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THE
SACRED MANUAL.

CONTAINING
A SERIES OF QUESTIONS,
Historical, Doctrinal and Preceptive,
ON THE
SACRED SCRIPTURES.



WITH WHICH ARE INTERSPERSED SUCH QUESTIONS AND
ANSWERS ON DIFFERENT SUBJECTS, AS SEEM CAL-
CULATED TO ILLUSTRATE AND EXPLAIN THEM.

IN FOUR PARTS.

BY ELISHA P. SWIFT, A. M.

Pastor of the Second Presbyterian Congregation, Pittsburgh.

Designed for the use of Bible-Classes and other Societies, formed for the
study and recitation of the word of God and for private families.

PITTSBURGH:

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1821.

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WESTERN DISTRICT OF PENNSYLVANIA, TO WIT :

* L. S. *

BE IT REMEMBERED, that on the sixth day of April in the forty fifth Year of the Independance of the United States of America, A D. 1821 R. Patterson and Lambdin of the said District, have deposited in this Office, the TITLE of a Book the right whereof they claim as proprietors in the words fol-

lowing, to wit : The **SACRED MANUAL**, containing a series of questions, Historical, Doctrinal, and Preceptive, on the Sacred Scriptures, with which are interspersed such questions and answers on different subjects, as seem calculated to illustrate and explain them in four parts, by Elisha P. Swift A. M. Pastor of the second Presbyterian Congregation Pittsburgh.

Designed for the use of Bible Classes and other Societies formed for the study and recitation of the word of God and for private families.

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the Encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned." - And also to the Act, entitled, "An Act supplementary to an Act, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned," and extending the Benefits thereof to the arts of designing, engraving, and etching historical and other Prints,"

R. J. WALKER.

Clerk of the Western District of Pennsylvania.

REMARKS.

There are few persons connected with the Presbyterian Church in the United States, who are unacquainted with the fact, that on the recommendation of the General Assembly, classes have been formed in most of the congregations of that body, for the regular and systematic study and recitation of the Sacred Scriptures.

Although some years have elapsed since that practice commenced, no series of questions has ever been published, particularly adapted to that exercise, in which it is common for the middle-aged, and youth as well as children to be promiscuously united.

An excellent book designed for the use of schools and children, consisting of questions on the Bible, was several years ago, published by the Rev. Dr M'Dowell, of New Jersey, which has had a deservedly extensive circulation, and several others of a similar description, some of which were designed for sabbath schools, have issued from the press at different times and in various places; but as none of these were designed for, so none of them seem exactly adopted to the object, and the different capacities of the members, usually-composing Bible classes, especially as they are constituted in the Western Country; and none of them had any considerable circulation in this district of the church. The expediency of putting into the hands of at least each family connected with a class, such a series of questions as shall so mark out the general track of examination, that the members may come together under the obvious advantages of having previously known the principal points on which they are to be questioned, is, we believe universally admitted.

To connect with such a series, the answers of such questions as are intimately connected with the history and not to be easily drawn from the text itself—and such chronological facts as may not lie within the reach of the members of such a class generally is supposed to be necessary to make the system of instruction any way complete. As all answers however (as far as possible) should be drawn from, and stated in the language, of the Sacred Scriptures—it is thought that the present plan of making references to appropriate and collateral passages, and leaving all but the most difficult questions unanswered, is preferable for this kind of instruction to a regular catechism like Dr. Watts' "Historical Catechism," in which the learner replies, not in the language of the Bible—but in that of the author.

There is in a plan of this sort great difficulty in forming a series of questions, historical and doctrinal, without adopting an arrangement somewhat different from that found in the Sacred Scriptures. After much reflection it has been considered essential

to order and method, that the series should be divided into four distinct parts and that the class should pass through the Bible four times, each time omitting all that does not belong to the part on which they are engaged.

To give a general and connected view of scripture history, it has been thought proper to introduce occasionally, some of the more important facts stated in profane history and connected with or illustrative of those mentioned in the Bible, and also to pay very particular attention to the date of the more important events.

As this series is particularly designed for the use of youth and classes belonging to the Presbyterian church—as the Confession and Directory of that church are not generally to be found (as they ought to be) in its families in many parts of the church, and and as comparatively, little attention is paid to the instruction of youth in the principles, order and discipline of the church of God, it has been judged proper to add as few questions and answers on that subject under those passages which refer to it, and also a few on its general history:

This little volume, though such a work requires no great original invention, or extensive reading, will no doubt be found defective. Indeed what such a plan should embrace, and what it should exclude, is a question on which few perhaps, would be exactly agreed. As some general series of this kind is much wanted, it is hoped that each pastor as he proceeds, will so supply its defects and correct its mistakes, as that it may serve as a general guide, and both encourage and facilitate that kind of instruction which may be said in importance, to be second to none. That under God the giving to our youth, a regular and systematic course of doctrinal and practical instruction, is the most hopeful method of securing in future years the prosperity and extension of the “truth as it is in Jesus,” and practical Godliness, is unquestionable. Nor can it be doubted that the proneness of multitudes to be carried about “by every wind of doctrine,” and the absolute incompetency of some to distinguish between discordant opinions on important subjects, is to be traced to the criminal neglect of the Church of God in this important article.

By insulated quotations from the Bible, and mistatements of the truth, errors is often rendered plausible to those who are ignorant of scriptural facts and representations, and the young must not only know the principles of our faith, but be able to select and repeat those passages of God’s word, and those inferential arguments by which they are supported: and can any christian Pastor or parent conscientiously implore, and consistently expect the blessing of Almighty God upon a lamb of his flock, or a child of his affections about to go out into the world, from under his immediate care, if this duty has been neglected. At a time when error is assuming her cunning and imposing forms it becomes all who love our Lord Jesus Christ, not only to pray for, but endeavour to use the appointed means of God to guard their youth and

REMARKS,

children, against delusion danger and death. What can better effect this than a thorough knowledge of the Bible?

This attempt to aid in his imperious duty and which the want of time as well as other qualifications has rendered and will render feeble and imperfect—is committed to the candour of the christian public and the blessing of ALMIGHTY GOD

E. P. SWIFT.

Pittsburgh, January 1821.

SERIES OF QUESTIONS.

PART I.

HISTORICAL.

SECTION I.

QUESTION 1. Is it the duty of all persons to study the Sacred Scriptures ?

ANSWER. John v. 39. Rom xv. 4.

Q. 2. Who was the author, and what the design of the Bible ?

A. God : see catechism, ans. to Q. 3.

Q. 3. By whom was the Bible written ?

A. 2 Peter i. 20. 21. Heb. i. 1. Acts 28, 25. 26.

Q. 4. Were all the writers divinely inspired of God ?

A. 2 Tim. iii. 16. Heb, i. 1. John v. 39.

Q. 5. How long since the world was created ?

A. 4004 years before Christ—and it is now 1821 years since, making 5825

Q. 6. How long after the creation did Moses write ?

A. About 2500 years.

Q. 7. Which books did he write ?

A. The first five, and it is supposed Job also.

Q. 8. Who created all things ? **A.** Gen. i. 1.

Q. 9. Were the angels created at the same period with man ? **A.** It is supposed not.

Q. 10. How many years are supposed to have elapsed between the writing of the first and the last book of the Bible ? **A.** About 1600.

Q. 10 Of how many years does the book of Genesis contain a history ?

A. It is supposed 2370.

Q. 11. How many days were employed in the work of creation ?

Q. 12. What was the appearance of matter when first formed ?

Q. 13. Mention the work of each day of the six in order?

Q. 14. How did God create man?

A. Eccles. vii. 29. Eph. iv. 24.

Q. 15. Chap 2. Where did God put the man when created?

Q. 16. How was the woman formed?

Q. 17. (Chap. 3.) What was the character of the serpent—and what did he say to the woman?

Q. 18. Was this Satan, speaking through the serpent? **A.** Rev. 20. 2.

Q. 19. What effect had this conversation upon her?

Q. 20. What did Adam do when she gave to him?

Q. 21. What was the consequence to him and his posterity? See Cat. and Quest. 17, 18, and 19. Rom. v. 12. Jer. xvii. 9. Rom. iii. 10 to 19.

Q. 22. What did our first parents do when they heard the voice of the Lord, walking in the garden?

Q. 23. How did they excuse themselves?

Q. 24. What was the doom pronounced upon the serpent?

Q. 25. What was said to Adam—and what to Eve?

Q. 26. Who was meant by the seed of the serpent—who of the woman?

A. By the former all the children of disobedience—by the latter, the Lord Jesus Christ.

Q. 27. Did our first parents continue in the garden?

SECTION II.

DEATH OF ABEL AND THE DELUGE.

Q. 1. (Chap. 4.) Who were the two first sons of Adam?

Q. 2. What were their occupations?

Q. 3. What did they offer in sacrifice to God, and how were they received?

Q. 4. What did their sacrifices seem to imply?

A. Abel's which was by the shedding of blood, discovered his reliance upon a Saviour to come—but Cain's which was of the fruits of the earth, his reliance upon his own works.

Q. 5. How did Cain feel and what did he do?

Q. 6. What was his punishment, and why was a mark fixed upon him?

Q. 7. Where did he dwell?

Q. 8. What are we to understand by his going out from the presence of the Lord?

A. His exclusion from the visible church and the family of Adam.

Q. 9. Who was Tubal and Tubal Cain?

Q. 10. Had Adam another son in the room of Abel?

Q. 11. Who was Enos and what in his days did men begin to do?

A. To engage in the public worship of God.

Q. 12. (Chap. 5.) How old was Adam when he died?

Q. 13. What was the name and age of the oldest man that ever lived?

Q. 14. Who was Enoch—what was his character, and how removed from the world? Jude 14 & 15th ver.

Q. 15. Who was Noah, and what were the names of his sons?

Q. 16. Who were the sons of God, and who the daughters of men? (Chap. 6)

Q. 17. What was the state of the world at this time?

Q. 18. What did God say of it?

Q. 19. What was Noah commanded to do?

Q. 20. Describe the ark?

Q. 21. How long was it in building?

Q. 22. What was taken into it?

Q. 23. How old was Noah when he entered it?

Q. 24. How long did the rain continue, and how high did the waters rise?

Q. 25. What became of all flesh?

Q. 26. How long were the waters upon the earth?

Q. 27. How were the waters removed and where did the ark rest?

Q. 28. How did Noah discover that the waters had subsided?

Q. 29. How long was he in the ark, and how old when the earth was dried?

Q. 30. What did Noah do on leaving the ark?

Q. 31. What promise did God make to him concerning the earth, and what was the sign?

Q. 32. How many years were there from the creation to the flood? **A.** Probably about 1656.

Q. 33. Into what sin did Noah fall after this?

Q. 34. What prophecy did he utter concerning his sons?

Q. 35. Were these predictions remarkably fulfilled?*

Q. 36. How old was Noah when he died?

A. He died about A. M. 2006.

SECTION III.

THE CONFUSION OF TONGUES, AND CALL OF ABRAM.

Q. 1. (Chap. 2.) Who was Nimrod?

A. He founded the Babylonian empire.

Q. 2. Were all the people still of one language?

Q. 3. Where did they dwell?

Q. 4. What did they attempt at this time, and why?

Q. 5. What did the Lord say when he saw it?

Q. 6. What was it called and why?

Q. 7. What was the consequence of this confusion?

Q. 8. Who was the father of Abram, and where did he dwell?

Q. 9. Who was Abram's wife?

Q. 10. To what place did Terah remove?

Q. 11. What was Abraham commanded to do, and what was promised him?

Q. 12. How old was Abram when called?

Q. 13. How long after the flood was this?

A. 427 years.

Q. 14. Where did Abram go and what did he take?

Q. 15. Who went with him?

*Canaan was the son of Ham, Africa was peopled by three of the four sons of Ham—and most of the North and Central African nations are his descendants—the tribes of Canaan destroyed by Joshua were his descendants—as were also the Carthaginians and Phoenetians all of which have been the servants of servants.

Shem peopled part of Asia, and was the progenitor of the Jewish nation. Japheth peopled Europe, and after attained dominion over the descendants of Shem—his posterity the principal promoters of Christianity.

- Q. 16. What did God promise to the seed of Abram ?
- Q. 17. What did he do ?
- Q. 18. Where did he remove ?
- Q. 19. Why did he go into Egypt ?
- Q. 20. What did he propose to Sarai and afterwards do ?
- Q. 21. What was the consequence of this sin ?
- Q. 22. Where did he go ?
- Q. 23. Where did Lot settle ?
- Q. 24. What was the moral character of Sodom ?
- Q. 25. What did the Lord give Abram after this separation ?
- Q. 26. Where did he build an altar at this time ?
- Q. 27. What happened to the king of Sodom, and to Lot ?
- Q. 28. What did Abram do ?
- Q. 29. Who was Melchizideck ?
- A. Heb. vii. 1, 2, 3, 4, &c. A pious king and priest whose parentage, birth, &c. are not mentioned in the Bible, and not known.
- Q. 30. What took place between him and Abram ?
- Q. 31. What reward did the king of Sodom offer Abram ?
- Q. 32. What promise did God make to Abram ?
- Q. 33. What was he commanded to do, and what occurred as the "sun was going down ?"
- Q. 34. What did God then say to him ?
- Q. 35. Who was Hagar, and why did she flee from Abram's house ?
- Q. 36. What did the Angel of the Lord say to her ?
- Q. 37. What was the name of her son, and what was he to be ?
- Q. 38. Did God appear again to Abram ?
- Q. 39. To what were the names of Abram and Sarai changed ?
- signifying probably multitude ?
- Q. 40. What was the sign and seal of the covenant made with Abram ?
- Q. 41. What was the command concerning circumcision !
- Q. 42. What did Abraham desire concerning Ishmael ?

Q. 43. What was the age of Abram and Ishmael at the time of their circumcision ?

Q. 44. Who beside them were circumcised ?

Q. 45. What may we infer from this ?

A That it is proper for believers in all ages to procure the affixing of the baptismal seal of the covenant in their name upon all such children as they adopt or rear under their own immediate care and inspection.

SECTION IV.

DESTRUCTION OF SODOM, AND BIRTH OF ISAAC.

Q. 1. What took place in the plains of Mamre ?—
Chapter 1 .

Q. 2. Who were these men ?

Q. 3. What did Abraham do ?

Q. 4. What promise was renewed to him ?

Q. 5. Was God displeased with Sarah, and why ?

Q. 6. What did the Lord say of Abraham ?

Q. 7. What did Abraham do when he was told of what was coming upon Sodom ?

Q. 8. What did Lot say when he saw the two angels ?

Q. 9. What did the men of Sodom do when they heard that they were with Lot ?

Q. 10. What was the effect ?

Q. 11. What did Lots sons-in-law do when he told them of the approaching destruction of Sodom ?

Q. 12. What did the two angels do with Lot and his family ?

Q. 13. Where did Lot go ?

Q. 14. What became of Lots wife ?

Q. 15. What took place after he left Sodom ?

Q. 16. What sons had Lot in Zoar ?

Q. 17. Where did Abraham remove from the plains of Mamre ? (Chap. 20.)

Q. 18. Who was the king of Gerar ?

Q. 19. Did Abraham again deny that Sarah was his wife ?

Q. 20. What did God say to him after he had taken Sarah from Abraham ?

- Q. 21. What did he say to Abraham ?
- Q. 22. Did Abimelech give any thing to Abraham when he restored Sarah ?
- Q. 23. What did Abraham do for Abimelech ?
- Q. 24. What promise was fulfilled to Sarah ? Ch. 21.
- Q. 24. What did Abraham call his son ?
- Q. 26. Did Abraham circumcise him, and at what age ?
- Q. 27. How old was Abraham when Isaac was born ?
- A. Verse 5.—which was 2108 years from the creation ?
- Q. 28. What became of Hagar and her son after the birth of Isaac, and why did they leave Abraham's house ?
- Q. 29. What took place in the wilderness ?
- Q. 30. What was the covenant between Abraham and Abimelech, and what did Abraham give ?
- Q. 31. What did Abraham call the place of his residence ?
- Q. 32. What did God command him to do ?
- Q. 33. How did he act ?
- Q. 34. Was his son really sacrificed ?
- Q. 35. What was promised him on this occasion ?
- Q. 36. What was the name of this mountain and what was it afterwards called ?
- Q. 37. Who was Nahor ?
- Q. 38. How old was Sarah when she died ?
- Q. 39. Where was she buried ?
- Q. 40. Of whom was it bought ?

SECTION V.

DEATH OF ABRAHAM, BIRTH OF JACOB AND ESAU.

- Q. 1. Where did Abraham send his servant and for what purpose ? Chap. 24.
- Q. 2. What oath did Abraham require of him ?
- Q. 3. What prayer did the servant offer and what befel him as he drew near the city of Nahor ?
- Q. 4. What did he say to Betheul and Laban ?
- Q. 5. Who was Abraham's second wife ! Chap. 25

Q. 6. How old was he when he died?

A. 2182 years from the creation, and 1822 before Christ.

Q. 7. Where was he buried?

Q. 8. How long did Ishmael live?

Q. 9. How old was Isaac when Rebekah became his wife?

Q. 10. What sons were born unto Isaac?

Q. 11. What did Esau sell to Jacob?

Q. 12. What promise did God make to Isaac?

Q. 13. Where did he now dwell and why?

Q. 14. Was he prosperous?

Q. 15. Where did the Lord appear unto Isaac?

Q. 16. What did he do immediately after it?

Q. 17. What did Esau do that grieved his parents?

Q. 18. What did Isaac command Esau? (Chap 27.)

Q. 19. What scheme did Rebekah devise to obtain the blessing for Jacob?

Q. 20. Did she succeed?

Q. 21. Did Jacob purposely deceive his father?

Q. 22. Repeat the blessing of Isaac?

Q. 23. What did Isaac prophesy of Esau?

Q. 24. How did Isaac feel towards Jacob?

Q. 25. What advice did Rebekah give Jacob?

Q. 26. (Chap. 28.) What did Isaac say to Jacob before his departure?

Q. 27. What occurred near Haran?

Q. 28. Did this dream contain any renewal of the promise of a Saviour?

Q. 29. What did he say when he awoke?

Q. 30. What did he call that place?

Q. 31. What vow did he make and what monument did he leave?

Q. 32. (Chap. 29.) What occurred at the well near Haran?

Q. 33. What did Jacob do when he saw Rachel?

Q. 34. How long did Jacob serve Laban?

Q. 35. What did he give him?

Q. 36. Mention the names of the sons of Jacob?—
(Chap. 30.)

B

- Q. 37. Why was Jacob displeased with Laban ?
- Q. 38. Where did he go after he left him ? (Chap. 31.)
- Q. 39. What did Laban do after he was gone ?
- Q. 40. What did he say to Jacob ?
- Q. 41. What did Jacob say to Laban ?
- Q. 42. For what did he set up the pillar ?
- Q. 43. What message did Jacob send to Esau ?—
(Chap. 32.)
- Q. 44. How did Jacob feel when he heard that Esau was coming to meet him, and what did he do ?
- Q. 45. What did he command his servants ?
- Q. 46. What occurred when Jacob was left alone ?
- Q. 47. How did Esau treat Jacob ? (Chap. 33.)
- Q. 48. Where did Jacob pitch his tent ?
- Q. 49. What did he call the altar he erected ?
- Q. 50. (Chap. 34.) What proposition did Hamor make to Jacob ?
- Q. 51. What did his sons require ?
- Q. 52. What did Levi and Simeon do unto Hamor and his city ?
- Q. 53. (Chap. 35.) Where did God command Jacob to remove and why ?
- Q. 54. Did God appear again to Israel and what did he say to him ?
- Q. 55. Where did Rachel die and where was she buried ?
- Q. 56. Where did Israel spread his tent at this time ?
- Q. 57. Did Jacob see his father Isaac again ?
- Q. 58. (Chap. 36.) Where did Esau still dwell at this time ?
- Q. 59. To what place did he remove and why ?

SECTION VI.

HISTORY OF JOSEPH.

- Q. 1. (Chap. 37.) Why did the sons of Israel hate Joseph their younger brother ?
- Q. 2. What garment did his father give him ?

