



T H E
Russian Catechism.



*Of the Law of G O D, as contained in the
Ten Commandments.*



Q. W H A T is the Law of G O D ?

A. The Law of God is his Commands deliver'd to Men by the Hands of *Moses*, and exprets'd in the Ten Commandments, whereby every one may know what is agree-

able to the Will of God, in order to put it in Practice, and to avoid what is disagreeable to the Divine Will.

Q. Which are the Ten Commandments ?

A. They are as follow.

B

I. Thou

I. Thou shalt have no other God but me.

II. Thou shalt not make to thy self any graven Image, nor the Likeness of any thing that is either in Heaven above, nor in the Earth beneath, nor in the Water under the Earth: Thou shalt not pray to them, nor serve them.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. Remember to keep holy the Sabbath-Day. Six Days shalt thou do all thy Work, but the Seventh Day is the Sabbath of the Lord thy God.

V. Honour thy Father and Mother, that thy Days may be long in the Land.

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 Wife, thou shalt not covet thy Neighbour's House, (nor his Allages) nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor his Beasts, nor any thing that is thy Neighbours.

Q. Do these Commandments want any Explication?

A. Yes; because of the Ignorance of the common People, such Explication is highly necessary; and because the Precept is short, tho' very comprehensive.

Q. Pray then explain the first Precept, and tell me what God commands therein?

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A. It is requir'd thereby that we do know and own him to be the Uncreated, Eternal, Omnipresent, All-wise, Omnipotent, most Holy and most Merciful G O D ; and that we do put all our Confidence in him, expect all Good things from him, fear and love him with all our Hearts, and perform every good Work in Charity and godly Fear. Further, God commands us in this Precept to have no other Gods besides him.

Q. What is it to have no other Gods ; and who are they that sin against this *First* Commandment ?

A. To have other Gods, signifies to conceive unbecoming Notions of any Creature, and to attribute to him any Perfection that is due only to the Supreme Being, or to love him, and put the same Confidence in him, as we do in God. As,

1. *Idolaters*, who imagined to themselves many Gods, who, as so many several Lords, had the immediate Inspection over different Things ; as one was supposed to rule the Heavens, another the Earth, a third over the Waters ; some took Care to furnish Men with Meat, and others provided them with Drink ; some were Gods of War, and others of Peace ; and many more such like Fooleries.

2. *Superstitious People among us Christians* ; who attribute a Power of doing Good or Evil to Persons or Things, who are in Truth endued with no such Faculties : As for Example, when one Day is preferr'd to another, for Beginning this or that Work, or that one Accident or Ad-

venture is happier than another. Further, when we give heed to Witches, Wizards, and Interpreters of Dreams. In a word, all Old Womens Fables, and Will-Worship, which is not according to the Word of God, is Superstition.

3. All those are Transgressors of this Commandment, who rely too much on their own or others Power, or prosperous Successes.

4. Those, who tho' they are not chargeable with Idolatry, Superstition, or presumptuous Conceits of themselves, yet either disbelieve the Being of a God, as Atheists, or deny his Providence, and attribute every thing to fatal Necessity, or 'Chance,' and deny that there shall be any future Reward or Punishment, because there is no other Life after this. These Men are commonly called *Epicureans*, from one *Epicurus*, who formerly maintained these Heresies amongst the *Grecians*.

Q. What is forbidden in the *Second* Commandment?

A. Idolatry

Q. What is Idolatry?

A. Idolatry is giving Divine Worship to any Image, or the Likeness of any thing that is in Heaven, in Earth, or in the Water under the Earth; that is, when one approaches such an Image in the Humility of his Heart, and fears it, puts his Confidence in it, as having in it self invisible Virtue or Efficacy. Thus the Old Heathens worship'd Images, which the Christians do usually, by way of Contempt, call Idols.

Q. What shall we say of Images used by Christians?

A. These

A. These are not Idols; for they were not introduced in order to be worship'd, but to bring to our Remembrance the Works of God; neither is the Respect paid to them to be esteemed Idolatry, while it cannot be called Divine Worship, such as that formerly preached in *Greece*, and mentioned in the Seventh General Council, which forbids to put our Confidence in them, or to worship them in Spirit and in Truth, as we do the Supream God, tho' it allows a civil Respect, such as Embracing or Kissing, to be paid to the Images of Christ, or the Saints, directing the Devotion to God only when thou bowest before the Images.

Q. Who are the Transgressors of this *Second* Commandment?

A. All such as give the Images that Worship that is due only to God, which is expressly forbidden in the Seventh General Council, as before mentioned. Whence it will follow, that those that bring the Image to Church, and there bow before it, and others, who pay more Respect to gilded Images than to plain ones; and lastly, those who will not pray at all without the Use of Images, All those Men transgress against the Decree of the Seventh Council.

Q. What does God command in the *Third* Precept?

A. We are commanded thereby to praise God with Reverence and godly Fear, and neither diminish his Glory, nor blaspheme his Name.

Q. Who are those that transgress against this Commandment, by dishonouring God, and blaspheming his Name?

A. As God's Name is hallowed by good Works, so it is blasphemed by evil Works, and as good Works are grounded on every one of the Commandments, so evil Works are forbidden in every one, and more especially the Sin of Blaspheming the Name of God,
viz.

