eating and drinking, the chief things in the Sacrament: and he who believes these words, has that which they declare and set forth, namely, the remission of sins.

Who is it, then that receives this Sacrament worthily?

Ans. Fasting and bodily preparation are indeed a good external discipline; but he is truly worthy and well prepared who believes these words, "given and shed for you, for the remission of sins." But he who does not believe these words, or who doubts, is unworthy and unfit; for the words: "FOR YOU," require truly believing hearts.

MORNING AND EVENING PRAYER

In the plain form in which it is to be taught by the head of a family.

MORNING

¶ In the Morning, when thou risest, thou shalt say:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then kneeling or standing, thou shalt say the Apostles' Creed and the Lord's Prayer:

¶ Then mayest thou say this Prayer:

I give thanks unto Thee, Heavenly Father, through Jesus Christ Thy dear Son, that Thou hast protected me through the night from all danger and harm; and I beseech Thee to preserve and keep me this day also, from all sin and evil; that in all my thoughts, words, and deeds, I may serve and please Thee. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one may have no power over me. Amen.

And then shoudst thou go with joy to thy work, after a Hymn, or the Ten Commandments, or whatever thy devotion may suggest.

EVENING

¶ In the Evening, when thou goest to bed, thou shall say:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then, kneeling or standing, thou shalt say the Apostles' Creed and the Lord's Prayer.

¶ Then mayest thou say this Prayer:

I give thanks unto Thee, Heavenly Father, through Jesus Christ Thy dear Son, that Thou hast this day so graciously protected me, and I beseech Thee to forgive me all my sins, and the wrong which I have done, and by Thy great mercy defend me from all the perils and dangers of this night. Into thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one may have no power over me. Amen.

And then lie down in peace, and sleep

BLESSING AND THANKSGIVING AT TABLE

In the plain form in which it is to be taught by the head of a family.

BEFORE MEAT

¶ Before meat, the members of the family surrounding the table reverently and with folded hands, there shall be said:

The eyes of all wait upon Thee, O Lord: and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.

¶ Then shall be said the Lord's Prayer, and after that this Prayer:

O Lord God, Heavenly Father, bless unto us these Thy gifts, which of Thy tender kindness Thou hast bestowed upon us, through Jesus Christ our Lord. Amen.

AFTER MEAT

¶ After meat, reverently and with folded hands, there shall be said:

O give thanks unto the Lord, for He is good: for His mercy endureth for ever. He giveth food to all flesh; He giveth to the beast his food, and to the young ravens which cry. The Lord taketh pleasure in them that fear Him; in those that hope in His mercy.

¶ Then shall be said the Lord's Prayer, and after that this Prayer:

We give thanks to Thee, O God, Our Father, for all Thy benefits, through Jesus Christ our Lord, Who with Thee liveth and reigneth, for ever and ever. Amen.

TABLE OF DUTIES

Or, certain passages of the Scriptures, selected for various orders and conditions of men, wherein their respective duties are set forth.

BISHOPS, PASTORS, AND PREACHERS

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice, but holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.--I Tim. 3:2-6; Tit. 1:9.

WHAT DUTIES HEARERS OWE THEIR BISHOPS

Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.--I Cor. 9:14. Let him that is taught in the Word communicate unto him that teacheth in all good things.--Gal. 6:6: Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward.--I Tim. 5:17,18. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you.--Heb. 13:17.

MAGISTRATES

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God; for rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.-- Rom. 13:1-4.

WHAT DUTIES SUBJECTS OWE MAGISTRATES

Render therefore unto Caesar the things that are Caesar's.--Matt. 22:21. Let every soul be subject unto the higher powers, etc. Wherefore we must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.--Rom. 13:1,5. I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all

that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.--I Tim. 2. Put them in mind to be subject to principalities and powers, etc.--Tit. 3:1. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors as unto them that are sent, etc.--I Pet. 2:13.

HUSBANDS

Ye husbands, dwell with your wives according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.--I Pet. 3:7. And be not bitter against them.-- Col. 3:19.

WIVES

Wives submit yourselves unto your husbands, as unto the Lord--even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement.--Eph. 5:22; 1 Pet. 3:6.

PARENTS

Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.--Eph. 6:4.

CHILDREN

Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.--Eph. 6:1-3.

MALE AND FEMALE SERVANTS AND LABORERS

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as menpleasers; but as the servants of Christ doing the will of God from the heart; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he is bond or free.--Eph. 6:5-8.

MASTERS AND MISTRESSES

Ye masters, do the same thing unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him.--Eph. 6:9.

YOUNG PERSONS IN GENERAL

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.--I Pet. 5:5,6.

WIDOWS

She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day; but she that liveth in pleasure is dead while she liveth.--I Tim. 5:5,6.

CHRISTIANS IN GENERAL

Thou shalt love thy neighbor as thyself. Herein are comprehended all the commandments.--Rom. 13:9,10. And persevere in prayer for all men.--I Tim. 2:1,2.