- Q. 3. What increased the hatred of his brethren ?
- Q. 4. What did he dream ?
- Q. 5. For what was Joseph sent to Shechem ?
- Q. 6. Where did he find them ?
- Q. 7. What did they determine to do with him ?
- Q. 8. How did they finally dispose of him ?
- Q. 9. What did they tell their father ?
- Q. 10. What was the effect upon Israel ?
- Q. 11. What became of Joseph ?
- Q. 12. Was Joseph prosperous in Egypt ? (Chap 29.)
- Q. 13. What was the effect of his advancement to the office of overseer ?
- Q. 14. What temptation befel Joseph ?
- Q. 15. What was the consequence of his integrity ?
- Q. 16. (Chap 40.) What occurred while Joseph was in prison ?
- Q. 17. What interpretation did he give to the butler's dream ?
- Q. 18. What to the chief baker's ?
- Q. 19. What was the result ?
- Q. 20. (Chap 41) What was Pharaoh's dream ?
- Q. 21. Who did he first call to interpret it ?
- Q. 22. What information did the butler give
- Q. 23. How did Joseph interpret it ?
- Q. 24. What advice did he give ?
- Q. 25. What did Pharaoh say to Joseph ?
- Q. 26. What honor did he confer upon him ?
- Q. 27. How old was Joseph at this time ?
- Q. 28. What did he do ?
- Q. 29. Did the events he had foretold actually occur ?
- Q. 30. Who was the wife of Joseph ?
- Q. 31. What sons had he ?
- Q. 32. (Chap. 42.) Was the famine felt by Jacob and his sons ?
- Q. 33. What did they do ?
- Q. 34. Did Joseph know his brethren ?
- Q. 35. With what crime did he charge them ?
- Q. 36. What did he require them to do ?
- Q. 37. What did they say among themselves ?

- Q. 38. What did they discover at the inn?
- Q. 39. What information did they carry to Jacob?
- Q. 40. What did he say?
- Q. 41. (Chap. 43.) What did Judah answer his father?
- Q. 42. What did he promise provided Benjamin was sent?
- Q. 43. Did Jacob consent, and what directions did he give?
- Q. 44. What did Joseph do when they returned?
- Q. 45. What did his brethren say to the steward?
- Q. 46. What did Joseph say to them?
- Q. 47. How was Joseph affected?
- Q. 48. What was provided for Benjamin?
- Q. 49. (Chap. 44) What orders did Joseph give his steward?
- Q. 50. What after they were gone?
- Q. 51. What did they say to him when he overtook them?
- Q. 52. What was the result of this search?
- Q. 53. What did Joseph say to them?
- Q. 54. What did Judah propose?
- Q. 55. What was the effect of this conversation upon Joseph?
- Q. 56. What directions did he give to his brethren when he made himself known to them?
- Q. 57. What did Pharaoh tell Joseph?
- Q. 58. What was given to his brethren, and what was sent to his father?
- Q. 59. What did Jacob say when he heard that Joseph was alive?
- Q. 60. By what means was he satisfied that it was so?
- Q. 61. (Chap. 56.) What did he and his sons do?
- Q. 62. How many were there of Jacob's house who went into Egypt?
- Q. 63. Did the Lord appear to Israel on his way to Egypt?
- Q. 64. What directions did Joseph give them after their arrival?

SECTION VII.

DEATH OF JACOB AND JOSEPH.

Q. 1. What occurred when they were presented to Pharaoh?

Q. 2. What orders respecting them did he give?

Q. 3. What question did Pharaoh put to Jacob, and what was his reply?

Q. 4. What occurred when the famine became sore in Egypt?

Q. 5. What did Joseph buy for Pharaoh?

Q. 6. What law did he make?

Q. 7. Where did Jacob dwell?

Q. 8. What did he do when about to die?

Q. 9. (Chap. 48.) What did Joseph do when he heard that his father was sick?

Q. 10. What did Jacob say to Joseph?

Q. 11. In what manner did Joseph present his sons?

Q. 12. What was the blessing pronounced upon them? Heb. xi, 21.

Q. 13. (Chap. 49.) What did Israel say to Reuben?

Q. 14. What did he say of Simeon and Levi?

Q. 15. What of Judah?

Q. 16. What remarkable promise concerning Christ does this contain?

Q. 17. What was prophesied of Zebulon?

Q. 18. What of Issachar?

Q. 19. What of Dan?

Q. 20. What of Gad?

Q. 21. What of Asher?

Q. 22. What of Naphtali?

Q. 23. What of Joseph?

Q. 24. What of Benjamin?

Q. 25. What directions did he give respecting his bones?

Q. 26. How old was Jacob when he died?

A. 147 years, in the year of the world 2315.

B. 2

Q. 27. (Chap. 50.) What was done with the body of Jacob?

Q. 28. How did they mourn for him?

Q. 29. What request did Joseph make and what did Pharaoh say?

Q. 30. Who went to bury Jacob?

Q. 31. Where was Israel buried?

Q. 32. What passed between Joseph and his brethren after their return?

Q. 33. What did Joseph prophesy before he died?

Q. 34. What oath did he require? Heb. xi. 21.

Q. 35. How old was Joseph when he died?

A. He died about the 2369th year of the world and 1685 before Christ.

Q. 36. Was Pharaoh the name of any particular king, or the name given to all the kings of Egypt?

A. A title given to all.

EXODUS.

SECTION VIII.

OPPRESSION OF THE ISRAELITES.

Q. 1. Of how many years does this book contain a history?

A. About 145 years from the death of Joseph to the erection of the Tabernacle.

Q. 2. Did the children of Israel flourish after the death of Joseph? (Chap. 1.)

Q. 3. What occurred when a new king arose?

Q. 4. What did the king command his midwives, and afterwards all his people?

Q. 5. (Chap. 2.) Of what family was Moses?

Q. 6. In what year was he born?

A. In the year of the world 2433—41 years after the death of Levi—1571 before Christ.

Q. 7. What did his mother do when she could no longer conceal him?

Q. 8. What became of him?

Q. 9. To whom was he committed?

- Q. 10. What induced Moses to flee from Egypt?
- Q. 11. Where did he go? Acts vii. 22, to 37.
- Q. 12. What occurred at the well?
- Q. 13. Who did Moses marry?
- Q. 14. What occurred in Egypt after this?
- Q. 15. What was the employment of Moses?
- Q. 16. What occurred when he was in the desert?
- Q. 17. What did the Lord say to him?
- Q. 18. What objection did Moses make?
- Q. 19. Of what was he assured?
- Q. 20. What was he to say to the Elders of Israel?
- Q. 21. What did God promise as the result of his exertions?
- Q. 22. (Chap. 4.) What miracles did God perform before Moses, to remove his objections?
- Q. 23. What was the next objection of Moses?
- Q. 24. Who did God appoint to go with him?
- Q. 25. What did Moses do on his return?
- Q. 26. What did God command him to do on his arrival in Egypt?
- Q. 27. What took place by the way?
- Q. 28. What did Pharaoh say when they delivered their message?
- Q. 29. What did he do in consequence of this?
- Q. 30. What did Pharaoh say when they complained of their oppressions?
- Q. 31. What did Moses do when he saw it?
- Q. 32. (Chap. 5.) What did the Lord command Moses to do at this time?
- Q. 33. What success had Moses with the children of Israel?
- Q. 34. (Chap. 7.) What did the Lord command Moses and Aaron?
- Q. 35. How old was Moses and Aaron at this time?
- Q. 36. What was the first plague?
- Q. 37. What did the magicians do?
- Q. 38. What was the next?
- Q. 39. Did the magicians do this also?

SECTION IX.

- Q. 1. (Chap. 8.) What was the third plague ?
- Q. 2. Did the magicians do this also ?
- Q. 3. What request did Pharaoh make of Moses ?
- Q. 4. What miracle was next performed ?
- Q. 5. Could the magicians succeed in this ?
- Q. 6. What did God command Moses ?
- Q. 7. What calamity next came upon Egypt ?
- Q. 8. What did Pharaoh say when he called Moses and Aaron ?
- Q. 9. Did Pharaoh afterwards refuse ?
- Q. 10. What was the next calamity and how did it affect Pharaoh ?
- Q. 11. By what power were the magicians enabled to effect these miracles ?*
- Q. 12. What was he to do next ?
- Q. 13. Did any of these calamities extend to the Israelites ? (verse 26.)
- Q. 14. What was Moses commanded next to do, and what was the effect ?
- Q. 15. (Chap. 20.) What did God say to Moses ?
- Q. 16. What did he next send upon Egypt ?
- Q. 17. What did Pharaoh say to Moses ?
- Q. 18. What was the next plague, and what its effects upon Pharaoh ?
- Q. 19. (Chap. 11.) What was the last plague ?
- Q. 20. What were all the people commanded to do ?
- Q. 21. How were they to eat it ?
- Q. 22. What was to be on the first day ?
- Q. 23. Why was the blood to be sprinkled ?
- Q. 24. Of what was this typical ?
- A. The sprinkling of the blood of Jesus.
- Q. 25. What did God do unto Pharaoh and all the Egyptians ?
- Q. 26. What did the children of Israel borrow ?

*It is generally supposed that for wise reasons, God was pleased for a time to succeed them by his own power.

Q. 27. From what place and to what place did they journey?

Q. 28. How many men were in this company?

Q. 29. What did they do at this place?

Q. 30. How long had the children of Israel dwelt in Egypt?

Q. 31. In what year did they depart?

A. In the year of the world 2513—215 years after they had entered Egypt with Jacob, and 430 from the calling of Abraham, nearly on the day which they came out of Egypt.

Q. 32. What did Moses take with him?

Q. 33. Where did they go from Succoth?

Q. 34. In what manner did the Lord go before them?

Q. 35. (Chap. 14.) What did Pharaoh do when he found the children of Israel were gone?

Q. 36. What did the Israelites say to Moses when they saw their pursuers?

Q. 37. What was his reply?

Q. 38. What did God command Moses?

Q. 39. What occurred respecting the pillar and the cloud?

Q. 40. What did God do to enable the people to pass the Red Sea? 1 Cor. x. 2. 3.

Q. 41. What became of the Egyptians?

Q. 42. What did the Israelites do when they saw what was done?

Q. 43. (Chap. 15.) Who was Miriam, and what did she do on this occasion?

Q. 44. Where did they go after passing the Red Sea?

Q. 45. What occurred at Marah?

Q. 46. What was Moses commanded to do?

Q. 47. Where did they next encamp?

SECTION X.

ARRIVAL AT MOUNT SINAI.

- Q. 1. Where did they go from Elim ?
- Q. 2. What was the occasion of their next murmuring ?
- Q. 3. What food was appointed them ? John vi. 34.
- Q. 4. What command was given respecting this food ?
- Q. 5. Could the manna be preserved ?
- Q. 6. What did they do on the 6th day ?
- Q. 7. What command was given respecting the 7th day ?
- Q. 8. Was any of the manna preserved ?
- Q. 9. How long did the children of Israel continue to receive it ?
- Q. 10. Where did they go from the wilderness of Sin ?
- Q. 11. What occurred here ?
- Q. 12. How were they supplied ?
- Q. 13. Of what was this transaction typical ? 1 Cor. 10—4.
- Q. 14. What battle took place while they were here ?
- Q. 15. What was there peculiar, in regard to the hands of Moses ?
- Q. 16. What was the result of this battle, and what did Moses do after it was past ?
- Q. 17. (Chap. 18.) What did Jethro do when he heard of all that God had done ?
- Q. 18. What passed when he and Moses met ?
- Q. 19. What advice did he give Moses ?
- Q. 20. Did Moses follow it ?
- Q. 21. (Chap. 19.) Where did the Israelites next go ?
- Q. 22. What did God command Moses to say to the people ? 1 Pet. ii. 9.
- Q. 23. What was their reply ?
- Q. 24. What was Moses to do against the third day ?
- Q. 25. What occurred on that day ?
- Q. 26. What did the people say to Moses when they saw and heard the thunderings and lightnings of Mount Sinai ? Heb. xii. 18, 19, 20.

SECTION XI.

GIVING OF THE LAW.

Q. 1. (Chap. 24.) Who were called to go up into the mount ?

Q. 2. What did Moses do early after he had told the people the words of the Lord ?

Q. 3. What occurred while Moses and the Elders were gone up ?

Q. 4. How were the people employed while Moses was in the mount ? *Exod. 32 :*

Q. 5. What did Aaron do on this occasion ?

Q. 6. What did the Lord say to Moses ?

Q. 7. How did Moses feel when he came down ?

Q. 8. What did Moses say to the people when he saw it ? *1 Cor. x. 7 to 11.*

Q. 9. What prayer did he utter ?

Q. 10. What was the consequence of this transaction ?

Q. 11. (Chap 34.) What did the Lord command Moses to do after this ?

Q. 12. What occurred when Moses went into the tabernacle ?

Q. 13. What did Moses ask of the Lord and what did he answer ?

Q. 14. (Chap 34.) What was done the next morning ?

Q. 15. What occurred when Moses went up into the mount ?

Q. 16. What was commanded concerning the altars and images of the Canaanites ?

Q. 17. How did Moses appear when he came down ?

Q. 18. How did the children of Israel know when to proceed on their journey and when to encamp ? See also numbers 9.

Q. 19. Of what sin were Nadab and Abihu sons of Aaron guilty ? (*Levit. Chap 10.*)

Q. 20. How were they punished ?

NUMBERS.

Q. 21. Of how many years does this book contain a history? About 38.

Q. 22. How long after leaving Egypt did God command Moses to number the people?

Q. 23. What description of persons were to be numbered?

Q. 24. What was the number in each tribe?

Q. 25. What of the whole who were numbered?

Q. 26. What tribe was omitted in this enumeration?

Q. 27. (Chap 2) What was the order of encampment of the respective tribes?

Q. 28. Which were the sons of Levi and what was the number in each family? Luke xi. 23.

Q. 29. When did the children of Israel take their departure from Sinai, and how long had they been at that place?

A. About three months.

Q. 30. Where did the cloud next rest?

Q. 31. What did Moses say to Habab?

Q. 32. What when the ark went forward and when it rested?

Q. 33. (Chap 11.) What occurred at Taberah?

Q. 34. What was the appearance of the manna?

Q. 35. Were the people satisfied with this food?

Q. 36. Of what did Moses complain to the Lord?

Q. 37. What is related of Eldad and Medad?

Q. 38. What food was sent to the people after their complainings?

Q. 39. What was the consequence of this supply?

Q. 40. (Chap 12.) Why did Miriam and Aaron speak against Moses? Heb. iii. 2.

Q. 41. What did God say to Moses and to them?

Q. 42. What occurred to Miriam?

Q. 43. (Chap. 13.) For what purpose were the spies sent?

Q. 44. Where did they go?

Q. 45. How long were they gone and what report did they bring?

Q. 46. What the effect of this report?

Q. 48. What did Caleb and Joshua report, and how did the people treat them ?

Q. 49. What did the Lord say unto Moses ?

Q. 50. What was his prayer to God ?

Q. 51. What punishment did the Lord denounce upon that generation ; and was there any exception ?

Q. 52. What occurred when they attempted to go up to Canaan ?

SECTION XII.

EVENTS IN THE WILDERNESS AND MARCH TO JORDAN.

Q. 1. Who rose up against Moses ?

Q. 2. What did Moses say to them ?

Q. 3. What did Dathan and Abiram say, when sent for by Moses ?

Q. 4. How many were engaged in this rebellion ?

Q. 5. How were the people to know that the Lord was on Moses' side in this affair ?

Q. 6. What became of Korah and his company ?

Q. 7. What was done with his censors ?

Q. 8. How was the plague stayed ?

Q. 9. How many died in it ?

Q. 10. (Chap. 20.) Where did the people go after this defeat by Amaleck ?

A. After wandering in the wilderness about 37 years, they came to the desert of Zin ? (verse 1.)

Q. 11. When and where did Miriam die ?

Q. 12. What occurred while in Kadish ?

Q. 13. How was water attained and of what was this typical ? 1 Cor. x. 1 to 10.

Q. 14. What message did Moses send to the King of Edom ?

Q. 15. What was his reply ?

Q. 16. To what place did the people next come ?

Q. 17. What occurred here ?

Q. 18. How old was Aaron when he died ?

Q. 19. (Chap. 21.) What was the result of the battle fought at this place with king Arad ?

- Q. 20. What occurred when they journeyed from M. Hor?
- Q. 21. What did the people say to Moses?
- Q. 22. What was he commanded to do?
- Q. 23. Of what was the brazen serpent typical?—
John iii. 15.
- Q. 24. In what three places did Israel successively pitch?
- Q. 25. What was done when Sihon king of the Amorites refused to let Israel pass?
- Q. 26. What occurred also to Og, king of Bashan?
- Q. 27. (Ch. 22.) What occurred in the plains of Moab?
- Q. 28. Who was Balaam and where did he live?
- Q. 29. For what did the Elders of Midian go to him?
- Q. 30. What did the Lord say to him?
- Q. 31. What did Balak do when the Elders returned?
- Q. 32. What did God say to Balaam at this time?
- Q. 33. What occurred when he started to go with them?
- Q. 34. What miracle was wrought at this time?
- Q. 35. What charge did the angel give Balaam?
- Q. 36. To what place did Balak take Balaam?
- Q. 37. (Chap. 23.) What did Balaam command?
- Q. 38. What did the Lord say to him?
- Q. 39. Did Balaam curse Israel?
- Q. 40. What did Balak say when he heard this?
- Q. 41. What did Balaam say when he had come to the top of Pisgah?
- Q. 42. What did Balak say to him?
- Q. 43. What did Balaam prophesy of Israel?
- Q. 44. How did Balak feel on this occasion?
- Q. 45. What remarkable prophesy did Balaam utter before he left Balak?
- Q. 46. Did the children of Israel enkindle the anger of the Lord at this time?
- Q. 47. How was Moses to appease his wrath?
- Q. 48. How many of the people died of this plague?
- Q. 49. For what was Phinehas commended?
- Q. 50. What was the number of the males of twenty years old and upwards, who were numbered at this time?

Q. 51. What was the number of the Levites ?

Q. 52. The people had now been in the wilderness about 38 years since they were numbered at Mt. Sinai, had they increased or diminished during this time ?

A. Though all who were numbered before had died except Caleb and Joshua, there was a decrease of only 1820 in their number.

SECTION XIII.

DEATH OF MOSES.

Q. 1. What part of Israel was sent up to war against Midian ?

Q. 2. What was the result of the war ?

Q. 3. What command did Moses give concerning the women and children taken captive ?

Q. 4. What did Eleazar say unto the men who had been engaged ?

Q. 5. What was done with the prey taken ?

Q. 6. (Chap 34) What did the children of Reuben and Gad ask of Moses ?

Q. 7. On what conditions was this request granted ?

Q. 8. (Chap 34.) How was the land of Canaan bounded ?

Q. 9. Why was it called Canaan ?

A. From Canaan the son of Ham whose posterity possessed it.

Q. 10. Who were appointed to divide the Land ?

Q. 11. What were the number and design of the cities of refuge ?

Q. 12. What was commanded concerning the daughters of Zelophehad ?

DEUTERONOMY.

Q. 13. Where does the chain of history again commence ?

A. At the 44th verse of the 32d chapter.

Q. 14. Can you mention the principal ideas contained in the song of Moses ?

Q. 15. What did the Lord say unto Moses after he had ended all these words to Israel ?

Q. 16. Why was not Moses allowed to enter the land ?

Q. 17. What did Moses do before his death ?

Q. 18. Repeat those blessings ?

Q. 19. Where did Moses go after this ?

Q. 20. Where and when did Moses die ?

A. He died in the year of the world 2553 and before Christ 1451 and about 896 after the flood.

Q. 21. Where was he buried and by whom ?

Q. 22. What was his age ?

Q. 23. What cities and kingdoms are supposed to have been founded during the life of Moses ?

A. Athens, Troy, Corinth, Thebes, Argos.

Q. 24. What distinguished men are supposed to have been cotemporary with him ?

A. Cadmus, Cocrops, Danaus, and Job, and probably Busiris king of Egypt, Cadmus introduced letters into Greece.

Q. 25. How long did Israel weep for Moses ?

Q. 26. By whom is it supposed the last chapter of this book was written ?

A. By Joshua it is supposed.

JOSHUA.