1. When any one does in express Words revile and blaspheme his Name.

2. When any one calls God to witness upon every trivial Occasion.

3. When we charge God with a Lie.

Q. Can't you explain these Ways of Blaspheming the Name of God more clearly, and shew wherein they do consist?

A. Those are guilty of Blaspheming the Name of God, who make him a Lyar, Unjust, Impotent, and the Author of Sin; or those that revile the holy Scriptures, the blessed Virgin the Mother of our Lord, or those who are acknowledged Saints. Moreover, 'tis a Degree of Blasphemy, when one calls God to bless any wicked Design, as if a Robber or Thief begg'd God to bless his wicked Enterprize, for thereby he makes God, as much as in him lies, a Robber also.

2. The Name of God is blasphemed by Swearing falsely against the Light of one's own Conscience, or taking his Name in vain in common Conversation, or by taking an Oath upon every trivial Occasion.

3. Those cursed Impostors make God a Lyar, who impute Miracles and Wonders to Images, Reliques of Saints, and to some particular Places,

Places, or do pretend themselves to the Power of doing Miracles.

Lastly, Those that knowingly and wilfully propagate false or superstitious Doctrines, do make God a Lyar also.

Q. What does God command in the *Fourth* Precept?

A. He does thereby appoint and set aside one Day in the Week for his own Service. For although we are in Duty bound to praise God every Moment of our Lives, yet we are so busily employ'd the rest of the Week in our respective Callings, that he is little honour'd by us; and therefore, that we may serve the Lord without Distraction, the seventh Day is consecrated to his Worship, by superseding all the ordinary and troublesome Offices of Life. This Day, in the Old-Testament, was *Saturday*, or the last Day of the Week, but in the New, 'tis the first, when we are to honour and commemorate the Resurrection of JESUS CHRIST, and hence 'tis call'd the Day of the Resurrection, and from laying aside our daily Employments, 'tis call'd a Day of Repose.

There are other Feast-Days besides *Sunday*, to commemorate the mighty Works of God, and to honour some of his Saints, which by Vertue of this Command, we are oblig'd to observe.

Q. How is God to be praised on Feast-Days?

A. In the first Place, we must chearfully frequent on these Days the House of God, and give attentive heed to Divine Service, where-

in God is praised for his infinite Kindnesses bestowed upon us, whether they be Temporal or Spiritual ; and take notice, that it is not enough to assist at these Exercises, but that we must hear with Understanding, giving entire assent and consent, with Faith and Fear, to these spiritual Songs

2. What is read or preached in the Church, hear it with Meekness and holy Attention, returning Thanks to the Lord, that he condescends to speak to thee by the Mouths of his Ministers, and strive earnestly to be not only a Hearer, but a Doer of the Word, and assure thy self, that if thou dost not grow better by hearing the Word preached, it will aggravate thy Condemnation.

3. When thou art in thy House, encourage thy Children, and the rest of thy Family, to fear the Lord, by keeping them from Gaming and disorderly Exercises, and by repeating to them what thou didst hear in Church. Thus thou wilt edify both thy self and those that hear thee, and retain more firmly what thou hast heard in the Congregation.

4. We should be always ready to distribute Alms to the Poor, but more especially on Holy Days, for *with such Sacrifices God is well pleased.*

Q. Who are those that transgress this Command ?

A. All those who do not serve God in the Manner above-mentioned, and more especially,
1. Those that despise the received Prayers of the Church, and either absent themselves
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from the Publick Worship, or give no Attention to what is sung or preached.

2. Priests, and other Ecclesiasticks, who either altogether neglect Preaching and Singing in the Church, or perform these holy Exercises without due Reverence, as by reading too fast and inconsiderately, these Mens Sins are of a double Die, they offend God themselves, and cause the whole Congregation to offend him also.

3 This Commandment is grossly violated by those who spend the Day in Drinking, Gaming, Quarrelling, and disorderly Living, for certainly this can't be sanctifying the Lord's-Day.

Q. Is it then absolutely and always sinful to Work on the Sabbath-Day ?

A. We intimated already, that hard Labour is to be laid aside on those Days, that God may be served without Distraction ; and other Employments, tho' less laborious, as Merchandize, and attending Courts of Judicature ; yet in some Cases, 'tis no Sin to work on the Sabbath-Day, as on the following Occasions :

1. When our Neighbour calls for our Assistance in his Sickneis, or when his House is on Fire.

2. If a Man, whose Habitation is very remote from any Place of Publick Worship, and can neither reach himself, nor has any other that can reach to him, he does better to follow his daily Employment in his own House, than to frequent lewd Company.

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These are the Commandments which relate to the Love of God; the ~~Six~~ following concern the Love of our Neighbour.

Q. What is required in the *Fth* Commandment?

A. It is required of us to honour and respect not only our natural Parents, but those that are in the Dignity and Place of Parents, and have any Degree of Authority over us.