Q. 27. Of how many years does this book contain a history ?

A. About 37 years from the death of Moses to that of Eleazar.

Q. 28. (Chap 1.) What did the Lord say to Joshua after the death of Moses ?

Q. 29. What orders did Joshua give to the officers ?

Q. 30. What did he say to the Reubenites and Gadites and half tribe of Manasseh ?

Q. 31. Where is the 5th verse of this chapter referred to ? Heb. 13, 5.

Q. 32. For what did Joshua send two men ? (Ch. 2.)

Q. 33. Relate all that occurred at Jericho ?

Q. 34. What was to be the sign by which the house should be known and what did they promise her ?

Q. 35. Is this conduct mentioned as springing from pious motives in her ? Hebrews 2, James 2, 25.

- Q. 36. What did the men say on their return ?
- Q. 37. (Chap 3.) How long did the Israelites remain and what orders were given when they came to Jordan?
- Q. 38. For what purpose were 12 men here chosen?
- Q. 39. Give an account of the passage over Jordan ?
- Q. 40. (Chap 4) For what purpose were the 12 stones taken out of Jordan ? verses 21, 22, to 24.
- Q. 41. Where were they placed and at what time were they still to be seen ?
- Q. 42. At what time did the people come up out of Jordan and first pitch in Canaan ?

SECTION XIV.

CONQUEST OF CANAAN.

- Q. 1. (Chap. 5.) What effect did this coming have upon the kings of Canaan ?
- Q. 2. What was Joshua commanded to do ?
- Q. 3. What ordinance was celebrated on the 14th day ?
- Q. 4. When did the Manna cease ?
- Q. 5. Who appeared to Joshua at this time ?
- A. (13 and 14th verse.) It is supposed the Lord Jesus Christ.
- Q. 6. (Chap. 6.) What was Joshua commanded to do concerning Jericho ?
- Q. 7. How was the city taken ?
- Q. 8. What was done with the city and its inhabitants ?
- Q. 9. What did Joshua say of those who should attempt to rebuild the city ?
- Q. 10. Relate what occurred when the men were sent against Ai ?
- Q. 11. What did Joshua do and say when this occurred ?
- Q. 12. What did the Lord say to him ?
- Q. 13. How was the guilty person discovered ?
- Q. 14. What did he confess ?

Q. 15. How was he punished? Where is the 7th; Chap. 30th verse referred to?

A. Heb. xi. 30 and 31.

Q. 16. (Chap. 8.) How was Joshua encouraged and what did he next do?

Q. 17. What plan did he form for taking the city?

Q. 18. Relate the account of the taking of Ai?

Q. 19. What was done with the city, its inhabitants and king?

Q. 20. What took place in Mount Ebal?

Q. 21. (Chap. 9.) What did the kings of Canaan now do?

Q. 22. What is related of the inhabitants of Gibeon?

Q. 23. What was the consequence of this deception?

Q. 24. What did Joshua say to them when this was discovered?

Q. 25. What did Joshua do with them?

Q. 26. (Chap. x.) Mention the names of the kings here mentioned and the measures they adopted?

Q. 27. What did Joshua do when this was told him?

Q. 28. What occurred as they fled before Israel?

Q. 29. What remarkable event occurred concerning the sun and moon at this time?

Q. 30. Where did the five kings hide themselves, and what did Joshua do when told of it?

Q. 31. What became of them?

Q. 32. What other cities were next destroyed?

Q. 33. Where did Joshua go from Eglon?

Q. 34. Where from thence?

Q. 35. What further conquests did he make?

Q. 36. What kings now marched against Israel?

Q. 37. What was the result?

Q. 38. What did Joshua do with Hazor? (Ch. 11.)

Q. 39. How far did he extend his conquests?

Repeat Acts vii. 45.

Q. 40. What part of the Anakims did he destroy?

Q. 41. (Chap. 12.) Mention the kings destroyed by Moses before his death?

Q. 42. And those destroyed by Joshua?

Q. 43. (Chap. 13.) What land yet remained to be possessed?

Q. 44. (Chap. 14.) Among whom was the Land to be divided ?

Q. 45. What did Caleb say to Joshua in Gilgal ?

Q. 46. What inheritance was given him ?

Q. 47. (Chap. 15.) Describe the lot of Judah ?

Q. 48. What is related of Caleb ?

Q. 49. What of Othniel and his wife ?

Q. 50. Describe the inheritance of Ephraim ?

Q. 51. And of Manasseth ?

Q. 52. What did the sons of Joseph say to Joshua and what was his reply ?

SECTION XV.

DIVISION OF CANAAN AND DEATH OF JOSHUA.

Q. 1. Where was the tabernacle set up ? (Chap. 18.)

Q. 2. What did Joshua say to the remaining tribes ?

Q. 3. What did the men do ? Repeat Acts xiii. 19.

Q. 4. How was the portion of each tribe determined ?

Q. 5. What was the portion of the children of Benjamin ?

Q. 6. What of the children of *Simeon* ?

Q. 7. What of *Zebulon* ?

Q. 8. Of *Isachar* and *Asher* ?

Q. 9. Of *Naphtali* and *Dan* ?

Q. 10. What was the relative situation of these tribes ?

A. Canaan proper was 200 miles long from north to south and about 80 miles broad from the Mediterranean to the Jordan. Of the tribes,—*Naphtali* was on the north—*Asher* on the north-west. South of these was *Zebulon* extending from the Mediterranean to the lake Tiberias or Sea of Galilee. In this tribe was *Acre*—*Nazareth*—*Joppa* and *Tabor*. South of this was *Issachar*, extending from the Mediterranean to the Jordan. In this tribe were the mountains *Carmel* and *Gilboa*, and the towns of *Jezreel*, *Shunem*, *Endor* and *Nain*. The half tribe of *Manasseth* lay next. South of this

was afterwards called *Samaria*. Next on the south lay Ephraim reaching from the sea to Jordan, and in this tribe were *Sharon* and *Shiloh*. Next to this and still south, lay the country of *Benjamin* on the east and the small country of *Dan* on the west; in Benjamin was Jerusalem, Moriah, Mount Zion, Olivet, Golgotha, Jericho, Bethany and Gethsemine; Dan was about 40 by 25 miles. Judah lay south of Benjamin, having Idumia south—Dan and Simeon west; the Dead Sea east, and extending 47 miles in length. In this tribe Abraham dwelt, and Bethlehem though but about 6 miles from Jerusalem was situated in it. Simeon was at the south-west corner of Canaan, and a large portion of the territory of this tribe and Dan, was long held by the Philistines. On the other side of Jordan Reuben lay south, Gad in the middle, and the half tribe of Manasseth north—and extending to the north east of Zebulon. Levi had no lot.

Q. 11. How large was the population of this country in its best days?

A. From 6 to 8 millions—in the days of David there were about 1,300,000 men capable of taking the field.

Q. 12. What was Joshua's portion?

Q. 13. Which were the cities of refuge? (Chap. 20.)

Q. 14. What was given to the Levites? (Chap. 21.)

Q. 15. Did the land now enjoy rest?

Q. 16. (Chap. 22.) What did Joshua say to the Reubenites, Gadites, and half tribe of Mannasseth?

Q. 17. What occurred on their way by Jordan?

Q. 18. What did the children of Israel do?

Q. 19. What did they say to these tribes when they came to them?

Q. 20. What was their reply?

Q. 21. Did the thing end amicably?

Q. 22. (Chap. 23.) Did Joshua assemble all the tribes, and what did he say to them? (Chap. 24.)

Q. 23. What did he say when they were again called together?

Q. 24. After this rehearsal what monument did he erect?

Q. 25. When did Joshua die, and where did they bury him ?

A. About 17 years after entering Canaan, or after Moses' death—A. M. 2570—and before Christ 1484.

Q. 26. Who governed Israel after his death ?

A. It is supposed Eleazar.

Q. 27. What was done with the bones of Joseph ?

Q. 28. Where did Eleazar die and where was he buried ?

A. It is supposed about 10 years after Joshua.

JUDGES.

SECTION XVI.

Q. 1. By whom is it supposed this book was written ? **A.** By Samuel the prophet.

Q. 2. How many years does this history comprise ?

A. About 299 or 300, or according to others 309 years.

Q. 3. Is the course of history regularly pursued through the whole of this book ?

A. It is not, it ends at the 16th chapter and the remainder of the book is taken up in relating things that occurred during that time.

Q. 4. What tribe went up to war against the Canaanites ?

Q. 5. Mention some of the events of this war ?

Q. 6. What was done after Simeon went with Judah ?

Q. 7. Did the Benjamites drive out the Jebusites ?

Q. 8. Mention the wars of the house of Joseph ?

Q. 9. Which tribes still left parts of their territory unsubdued ?

Q. 10. Did Dan drive out the Amorites ?

Q. 11. (Chap. 2.) What occurred at Bochim ?

Q. 12. Does this part of the chapter from the 6th to the 9th verse refer to a former part of the history ?

A. It does.

Q. 13. After the generation that came into the land had died, what evil did the people do ?

Q. 14. What was the consequence of this conduct?

Q. 15. What did they do after each Judge died, and what did the Lord say of them? Repeat Acts xiii. 20. Heb. xi. 32, 33 and 34.

Q. 16. (Chap. 3.) What nations were left to prove Israel?

Q. 17. Whom did the children of Israel serve first, and for how long a time?

Q. 18. By whom were they delivered, and how long did he judge Israel?

Q. 19. About what time did Othniel die?

A. 1325 before Christ.

Q. 20. Who next subdued them, and how long were they in this bondage?

Q. 21. Who was their deliverer?

Q. 22. How did he destroy the king of Moab?

Q. 23. Who next delivered Israel?

A. About one year.

SECTION XVII.

GIDEON AND ABIMELECH.

Q. 1. (Chap. 4) Who was the next oppressor?

Q. 2. Who next judged Israel?

Q. 3. What occurred between her and Barak?

Q. 4. Relate the history of this battle?

Q. 5. How was Sisera destroyed?

Q. 6. (Chap. 6) Whom did Israel serve?

Q. 7. When Israel cried unto the Lord whom did he send?

Q. 8. What occurred under the oak that was in Ophrah?

Q. 9. What took place concerning the altar of Baal?

Q. 10. How was Gideon satisfied that the Lord would assist him?

Q. 11. (Chap. 7.) What was Gideon commanded to do, and what was the result?

Q. 12. Where were the enemy, and what were their numbers?

Q. 13. Relate the dream mentioned, and its interpretation?

Q. 14. What did Gideon do when he heard it?

Q. 15. Give an account of this battle?

Q. 16. What message did God send to meet Ephraim?

Q. 17. (Chap. 8.) What was the complaint of the men of Ephraim, and what Gideon's reply?

Q. 18. What occurred at Succoth and Peniel?

Q. 19. Relate the punishment inflicted upon these cities?

Q. 20. What did Israel propose to Gideon?

Q. 21. What request did he make and what was the consequence?

Q. 22. How long did Gideon Judge Israel?

Q. 23. How many sons had he?

Q. 24. What occurred after his death?

Q. 25. What events are supposed to have occurred in the days of Gideon?

A. Trojan and Theban wars—celebration of Olympic Games by Hercules.

Q. 26. (Chap. 9.) Who was Abimelech and what did he do after this?

Q. 27. Relate the conduct and words of Jotham?

Q. 28. How long did Abimelech reign?

Q. 29. Mention the words of Gaal?

Q. 30. What did Zebul do when he heard them?

Q. 31. What did Abimelech do in consequence?

Q. 32. What was done with the men of the Tower of Sechem?

Q. 33. How and where did Abimelech die?

A. About 1234 years before Christ.

SECTION XVIII.

JEPHTHAH JUDGETH ISRAEL.

Q. 1. (Chap. 10.) Who defended Israel after Abimelech's death?

Q. 2. Where did he live and how long did he judge Israel? Before Christ 1211.

Q. 3. Who was his successor and how many years did he judge them? **A.** It is supposed to about 1189.

Q. 4. By whom and how long was Israel next oppressed?

Q. 5. What reply did the Lord make to their cries?

Q. 6. (Chap. 2.) Relate what is told of Jephthah?

Q. 7. What took place between him and the Elders of Gilead?

Q. 8. What message was sent to the children of Ammon?

Q. 9. What to Edom?

Q. 10. What to Sihon king of the Amorites?

Q. 11. What was the result of his refusal?

Q. 12. Relate Jephthah's vow?

Q. 13. Was he successful?

Q. 14. What did he say when he saw his daughter?

Q. 15. Was she really sacrificed?

A. The most common opinion is that she was not sacrificed.

Q. 16. What custom was thus originated in Israel?

Q. 17. What took place between the men of Ephraim and Jephthah?

Q. 18. How many Ephraimites perished in this war?

Q. 19. How long did Jephthah judge Israel?

Q. 20. Who was his successor and how long did he judge Israel?

Q. 21. What fact is mentioned of him?

Q. 22. Who succeeded and how long did he judge Israel?

Q. 23. Who was the next judge of Israel and for how long a time?

Q. 24. (Chap 13.) How long did Israel serve the Philistines? **A.** This term of years commenced probably when Jair was judge of Israel?

Q. 25. Was there any thing remarkable in the birth of Samson?

Q. 26. What occurred to him in the camp of Dan?

Q. 27. What period is fixed as the aera of his birth?

A. 1155 years before Christ.

Q. 28. What occurred between him and his parents?

Q. 29. What occurred on their way to Timnah?

- Q. 30. What riddle did he put forth ?
- Q. 31. By what scheme did they obtain the interpretation of it ?
- Q. 32. And how did he procure the garments promised ?
- Q. 33. (Chap. 15.) What did Samson do on being denied his wife ?
- Q. 34. What occurred between him and the men of Judah ?
- Q. 35. How did he destroy the Philistines ?
- Q. 36. What miracle was wrought when he was "athirst" ?
- Q. 37. How did he make his escape from Gaza ?
- Q. 38. Relate what occurred between him and Delilah ?
- Q. 39. What was the last act of Samson ?
- Q. 40. Did this involve the crime of suicide ?
- A. It did not, he fell in the defence of his country and the church ?

SECTION XIX.

- Q. 1. (Chap. 18.) At what time is it supposed the transactions here related occurred ?
- A. Soon after the death of Joshua.
- Q. 2. Mention the principal facts stated in this chapter ?
- Q. 3. (Chap. 19.) For what purpose were the five men appointed ?
- Q. 4. What was done with the carved image, &c. of Micah ?
- Q. 5. What event originated the war between Benjamin and the other tribes ?
- Q. 6. What did the other tribes demand of Benjamin ? (Chap. 20.)
- Q. 7. Which tribe first went up, and what was the result of the first battle ?
- Q. 8. What was the result of the 2d. engagement ?
- Q. 9. What was done after this ?

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Q. 10. By what means were the children of Benjamin defeated ?

Q. 11. How many were slain and how many were left of the tribe ?

Q. 12. What occurred in Mizpeh after this ? (Ch. 21.)

Q. 13. What was done to Jabesh-gilead and why ?

Q. 14. What were the sons of Benjamin to do at the feast in Shiloh ?

RUTH.

Q. 15. When did the events related in this book probably occur ?

A. Some time during the judges—it is not known precisely when. It is supposed that Samuel wrote this book.

Q. 16. Who was Elimelech and why did he go into Moab ? (Chap. 1.)

Q. 17. What befel him and his sons there ?

Q. 18. Relate what occurred between Naomi and her daughters-in-law, after their husbands' death ?

Q. 19. (Chap. 2.) Who was Boaz, and what occurred between him and Ruth ?

Q. 20. What did Naomi say to Ruth on her return, and what answer did she make ?

Q. 21. Was Boaz bound according to the Jewish law to marry Ruth, the widow of his kinsman ?

A. He was. Deut. xxv. 5.—Mark xii. 19.

Q. 22. What advice did Naomi give her ? (Chap. 3.)

Q. 23. Relate what occurred between Boaz and his kinsman ?

Q. 24. Did Boaz marry Ruth ?

Q. 25. Why were these events so particularly related ?

A. Obed their son was the father of Jesse and the progenitor of David and of Messiah, and this history serves to keep up an account of the line of descent.—Repeat Mat. i. 5. and Luke iii. 31, 33.

FIRST BOOK OF SAMUEL.

SECTION XX.

BIRTH OF SAMUEL.

Q. 1. Of how many years does this book include a history ?

A. About 80 years or according to others 115.

Q. 2. Who is supposed to have written this and the following book ?

A. Samuel the forepart of this—the remainder is ascribed to Nathan and Gad.

Q. 3. Who is supposed to have judged Israel after the death of Samson ? 1 Samuel iv. 18.

Q. 4. Who was Elkanah ? (Chap. 1.)

Q. 5. Relate what is said of Hannah ?

Q. 6. What did she do after Samuel was weaned ?

Q. 7. What was the character of the sons of Eli ?

Q. 8. What did Hannah make yearly for Samuel ?

Q. 9. What did the man of God say to Eli ?

Q. 10. Were there any known prophets in those days ? (Chap. iii. ver. 4.)

Q. 11. Relate what occurred "ere the lamp of God went out in the temple."

Q. 12. What did Eli ask Samuel in the morning ?

Q. 13. Mention the events of the war between the Philistines and Israel. (Chap. 4.)

Q. 14. What was the effect of the intelligence of this defeat upon Eli ?

Q. 15. What was done with the ark of God ? (Ch. 5.)

Q. 16. What is related of Dagon ?

Q. 17. Did Ashdad continue to be healthy ?

Q. 18. What was the consequence of removing the ark to Gath and to Ekron ?

Q. 19. What was the advice of the priests and diviners ? (Chap. 6.)

Q. 20. Where was the ark carried ?

Q. 21. How did the people of Bethshemesh receive it ?

Q. 22. Why did the Lord smite them and how many died ?

Q. 23. Where was it next taken and how long did it remain ? (Chap. 7.)

Q. 24. What advice did Samuel give to Israel when "they lamented after the Lord ?"

Q. 25. Relate the events of the battle between the Philistines and Israel ?

Q. 26. What did Samuel set up ?

Q. 27. What were the effects of this battle ?

Q. 28. What did Samuel do "all the days of his life ?"

Q. 29. Who were the sons of Samuel and what was their character ? (Chap. 8.)

Q. 30. What request did the people make, and how did the Lord direct Samuel to act ?

Q. 31. Mention what he said to the people concerning it.

Q. 32. And the reply of the people ?

Q. 33. Mention the family, appearance and name of the man afterwards anointed king ? (Chap. 9.)

Q. 34. What event brought Saul to Samuel ?

Q. 35. What were the words of the Lord to Samuel ?

Q. 36. How did Samuel treat him ?

Q. 37. What occurred when they came down from the high place of the city ?

Q. 38. About what time did this occur ?

A. Before Christ 1100, and in the year of the world 2904 ; and about this time the Heraclidæ returned into Poloponnesus and the kingdom of Lacedaemon began.

SECTION XXI,

SAUL KING OF ISRAEL.

Q. 1. What did Samuel do and say to Saul ?

Q. 2. Where did Saul go ?

Q. 3. What did Samuel do and say unto Israel at Mizpeh ?

Q. 4. What occurred at Jabesh-Gilead ?

Q. 5. How did Saul proceed when he heard it ?

- Q. 6. What message did he send ?
- Q. 7. What occurred at Gilgal ?
- Q. 8. Was there any thing remarkable attending Samuel's prayer ?
- Q. 9. (Chap. 13.) What is related of Jonathan ?
- Q. 10. When the people fled before the Philistines what did Saul do ?
- Q. 11. What did Samuel say to him ?
- Q. 12. Had the Israelites a supply of swords, spears, &c. ?
- Q. 13. How did Jonathan defeat the Philistines ?— (Chap. 14.)
- Q. 14. What is related of Saul's forbidding to eat and of Jonathan's offence ?
- Q. 15. What did Saul do after the battle ?
- Q. 16. How did Saul discover Jonathan's offence and how was he rescued ?
- Q. 17. Mention the names of Saul's relations ?
- Q. 18. (Chap. 15.) What did Samuel say to Saul concerning Amalek and what did Saul in consequence do ?
- Q. 19. What took place between them in respect to the sheep and oxen taken from Ameleck ?
- Q. 20. What was done with Agag ?
- Q. 21. Did Samuel remain with Saul ?
- Q. 22. (Chap. xvi.) How did the Lord direct Samuel to proceed ?
- Q. 23. How was the chosen of the Lord selected and what did Samuel do when he was known ? Repeat Acts vii. 46. and xiii. 22.
- Q. 24. For what purpose was David called before Saul ?
- Q. 25. (Chap. xvii.) Is it supposed that the events related in this chapter occurred before those in the last verses of the preceding ? A. It generally is.
- Q. 26. Relate what is said of Goliath and his contest with David ?
- Q. 27. What inquiries did Saul make concerning David ?

Q. 28. (Chap. 18.) Why was Saul "wroth and induced" "to eye David ?

Q. 29. What did Saul attempt on the morrow ?

Q. 30. Why was Saul afraid of David ?

Q. 31. Mention the circumstances of David's marriage and the name of his wife ?

Q. 32. (Chap. 19.) How did Jonathan feel towards David ?

Q. 33. How did Saul seek David's death, and by what means was it saved ?

Q. 34. What is related of Saul's messengers, and of Saul himself ?

Q. 35. (Chap. 20.) What occurred between David and Jonathan ?

Q. 36. What sign was Jonathan to give him ?

Q. 37. (Chap. 21.) What took place when David came to Nob ?

Q. 38. Was David guilty of falsehood in this case ?

A. He was, and his conduct is not to be justified. Repeat Math. xii. 3, 4. Luke vi. 4.

Q. 39. What occurred at Gath ?

Q. 40. How are we to understand this account ?

A. Some supposed David feigned all of it to effect his escape—others that he had an epileptic fit. It is supposed that he wrote the 34, 56, 81 and 116th psalms soon after.

SECTION XXII.

DEATH OF SAUL.

Q. 1. (Chap. 22.) Where did David go and who joined him ?

Q. 2. What became of Abimelech and the Priests ?

Q. 3. For what purpose did David go to Keilah ?—(Chapter 23.)

Q. 4. What did Saul do when he heard where David was ?

Q. 5. What drew him from his pursuit ?

Q. 6. (Chap. 24.) What occurred as Saul was in search of David in the cave ?

Q. 7. What did David say to Saul and what was his reply?

Q. 8. When did Samuel die? A. About 3 or 4 years before Saul's death. He presided over the Seminary of the prophets.

Q. 9. Relate what took place between David and Nabal?

Q. 10. What did Abigail do and what did David say to her?

Q. 11. Who did David marry at this time?

Q. 12. (Chap. 26.) What occurred by night when Saul and his army were asleep?

Q. 13. What did David say to Saul and Abner?

Q. 14. What was Saul's answer?

Q. 15. (Chap. 27.) Where did David dwell after this?

Q. 16. What conquests did he make?

Q. 17. (Chap. 28.) What occurred when Saul went out to battle against the Philistines?

Q. 18. Why did he go to Endor?

Q. 19. What occurred there?

Q. 20. Was this really Samuel?

A. There are different opinions—the most approved one is, that it pleased the Lord, contrary to the expectations of the woman, to raise up Samuel.

Q. 21. Relate the conversation between Samuel and Saul?

Q. 22. And between Saul and the woman?

Q. 23. (Chap. 29.) What did the princes of the Philistines advise concerning David?

Q. 24. What directions did Achish give him?

Q. 25. (Chap. 30.) What occurred before David's return home?

Q. 26. How did David find the company and what was the consequence?

Q. 27. What was the occasion of a statue in Israel at this time?

Q. 28. (Chap. 31.) What was the result of the battle between Saul and the Philistines?

Q. 29. Who were slain?

Q. 30. What other account of this affair does the bible contain ? 1 Chron. x. chap.

Q. 31. For what did the inhabitants of Jabesh-gilead go up to Beth-shan and what did they do ?

Q. 32. When did these events occur ?

A. About 1056 years before Christ, and about 2292 years after the flood, and about 395 or 98 years after the entrance into Canaan.

SECOND BOOK OF SAMUEL.

SECTION XXIII.

REIGN OF DAVID.

Q. 1. How many years does the history in this book comprise ? **A.** About 40.

Q. 2. (Chap 1) How did David act on hearing the death of Saul ?

Q. 3. Why was the young man slain ?

Q. 4. Repeat Davids lamentation ?

Q. 5. (Chap 2.) What occurred at Hebron ? See also 1 Chron. xiii.

Q. 6. What did Abner do ?

Q. 7. How long did David reign and over what part of Israel ?

Q. 8. What is related of Abner ?

Q. 9. (Chap 3.) Mention the sons of David ?

Q. 10. What took place between Abner and the son of Saul ?

Q. 11. What occurred when Abner came to David ?

Q. 12. What became of him ?

Q. 13. What did David say and do when he heard it ?

Q. 14. (Chap 4.) What became of Ish-bosheth the son of Saul ?

Q. 15. What became of his destroyers ?

Q. 16. (Chap 5) Was David now anointed king over all Israel ?

Q. 17. How old was he when he first began to reign and how long had he reigned over Judah before this ?

- Q. 18. What city did he take ?
- Q. 19. Mention the names of his other sons ?
- Q. 20. What two victories did he obtain ?
- Q. 21. Relate what is said of "fetching the ark of God ?" (Chap. 6.)
- Q. 22. Where was it placed ?
- Q. 23. What was the crime of Uzzah ?
- A. It was unlawful and discovered irreverence and presumption.
- Q. 24. What did David give the people when he blessed them ?
- Q. 25. (Chap 7) What was Nathan directed to answer David when he proposed to build the house of the Lord ?
- Q. 26. What prayer did he offer ?
- Q. 27. (Chap 8.) Mention some of the conquests of David ?
- Q. 28. Who were his officers ?
- Q. 29. (Chap 9.) What did David do for the son of Jonathan ?
- Q. 30. (Chap 10.) Where and for what purpose did David send messengers ?
- Q. 31. How were they treated ?
- Q. 32. Relate the events of this war ?
- Q. 33. (Chap 11.) Why did David write a letter to Joab and what was the object of it ?
- Q. 34. Was this whole affair greatly criminal ?
- A. It was.
- Q. 35. What became of Uriah ?
- Q. 36. (Chap 12.) Relate the parable of Nathan.
- Q. 37. And the words of the Lord to David.
- Q. 38. How did David act when the child was sick ?
- Q. 39. And when it died ?
- Q. 40. What was done to Rabbah ?

SECTION XXIV.

REBELLION UNDER ABSALOM.

- Q. 1. What was the name of Absalom's sister and by whom was she dishonoured ? (Chap xiii)

Q. 2. How did Absalom contrive to destroy Amnon ?

Q. 3. Where did Absalom go and how long did he remain ?

Q. 4. (Chap 15.) By what plan was David induced to recall Absalom ?

Q. 5. How was Absalom enabled to see the king ?

Q. 6. By what means did Absalom win the affections of the people ?

Q. 7. What did David say and do when he heard that Absalom had rebelled ?

Q. 8. Who went with David ?

Q. 9. How did he go ?

Q. 10. (Chap 16) What is related of Ziba and of Shimei ?

Q. 11. What did Absalom do when he came to Jerusalem ?

Q. 12. (Chap 17.) What was the counsel of Ahithophel and what of that of Hushai ?

Q. 13. How did Ahimaaz and Jonathan escape ?

Q. 14. What become of Ahithophel ?

Q. 15. How was David provided for ?

Q. 16. (Chap 18.) Did David go with the army to battle ?

Q. 17. What orders did he give concerning Absalom ?

Q. 18. How was Absalom destroyed ?

Q. 19. How did David conduct himself when he heard it ?

Q. 20. (Chap 19.) What did Joab say to David ?

Q. 21. How did the king treat Shimei ?

Q. 22. What is related concerning Brazillai ?

Q. 23. (Chap 20.) What was the crime and the end of Sheba ?

Q. 24. How was Amasa destroyed ?

Q. 25. Who were the officers of David ?

Q. 26. What took place between David and the Gibeonites ? (Chap 21.)

Q. 27. What was done with the bones of Saul and his descendants ?

Q. 28. What took place when David went out to war against the Philistines ?

Q. 29. Relate what occurred in the battle of Gob and of Gath ?

Q. 30. (Chap 23.) Mention some of the chief men of David and their valiant deeds ?

Q. 31. Of what sin was David guilty at this time ? 1 Chron 21. 1.

Q. 32. What choice was offered him and how was Israel punished ?

Q. 33. What did the prophet Gad direct David to do ?

FIRST BOOK OF KINGS.

SECTION XXV.

DEATH OF DAVID,

Q. 1. Who is supposed to have written the first book of Kings ?

A. It is supposed generally to have been compiled by Jeremiah.

Q. 2. Of how many years does it comprise a history ?

A. About 126.

Q. 3. (Chap 1.) Who did David appoint as his successor and at whose request ?

Q. 4. What command did he give to Nathan Zadock and Benaiah ?

Q. 5. What did Adonijah do when he heard it ?

Q. 6. (Chap 2.) What charge did David give Solomon ? 1 Chron. 22. 6.

Q. 7. Did David make particular appointments concerning the sons of Aaron—the singers—porters and captains for every month ? See 24, 25, 26, and 27 Chapters of 1 Chronicles.

Q. 8. What did David say to the people when he assembled them ? 1 Chron. 28.

- Q. 9. What did he say to Solomon? 1 Chron. 28. 9.
- Q. 10. What did he give him? do 11 &c.
- Q. 11. What did he say concerning the house of God? Chap 29. of do.
- Q. 12. Repeat his prayer? from verse 10th.
- Q. 13. How long did David reign? 1 Chron 29: 27.
- Q. 14. When did he die?
- A. Before Christ 1015 and in the year of the world, 2989, aged 70.
- Q. 15. Was his general conduct upright, and did he give evidence of being a good man? Psalm 26.—also 101.
- Q. 16. Mention his last words. 2 Samuel 23. 1—Repeat Acts 13. 36.
- Q. 17. Where was he buried? Repeat Acts 2. 29.
- Q. 18. (Chap 2). What did Bathsheba ask of Solomon for Adonijah?
- Q. 19. What was the consequence?
- Q. 20. Relate the death of Joab?
- Q. 21. And of Shimei?
- Q. 22. (Chap 3.) Who did Solomon marry?
- Q. 23. What was his character at this time?
- Q. 24. What occurred at Gibeon?
- Q. 25. Relate the judgment of Solomon in the case of the two women?
- Q. 26. Were the people numerous at this time?
- Q. 27. What is said of Solomon provisions, horses &c.
- Q. 28. What of his wisdom?
- Q. 29. What message did he send to Hiram?
- Q. 30. What was the number and the design of the levy raised by him?

SECTION XXVI.

BUILDING OF THE TEMPLE.

- Q. 1. When was the temple began? Chap 6.
- Q. 2. Mention the dimensions of the temple and give some general descriptions of it. Chap. 6. and 7. and 2 Chron. 3d & 4th chap.

Q. 3. Give a general account of the dedication of the treasures? 2 Chron v.

Q. 4. How long was the temple in building? compare Chap. 6.—verse 1. with verse 38.

Q. 5. Where was it situated?

A. On Mount Moriah in Jerusalem?

Q. 6. How many men were employed upon it?

A. 163,000.

Q. 7. Was it one of the most costly and splendid edifices ever built?

A. It was.

Q. 8. How long did it stand?

A. It stood about 421 years until destroyed by the Chaldeans. After the captivity—or 515 years before Christ, the Jews under Nehemiah finished rebuilding it. Being greatly decayed it was again repaired from the foundation by Herod 17 years before Christ,—and finally destroyed in the year 70—after Christ by Titus.

Q. 9. (Chap 8.) Relate the ceremony of the dedication of the Temple?

Q. 10. What did Solomon say?

Q. 11. Repeat his prayer?

Q. 12. And his benediction?

Q. 13. What testimony did God give? 2 Chron vii.

Q. 14. (Chap 9.) What did the Lord say to Solomon when he appeared to him the second time?

Q. 15. What house did Solomon build for himself and where was it and how long in building—Chap 7.—verse 1.

Q. 16. (Chap .9) What Cities did he build? See also 2 Chron 8.2 to 7.

Q. 17. What else did he do at this this time?

SECTION XXVII.

DEATH OF SOLOMON.

Q. 1. (Chap 10.) What is related of the queen of Sheba? Repeat Math. 12. 42. and Luke 11. 31.

A. Abram had a descendant called Sheba and this

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queen governed a country probably called after him, in the south part of Arabia near the Indian ocean.

Q. 2. What was the weight of gold that came to Solomon in one year? (For Jewish weights and measures see Inter Section.)

Q. 3. Describe his throne?

Q. 4. What is said of his chariots and horsemen?

Q. 5. Of his riches?

Q. 6. And wisdom?

Q. 7. What was the number of his wives? Ch. 11.

Q. 8. What effect had they upon him?

Q. 9. What did the Lord say to him in consequence?

Q. 10. What adversaries did the Lord stir up against him?

Q. 11. What did Ahijah the prophet say to Jeroboam?

Q. 12. Why did Jeroboam flee?

Q. 13. How long did Solomon reign?

Q. 14. Was he an inspired writer.

A. Yes. It is supposed that a large part of Proverbs—the book of Ecclesiastes and the song of Solomon were written by him.

Q. 15. (Chap 12.) Who succeeded Solomon?

Q. 16. What did Jeroboam do when he heard of Solomon's death?

Q. 17. Whose counsel did Rehoboam follow and what was his reply to the people?

Q. 18. Was Israel at this time divided into two separate kingdoms?

A. It was the tribe of Judah and Benjamin adhered to Rehoboam and constituted the kingdom of Judah of which Jerusalem was the capital. The other ten tribes adhered to Jeroboam and formed the kingdom of Israel of which Shechem and after the reign of Omri, Samaria, was the capital. These two kingdoms remained distinct until both ended in the captivity. The kingdom Israel lasted 254 years after the separation and that of Judah 388.

Q. 19. What did the Lord by Shemaiah say to Rehoboam when he was about to go up against Jeroboam?

Q. 20. What did Jeroboam do to prevent the people from going to Jerusalem to sacrifice and why?

Q. 21. (Chap 13.) What occurred when Jeroboam was by the altar burning incense.

Q. 22. What did the king ask when his hand was restored?

Q. 23. What became of this man of God after he left the king and why?

Q. 24. What sin did the king Jeroboam commit?

Q. 25. (Chap 14.) Relate what was done when Abijah Jeroboam's son was sick?

Q. 26. And the words of the prophet?

Q. 27. How long did Jeroboam reign over Israel and who succeeded him?

Q. 28. How long did Rehoboam reign in Jerusalem?

Q. 29. What was the conduct of the people?

Q. 30. What took place in the 5th year of his reign?

Q. 31. Was there a perpetual war between these two kings?

Q. 32. Who succeeded Rehoboam?

A. This was about 57 years after the death of David.

Q. 33. What prophet prophesied during the latter part of Jeroboam's reign?

A. Hosea for about 80 years.

SECTION XXVIII.

KINGS OF ISRAEL.

Q. 1. (Chap. 15.) What distinguished poets flourished about this time? **A.** Homer and Hesiod.

Q. 2. What was the character of Nadab the son and successor of Jeroboam? **He began to reign about 959 years before Christ and in the year of the world 3045.**

Q. 3. Who slew and succeeded him and what was his character?

Q. 4. What took place between him and Asa king of Judah?

Q. 5. What prophecy did Jehu utter against him?—
Chap. xvi.

Q. 6. Who was his successor and how long did he reign?

Q. 7. Who slew and succeeded him?

Q. 8. What did he do and how was he destroyed after 7 days?

Q. 9. What was the character of Omri and how long did he reign? His reign began about 932 before Christ.

Q. 10. What did he buy?

Q. 11. Did this place become the capital of the kingdom of Israel?

A. It did. Samaria was about 40 miles nearly north of Jerusalem, and 52 north west of Jericho, and near Mt. Gerazim and Ebal. Dent. xi. 29, 30.

Q. 12. Who succeed him and how long was his reign?

Q. 13. What was his character and what idolatry did he introduce?

Q. 14. What prophet lived in Israel at this time and what is related of him?

Q. 15. What miracle was wrought at his desire?—
Repeat Luke iv. 25.

Q. 16. (Chap. 18.) Who was Obadiah and what was character?

Q. 17. What took place between him and Elijah?

Q. 18. What conversation passed between Elijah and Ahab?

Q. 19. What took place when all the prophets of Baal were assembled?

Q. 20. Relate what occurred when Elijah prayed?—
Repeat James v. 17.

Q. 21. Why did Elijah flee and what occurred in the wilderness?

Q. 22. What did the Lord say to him there?

Q. 23. Where did he find Elisha?

Q. 24. (Chap. 20.) What is related of Ben-hadad and what passed between him and Ahab? This was Ben-hadad 2d son of the one in 2 Chron. xvi. 2.

Q. 25. What did the man of God say to Ahab?

Q. 26. Relate the events of the first battle?

Q. 27. What did a man of God say to the king of Israel when Ben-hadad returned again?

Q. 28. What was the issue of this battle and how many Syrians were slain?

Q. 29. What treaty did they make?

Q. 30. Did the refusal to smite the prophet imply disobedience to God? A. It did.

Q. 31. Relate what this prophet said to Ahab, and his reply?

Q. 31. Was what is said in the 42d verse the judgment of God against Ahab for suffering Ben-hadad to escape and how did it effect him?

Q. 32. (Chap. 21.) Mention what is told concerning Naboth?

Q. 33. Who were called the sons of Belial?

A. Worthless wretches who cast off the yoke of the law, and became abandoned as the word signifies.

Q. 34. How was Naboth destroyed?

Q. 35. What took place between Elijah and Ahab when he was sent to him?

Q. 36. (Chap. 22) What took place after three years peace with Syria?

Q. 37. Relate what is said of the prophets?

Q. 38. What vision did Micaiah the prophet relate?

Q. 39. What was done with him?

Q. 40. Mention the events of this war?

Q. 41. Who succeeded Ahab, and how long did he reign and what crimes did he commit? His reign began about 902 years before Christ.

SECOND BOOK OF KINGS.

SECTION XXIX.

Q. 1. How many years are comprised in this book?

A. About 300 years and better; it is but a continuation of the former?

Q. 2. What befel Amaziah at this time?

Q. 3. What did the angel of the Lord command Elijah to say to him?

Q. 4. What occurred when the king sent 50 men after him?

Q. 5. What when a second and third company?

Q. 6. What did he say to the king and what was the issue?

Q. 7. What took place between Elijah and Elisha?

Q. 8. What occurred near Bethel?

Q. 9. How were the two prophets enabled to pass Jordan?

Q. 10. What took place as they still went on?—This was about 895 before Christ.

Q. 11. What did Elisha take up and what did the sons of the prophets say?

Q. 12. Was there a promise that he should return? Malachi iv. 5, compared with Mat. xvii. 12

Q. 13. (Chap. 3.) Who succeeded Amaziah and what was his character?

Q. 14. Why did he go up to battle and who went with him?

Q. 15. What took place when they went to Elisha, and in the morning after?

Q. 16. What was the issue of this war?

Q. 17. (Chap. 4.) What is related of the woman who cried unto Elisha?

Q. 18. What of the Shunammite?

Q. 19. What did she do when the child died and what was the consequence?

Q. 20. (Chap. 5.) Who was Naaman and what is said concerning him?

- Q. 21. How was he healed ?
- Q. 22. What befel Gehazi and why ?
- Q. 23. (Chap. 6.) What occurred at Jordan ?
- Q. 24. For what purpose did the king of Syria send a host unto Elisha and what occurred to them ?
- Q. 25. What was the state of Samaria when Ben-hadad besieged it ?
- Q. 26. What did the king attempt to do with Elisha ?
- Q. 27. (Chap. 7.) What remarkable prediction did he utter ?
- Q. 28. How was it fulfilled ?
- Q. 29. (Chap. 8.) What advice did Elisha give the Shunammite and why ?
- Q. 30. How did she regain her property ?
- Q. 31. What occurred when Elisha was at Damascus ?
- Q. 32. What was Hazael's answer ?

SECTION XXX.

- Q. 1. Who was anointed to succeed Jehoram and by whom ? (Chap. 9.)
- Q. 2. Relate the destruction of Jehoram ? He reigned 11 years.
- Q. 3. What other king was slain and how ?
- Q. 4. What became of Jezebel ?
- Q. 5. (Chap. 10.) How many sons had Ahab and what became of them ?
- Q. 6. What became of the prophets, the images and temple of Baal ?
- Q. 7. What was the conduct of Jehu after this ?
- Q. 8. How did Hazael treat Israel ? He was the son and successor of Ben-hadad 2d. See chapter 8.
- Q. 9. How long did Jehu reign and who succeeded him ?
- Q. 10. (Chap. 13.) What was his character and how long did he reign ? 1 verse. This was about 835 years before Christ.
- Q. 11. Who succeeded him and how long did he reign ? This was about 818 years before Christ.