Q. Who are those that can justly demand this Respect from us, and what honour and reverence is due to them respectively?

A. In the first Place, Kings and Magistrates, who rule over us in the Lord, are to us in the Place of Fathers, whose Duty it is to defend their Subjects, and seek what is best for them, both in Temporals and Spirituall, and therefore must have a watchful Eye to all Ecclesiastical, Military, and Civil Affairs, that Men do conscientiously execute their respective Employments, and this is, next God, the highest Fatherly Dignity.

Subjects are in Duty bound, as obedient Sons, to manifest their Subjection to Kings, as followeth:

1. They must Love and Honour them, never name them but with Sentiments of profound Respect.
2. Offer unfeigned Prayers to the Almighty for their Health and long Life.
3. Obey their just Commands without Murmuring.

4. Venture their Lives chearfully, to defend them against the Enemies, Rebels, and Traitors of their Persons and Government.

5. Pay Taxes and other customary Impositions chearfully

2. Next to Kings and Sovereign Princes, Spiritual Governours, Senators, Judges, and Generals of Armies, and other Magistrates, are vested likewise with the Fatherly Dignity.

The Duty of Ecclesiastical Governours is, to lead the People in the Way to Salvation. The Civil Magistrate should distribute Justice without Respect to Persons. The General must promote Military Discipline, and inspire the Soldiery with Christian Courage.

Inferiours must love and respect their Superiours, pray for them, and chearfully obey all their just Commands.

3. The third Order of Men that are vested with Fatherly Authority, are our natural Parents, *viz.* Fathers and Mothers: For tho' according to Nature, they claim the first Place, yet in a Civil Society, the Persons abovementioned, as promoters of the Publick Good, deserve greater Honour than they.

It is the Duty of Parents, to seek and promote the Well-being and Happiness of their Children; to whom they owe these three Things:

1. To nourish them, and take care of their Health, until they are able to act for themselves, and afterwards promote their Happiness according to the Laws of the Land, to the best of their Power. 2.

2. To season their tender Minds with the early Knowledge and Fear of God.
3. To take Care to have them instructed in some Trade or Calling suitable to their respective Capacities, whereby they may be able to provide for themselves.

The Duty of Children, is to love, fear, and obey their Parents, to esteem them very highly, and never without Leave presume to sit in their Presence, nor to undertake any thing of Moment, as Matrimony, or a Monastical Life, without the Approbation of their Parents.

If the Parents through any Disaster come to Poverty, the Children should help them cheerfully, and even instruct them in the Knowledge and Fear of God, if they have had the Advantage of a better Education than their Parents have had, but this is to be done with a great deal of Respect and Modesty, like a wise Physician, and not by way of Command.

4. The nearest Relations, as Uncles and Aunts, the Eldest Brother, &c. are likewise invested with a Fatherly Authority, and a great deal of Respect and Honour is due to them, tho' in a lower degree than to our Parents.

5. Benefactors, who out of mere Charity, without any View of Advantage to themselves, do good to others, and more especially to such as are Orphans and helpless, and bring them up as their own Children; A Child is in Duty bound to love, fear, and honour such his good Patron, as if he had been his own Father.

6. Those

6. Those who instruct Youth in any useful Knowledge, as in the Mystery of any Trade, do partake of the Fatherly Authority, and are bound to teach their Disciples or Apprentices meekly all that they know, with all the Expedition possible.

The Learner should obey, love and respect his Teacher as his Father, tho' he rewards him for his Labour, but if he teaches him *gratis*, such a Teacher is worthy of double Honour, for he stands in his Father's stead.

7. Landlords, Masters of hired Servants, and those of Slaves, either bought with Money, or taken in War, stand in the Place of Fathers, and 'tis their Duty to instruct them in the Knowledge of Religion, to give them what is necessary for their Sustenance, to chastise them for their Amendment, but not to satisfy a peevish Passion, and pay them their Wages; and not exact from their Tenants any unreasonable and unjust Payments

Servants owe filial Love and Obedience to their Masters, and they must serve them faithfully and diligently, without Lying, or embezzling or wasting their Masters Goods, but promote his Interest as their own.

1. Aged Persons stand in the Place of Parents, tho' Civil Authority takes Place before Age, for a young King is a Father to his aged Subjects.

The Aged should not despise young Men, who are otherwise of the same Dignity and Order, and it is the Duty of a young Man, to testify all outward Marks of Respect towards their

their Seniors, by giving them the best Place, and all other Tokens of Civility.

It clearly appears from what has been said, that all those who don't comply with these respective Duties abovementioned, are Transgressors of this Commandment.

Object. I am at a Loss how to behave my self, when one, to whom I owe filial Obedience, commands, and another, who likewise stands in the same Degree of paternal Authority, forbids me the same Thing?

Answer. When neither of these have Authority over each other, then you must have a Regard to what is commanded, and not to the Persons that command. For if your Master, to whom you owe Fidelity and Service, commands you any lawful Thing, and your Father forbids it, obey your Master, and not your Father. But if one is superior in Dignity to the other, obey that superior Person; for if thy Father or thy Master command thee any thing that is against the Order of the Magistrate, obey the Civil Power, and not thy Father or Master. But if the Magistrate bids thee do any thing that the *Czar* forbids, by all means obey the *Czar*.

Q. What does God forbid in the *Sixth* Commandment?

A. Killing is thereby expressly forbidden, and all the Species and Degrees thereof are therein implied.

Q. What is meant by this Word Kill?

A. All Kinds of Killing, as killing a Man with a Weapon, Strangling, Drowning, or Poisoning, and many other Ways and Methods of taking

taking away the Life of another Man. 2. He that doth any Ways contribute designedly to take away his Neighbour's Life, as breaking a Hole in the Ice, over which a Man is to pass in the Night; or letting his Neighbour's House on Fire, &c. And in this Class of Murtherers, are all Rebels and Traitors, who contribute to bring the Sword of War into their own Country; as also those, who give or accept Challenges to fight Duels, are to be accounted Transgressors of this Commandment. 3. Those who will force Men to work or drink more than their Strength is able to bear; and in a Word, all those who contribute to throw others into any Excess of Anger or Sadness, or any other particular Passion, destructive of Man's Health, do violate this Commandment.

Q. Are Soldiers and Judges to be reputed Transgressors of this Commandment, when they put any Man to Death?

A. No For Judges do but execute the Power entrusted to them by God; neither do Soldiers transgress this Commandment, when they kill the Enemy; for they do but comply with their Duty, when, in Defence of their Country, and in Obedience to their Sovereign, they do kill their Enemies; but it is the Duty of Princes, to see that the War be undertaken for just and substantial Reasons.

Q. Is it then a Sin to lay violent Hands on our selves?

A. Without doubt: For God, and not our selves, has Power to dispose of our Lives, and therefore we must expect Death patiently, and
not

not hasten it, and bring it wilfully on our selves.

Q. What does God forbid in the *Seventh* Commandment?

A. He forbids Adultery.

Q. What is Adultery?

A. It is an unlawful Conversation of Man with a married Woman, or a Woman with a married Man, which is more particularly forbidden in this Commandment, which comprehends also Fornication, and all other Kinds of Carnal Uncleanness

Q. Is it a Sin to converse carnally with one's own Wife?

A. Marriage is a Divine Institution, ordered for the mutual Assistance and Propagation of Mankind.

The Duty of Man and Wife is to love and honour one another, for the better Managing of the Affairs of a Family, and pious Education of their Children; and in order thereunto, both the Man and Woman must be mutually true to the Marriage Bed, or else they are Transgressors of this Commandment. Besides, wanton Touches, a lustful Eye, and lascivious Expressions, are to be avoided, because they are incentives to carnal Inclinations, which are condemned in this Commandment.

Q. What is forbidden in the *Eighth* Commandment?

A. All Sort of Stealing is herein forbidden; but that the common People may have a more perfect Knowledge of the Nature of Theft, and
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wherein it doth consist, we shall enumerate in this Place the several Kinds of Stealing.

Theft is either Clandestine, as when we appropriate any Thing without the true Owner's Knowledge; or open, as when any Man's Goods are taken from him by Violence; or *Lastly*, knavish and cheating Theft, as when under plausible Pretences, and cunning Devices, an honest Man is bereft of what is his own.

Q. How many Kinds are there of clandestine Stealing?

A. Very many, *viz.*

1. Picking of Pockets, House-breaking, Shoplifting, robbing of Barns, Fish-Ponds, Gardens, carrying away Corn and Hay

2. Plundering the Publick Treasure of Churches or Cloisters, which two last is commonly called Sacrilege To which may be reduced, Rifling the Graves of the Dead, which kind of Stealing merits a more than ordinary Punishment, as being an Offence of the most heinous and savage Nature.

3. It is a kind of clandestine Theft, not to restore Things found, or to conceal a Beast, or a Servant, that is run away from his Master, to alienate the Goods of a Man in Distress, as when his House is on Fire, or his Ship broke to Pieces; for this is to plunder those who are already miserable, and barbarously to add Affliction to Affliction.

Q. How many Kinds are there of open Stealing?

A. Very many, *viz.*

1. High-way Men and Rapparees, who plunder Travellers of all their Money, and threaten to Murder them at the same Time, which if they do, they sin both against the *Sixth* and *Eighth* Commandment.

2. When a Man in Power does take away unjustly the Goods, Houses, Tenants, Lands of another, who is not able to repel Force by Force, for this is no better than robbing on the High-way.

3. Using other Mens Things against their Wills, as to drive Waggon, or sow on other Mens Grounds, or to use their Vessels, Cloaths, Carriages, working Tools, or Arms, without leave either from the Proprietor, or order from the publick Magistrate.

4. All forced Buying and Selling; as for Example, When one Man compels another to sell what he has no mind to part with, and that at a low Rate, or to buy what he does not want.

5. All unjust and unreasonable Contracts; as when in Time of Dearth and Famine, one sells his Corn to another in Extremity and Want, at an excessive Price, or when one offers his Service to another who is upon the Point of Perishing either by the Enemies Sword, or by danger of Drowning, on very exorbitant Conditions.