Q. 12. What was his conduct?

Q. 13. What took place between him and Elisha?

Q. 14. Where was Elisha buried and what miracle is related concerning his body?

Q. 15. What took place between him and Amaziah king of Judah? (Chap. 14.)

Q. 16. Who was his successor and how long did he reign? His reign began about 802 before Christ.

Q. 17. What prophet lived in his days or soon after?

JONAH.

Q. 18. To what city was he sent? Jonah i. 1.

Q. 19. What occurred when he fled?

Q. 20. Repeat his prayer? (Jonah 2 chap.)

Q. 21. What was the result of this message?

Q. 22. How did the prophet conduct himself?

Q. 23. Of what was his preservation in the deep emblematical? Mat. xii. 39, 40. and Luke xi. 30, 32.

Q. 24. Who was the King of Nineveh at this time?

A. It is generally supposed Pul, the same mentioned in 2 Kings xv. 19.

Q. 25. Did Hosea still live and prophesy?

A. Yes. He exhibits the wickedness and foretells the captivity of Israel.

Q. 26. By whom and for what was Amos accused before Jeroboam and what was his reply? Repeat Amos vii. 10 to 17.

Q. 27. Who was the king defeated by Jeroboam 2d. and what places did he recover? 2 Kings xiii. 24. Ben-hadad 3d. Chap. xiv. 28.

Q. 28. Who succeeded Jeroboam 2d. and how long did he reign? Chap. xv. 8 to 12.

Q. 29. By whom was he succeeded—how long did he reign and how was he cut off? There appears an interval of 11 years before this king succeeded.

Q. 30. Who next sat upon the throne and for how long a time?

Q. 31. How did he conduct himself?

Q. 32. To whom did he pay tribute? See also 1 Chron v. 26. This was 19 years before its destruction.

Q. 33. Who succeeded Menahem and how long was his reign?

Q. 34. Who killed him and reigned in his stead?

Q. 35. How long did he sit upon the throne and how was he removed?

Q. 36. Did Hosea immediately succeed him, and if so, how is it said that he did not begin to reign until the 12th year of Ahaz, when it is said he killed Pekah the 4th of it?

A. He was subject to the king of Syria for 8 years, and was not properly acknowledged king until he revolted from him.

Q. 37. Who came against Hosea?

A. He was the 1st king of Babylon after the division at the death of Sardanapalus, the father and predecessor of the one mentioned in 2 Kings xx. 12. and in Isaiah xxxix. 1.

Q. 38. In what year of Hosea's reign was Samaria taken?

Q. 39. What was done with the people?

Q. 40. Why did the Lord give them into the hands of the Assyrians?

Q. 41. What occurred in Judah about this time?—Isaiah xxxix. 1, 2.

Q. 42. Who was this king who took and destroyed Samaria? **A.** This was Salmanasar, the 2d king of Assyria (after the Assyrian empire had fallen at the end of the reign of Sardanapalus, having stood 1450 years, and was divided in those of Babylon, Nineveh and Media 32 years before this) who took and destroyed Samaria about 758 years before Christ and in the year of the world 3246, agreeably to the predictions of Hosea viii. 5. 9.—ix. 3.—x. 5 to 9—ix. 5. and of Ezekiel xxi. 25, 6.

Q. 43. Who were placed in the land when they were removed?

Q. 44. What was done when the lions destroyed many of them?

Q. 45. Did they hearken?

Q. 46. Was there a mixture of the Jewish and of Pagan worship prevalent among them for a long time?

A. There was. A temple was some time after built at Samaria and a rivalry set up against Jerusalem which produced the state mentioned in John iv. 9. and Luke ix. 52, 53.

Q. 47. Did the ten tribes ever return ?

A. No. Nor have they ever been certainly discovered since.

SECTION XXXI.

KINGS OF JUDAH.

Q. 1. Who succeeded Rehoboam son of Solomon and when ? 1 Kings 15.—and 2 Chron. Ch. 13.

A. About 963 years before Christ and of the world 3040.

Q. 2. How long did he reign and what was his character ?

Q. 3. What victory did he gain ? 2 Chron. xiii. 14. to 20.

Q. How many wives and children had he ?

Q. 5. Who succeeded him and what was his character ?

Q. 6. Who came up against him to battle and what prayer did he offer on entering it ?

A. This was Zara 2 King after that in 1 Kings 3. 1.

Q. 7. What was the result ?

Q. 8. What did the prophet Azariah say to him ? 2 Chron. 15.

Q. 9. What did he do when he heard it ?

Q. 10. What took place when Baasha came up and built Ramah ? 1 Kings Chap. 15. 16.

Q. 11. Why did he degrade his mother ?

Q. 12. What is related of him near the end of his reign ?

Q. 13. How long did he reign ?

Q. 14. Who succeeded him and what was his character ? About 919 before Christ.

Q. 15. What did the Lord do for him and how was he punished ?

Q. 16. What took place between him and Ahab ?
Ch. 18. and 1 Kings 24.

Q. 17. What did Jehu the seer say to him on his return ? Chap. 19.

Q. 18. What officers did he set in the land and at Jerusalem ?

Q. 19. Why did he proclaim a fast and what prayer did he offer ? Chap 20.

Q. 20. What did the Lord by his prophet say to him ?

Q. 21. What was done and discovered the next morning ?

Q. 22. How long did he reign ?

A. 25 years.

Q. 23. Who was his son and successor and how long was his reign ? Chap 21—and 1 Kings 22. 50—2 Kings 8. 16.

Q. 24. Where did he marry and what was his conduct ?

Q. 25. What people revolted against him ?

Q. 26. What message came to him by Elijah ?

Q. 27. What was his end ?

Q. 28. Who succeeded him and what was his character ? Chap 22. and 2 Kings 8

Q. 29. How long did he reign and how was he slain ?

Q. 30. Who governed Judah for 6 or 7 years at this time, and how was she removed ? Chap 23.—and 2 Kings. 11. 15

Q. 31. Who succeeded her ? Chap 24.

Q. 32. What distinguished politician lived about this time ?

A. Lycurgus, the reformer of Lacedomon and about this time Carthage was built.

Q. 33. How did Joash begin his reign, and what repairs did he make ?

Q. 34. How old was Jehoiada the priest when he died ?

Q. 36. What prophet was slain ? Repeat Math. 23. 35.

Q. 37. Of what crimes was the king afterwards guilty ?

Q. 38. What enemy came up against him and how was he finally slain ?

Q. 39. How long had he reigned ? verse 1.

SECTION XXXII.

AHAZ AND MANASSES.

Q. 1. Who succeeded him and how many years did he sit on the throne ? Chap 25.—and 2 Kings 12. 21.

Q. 2. Mention some of the first acts of his reign ?

Q. 3. What took place between him and the man of God ?

Q. 4. How did he succeed in this war and what occurred after he came back ?

Q. 5. What did he say to the prophet ?

Q. 6. How did he succeed when he insisted upon warning with Joash king of Israel ?

Q. 7. What became of him ?

Q. 8. Who next sat upon the throne and how long did he continue ? Chap 26.

Q. 9. What occurred in the year of his death ? Isa vi. 1. 2 Kings. 14 21.

Q. 10. Mention the prophets that flourished during this and the following reigns ?

A. Joel, Hosea, Amos, and Isaiah for about 60 years—and not long after Micah and Obadiah.

Q. 11. What important events occurred about this time ?

A. Rome was founded by Romulus about 752. years before Christ, the first olympiad began 776. Syracuse was built 3 or 4 after.

Q. 12. What improvement did Uzziah make ?

Q. 13. Mention the cause of his displeasure with Azariah the Priest ?

Q. 14. What happened to him after this and who succeeded him ? Chap ii. 7. and 2 Kings xv. 7.

Q. 15. How long did Jotham reign and what was his conduct ?

Q. 16. Mention the most important events of his reign.

Q. 17. By whom was he succeeded and what was his conduct? (Chap. 28.) and 2 Kings xvi. 1.

Q. 18. What was the consequence of his wickedness?

Q. 19. What did the prophet Oded say to the Syrians?

Q. 20. What measures did Ahaz take?

Q. 21. Who was sent to him and what occurred between them? Isaiah vii. 1 to 16.

Q. 22. Who distressed him still more?

Q. 23. Did his afflictions reform him?

Q. 24. How long was his reign and who his successor? (Chap. 28.) and 2 Kings xvi. 20.

Q. 25. What was the character of this prince?—(Chap. 29)

Q. 26. How long did he reign?

Q. 27. Did he effect some important reformatations?

Q. 28. Were sacrifices again offered?

Q. 29. What was the design of his proclamation?—(Chap. 30.)

Q. 30. To what did he exhort them?

Q. 31. Was idolatry abolished? (Chap. 31)

Q. 32. What prophets lived in this and the next reign? A. Nahum and Habakkuk.

Q. 33. What offerings were ordered by him?

Q. 34. What took place when Hezekiah was sick?

Q. 35. Repeat his prayer and his song? Isaiah Chapter 38.

Q. 36. With what was the Lord displeased in him, and what did he say to him? Isaiah 39 chapter.

Q. 37. What King invaded Judah about this time?

Q. 38. What message did he send to the people?

Q. 39. What did Hezekiah do with the letter sent him by (the king of Assyria) Sennacherib? Isa. 37. chap,

Q. 40. What occurred when he and Isaiah prayed?

Q. 41. What was the name and character of his successor? (Chap. 33) and 2 Kings xxi 1.

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Q. 42. What important event is supposed to have occurred during this reign?

A. In the 15th year of it Esarhaddon is supposed to have united the kingdoms of Babylon and Assyria. He was the successor of Sennacherib, 2 Kings xix. 37. He accomplished the prophesy Isaiah vii. 7 to 9. and carried away the remnant of Israel 670 years before Christ, and in the year of the world 3334.

Q. 43. Of what wickedness was he guilty?

Q. 44. How did the invasion of Esarhaddon king of Assyria effect him?

Q. 45. How long was his reign, and what befel, and who succeeded him?

Q. 46. What was his character and the length of his reign and how was he removed?

Q. 47. What was the length of the reign and what the character of his successor? 34th chapter and 2 Kings xxi. 24.

Q. 48. What reformation and repairs did he effect?

Q. 49. What was the answer when he sent to enquire of the Lord?

Q. 50. Did he observe the passover? (Chap. 35.)

Q. 51. What important prophesy began to be accomplished about this period?

A. Nabopolassar 3d king from Esarhaddon and father of Nebuchadnezzar, took Nineveh and destroyed it in connexion with Cyaxares king of Media, before Christ 619 and in the year of the world 3385.

Nineveh (Gen x. 11.) was situated upon the Tigris probably about 150 miles north-west of Babylon. It was 47 miles in circumference and was once superior to it in population, having it is supposed in the days of Jonah 600,000 persons (Jonah iv. 1.) It was surrounded by a wall 200 feet high, having 1500 towers 200 feet high also. It has long been desolate according to prophesy. Nahum i. 8—ii. 6, 8.—and iii. 7, 11. Ze-
(phaniah ii. 13 to 15.

Q. 52. In what manner did he lose his life?

Q. 53. Was his death like that of Hezekiah greatly lamented?

Q. 54. Who succeeded to the throne ? (Chap. 36.) and 2 Kings xxiii. 34.

Q. 55. What prophet lived at this time and lamented the death of Josiah ? Jeremiah i. 4.

Zephaniah prophesied during this reign, and like Jeremiah foretold the invasion of the Chaldeans. Zeph. i. 12, 14, and 15.

Q. 56. How long did Jehoahaz reign and who displaced him ? This was about the year 606 before Christ.

Q. 57. How long did his brother reign, and what occurred in the third year of it ? Repeat Dan. i. 1, 2.

Q. 58. What is mentioned of the king of Assyria while besieging Jerusalem ? Ezekiel. xxi. 19 to 23.

Q. 59. What became of Jehoiakim ? verse 6. Repeat Jeremiah xxii. 19.

Q. 60. Who was his successor ? He reigned 9 years in connexion with his father 2 Kings xxiv. 8.

Q. 61. How long did he reign and what became of him ? Repeat Jeremiah xxii. 25.

Q. 62. Were any of his relatives carried with him ? 2 Kings xxiv. 13 to 16.

Q. 63. Who was made king in his stead and how long did he reign ?

Q. 64. How did he treat Jeremiah and why ? Jeremiah xxxii. 1. and xxxvii. 14 & 15.

Q. 65. How long did the king of Assyria besiege Jerusalem ? Jeremiah lii. 4 to 7.

Q. 66. What was Zedekiah's character ? Jerem. lii. 2.

Q. 67. What was done to the princes and to his sons ? 10th verse of do.

Q. 68. What became of Zedekiah ? 11th verse.

Here ended the kingdom of Judah 588 years before Christ, and in the year of the world 3416.

Q. 69. Who did the king of Assyria make governor of Judea ? Jeremiah xl. 7, 8.

Q. 70. What became of him ? xli. 2.

Q. 71. What did Johanan do after this ? do. to end also xliv. 1.

Q. 72. Who was Nebuzar-adan and what did he do? Jerem. lii. 12 and 17.

Q. 73. What did he leave?

Q. 74. Who was Evil-merodach, and what is related of him? Jerem. lii. 31 to 34 verse. He was the successor of Nebuchadnezzar 2d. the 8th after the one mentioned in 2 Kings xv. 19.—7th after that in 2 Kings xix. 35.—and the 4th before that in Daniel v. 30.

Q. 75. How long after these last persons were carried into Babylon was the decree of Cyrus issued?

A. About 52 years.

Q. 76. What other conquests did Nebuchadnezzar effect soon after?

A. He took Tyre and overran Egypt, and thus fulfilled the predictions in Ezek. xxvii. 28 to 32.—Amos i. 9. and of Zechariah ix. 3, 4.

SECTION XXXIII.

THE CAPTIVITY.

Q. 1. Had the captivity of both Israel and Judah been foretold by the prophets? Amos v. 1. and vii. 11. of Judah Jeremiah xiii. 19. xx. 4. and xxv. 28. and their treatment Psalms 137.

Q. 2. How long did it last?

A. 70 years, from 606 to 536 before Christ.

DANIEL.

Q. 3. When did Daniel prophesy?

A. From the third year of Jehoiakim until the third year of Cyrus.

Q. 4. When were the remnant of the Jews carried away? **A.** About 588 years before Christ, see Jerem. lii. 30.

Q. 5. For what reason was Daniel and others brought into the king's palace? (Chap. 1.)

Q. 6. For what were the four children distinguished?

Q. 7. Who were called to interpret the king's dream? (Chap. 2.)

Q. 8. Relate the prayer of Daniel and the occasion of it?

Q. 9. What did Daniel say to Arioch, and what did he do when brought into the king?

Q. 10. Relate Daniel's interpretation of this dream? This was 602 years before Christ.

Q. 11. What did Nebuchadnezzar do when he heard it?

Q. 12. What image did Nebuchadnezzar set up, and what did he command concerning it?

Q. 13. Why were Shadrach, Meshach and Abed-nego cast into the furnace? About 14 years after the dream and about the time Zedekiah was taken captive.

Q. 14. What did he do and say when he saw they were not hurt?

Q. 15. What was the amount of his proclamation to the people? (Chap. 4.)

Q. 16. What was his second dream and how was it fulfilled? 24 to 27.—he was some time after, 7 years in a state of insanity, but recovered.

Q. 17. What is related of the 3d. king after him, called Labynit or in scripture Belshazzar? (Chap. 5.)

Q. 18. How was this interpretation fulfilled? 30th and 31st verses. Darius king of Persia and Cyrus his son-in-law, take Babylon and Darius continues to reign until his death, when Cyrus succeeds. Thus ended the first great Assyrian empire, and the second Medo-Persian began according to Dan. ii. 39. Isaiah xlv. 1. Jeremiah xxv. 12.

Genesis x. 10. Babylon stood on both sides of the river Euphrates, about 500 miles it is supposed nearly east of Jerusalem, and was an immense city surrounded by a wall 350 feet high and 87 thick, and extending with the city about 60 miles in circumference, the whole number of streets were fifty, extending 15 miles in length. Nebuchadnezzar's palace was an immense building, 60 furlongs in circumference, and his

image was 40 feet high, containing 1000 talents of gold. This city has long since been desolate, and the prophecy of Isaiah xiii. 19, &c. fulfilled.

Q. 19. What took place several years after this and when Darius was king? (Chap. 6.)

Q. 20. What plan was formed to destroy Daniel?

Q. 21. What was done with him?

Q. 22. What occurred the next morning?

Q. 23. And after with his enemies?

Q. 24. What did the king say of the God of Daniel?

Q. 25. When and where did Ezekiel prophesy?

A. At Babylon in the forepart of the captivity?

Q. 26. Who succeeded Darius and when?

A. Cyrus about 536 years before Christ and in the year of the world 3468—issued the decree for the restoration of the captive Jews in the first year of his reign, according to the prophecy—repeat xlv. 28. and xlv. 1. of Isaiah.

Q. 27. How long after the decree of Cyrus did the Ahasuerus of Esther reign?

A. If as is supposed he was the Artaxerxes of Ezra, and A. Longimanus he began to reign about 72 years after. Nehemiah ii. 1.—Ezra vii. 11.

Q. 28. By what means was Esther made queen?—Esther 1st and 2d chapters.

Q. 29. What important events took place during this period?

A. Cambyses son of Cyrus conquered Egypt and destroyed that monarchy which is supposed to have stood better than 1660 years.

Q. 30. Who was Haman and what made him displeased with Mordecai?

Q. 31. What decree did he procure?

Q. 32. What did Mordecai do when he heard it?

Q. 33. What passed between them and what did Esther determine to do?

Q. 34. What did she ask of the king? (Chap. 5.)

Q. 35. What honours did the king bestow upon Mordecai and why?

Q. 36. When and where did Esther accuse Haman?

- Q. 37. What became of him ?
- Q. 38. How was Mordecai treated ?
- Q. 39. How did this issue in respect to the Jews and their enemies ?
- Q. 40. Was the providence of God remarkably discovered in this ? A. It was.
- Q. 41. What eminent man soon after this was cup-bearer to this king ? Nehemiah i. 1.
- Q. 42. Repeat his prayer on hearing the distresses of his countrymen ?
- Q. 43. What did the king say to him and what was his reply ? (Chap. 2.)
- Q. 44. What did the king grant him ? This was about 446 years before Christ.
- Q. 45. How long was this after Ezra had gone to Jerusalem ? A. About 12 years.

SECTION XXXIV.

RESTORATION &c.

- Q. 1. What did Cyrus say and what decree did he issue in the first year of his reign ? Repeat 2 Chron. xxxvi. 23. and Ezra i. 1.

BOOK OF EZRA.

- Q. 2. How many years does this book comprise ?
- A. About 70—from the year 3468 to 3538.
- Q. 3. What tribes arose to return and what did they take with them ? (Chap. 1.)
- Q. 4. Who was their leader ? (Chapter 5.) Haggai i. 12.
- Q. 5. How many returned and what did they give ? (Chap. 2.)
- Q. 6. What was done in the 7th month ? (Ch. 3.)
- Q. 7. When was the foundation of the temple laid, and what took place at this ceremony ?
- Q. 8. What prophets are supposed to have lived about this time ?

A. Haggai, and soon after Zechariah, whose predictions and exhortations served to encourage them in rebuilding the temple. They both prophesied in the 2d. year of Darius.

Q. 9. By what means was the rebuilding of the temple hindred and what was done in consequence?

Q. 10. What letter was sent to the king and what reply did he make?

Q. 11. Was this king the son of Cyrus?

A. No. He is supposed to have been Smerdis the usurper who did not reign one year, and was succeeded by Darius son of the former Darius, and 3d King after Cyrus.

Q. 12. (Chap. 6.) What did Darius do when the decree of Cyrus was found? About this time lived Confucius.

Q. 13. When was the temple finished and what was then done?

Q. 14. Where did Ezra go and how long was he gone?

Q. 15. Who was Artaxerxes the king at this time?

After Cyrus his son Cambyses and Smerdis, Darius, Histaspes followed who is mentioned Ezra vi. 1. He was succeeded by Xerxes, and this Artaxerxes was his successor—the one mentioned in Ezra vii. 11.—in Nehemiah ii. 1. and the Ahasuerus of Esther—this being about 78 or 9 years after the decree of Cyrus.

It is however impossible to determine. Some suppose the Ahasurus of Esther was Darius Histaspes—some Darius Ochus, and some Xerxes. It is here supposed to have been Artaxerxes Longimanus.

Q. 16. What decree did this king give Ezra?

Q. 17. What took place as Ezra was returning with his company near the river Anaya?

Q. 18. What did they do when they arrived in Jerusalem?

Q. 19. Why did Ezra mourn, and what took place at the evening sacrifice? (Chap. 9.)

Q. 20. By what regulation was the evil prevented?

Q. 21. What was done with their strange wives?

Q. 22. What other important services did Ezra render?

A. He regulated the civil and ecclesiastical affairs of the Jews and collected into one volume all the inspired writings extant in his time.

NEHEMIAH.

SECTION XXXV.

JERUSALEM REBUILT.

Q. 1. For how long a time does this book continue the history?

A. About 12 years.

Q. 2. What occurred while Nehemiah was building the walls of Jerusalem after he came to Judea? Ch. 4.

Q. 3. How did he encourage the people?

Q. 4. What was the cry of the people and how did it effect Nehemiah? Chap. 5.

Q. 5. What did Nehemiah say to them?

Q. 6. What did Sanballat contrive to hinder the Jews? Chap 6.

Q. 7. How long was the wall in building?

Q. 8. What precautions did Nehemiah adopt? Ch. 7.

Q. 9. In what manner did Ezra read the law? Ch. 8.

Q. 10. What did he and Nehemiah teach the people?

Q. 11. Did they keep the feast of tabernacles at this time and in what manner?

Q. 12. Did the people keep a fast at this time and what prayer was offered? (Chap 9.)

Q. 13. How was Jerusalem re-peopled after the wall was built? Chap. 11.

Q. 14. Who was the last prophet before John the Baptist and when did he live?

A. Malachi is supposed to have lived about this time and his prophesies are principally designed to foretell the coming of John.

Q. 15. What took place at dedicating the wall of Jerusalem ? (Chap. 12.)

Q. 16. Why did Nehemiah contend with the rulers ? (Chap. 13)

Q. 17. What evils did he correct ? He is supposed to have governed 30 years ; and the Peloponesian war began near the close of his administration, or 431 years before Christ.

END OF THE OLD TESTAMENT

Q. 18. Mention the names of some distinguished persons who lived about the time of Nehemiah ? Xenophon, Socrates, Pericles, Aristophanes and Thucydides and Heroditus and Plato soon after them.

Q. 19. How were the Jews governed after the death of Nehemiah ? Judea was united with Syria ; and governed by the high Priests as subject to the kings of Persia until Alexander the great, invaded and conquered the empire before Christ 350 years ; when they fell under his authority and were treated by him with great lenity ; and thus in his conquests and empire was fulfilled. Dan 2 39. This or soon after was the aera of Euclid, Zero, and Aristotle.

Q. 20. How was it after his death ? They continued to be subject to his successors, first to the kings of Egypt—and afterwards to Antiochus king of Syria and under Antiochus the 2d. king after, him who interrupted the temple service and set up the image of Jupiter Epephanes, in it they were severely persecuted, (to which it is supposed reference is had Hebrews 11. 36 and 37.) they revolted from him and under Judas Maccabeus and his brothers, Jonathan and Simon they gained their independence and continued to enjoy it under the descendants of that family until the year before Christ 63 ; Pompey the Roman general took Jerusalem, and made them tributary to the Romans and here sprung up the 4th kingdom mentioned Daniel 2. 40.

Q. 21. What was their state after this ? About this time lived Cicero, Julius Caesar, Sallust and Diodorus Siculus. The Romans made Herod the great, king in the

37th year before Christ, he repaired the temple from its foundation about 17 years before our Saviour and continued to reign until 3 years after his advent.

Q. 22. What, was the general character of the Jews during this period? For a considerable time they conducted tolerably well—and the temple and synagogue service was regularly observed but towards the end of this period both rulers and people became awfully corrupt.

JEWISH NATION.

INTERMEDIATE SECTIONS.

SECTION I.

JUDICIAL AND POLITICAL REGULATIONS:

Q. 1. After the Jews had their portion assigned them in Canaan what was enacted concerning landed property, sold for debt? Levit. xxv. 28. &c.

Q. 2. How were houses to be redeemed? Leviticus xxv. 29.

Q. 3. And how servants? same verse 47 to 52.

Q. 4. What was the law concerning trespass?—Deut. xxiii. 24 & 5.

Q. 5. What concerning the inheritance of daughters? Num. xxvii. 8.—xxxvi. to 10.

Q. 6. What concerning servants? Exod. xxi. 2, 26. &c.—Deut. xxiii 15.

Q. 7. What when they had families? Exod. xxi. 3. Deut. xxiv. 14.

Q. 8. What if he were unwilling? Exod. xxi. 6.

Q. 9. When was an Israelite to have his liberty?—Exod. xxi. 2.—xxv. 40. of Levit.

Q. 10. What was the law respecting the first born? Deut. xxi. 15, 17.

Q. 11. What of the gleanings of the harvest and vintage? Levit. xix. 9.—xxiii, 22.

Q. 12. What was to be done concerning an ox that gored? Exod. xxi. 28, 35.

Q. 13. What was to be done when a man dug a pit and another's beast fell therein? Exod. xxi. 34.

Q. 14. What if one man's beast killed another?—Exod. xxi. 35.

Q. 15. What was enacted against fraud in selling? Lev. xix. 13, 36.—xxv. 14.

Q. 16. What return was to be made by one man for having killed or stolen the beast of another? Exodus xxii. 1.

Q. 17. Were released servants to be sent away empty? Deut. xv. 12 to 15.

Q. 18. What when a man borrowed a beast and it died? Exod. xxii. 13, 15.

Q. 18. How was idolatry to be punished? Exod. xxii. 20.—Deut. xvii. 3 to 5.

Q. 19. What was the law concerning witnesses?—Numb. xxxv. 30—Deut. xvii. 6.

Q. 20. How was the robber to be punished? Exodus xxii. 1.

Q. 21. And how the adulterer and adulteress? Leviticus xx. 10.

Q. 22. What was enacted concerning pledges?—Deut. xxiv. 10 to 13.

Q. 23. How was perjury punished? Exod. xx. 16. Levit. vi. 3,—xix. 12.

Q. 24. What was the law concerning oppression? Exodus xxii. 21.

Q. 25. What was the law against stealing? Exod. xx. 15. Deut. xxiv. 7.

Q. 26. What concerning murder? Numb. xxv. 30. Lev. xxiv. 17. and Gen. ix. 6.

Q. 27. What of man-stealing? Exod. xxi. 16.—Deut. xxiv. 7.

Q. 28. What was the law concerning man-slaughter? Deut. xix. 4. Exodus xxi. 18. Numb. xxxv. 22.

Q. 29. What was the law concerning the execution of criminals? Deut. xxi. 22 & 23.

Q. 30. How was the sabbath breaker punished?—
Num xv. 32 to 36.

Q. 31. What was the law of divorce? Deut xxiv. 1

Q. 32. How were strangers to be treated? Exodus
xxiii. 9. Levit. xix. 33.

Q. 33. How were the widow and orphan to be treated? Exod. xxii. 22. Deut. xxiv. 17 to 21.

Q. 34. And how the aged? Lev. xix. 32.

Q. 35. How the female captive? Deut. xxi. 10.

Q. 36. How a runaway? Deut. xxiii. 15.

Q. 37. What was enacted concerning striking?—
Exod. xxi. 15 and 18.

Q. 38. What was the punishment of theft? Exod.
xxii. 1.

Q. 39. Was usury forbidden? Exod. xxii. 25.—
Lev. xxv. 36—Deut. xxiii. 19.

Q. 40. What were the laws of war? Deut. xx. 1
to end.—xxi. 10.

Q. 41. What was enacted concerning weights and
measures? Levit. xix. 35.—Deut. xxv. 13 and 14.

Q. 42. How was trade in real estate to be regulated? Levit. xxv. 14, 25 to 37.

Q. 43. What was enacted concerning trust? Exod.
xxii. 7—Lev. vi. 1 to 7.

Q. 44. How were persons who fled to the cities of
refuge to be dealt with? Deut. iv. 41. in connection
with the same, xix. 4 to 6. and Numb. xxxv. 13 to 26.

Q. 45. How was the civil government administered?
The Patriarchs' seem first to have sustained the civil
as well as sacred government over their respective
tribes or families. Moses and the extraordinary Judges
seem like the kings after, to have possessed supreme
authority. The judges were civil magistrates and the
elders the seventy persons who constituted the great
Sanhedrim or council of Israel. After the Israelites became
subject to other nations, Tetrarchs were appointed to govern
as the representatives of the kings and possessed of the same power.
Centurions were subordinate and military officers, and Publicans the Roman
tribute or tax gatherers.

G

SECTION II.

MANNERS AND CUSTOMS.

Q. 1. What were the principal garments worn by men amongst the Jews ?

A. The coat was an under garment or a straight coat, Mat. v. 40. and over this there was generally worn an outer coat or gown, in the form of a long robe, John xix. 24. which was often white and woven throughout. Under these were worn linens, Eod. xxviii. 42. and a linen bonnet on the head, Ezek. xlv. 18 or one made of other materials. The common protection for the feet were sandals or light shoes, which covered the soles and were fastened with leather strings. The beard was worn, and while the women wore the hair of their heads long and in tresses, the men usually shaved most of their heads. 1 Cor. xi. 14 and 15

The garments of the priests were particularly specified. See Exod. xxviii. 2. to 40—xxxix. 1, 27, &c. It was customary to change their garments very often,—Psal. cii. 26. and in hot weather to use veils or screens, to keep off the sun.

Q. 2. What was their food and manner of eating ?

A. Besides flesh, and bread made of wheat and barley, they often used pot-herbs, parched corn, honey and oil ; their drink was vinegar mingled with oil and wine. Supper was received late in the day, and was their principal meal. Couches were placed in the form of three sides of a square, the table set within them, and their food was received reclining. It was common to bathe or wash before eating, and to bless what was either eaten or drank, and for the host to break the bread. It was customary for the Jews to collect daily and distribute to the poor, Acts vi. 1.

Q. 3. Did they attend to the education of their children and youth ?

A. Besides those directions given in Deut. vi. 7, &c. they had common schools in which the children were

taught to read the law. Academies or Seminaries were instituted in which Jewish traditions were learnt and comments upon the law made by the rabbinical doctors, Acts xxii. 3. The sons of the prophets were educated in these seminaries, 2 Kings ii. 3, 22. Kings xviii. 4.—from among whom God in former times called some to the prophetic offices—as extraordinary teachers of religion inspired to foretell future events. The others were the extraordinary teachers of religion in their synagogues which were altogether different from the ritual sacrifices of the priests—office of the temple.

Q. 4. What was the common method of expressing sorrow and grief among the Jews?

A. To clad themselves in the coarsest cloth and put earth or ashes on their heads. Fasting was extremely common in all ages, as was weeping, smiting their breasts and lying on the ground.

Q. 5. What of attesting innocence? Matth. xxvii. 24 compared with Deut. xxi. 6.

Q. 6. How did the Jews in former times bury their dead?

A. They interred the body, but filled the couch or bed 2 Samuel iii. 31. on which the corpse was laid with sweet odours and divers kinds of spices and burnt them. 2 Chron. xvi. 14. Jerem. xxxiv. 5. They were forbidden to cut themselves and howl, as did the pagans, Jerem. xvi. 6. Persons of wealth were buried in stone sepulchres, Isaiah xxii. 16. And in early ages embalming the body was sometimes practised. It was a custom to have funeral feasts in early times, Ezek. xxiv. 17.—Jer. xvi. 6. It was also among the Jews to mourn 7 days, during which time friends and neighbours visited them, John xi. 19. and during which it was customary for them to go to the grave of their departed relations. The bodies were not placed in coffins but in little rooms or cells in the sepulchre.

Q. 7. How did they celebrate their public worship?

A. They considered it an act of reverence to have their feet bare, (Exod. iii. 5.) and to cover their heads,

Exod. iii. 6. and 1 Kings xix. 19.—Isaiah vi. 2. and in their prayers they went up to, or prayed towards the temple: 1 Kings viii. 48.—Dan. vi. 10. They always stood up when they read the scriptures and sat down when they taught, Mat. xxiii. 2. and from this is supposed to have originated the custom in all christian countries of preaching from a text of scripture. (See part iv.) Solemn dancing was formerly on particular occasions a part of public worship, Exod. xv. 20. The common hours of prayer were 9 o'clock in the morning, Acts ii. 15. The 2d at 12 o'clock at noon, Acts x. 9. and the 3d at 3 o'clock P. M. Acts iii. 1.

Q. 8. What was their custom at marriages?

A. They made use of burning odours and spices song of Solomon iii. 6. Of torches or lamps Mat. xxv. 6. and wine was distributed among the guests, by the master of the feast or the friend of the husband, John ii. 9 and 10.

Q. 9. What musical instruments were early made use of among the Israelites?

A. The Timbrel, an instrument taken from the Egyptians, and made in the form of a drum—the Tabret, Harp and Organ.

Q. 10. What were their implements of war?

A. Swords, spears, javelins and poisoned arrows were made use of at different periods. The chariot of iron made use of in early times had a kind of iron scythes, about 3 feet long fastened to and extending from the axle-trees, which when driving fast through a body of men made great slaughter.

Q. 11. How were criminals punished among the Jews?

A. When a person was condemned his face was generally covered, Esther vii. 8. taken to prison or immediately to execution.

Hanging, 2 Samuel xxi. 12. Esther vii. 10. Burning, Lev. xx. 14. The rack, Heb. xi. 35. Beheading, 2 Sam. iv. 7. The precipice, or throwing headlong, 2 Chron. xxv. 12. Saw, Heb. xi. 37. Imprisonment, Lev. xxiv. 12. Stoning, Lev. xx. 2. Cutting off the hair Neh.

xiii. 25. Plucking out the eyes, Exod. xxi. 24. Cutting off the fingers and toes, Judg. i. 5 and 6. were all punishments at times used among the Jews—but the most distressing of all was crucifixion. Persons executed were sometimes preyed upon by ravens, Prov. xxx. 17. and their bodies formerly were sometimes left in the street, 2 Kings ix. 33 and 5. and devoured by dogs. When persons were crucified, they were stript and their garments divided among the executioners.

Q. 12. How were their houses constructed ?

A. They were all made flat on the roof connecting with each other, 2 Sam. xi. 2. and Math. xxiv. 17. and on this they walked, slept and worshipped, Acts x. 9, and from it public notice was often given, Math. x. 27. They were often constructed of mud or bricks of a soft texture, Job xxiv. 16. The rooms were ceiled with wood and sometimes gilded, Jerem. xxii. 14. From the roof there was a flight of steps descending to the ground outside, and a door opening into the upper story of the house where Jewish teachers generally give instructions, Mark ii. 4.

Q. 13. What were the common employments and productions of Judea ?

A. They cultivated a portion of their fields, dividing them by hedges of thorn, Hosea ii. 6. Prov. xv. 19. and sowing barley in the month Marchisvan answering to Oct. and harvesting in that of Jiar or April. The hills were generally covered with flocks of sheep attended by a shepherd whose voice they knew, John x. 3. and who at night put them in an enclosure made of stone or reeds, John x. 1. The weather in winter is extremely cold—but in summer mild and very warm. The grain when harvested was carried to a threshing floor, 2 Sam. xxiv. 18. where it was trod out by oxen. Rice and early figs were gathered in the month Tamuz, or June. Barley and wheat in Jiar and Sivan, or April and May. Grapes and olives in Elul, or August. The "former rain," falls in Marchisvan, or Oct. and the "latter rain" in Nisan, or March.

SECTION III.

SECTS, MEASURES, AND DIVISIONS OF TIME.

Q. 1. Who were distinguished by the name of Rabbins, Doctors or Lawyers? **A.** Scribes or those who professed to expound the Law and who had attained a certain degree of eminence in their profession.

Q. 2. Who were Pharisees? **A.** They were among the most ancient sect of the Jews and were distinguished for their zeal for the traditions of the Elders, and for their extraordinary pretences to peculiar sanctity. They had many pagan notions, were generally mere formalists and observed a great many traditions. Most of the modern Jews are of this sect.

Q. 3. Who were Sadducees? **A.** They were so called from Zadoc their founder. They seemed greatly to have agreed with the Epicureans; denied however a future state—they rejected the Bible except the Pentateuch, and maintained that God had made man absolute master of his actions without assistance to good or restraint from evil.

Q. 4. Who were the Essenes? **A.** They were an ancient sect, lived mostly in the country and upon coarse fare and drank nothing but water; some would not taste food until sunset. Colos. 2. 18. and 21. Maintained that the essence of religion consisted in meditation and silence. Some supposed that sacrifices would appease the Deity—but others that nothing would do it but a serene and tranquil mind. They made the law of Moses allegorical—and with the Pharisees held the doctrine of the predestination of all things in opposition to the Sadducees.

Q. 5. Who were the Herodians? They were such as adhered to Herod's party; were principally Sadducees and some suppose countenanced the idea that Herod was the Messiah.

Q. 6. Who were the Epicureans? They ascribed all events to chance—denied the immortality of the Soul,

and the existence of angels, and maintained that all happiness consists in pleasure. Acts. xvii. 18.

Q. 7. Who were Stoics? A set of heathen Philosophers, the followers of Zeno, who held that man ought to be free from all passions; and affected great stiffness, patience, apathy, austerity and insensibility. They resembled the Pharisees Acts 17. 18.

Q. 8. At what time did the Jews begin the day?

A. At the setting of the Sun. The night from sun set to sun rise as well as the day from sun rise to sun set was divided into 12 parts. The night was divided into 4 watches—from sun-set to 9—2d from 9 to 12—3d from 12 to 3, and from three to sunrise. Sundials were the only instruments of measuring time 2 Kings xx. 2.

Q. 9. Mention the names and order of the months of the civil—and of the Ecclesiastical year?

A. 1 Tisri, or Ethanim—included a part of our Sept, and October, and was the 1st of the civil and the 7th of the Ecclesiastical year. The 2d of the civil and 8th of the Ecclesiastical was Machisvan or Bul part of October and Nov. 3d. of civil and 9th of Ecclesiastical Cisleu part of Nov. and December. 4th. of civil and 10 of Ecclesiastical, Shibeth or Tebeth, part of December and January. 5th. of civil and 10 of Ecclesiastical was Shebeth part of January and Feb. 6th. of civil and 12 of Ecclesiastical, Adar part of Febuary and March. 7th Nisan 1st of Ecclesiastical, part of March and April. 8th Zif or Jair, 2 of Ecclesiastical, April and May.—9 Sivan. 3d of Ecclesiastical May and June. 10, Tamuz do of June and July.—11. Ab. 5 Ecclesiastical do. July and August. 12. Elul—6 of Ecclesiastical year part of August and September.—when additional month was required Veader was added.

Q. 11. How much was the Jewish span?

A. A half cubit or ten inches.

Q. 12. How much the cubit?

A. About 1 foot 8 inches, or as some suppose 1 foot and 6 inches.

Q. 13. How much the fathom?

A. About 4 cubits.

Q. 14. How much a furlong?

A. One tenth of a mile or 400 cubits, or one fifth longer than an English furlong.

Q. 15. How much did an Omer contain?

A. A little more than 3 quarts.

Q. 16. How much a Hin?

A. 1 gallon and 1 quart.

Q. 17. How much an Ephah?

A. A little over 7 gallons and 2 quarts.

Q. 18. How much the larger Omer?

A. 75 gallons, 2 quarts, and 1 pint.

Q. 19. How much the firkin?

A. That mentioned in 2 Kings vii. 1.—about 2 gals. and that in John, little more than 3 quarts and 1 pint.

Q. 20. How much was a mite?

A. Three fourths of a farthing.

Q. 21. How much a farthing?

A. One and a half farthings.

Q. 22. How much a penny? **A.** 7 pence and half a farthing.

Q. 23. How much a pound?

A. Three pounds two shillings and six pence—an English currency.

Q. 24. How much a shekel?

A. Two shillings and six pence.

Q. 25. How much a talent of silver?

A. 375 pounds.

Q. 26. How much of gold? **A.** 6000 pounds.

NEW TESTAMENT.