6. When one sees his Brother in great Necessity, and will not lend him either Corn or Money but at excessive Usury.

7. Violent Detaining of Foreign Goods, and also Retaining Wages due to Servants or Workmen.

8. Forcing People to Slavery, and oppressing of a free People.

9. Forcing Labourers to perform more Work than what they have promised in their Contract.

10. Invading other Mens Territories in Time of Peace.

Q. How many Kinds are there of cunning and artful Thieving?

A. There are very many, whereof some of them are these:

1. Wilful deceit in Merchandize, as when one sells bad Wares for good ones, or sells an old Horse and warrants it young, or adulterates good Wares, as by mixing Dust with fine Flower; or by dashing Wine with Water, or by selling Chrystal for Diamonds, or *Martens* Skins for the finest Sable, &c.

2. By over-rating our Commodities, and Selling them too dear.

3. By making Use of false Weights.

4. By Cheating, in gathering more Custom and Taxes than what is due, which is a Crime peculiar to Collectors and Custom-House Officers.

5. Uttering or Coining false Money, which is a very heinous Crime, and prejudicial not only to private Men, but to the publick Treasury.

6. Cheating in gathering of Alms ; as when any Man pretends that he is very poor or Weak, and thro' some bodily Infirmity is unable to get a Livelihood, or that thro' Fire, Water, or the like Calamity, is reduced to beg his Bread ; or by going about to gather Contribution for Building Monasteries, Hospitals, the Redeeming of Prisoners, and such like knavish Methods of Cheating the Publick.

7. All fulsome Flattery for enticing heedless and unwary Persons, and all hypocritical Pretences to uncommon Piety, the better to excite well-meaning People to deal out Alms more plentifully, is a kind of Stealing.

8. Those who with Images and Reliques of pretended Saints, and Pilgrimages to certain Places, with a Design to cheat People of their Money, do falsely pretend to the Power of doing Miracles.

9. Those who are not faithfully diligent in their Masters Service, for that Part of their Wages, which by suitable Diligence they do not earn, may be said to be stolen. The same may be said of all Labourers, whose Work is not proportionable to their Wages.

10. All Forgers of false Wills, in order to defraud the lawful Heir of his Inheritance, and all false Pretenders to Affinity and nearness of Blood, with a view only to make themselves Heirs to an Estate.

11. Receivers of the Publick Money, who lessen their Receipts, and magnifie their Expences, in order to appropriate the Money of the
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the Nation, which is a very heinous Crime, because the Prince will thereupon be necessitated to burthen his People with new Taxes, to make up the Sum embezled by his Officers.

12. All Judges, who take Gifts for passing unrighteous Judgments, are Thieves according to this Commandment, tho' in other Things they may be morally just and honest Men.

13. All unfair Proceedings in the Consecration of Bishops and other Ecclesiastical Persons, for the sake of filthy Lucre, which sinful Practice is called Simony, or the Sin of *Simon Magus*, who would buy the Gift of God for Money.

14. All unequal Distribution of Civil Employments to worthless and unskilful Persons, although there is no Bribing in the Case; for it is an injury done to People better qualified, and the Publick suffers for it.

These are some of the several Species of Stealing; and if we have omitted any, it may be easily reduced to one of these.

But take these two Remarks along with you.

1. That the Sin of Stealing does either come from unquenchable Desire of getting Riches, for a covetous Man is never satisfied with what he has; therefore by right or wrong he appropriates the Possessions of others. Or from Indolence, and a lazy Temper, which will soon bring a Man to Poverty: And Necessity and Want set Men on Coveting and Stealing their Neighbours Goods.

2. That there is no Forgiveness to be expected for any of the foremention'd Species of Stealing, till Restitution and Satisfaction is made to the injur'd Parties.

Q. What is forbidden in the *Ninth* Commandment?

A. It forbids us to bear false Witness against our Neighbour, which is of two Kinds, the one *in*, the other *out* of the Courts of Judicature:

Q. What kind of false Witness is given in Courts of Judicature?

A. They are these three following:

1. False Acculation.
2. False Witness, either by Swearing falsely against an innocent Person, or by suppressing the Truth against the Guilty.
3. When the Judge does not use all Diligence and possible Means to come at the Truth, he is a Transgressor of the *Ninth* Commandment, and of the *6th* and *8th* at the same Time; such a Judge does an honest Man a great deal of Prejudice, though he should escape with his Life and Fortune.

Q. What are the Kinds of false Witness which are committed in daily Conversation?

- A.*
1. Slandering and Backbiting.
 2. Affronting another to his Face with abusive Language.
 3. Condemning the Actions of Strangers, though in themselves blameable, and to be disapproved.
 4. Ridiculing others for some natural Imperfections,

fections, whether in Body or Mind, without some very solid Reason for so doing.

5. All satyrical Pleasantries, that tend to diminish our Neighbour's Reputation, and all sinister disadvantageous Interpretation of other Mens Words and Actions.

6. This Sin may likewise be committed by Nods and Signs, as shaking the Head, or by sighing at the mentioning the Name of a certain Man, in such a Manner, that his contempt and dislike is sufficiently manifested, and even Silence sometimes has a louder Meaning than Words to raise suspicion in the Minds of others, and diminish our Neighbour's Reputation.