THE FOUR EVANGELISTS.

SECTION I.

BIRTH OF CHRIST.

Q. 1. In what year of the world was Christ born in the flesh? 4004—or nearly, some suppose Sept. 25. others December 25. &c.

Q. 2. What was the state of the world at that time?

A. It was a period of universal peace—of great moral darkness and wickedness: but of great cultivation and literary improvement among the Greeks and Romans.

Q. 3. What of the Jewish nation?

A. The Jews were sunk into vice and ignorance. The ceremonial institutions were greatly perverted. There were a few pious Jews who waited for the consolation of Israel. Among the Jews and Gentiles there was an expectation of some extraordinary personage.

Q. 4. What was the government which prevailed in Judea?

A. They were subject to the Romans, Augustus Caesar being the 2d emperor of Rome and in the 28th year of his reign. Herod the great was King of Judea in the 37 year of his reign, and thus was fulfilled, Genesis xlix 10. He died 3 years after our Saviour's birth and was succeeded by his son Archelaus—see Math. ii. 22. whom Augustus banished in the 8th year of Christ and reduced Judea to the form of a province; and also made Herod Antipas, Tetrarch of Gallilee the same who married Herodias—see and repeat Math. xiv. 2, to 7.—and to whom Pilate sent our Saviour Luke xxiii. 6. Pilate the 5th governor after Herod was made ruler of the remainder of Judea in the year 27 of Christ. Cyrenius governor of Syria for a time extended his authority over Judea in the name of the emperor—see Luke ii. 2.

Q. 5. Mention some of the prophecies that foretold the place of the birth of our Saviour and its circumstances? **Isaiah vii. 14. and Micah v. 2. and of his condition, Isaiah lii. 3.**

Q. 6. Have we reason to believe that some uninspired histories of the life of Christ were written and lost? **Luke i. 1st.**

Q. 7. Which are the four inspired writers of the Gospel?

Q. 8. Is there a perfect agreement in their account of facts stated in the new testament?

A. There is. They sometimes mention different events but there is a perfect harmony in all their narrations.

Q. 9. Who and what was Christ in the beginning or from eternity? **John i. 1. 2. and 3.**

Q. 10. Was he the Creator of all things? See **Hebrews i. 3.**

Q. 11. What is said of him in the 8, 9, 10, 11 and 12 verses of this chapter?

Q. 12. When and what was the first indication of our Saviour's appearance? **Luke i. 14.**

Q. 13. Who were **Zacharias** and **Elizabeth** and what was their character? **Luke 1st from verse 5.**

Q. 14. What was the duty of **Zacharias**?

Q. 15. What occurred when he was offering incense?

Q. 16. What did the angel say to him?

Q. 17. What questions did **Zacharias** put to the angel and what was the reply?

Q. 18. What occurred when he came out of the temple?

Q. 19. To whom also did the angel **Gabriel** appear?

Q. 20. What did he say to her?

Q. 21. What did **Mary** say after she had seen **Elizabeth**?

Q. 22. What occurred when the son of **Zacharias** was born?

Q. 23. Repeat the prophecy of **Zacharias**?

Q. 24. Who were the reputed parents of **Jesus Christ** according to the flesh? **Math. i. 18.**

Q. 25. What did the angel say to Joesph? Repeat Deut. xviii. 15.

Q. 26. What was the difference of age between John and the Lord Jesus?

A. Five months.

Q. 27. What prophecy was fulfilled in John? Mal. iv. 5.

Q. 28. What in the time of the coming and death of our Saviour? Daniel ix. 25 to 27.

A. A prophetical week includes 7 years. From the time of Artaxerxes decree to rebuild Jerusalem, Ezra vii. 7. to the crucifixion of Christ and the ending the sacrifice and oblation of the old dispensation and was 490 years or 70 weeks.

Q. 29. From whom does Matthew trace the genealogy of Christ?

A. In the line of Joseph.

Q. 30. In what line does Luke trace it? (Chap. iii. 23.) In that of Mary.

Q. 31. What edict did Augustus issue at this time? Luke ii. 1.

Q. 32. What did Joseph and Mary do on this account?

Q. 33. What occurred while they were there?

Q. 34. Where was the Lord Jesus born?

A. This town was six miles south of Jerusalem.

Q. 35. What is related of the wise men?

Q. 36. What did the sheperds say one to another when they were gone?

Q. 27. What did they do? Math. ii. 12.

Q. 38. How did they find the child? verse 9.

Q. 39. What did they do when they had found the Saviour?

A. Luke ii. 15, to 20. and Math. ii. 11—Repeat Haggai ii. 7 and 9.

Q. 40. What did Herod do when he heard these things? Matthew ii. 3, 4.

Q. 41. What did they answer him?

Q. 42. What did he enquire of the wise men?

Q. 43. What did Joseph and Mary do after the 40 days were accomplished? Luke ii. 22.

Q. 44. What sacrifice did they offer?

Q. 45. What is related of Simeon?

Q. 46. What did he say to Mary?

Q. 47. What is related of Anna the prophetess?

Q. 48. Where did Joseph and Mary go from Jerusalem? last verse.

Q. 49. Did they tarry there? Matth. ii. 13.

Q. 50. How long were they in Egypt? Repeat Hosea ii. 1. Mat. ii. 15. which happened about 3 months after the departure into Egypt?

Q. 51. What had Herod done after enquiring of the wise men and why? xvi. 17 and 18 verses. Repeat Jeremiah xxxi. 15.

SECTION II.

THE MINISTRY OF JOHN.

Q. 1. Where did Joseph reside after his return and why?

A. Nazareth was in Zebulun 90 miles north of Jerusalem.

Q. 2. Do we find any such prophecy as this in the old Testament?

A. No particular one, but it is the general spirit of them all. Psalms lxxix. 9 Isaiah liii. 1.—The word Nazareth signifies separated, and Nazarene was the name early given to christians by way of reproach.

Q. 3. What occurred when Jesus was 12 years old? Luke ii. 40 &c.

Q. 4. Where did his parents find him?

Q. 5. What did they say and what was his reply?

Q. 6. What is said of him after his return to Nazareth?

Q. 7. Do we hear any more of Jesus Christ until he entered upon his public ministry?

A. Nothing for 18 years.

Q. 8. What was the official character of John?—Matthew iii. 1.—Luke iii. 1 to 11.—Mark i. 1 to 5. Malachi iii. 1. Isaiah xl. 3.

Q. 9. In whose reign did John's public ministry commence?

A. Tiberius shared with Augustus in the government 3 years before the death of the latter and in the 5th year of his reign, John was about 30 years old—Annas was the high priest—Caiaphas his deputy.

Q. 10. Where did John commence his ministry? Mark i. 4.

Q. 11. What did he teach?

Q. 12. What was his food and raiment? Matt. iii. 4.

Q. 13. Whom and where did he baptize? Luke iii. 3.—Matt. iii. 6.

Q. 14. What did he say to the Scribes and Pharisees?

Q. 15. What did the people ask of him and what was his reply? Luke iii. 10.

Q. 16. What was his reply to the publicans and soldiers? verses 12, 13, 14.

Q. 17. What did he say to the people who were in expectation of Christ and were anxious to know whether he was the Messiah? Matth. iii. 11. Mark i. 7, 9;—Luke iii. 15. 16. 17.—John i. 14. 15. 16. 17. 18.

Q. 18. What when he was asked whether he were Elias? John i. 19.

Q. 19. What testimony to Christ did he bear? John i. 29.

Q. 20. Who became the disciples of Christ in consequence? verses 38 and 42.

Q. 21. Who came from Nazareth to be baptized by John and what did John say to him? Matt. iii. 13. to 16. Luke iii. 21.—Mark i. 9.

Q. 22. What took place the next day? verse 48.

Q. 23. Why was Nathaniel surprised?

Q. 24. What occurred when Jesus came out of the water? Luke iii. 21 to 23. Mark i. 10 and 11. Matt. iii. 17.

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- Q. 25. How old was Jesus at this time? Luke iii. 23.
- Q. 26. Was this the age at which Priests were inducted into office? Numbers iv. 3 to 7. 1 Chron. xxiii. 3.
- Q. 27. What took place immediately after Jesus returned from Jordan? Luke iv. 1. Matt. iv. 1. Mark i. 12. and 13.
- Q. 28. What further testimony did John bear on being examined by the learned among the Jews? John i. 19 to 28.

SECTION III

MINISTRY OF CHRIST.

Q. 1. Relate what took place when Jesus attended a marriage at Cana? Cana was in the south part of Zebulun.

A. After going to Capernaum what took place when he went up to Jerusalem? John ii. 12 to 17. This is supposed to have been the first passover after his ministry begun. March 15. A. D. 30.

Q. 2. When the Jews asked a sign what did he say?

Q. 3. Who came to Jesus by night and what was said to him? John. iii. 1.

Q. 4. And what when he expressed his surprise? on verse 8 repeat Gen. iii. 15.

Q. 5. Of what did Jesus say the brazen serpent was emblematical? on verse 34 refer to Psal. xlv. 6 and 7. and repeat Isa. xi. 1. 2 and 3.

Q. 6. What further testimony to the dignity of Christ did John bear while baptizing at Enon?

Q. 7. Why did Herod cast John into prison? Luke iii. 19. Mark vi. 17—20. Matt. xiv. 3—5.

Q. 8. Why did he desire and yet fear to put him to death? Matt. xiv. 5. Luke iii. 19 and 20.

Q. 9. Where did our Lord next go and what occurred at Jacob's well? John iv. 1.

Q. 10. What did he say to the woman, and what did the disciples think when they came?

- Q. 11. Relate what took place between them?
- Q. 12. Was the gospel successful in Samaria?
- Q. 13. Where did Jesus go when he heard of the imprisonment of John? Mark i. 14. Matt. iv. 12. John iv. 43.
- Q. 14. What occurred at Capernaum?
- Q. 15. When Jesus began to teach in the synagogues what occurred at Nazareth? Luke iv. 16. 27. on 19 and 21 verses refer to Isa. 61. 1. 8. &c.
- Q. 16. What effect had this discourse?
- Q. 17. Where did he next abide and why? Matt. iv. 18. Isaiah. ix. 1 and 2.
- Q. 18. What did he do on the Sabbath while here? Luke iv. 31.
- Q. 19. What occurred as he walked by the sea?—Mark i. 16. Matt. iv. 17 to 20.
- Q. 20. What took place after he had preached at the lake of Genesareth? Luke v. 1.
- Q. 21. What is told of him when he taught on the Sabbath in Capernaum? Mark i. 21. and Luke iv. 33. to 37.
- Q. 22. What effect had these cures upon the people?
- Q. 23. What took place at evening and in the morning? Mark i. 32 to 38. Luke iv. to 44. Matt. iv. 23.

SECTION IV.

MIRACLES OF JESUS.

- Q. 1. What next took place? Mat. v. 1.
- Q. 2. What occurred when he came down, as stated Mat. viii. 15. Luke v. 12 to 16. Mark i. 40 to 45.
- Q. 3. What when he again entered Capernaum? Mark ii. 1.
- Capernaum stood on the lake, in the northeast corner of Canaan, about 100 miles from Jerusalem.
- Q. 4. How was the sick man brought before him? Luke v. 19. Mat. ix. 2.
- Q. 5. What effect had this cure upon the people? Mark. ii. 12. Mat. ix. 8.

Q. 6. What disciple was immediately afterwards called? Luke v. 27 and 8. Mark ii. 14.

Q. 7. On what occasion did Jesus next go to Jerusalem? John v. 1.

Q. 8. What occurred at Bethesda? This was the second passover after our Saviour's baptism, in the spring of A. D. 31.

Q. 9. What did the Jews say, it being the Sabbath?

Q. 10. Why did they seek to kill Jesus?

Q. 11. What did he further say concerning the resurrection?

Q. 12. Relate what took place on the first Sabbath after the 2d. day of the passover? Luke vi. 1, 5. Mat. xii. 5. Mark ii. 23, 25.

Q. 13. What on the following Sabbath? Same chapters continued.

Q. 14. What effect had this conversation upon the Pharisees?

Q. 15. Who followed him to the sea of Galilee and what occurred there? Mark iii. 7. Mat. xii. 15. The river Jordan passed through this lake. It is 6 miles wide and 18 long.

Q. 16. Why did he charge them not to make him known? Mat. xii. 17 to 20. This is cited from Isaiah xlii. 1, 4.

Relate what he did and said after the night spent in prayer. Luke vi. 14 to 19. Mark iii. 13 to 17.

Q. 17. What did he there say to his disciples?—Luke vi. 20.

Q. 18. Where did he go after having ended these sayings and what miracles did he perform? Luke vii. 1. Mat. viii. 5 to 13.

Q. 19. Relate the events of the day after he had lodged at Capernaum? Mark iii. 19. Luke vii. 11.

Q. 20. For what did John send two of his disciples to Jesus and what did he say to them? Luke vii. 18. Mat. xi. 2 and 3, on 5th. verse. Repeat Isaiah xxxv. from 4 to 8.

Q. 21. What did he say after they were gone?—
Same chapter continued.

Q. 22. In what language did he upbraid the cities which had not believed? Mat. xi. 20.

Tyre was situated on the sea coast about from 80 to 100 miles north east of Jerusalem. It was once a strong city but was destroyed by Nebuchadnezzar, Isaiah xxiii. 1 &c. Sodom and Gomorrah were on the plain of the Dead Sea, which was about 50 miles long and 10 broad, and south east from Jerusalem, they were destroyed, Gen. xix. 24, 25.

Q. 23. What took place when he went to dine with one of the Pharisees? Luke vii. 36.

Q. 24. Who were with him when he went preaching through the cities?

Q. 25. Why were all the people amazed? Luke xi. 14. Mat. xii. 22, 32. Mark iii. 26 to 8.

Q. 26. What took place as he spake of the tree and fruit? Mat. xii. 33. Luke xi. 27 and 8.

Q. 27. What did he say when the Scribes and Pharisees asked a sign? Same chapters.

Q. 28. What did he say when told that his relations wished to see him? Mat. xii. 46. Mark iii. 32. Luke viii. 20.

Q. 29. What instructions did he give by the sea side? Mat. xiii. 1 &c. Mark iv. 1. Luke viii. 4 &c.

Q. 30. Relate the explanation of this parable. Same chap.

Q. 31. Repeat the parable of the Tares. Mat. xiii. 24 &c. And its explanation.

Q. 32. To what did he liken the kingdom of heaven? Mark iv. 26.

Q. 33. What took place as he was passing over the lake? Mat. viii. 48. Luke viii. 22 &c. Mark iv. 35 &c.

Q. 34. What when he came into the country of the Gadarenes? Same places continued Gergasites, Genesis x. 16. and xv. 21.

Q. 35. What occurred when Jesus went to Levi's house? Luke v. 29 &c. Mark ii. 15 &c. Matthew xi. 10 &c.

Q. 36. Who came to him while he was yet speaking and what did he do? Luke viii. 41. Mat. ix. 18 &c. Mark v. 22 to end.

SECTION V.

Q. 1. How was Jesus received when he again visited Nazareth? Mark vi. 1 to 6. Mat. xiii. 54 to end, and ix. 35 to end.

Q. 2. Where did he from thence go?

Q. 3. For what were the disciples sent out? Mat. x. 1 to 15. Luke ix. 1, 5. Mark vi. 7 to 11.

Q. 4. What commands did he give them?

Q. 5. Of what did he warn them?

Q. 6. What prediction did he utter concerning them? Same places continued.

Q. 7. What did they do when sent forth?

Q. 8. What opinion did Herod the Tetrarch form of Christ? Mat. xiv. 1 to 12. Mark vi. 14 to 20.— Luke ix. 7 to 9.

Q. 9. Why did Herod behead John?

Q. 10. What did his disciples when they heard it?

Q. 11. What passed between Jesus and his disciples when they returned? Same places continued.

Q. 12. Where did he next go?

Q. 13. Was the 3d. passover of our Saviour's ministry now near? John vi. 3, 4.

Q. 14. What was done just at evening? Luke ix. 12. Mark vi. 35, 36.

Q. 15. What did he say when he saw a great multitude coming to him? John vi. 5.

Q. 16. When he told them to give food to the multitude what did they say? Mat. xiv. 16. Luke ix. 13.

Q. 17. What said Andrew? John vi. 8.

Q. 18. What was the result? Same places continued.

Q. 19. What took place at even when the disciples were passing the lake? Same places continued.

Q. 20. What when Jesus came to them?

Q. 21. What was done when his arrival was known?

Q. 22. What occurred the day following? John vi. 22.

Q. 23. What did he say to those who followed him and what of himself as the bread of life? Same chap.

Q. 24. What effect had these instructions upon many? Same chapters.

Q. 25. What did he say to the Pharisees who complained of his disciples for neglecting the traditions?—Mat. xv. 1 to 9. Mark vii. 1 to 13.

Q. 26. Repeat the substance of his instructions on this occasion.

Q. 27. Where did he go from thence? Sidon was 25 miles north of Tyre and 54 west of Damascus. (same places continued)

Q. 28. What did he do when a great multitude came to him while seated on the mountain as stated Mat. xv. 29.

Q. 29. What feast was now approaching? John vi. 4. This was the 3d. passover in the spring of A. D. 32. Mark viii. 1. and Mat. continued.

Q. 30. How many loaves and fishes had they and how many were fed?

Q. 31. Where did he go from thence? Mat. xv. 39. and Mark viii. 9 and 10. On the east shore of the sea of Galilee.

Q. 32. What took place there? Mat. xvi. 1 to 12. Mark viii. 11 to 21.

Q. 33. To what place did he next go? (same places continued) this town was not far from Capernaum.

Q. 34. What questions did he ask his disciples by the way as they were going to Cesarea-Phillippi? Mark viii. 22 to 30. Mat. xvi. 13 to 20. Luke ix. 18 to 21.

SECTION VI.

THE PARABLES.

Q. 1. Relate the account of our Saviour's transfiguration. Mat. xvii. 1 to 12. Mark ix. 2 to 13. Luke

56. supposed to have been Tabor, which is about 12 miles from the sea of Galilee. Judges iv. 14.

Q. 2. What took place before he came down from the mountain? (same places continued)

Q. 3. On what account were his disciples offended? Mark ix. 30 to 33. Luke ix. 43 to 55. Matthew xvii. 22 to end.

Q. 4. What took place at Capernaum?

Q. 5. How was the tribute money obtained?

Q. 6. For what were the disciples reprov'd?—Mat. xviii. 1 to 9. and in Mark and Luke same chapter continued.

Q. 7. What did Jesus say when he had called a little child and set in the midst?

Q. 8. What directions did he give concerning an offending brother? Mat. xviii. 10 to 20.

Q. 9. Relate the parable of the unmerciful servant. The same chapter to the end.

Q. 10. What did John inform our Saviour and what was his reply? Mark ix. 38 to 41. Luke ix. 49, 50.

Q. 11. Repeat the directions given by him to the 70 disciples? Luke x. 1 to 16.

Q. 12. What did his brethren say to him and why? John vii. 1 to 13.

Q. 13. What did he say to his disciples?

Q. 14. On what account did the Jews marvel and what did Jesus say to them? John vii. 14 to 24.

Q. 15. What did they say of him?

Q. 16. And what said he when officers were sent to take him?

Q. 17. What took place on the last day of the feast?

Q. 18. After Jesus had spent the night in prayer, and when teaching, who was brought to him and what did he say? John viii. 1, 11.

Q. 19. What instructions followed this? Same chapter continued.

Q. 20. What did they do when this conversation was ended?

Q. 21. What did the 70 report on their return and what were the words of Jesus to them? Luke x. 17 to 24.

Q. 22. Relate the question of the Scribe and the answer of our Saviour? Same continued.

And his parable of the good Samaritan?

Q. 23. What took place when Jesus came to Bethany? Same to the end. Bethany was about 1 mile from Jerusalem.

Q. 24. What request did the disciples make and what was the consequence? Luke xi. 1 to 13.

Q. 25. Rehearse the instructions given by Jesus when he went to dine with the Pharisee? Same.

Q. 26. And those which he gave to his disciples when a great multitude gathered at the Pharisee's house? Luke xii. 1 to 12.

Q. 27. What parable did he utter at this time, when desired to settle a dispute between two brethren?

Q. 28. By what considerations did he illustrate the impropriety of anxiety about the affairs of this life?—Same place continued.