7. Add hereunto Pasquils, and Pictures made on Purpose to injure our Neighbour's Reputation.

8. *Lastly*, There is another more subtle Method of blackening our Brother's good Name, by giving him very high Encomiums, and uncommon Praises, but blended with such mean and ugly Circumstances, that the Man may seem more odious. In a Word, whatsoever contributes to the Diminishing our Neighbour's good Name, whether it be in Word or Deed, is a Violation of the *Ninth* Commandment.

To avoid this Sin of hurting the Reputation of others, consider,

1. That Inclination to speak Evil of others flows from Envy, Pride, Revenge, and a long Custom of Lying; for whoever utters what in Duty he should have concealed, and

conceals what he should have disclosed, is a Liar, and condemned by this Commandment,

2. That this Sin of hurting our Neighbour's Reputation, if once contracted, is very difficult to be forgiven, because of the Unwillingness of all such Slanderers to make honourable Reparation to the injured Person, without which there can be no Forgiveness expected for this Sin

Q. What is forbidden in the *Tenth* Commandment?

A. All unjust desiring or coveting is hereby condemned, and whatever in the five foregoing Precepts is forbidden to be done, the very Thoughts of so doing is forbidden here, and what is commanded to be done, the first secret Motions of the Heart towards the Non-performance is here condemned.

And therefore it is not enough to abstain from injuring others, but we must not desire or lust after what belongs to our Neighbour, As for Example, the 6th Commandment forbids taking away another Man's Life, but the first angry Intentions of Hurting the Body of our Neighbour is forbidden here. The 7th forbids criminal Familiarity with another Man's Wife, or of a Woman with another's Husband, but here lusting only after a Woman is condemned. The 8th forbids appropriating other Mens Goods, &c. And therefore this 10th Commandment comprehends all those of the second Table, as the first Commandment implies all the Commands of the first Table, relating to God and his Worship.

Q. Is

Q. Is that all that is necessary to be known concerning the Law of God?

A. Yes. These are the principal Things necessary to be known for thy Instruction, with these additional Observations relating to the Divine Law.

1. The Moral Law is unchangeable, universally obliging all Nations, *Jews* and *Christians*, in all Places, and at all Times, to the End of the World. For tho' the Ceremonial Law, which serv'd only to typify and set forth to the *Jews*, through Purifications and Offerings, the Mysteries of our Redemption, was annul'd at the Death of Christ, (in whom it was accomplish'd,) and tho' the same may be said of the Judicial Law given by *Moses*, for the Government of the *Jewish* Commonwealth; yet the Moral Law is, and will remain always the same.

2. All these Commandments are to be obey'd by us with the profoundest Respect and filial Fear, considering that the Lawgiver is Almighty, Omnipotent, and seeth our Thoughts afar off, and is certainly to be our Judge; and 'tis a fearful Thing to fall into the Hands of the living God. And that we may fear God not as Slaves, but as dear Children, according to this holy Law, consider that the Lawgiver is the Eternal Justice, the Perfection of Goodness and Truth it self, who has created us, and also redeemed us with the precious Blood of his dear Son, and protects and leads us by his wise Providence, causing all Things to work together for our Good.

3. This Love to God can't be kindled in our Hearts by our own Strength, without the Assistance of God's holy Spirit ; therefore we must be instant in Prayer, that God would be graciously pleased to inflame our Hearts with love towards himself, and that we may have a Regard to all his Commandments.

4. If our Obedience to these Commands proceeds from the Fear of Men, or out of Vain-glory, in order to be the more esteemed in the World, or from any other Principle than from true Love, it can't be acceptable in the Eyes of God, for it is Hypocrisie.

5. We transgress the Law of God, not only by our own Sins, but by partaking in the Sins of others, by Commanding, Counseling, or any way Assisting others to commit any wicked Actions. For Example, If I hire a Cut-throat to murder my Neighbour, I am my self a Murtherer. If I conceal Stollen Goods, I my self am guilty of Stealing, &c.

God sheweth his Mercy for Thousand Generations to those that love him, and his Righteousness to the Childrens Children of those that fear him, and keep his Commandments.

Explanation of the Lord's-Prayer.

Our Father which art in Heaven.

Our Father, God, and Creator, who, though thou fillest all Places with thy Omnipresence,
yet

yet the better to express our Conceptions of thy infinite and immense Power, we say that thou art in Heaven; and thence, out of thy infinite Grace and Goodness, thou commandest us to call Thee our Father, although for the Multitude of our Transgressions, we are not worthy to be called thy Children. Therefore we come as poor and miserable Sinners to the Throne of Grace, praying with Faith unfeigned.

Hallowed be thy Name.

Illuminate our Understanding, and purifie our Heats, most merciful Father, that we may acknowledge Thee to be our only Creator and Redeemer, praise Thee unfeignedly, and place all our Hopes and Confidence in Thee, that all those who believe in Thee, may be more and more confirmed in their most holy Faith, and that those who sit in the Regions and Shadow of Death, may see thy marvellous Light; root out all Unbelief, Schisms, and Heresies, and enlarge the Boundaries of thy holy Church, that all the Nations of the Earth may be converted to Thee.

Thy Kingdom come.

Grant, O dearest Saviour, that we may not lose the Inheritance of thy Kingdom; that after we have ended this Life, we may reign with Thee for evermore; and therefore while we are in this earthly Tabernacle, we
 fight

sigh and groan till we are clothed in thy heavenly Mansions with everlasting Glory.

Thy Will be done on Earth, as it is in Heaven.

Plant thy Fear in our Hearts, quicken and warm our Souls with thy holy Spirit, and so strengthen our Weakness, that we may understand thy Commandments and do them, that thy Will may be done on Earth, as it is in Heaven.

Give us this Day our daily Bread.

Give us, merciful Father, all that is necessary for the Support of this natural Life, wholesome Air, the Fruits of the Earth in Abundance, and thy Blessing upon our handy Work. Bless the Civil Magistrate. Give Health and long Life to our Orthodox, Victorious Sovereign *Peter Alexowitz*, Czar and Emperor over all *Russia*, and to all the Court and Army. Grant that the Nobles may be Loyal, Men of Truth, and hating Covetousness. Preserve all the respective Magistrates in Love and Unity, and grant to us all what thou knowest to be necessary for us before we ask Thee. Give us this Day our daily Bread, and graciously prevent all our Necessities.

And

And forgive us our Trespases, as we forgive them that trespass against us.

According to thy infinite Mercy, through the Mediation and precious Blood of thy only begotten Son, shed for our Sins, forgive us, O God, all our Transgressions which we have wilfully, or through Ignorance, committed, either in Thought, Word, or Deed, as we forgive our Brethren who trespass against us. Enter not into Judgment with thy Servants, for in thy Sight no Man living shall be justified. For there is no Man that sinneth not; thou only art without Sin, and thy Righteousness is from everlasting to everlasting, and thy Word is Truth.

And lead us not into Temptation:

Most gracious Lord and Father, the God of all Comfort, behold with an Eye of Pity, the Weakness and Inconstancy of our Minds, and lead us thro' this Wilderiness World, removing far from us all imminent and unforeseen Dangers, that we may not be cast down with over-much Sorrow. But if it is thy Pleasure, as a loving Father, to chastise us for our Amendment, thy Will be done, only give us Strength and Patience to bear thy Fatherly Corrections; and grant, that in the Times of Prosperity and Abundance, we may fear Thee, and never forget thy great Benefits.

De-

Deliver us from Evil.

More especially, Lord and Saviour, from our crafty Enemy the Devil, who is a Murderer from the Beginning; who, by deceiving our first Parents, precipitated all Mankind into the Depth of Misery; and when he sees that we are redeemed by the Death of thy dear Son, yet always goes about like a *roaring Lion, seeking whom he may devour*; from whose Snares, good Lord, deliver us at all Times, and at the Hour of Death.

For thine is the Kingdom, the Power and the Glory, for ever and ever. Amen.

We are assured, O heavenly Father, that Thou hearest our Prayers, and wilt grant all what is necessary for us, for thou art our God, and we are thy Servants: Thou art our King, and we are thy Inheritance, redeemed by the Blood of JESUS CHRIST. Thou also art Almighty, and Thou canst do what Thou pleasest. Grant that whatever Thou workest by us, according to thy good Pleasure, may be done to the Honour of thy great Goodness; not unto us, O Lord, not unto us, but to thy Name, be all Honour and Thanksgiving, for Thine is the Glory for ever and ever. *Amen.*

The Lord is near to all that call upon him in Truth, he answers the Prayers of the Righteous, and helps in Time of Trouble.

Here

Here follows the Angels Salutation to the blessed Virgin, which is conceived in so plain Expressions, that there is no need of any Explication.

Hail thou that art highly favoured, the Lord is with Thee, blessed art thou among Women, &c.

The Orthodox Faith, or the Creed briefly Explained.

I believe in God the Father Almighty, Creator of Heaven and Earth, of all things visible and invisible.

I believe in one God the Father, and place all my Confidence in Him, and confess that He is the Almighty Lord and King of all Things in Heaven and Earth; *i. e.* of all visible Bodies, and of all invisible Spirits, Angels, and Souls of Men, and that he created them all by the Word of his Mouth.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before the Beginning of the World, Light of Light, true God of true God, born and not made, of the same Substance with the Father, by whom all Things were made.

I also believe in one Lord JESUS CHRIST, and place all my Confidence in Him, and confess that he is indeed the only begotten Son of God according to his Divine Nature, who is born of the Father by an eternal Generation,

neration, the Manner whereof surpasses all created Understandings. As the Father is Light, so is the Son; and as the Father is God, so is the Son God, and has the same Power, Wisdom, and all the same Divine Attributes with the Father. He is born of the Father, and not created, he has no separate Nature, but is the very same one God with the Father, and has in Conjunction with the Father, created all visible and invisible Beings, yet there is a Personal Difference between the Father and the Son.

Who for us Men came down from Heaven, and by the Power of the Holy Ghost in the Womb of the Virgin Mary took our Flesh upon him, was made Man, and was crucified under Pontius Pilate, was dead and buried, and the third Day rose from the Dead, according to the Scriptures, and ascended into Heaven, and sitteth on the right Hand of God the Father.

I believe that this Order has been observed in bringing about the great Work of our Redemption, through our Lord JESUS CHRIST. Our first Father *Adam*, by violating the Laws of God, made himself and his Posterity subject to Sin and Death, and thereupon losing the primitive Innocence of our Nature, we were conceived in Sin, and we are viciously inclined from our Youth, and of our selves unable to obey the Divine Law; and there-

therefore God, who would not that Mankind should perish, did redeem it through his dear Son JESUS CHRIST, in the Oidei and Manner following: The only begotten of the Father comes down from Heaven, not meaning thereby that he moved from one Place to another, for he is Omnipresent, God blessed over all; but he willingly took upon him our Nature, and in the Womb of *Mary* was made Man, exclusive of the ordinary Way of Generation. For she knew no Man, but a Body was prepared unto him out of the Blood of the always blessed Virgin. By the Power of the Holy Ghost, he was made like unto us in all Things, Sin only excepted. He was one Person and one Christ, subsisting in the Divine and Human Nature. It is thus God and Man did undertake to compass our Redemption, by interceding for us with his Father, by suffering for us under *Pontius Pilate*, and satisfying by his Death, Burial, and Resurrection, the Demands of Divine Justice, that every one that will believe in him may not perish, but have everlasting Life. After his Resurrection, in Soul and Body he ascended miraculously into Heaven, and sits at the right Hand of God the Father, and is equal to Him in Power and Glory. He dwells with us here on Earth invisibly, protecting us all from our visible and invisible Enemies, and leading us to eternal Life

End will come again with Glory and Majesty to Judge the Quick and the Dead, and of his Kingdom there will be no end.

I believe that our Lord and Redeemer JESUS CHRIST, will appear in excellent Majesty in the End of the World, to judge the Quick and the Dead, and to render all those, who are truly Penitent to the End, partakers of his everlasting Kingdom, but those who continue and die in their Rebellion and Unbelief, shall be damned to everlasting Torments, and because his Kingdom is to have no end, the Joys and Pleasures of the Righteous, and the Pains and Sorrows of the Wicked, shall be endless also.

I believe in the Holy Ghost, who quickeneth all things, and proceedeth from the Father, to whom with the Father and the Son, is due all Honour and Praise, of whom the Prophets have foretold,

I likewise believe in the Holy Ghost, and put all my Confidence in Him, and do confess that He is not a manning Spirit only, but of the same Essence with the Father, from whom He proceeded before all Times, and to whom with the Father and Son, one God, is due all Worship, Honour and Glory.

I believe that this same Holy Spirit has spoken through the Prophets, and what they have

have transmitted to us by Writing, was not written by their own private Judgment and Motion, but by the Inspiration of the Holy Spirit of God, and therefore I believe all that is written in the Old and New-Testament, as inspired Writings, and as a perfect infallible Rule both of Faith and Practice.

In the Holy Catholick and Apostolick Church.

I believe in the Holy Catholick and Apostolick Church, and place all my Hope and Confidence in the Head thereof only, CHRIST JESUS our Lord. I believe that this Church is an uniformity of Opinion among Christians, who retain the Doctrines of CHRIST as they have been deliver'd by the Apostles, and explained by the Fathers and General Councils. I further believe the Government of the Church to be Hierarchical, consisting chiefly in the Power which Bishops and Presbyters have to preach the Word of Life to the People, to exercise the Power of the Keys, that is, to pronounce forgiveness of Sins to those that are Penitent; and in the Name of the Lord, declare them accused who continue obstinately in their Sins.

This is what I believe by the Church, and those that receive not the Doctrine of the Apostles, I reject and abhor.

I believe: one Baptism for the Remission of Sins.

I believe that Baptism is a Sacrament, ordained by CHRIST for the Forgiveness of Sins, and he that unfeignedly believes in CHRIST, receives Forgiveness, not only of the Original Sin in which he was born, but also of his actual Transgressions, and I heartily acknowledge that this Sacrament should not be repeated to any particular Believer.

**I hope for the Resurrection of the Dead,
and the Life everlasting.**

I expect with stedfast Faith, that the Bodies of all those who die in the Lord, will in the End of the World rise again in the same Manner as the Body of CHRIST JESUS did rise first, and therefore called the first Fruits of the Resurrection, and the First-born of those that Sleep. The Wicked and Impenitent shall be also raised from the Dead, but they shall go into everlasting Torments, and the Righteous into everlasting Happiness.

Amen

Therefore being justified by Faith, we have Peace with God, through our Lord Jesus Christ, by whom also we have access by Faith into this Grace wherein we stand, and rejoice in the Hope of the Glory of God, Rom. v 1, 2

These short Explanations of the *Ten Commandments*, *Lord's-Prayer*, and the *Creed*, being designed principally for the Instruction of young Children, are not backed with scriptural Proofs, but if any one should call in Question

ffion the Solidity of either of them, we do hereby give Notice, that a larger Catechism will be shortly published, wherein every Point will be proved at large by the exprefs Words of the Holy Scripture. It will be adviseable for those who are designed to teach Youth, to learn by Heart these Explications, to be more ready to instruct Children, and receive their Answer to these respective Questions.