Q. 29. What were his exhortations to watchfulness?

Q. 30. What did he say concerning the consequences of his coming? Same chap. 49th. verse to the end.

Q. 31. When the case of the Gallileans and others were mentioned what did he say? Luke xiii. 1 to 9.

Q. 32. What took place some time after this, while he was teaching in one of the synagogues? Same chap.

Q. 33. How did he reply to the question whether "few would be saved?"

Q. 34. What took place as he entered a Pharisee's house to eat bread? Luke xiv. 1 to 14.

Q. 35. What while they sat at meat?

Q. 36. What did he say when great multitudes were with him? Same chap.

Q. 37. Repeat the parable of the lost sheep. Luke xv. 1 to 10.

Q. 38. And of the piece of money.

Q. 39. And of the prodigal son. Same chap.

Q. 40. And of the unjust steward. Luke xvi. 1 to 18.

Q. 41. And of the rich man and Lazarus. Same ch.

Q. 42. What did he say when the apostles asked, Lord increase our faith? Luke xvii. 1 to 11.

Q. 43. For what were James and John reproved as he travelled through a village of Samaria? Luke ix. 51 to 56. and xvii. 12 to 19.

Q. 44. What did he say when he had arrived at Jerusalem and was asked when the kingdom of God should come? Same chap. to end.

Q. 45. Repeat the parable of the importunate widow. Luke xviii. 1 to 14. And of the Pharisee and Publican.

SECTION VII.

THE DESTRUCTION OF JERUSALEM PREDICTED.

Relate the cure of the blind man.—John ix. 1 to 28.

And the conduct of the pharisees concerning it—to 33

Q. 1. What took place between him and some of the pharisees as he stood talking with the man?

Q. 2. How did Jesus show his likeness to a good shepherd? John x. 1 to 18.

Q. 3. What did the pharisees say when he insisted upon his unity with the Father?—John x. 22, to end.

Repeat Genesis xlix. 10.

Q. 4. What took place beyond Jordan? (Same.)

Q. 5. What did he say of divorce when he had come again into Judea?—Matthew xix. 1—12. Mark x. 1—12.

Q. 6. What did he do when little children were brought to him?—Same places, also Luke xviii. 15—17

Q. 7. Relate what took place between him and the young ruler. (Same places continued.)

Q. 8. What said he to his disciples when the ruler went away?

Q. 9. Repeat the parable of the labourers and the vine-yard. Mat. xx. 1—16.

Q. 10. What did Jesus do when he heard Lazarus was dead. John xi. 1—16.

Q. 11. Relate his restoration of Lazarus—(Same).

Q. 12. How did the Sanhedrim act on hearing it, and by whose advice?

Q. 13. Relate what Jesus said when in the way on his last journey to Jerusalem.—Mat. xxv. 17—28. Mark 32—48. Luke xviii. 31—34.

Q. 14. What occurred when he passed through Jericho? (Same places).

Q. 15. Whose house did he next enter? Luke xix. 1—10.

Q. 16. What parable did he deliver while here?—Same place.

Q. 17. What took place when he came to Bethany? John xii. 1—6, 11. Matthew xxvi. 6—13. Mark xiv. 3—9.

Q. 18. How did he enter Jerusalem at this time?—Mat. xxi. 1—9. Mark xi. 1—10. Luke xix. 29—40. John xii. 12—19.

Q. 19. Repeat Psalm cxviii. 26—Zech. ix. 9.

Q. 20. What occurred when he came near and beheld the city? Mat. xxi. 10—16. Mark xi. 11. Luke xix. 41 to the end.

Q. 21. And what when he entered the temple?

Q. 22. What did Jesus say to the Greeks who came up to the passover?—John xii. 20—36, and same places continued.

Q. 23. What voice was heard when Jesus had prayed?

Q. 24. What prophecies were fulfilled in the continued unbelief of the Jews? John xii. See also Isaiah liii. 1. vi. 10.

Q. 25. What took place the next morning as they were coming from Bethany? Same places in Matthew and Mark continued.

Q. 26. What did he do when he again entered Jerusalem? Mark xi. 15—19. John xii. 44 to the end.

Q. 27. What took place as they returned to the city the next morning? Same in Mark xii. 1. Luke xx. 1

to 9. Mat. xxi. 20 to 32—on 42 verse refer to Psalm cxviii. 22.

Q. 28. Relate the parable of the two sons.

And of the vineyard "let out" (Same continued).

Q. 29. Why did the chief priests and the scribes and pharisees seek to lay hands on him when he said this?

Q. 30. Relate the parable of the marriage feast and the wedding garment? Mat. xxii. 1 to 14.

Q. 31. What took place between Jesus and those who sought to entangle him? Mat. xxii. 15 to 22, and on 42, 44 verses. Repeat Psalms cx. 1 to 4. Mark xii. 13 to 17. Luke xx. 20 to 26.

Q. 32. What between him and the sadducees on the same day?—Same places continued.

Q. 33. What between him and the pharisees when they heard that he had silenced the sadducees? (Same places.)

Q. 34. With what did Jesus charge the scribes and pharisees?—Mat. xxiii. 1 to 22—same places in Mark and Luke as before.

Q. 35. What woes did he pronounce upon them?—Mat. xxiii. 23 to the end.

Q. 36. What did he say of Jerusalem? This city was situated about 25 miles west of Jordan, and 42 east of the Mediterranean. It was first called Salem, Gen. xiv. 18, and afterward Jebus. In the days of Solomon and the kings and after the captivity it was splendid and populous. It was divided into 4 parts: 1. Mount Zion, 2. the Lower City, 3. Mount Moriah, 4. the New City.

Q. 37. What did he say as he sat over against the treasury after this discourse was ended? Luke xxi. 1 to 4. Mark xii. 41 to the end.

Q. 38. What prediction did he utter when his disciples showed him the buildings of the temple. Mat. xxiv. 1 to 14. Mark xiii. 1 to 13. Luke xxi. 5 to 19.

Q. 39. When was it fulfilled? In the year 70 it was destroyed to its foundations, and even the ruins of the temple demolished by Titus, and about one million of Jews were killed in the city. Several fruitless attempts

were made to rebuild it—it was taken from the Mahometans by the crusaders in 1099, and kept under Latin kings until 1162 when it was lost. It is now a poor, thinly peopled town, surrounded on all sides by a steep ascent and deep valley, containing about 12 or 14,000 inhabitants, and filled with ruins.

Q. 40. What were to be the signs of its approaching destruction;

Q. 41. What further signs did he give? Same places continued.

Q. 42. How were these fulfilled; That concerning wars was fulfilled in 1. That of the Jews and Gallileans against the Samaritans. 2. The Jews against the Romans. 3. Civil wars. The *pestilence* and *famine* as foretold by Agabus Acts xi. 28. *Earthquakes* in Crete, at Rome, Chios and Smyrna and Samos, mentioned by Tacitus and Suetonius; and one in Judea. *Great signs from heaven and fearful sights*. Josephus mentions that a star hung over the city like a sword—a great light in the temple—chariots and armies seen fighting in the clouds. One Jesus, 4 years before, came and cried night and day through the city, *wo, wo to Jerusalem*, for several years, and could not be made to desist—*wo to the people, to the temple and to myself*, he at last said, and fell down dead. Tacitus gives the same account.

SECTION VIII.

THE SAVIOUR BETRAYED.

Q. 1. When was it to happen? Same place.

Q. 2. Of what day was this destruction of Jerusalem figurative? Mat. xxiv. 30. Repeat Daniel vii. 13 and 14.

Q. 3. By what suggestions did he urge the necessity of watchfulness? (Same places)

Q. 4. Repeat the parable of the ten virgins. Mat. xxv. 1 to 13.



Q. 5 And of the talents. (Same place.)

Q. 6 Give his description of the last judgment. do.

Q. 7. When he had ended these discourses, where did he go and when did he return? Luke xxi. 37.

Q. 8. What was done when the passover drew near? This was, it is supposed, the 4th passover, A. D. 33. Some have thought the 5th. Mat. xxvi, 1 to 5. Mark xiv. 1, 2, 01 and 11. Luke xxi. 37 to end, and xxii. 1 to 6.

Q. 9. What did Judas propose? Repeat Zechariah xi. 12.

Q. 10. Where and for what purpose did Jesus send two of his disciples. Same places continued.

Q. 11. What took place in the evening when he for the last time came to Jerusalem? John xiii. 1, then Luke xxii. 15.

Q. 12. What took place when supper was ready?—John xiii. 2. then Luke xxii. 24, and then John xiii. 3 to 11. Luke xxii, 25 to 27. John xiii, to 17.

Q. 13. What did Jesus say while they were eating the passover? Luke xxii. 28 to 30. John xiii. 18.—Mat. xxvi. 21. Mark xiv. 18. Luke xxii. 21. John xiii. 2 to 18. Repeat psalm xli. 9.

Q. 14. What did the disciples do when they heard this? Mat. xxvi, 22 23. Mark xiv. 19 20. Luke xxii. 23 to 26.

Q. 15. What answer did Jesus give to Judas, and and what occurred immediately after? Verse 25, and John xiii. 27 to 30.

Q. 16. What did Jesus say to them after Judas had gone out? John xiii. 31 to end. Luke xxii. 31 to 34.

Q. 17. What did he do at the conclusion of the passover? Mat. xxvi. 26 to 30. Mark xiv. 22 to 26.—Luke xxii. 19 and 20.

Q. 18. What did he say to his disciples before he quitted the guest-chamber? Luke xxii. 35 to 38. John xiv. 1 to 14.

Q. 19. What further instructions did he give them? John xiv. 15 to the end.

Q. 20. Relate his representation of himself under the emblem of the vine. John xv. 1 to 11. And his exhortations to mutual love. 12 to end do

Q. 21. What did he say to his disciples about his removal? John xvi. 1 to 15.

Q. 22. And of his return to them? 16 to 28, same.

Q. 23. What did the disciples then say? 29 to end.

Repeat his sacerdotal prayer. John xvii. 1 to 26.

Q. 24. Where did he and his disciples then go from the guest-chamber, and what did he say to them on the way? Mat. xxvi. 31 to 35. Mark xiv. 27 to 31. Luke xxii. 39, and John xviii. 1.

Q. 25. What took place when he had come to Geth-sèmane? Same places continued. This garden was on Mount Olivet and beyond the Cedron brook.

Q. 26. What prayer did he here offer and how many times?

Q. 27. How did he find his disciples when he came to them?

Q. 28. What did he say to them the third time?—Luke xxii. 46, and then Mat. xxvi. 4, 5 and 6.

Q. 22. Who did Judas conduct to the garden?—John xviii. 2, and Mark xiv. 43. Mat. xxvi. 47. Luke xxii. 47.

Q. 30. What token was Judas to give them? Same places in Mat. and Luke.

Q. 31. How did he do to Jesus, and what were our Saviour's words to him? Same places, and Mat. xxvi. 50, then Luke do. 48th verse.

Q. 32. When Jesus went forth what did he say to them? John xviii. 4 to 9.

Q. 33. What did they then do? Matthew xxvi. 50. Mark xiv. 26.

Q. 34. What did the disciples do? Luke xxii. 49, then Mat. xxvi. 51. John xviii. 10 and 11.

Q. 35. What did they then do to Jesus? John xviii. 12.

SECTION IX.

JESUS ARRESTED AND CONDEMNED.

- Q. 1. What did he say? Luke xxii. 51.
- Q. 2. And what to the chief priests and captains? Mat. xxvi. 55. Mark xiv. 48.
- Q. 3. Why was it done? Mat. xxvi. 56. Mark xiv. 49. Repeat Zechariah xiii. 7.
- Q. 4. What is next said of the disciples? Mat. xxvi. 56, and Mark xiv. 50.
- Q. 5. What is said of a certain young man? Mark xiv. 51 and 2.
- Q. 6. To what place was Jesus then conducted? Mat. xxvi. 57. Mark xiv. 53, &c. Luke xxii. 54, &c. John xviii. 13 to 27.
- Q. 7. And where next? John xviii. 24.
- Q. 8. What counsel had Caiaphas given? 14 v.
- Q. 9. Who went with Jesus into the house of Caiaphas? Same places continued.
- Q. 10. Where did Peter stand and who brought him in.
- Q. 11. What did Peter do when a fire was kindled in the hall, and why? Same places.
- Relate the time when, and the persons by whom Peter was charged of being his disciple.—Same places continued.
- Q. 12. How did Peter feel and conduct after the 3d denial? Luke xxii. 61 and 2.
- Q. 13. What did the high priest ask Jesus? John xviii. 19 to 23.
- Q. 14. For what did the chief priests and elders seek, and how did they succeed? Mark xiv. 55 to 57. Mat. lix. 60 and 61.
- Q. 15. What did they testify? Mark xiv. 58, 29.
- Q. 16. What occurred as soon as it was day? Luke xxii. 66. John xviii. 28. Mark xiv. 60, 61. Matthew xxvii. 1.

Jesus was arrested late in the evening, and brought into the hall of judgement sometime before day, and it seems that the council or Sanhedrim met again early in the morning—he was sent to Herod, returned and was crucified same day at 9.

Q. 17. What answer did Jesus make to the high priest? Luke xxii. 67, 68. Mat. xxvi. 63, 64. Mark xiv. 61.

Q. 18. What did they ask him? Luke xxii. 70.

Q. 19. What did the high priest then do? Matthew xxvi. 65 and 66.

Q. 20. And what the men who held him? Luke xxii. 63 to 65.

Q. 21. What was done in the morning? Matt. xxvii 1—2. Mark xv. 1. John xviii. 28—38.

Q. 22. What proposition did Pilate make to them? John xviii. 28 to 32.

Q. 23. How did Jesus treat their accusations?—Same places.

Q. 24. What passed between Jesus and Pilate after this?

Q. 25. To whom did Pilate send Jesus? Luke xxiii 5 to 12.

Q. 26. What did Pilate say when the rulers and priests were again called? Same.

Q. 27. What did he propose concerning the release of Jesus? Mark xv. 6 to 8. Matthew xxvii. 15, and Luke xxiii. 17.

Q. 28. What was their reply? Same places continued.

Q. 29. How did they act when he repeated it a 2d and 3d time?

Q. 30. What did he then do? John xix. 1.

Q. 31. Where was Jesus taken and what was done? Mat. xxvi. 26 to 30. Mark xv. 16—17. John xix. 1 to 16.

Q. 32. What message was sent to Pilate when again seated on the Judgment seat? Mat. xxvii. 19.

Q. 33. What did he do? John xix. 4, 5 and 6.

Q. 34. What did he again say to Jesus? John xix. 8 to 13.

Q. 35. What did he do when a tumult was made? Same and Mat. xxvii. 24 to 25.

Q. 36. How did he at length do? Luke xxiii. 24, and 25.

Q. 37. How was Jesus treated? Mat. xxvii. 31. Mark xv. 20.

Q. 38. Was all this treatment distinctly foretold by the Prophets? Isaiah viii. 14, 15, l. 6, liii 8. Daniel ix. 26. Zech. xii. 10.

SECTION IX.

THE CRUCIFIXION AND RESURRECTION.

Relate the account of our Saviour's ascent to Calvary? John xix. 13 and 17. Luke xxiii. 26 and 32.— Mark xv. 21 to 23.

Q. 1. Who followed him? Luke xxiii. 27 to 31.

Q. 2. What was done when they came to Golgotha? Mat. xxvii. 38. Mark xv. 22. Luke xxiii. 33. Repeat Psalms xxii. 16. xxii. 7, 8. lxix. 27.

Q. 3. When was he crucified? John xix. 18.— Same places in others; 9 o'clock the next morning after his arrest which was Friday, and it is supposed April 3d. A. M. 4037.

Q. 4. What petition did Jesus offer? Luke xxiii. 34.

Q. 5. What was done with his garments? Mat. xxvii. 35. Mark xv. 24. Luke xxiii. 34. John xix. 19 &c. Psalms lxix.

Q. 6. Where do you find this prediction? Psalms xxii. 18.

Q. 7. What was the "superscription" or "accusation" written over him?

Q. 8. What was said about it? Same places.

Q. 9. How was Jesus treated? Mat. xxvii. 39 to 43. Luke xxiii. 35. Mark xv. 31.

Q. 10. What did the soldiers say to him? Luke xxiii. 36 and 37.

Q. 11. What the malefactors? Same places continued.

Q. 12. What directions did Jesus give concerning his mother? John xix. 25 to 27.

Q. 13. What occurred at this time? Mat. xxvii. 45 to 47. Mark xv. 35.

Q. 14. What did Jesus say? John xix. 28 to 30. same places continued.

Q. 15. What scriptures did he mean? Psalms lxix. 21. Exod. xii. 46. and Zech. xii. 10.

Q. 16. What did he say after this? John xix. 30. Luke xxiii. 46. . . Same places.

Q. 17. And what took place? Mat. xxvii. 51 to 53. Mark xv. 38, 39. Luke xxiii. 45.

Q. 18. What conclusion was formed? Mat. xxvii. 54. Luke xxiii. 47, 48.

Q. 19. Who were present at the crucifixion? Luke xxiii. 49. Mat. xxvii. 55, 56. John xix. 31 to 37.

Q. 20. How long did our Saviour hang on the cross?

A. He was crucified on Friday morning at 9 o'clock A. M. and expired a little after 3 P. M. He was buried just at evening of Friday and rose early on Sunday or Sabbath morning. He ascended 40 days after his resurrection.

Q. 21. How long had been his public ministry?—

A. About three years.

Q. 22. What prophecy was fulfilled in this death? Psalm xl. 6, 8. Isa. liii. 10, 12.

Q. 23. What request concerning the bodies of those who had been crucified did the Jews make?—John xix. 32. Repeat Deut. xxi. 22, 23.

Q. 24. Were the bones of Jesus broken? Psalm xxxiv. 20. Repeat Num. ix. 12. and Zech. xii. 10.

Q. 25. What took place when even was come?—Mat. xxvii. 57. Luke xxiii. 51, 52. John xix. to end.

Q. 26. Did Pilate grant his request? Mark xv. 44, to 46.

Q. 27. What did Joseph and Nicodemus do?—
Same places. John xix. 39.

Q. 28. Where was his body laid? do. 40, 1, and 2.
Repeat Isa. liii. 9.

Q. 29. How was the sepulchre secured? Mat. xxvii.
60 to end. Luke xxiii. 55 and 6. This was on Satur-
day or the Jewish Sabbath.

Q. 30. What is related of Judas immediately after
this? Mat. xxvii. 10.

Q. 31. At what time did the women come to the se-
pulchre and for what purpose? Mark xvi. 1 to 4. Mat.
xxviii. 1, &c. Luke xxiv. 1, &c. John xx. 1, &c.

Q. 32. What took place before this? Mat. xxviii.
2, 4. John 20. 1, 2.

Q. 33. To whom did they send when they found
the stone removed?

Q. 34. What did Peter and the other disciple when
they came? On verse 9. Repeat Psalms xvi. 9, 10.

Q. 35. What did Mary see after the disciples went
away?

Q. 36. And what passed between them and her?—
Same places continued.

Q. 37. To whom did Jesus first appear? Same
places continued.

Q. 38. What did he direct her to do? Mat. xxxviii.
7th. verse.

Q. 39. What took place by the way?

Q. 40. Did the disciples believe her?

Q. 41. What is related of the guards who watched
at the sepulchre? Matthew xxviii. 11 to 15. Mark
xvi. 12 and 13.

Q. 42. What of the chief priests? Same.

Q. 43. To whom did Jesus next appear?

Q. 44. When and where was Jesus next seen? Luke
xxiv. 13. to 33.

Q. 45. What happened when they returned to re-
late it to the Apostles? Mark xvi. 14. Luke xxiv. 38.
to 43. John xx. 19 to 23

Q. 46. Where did Jesus appear to them a week af-
ter? John xx. 24 to 29.

Q. 47. Where did Peter and some others again see him?

Q. 48. And what took place at that time? John xx. 1. to 14.

Q. 49. What prophecy concerning Peter did he give?

Q. 50. Where did they all see him? Matt. xxviii. 16. &c. Luke xxiv. 36. &c. Mark xv. 15. Acts i. 2.

Q. 51. What did he say and on this occasion?

Q. 52. What commission did he give? (same places)

Q. 53. When he had ended his last discourse with them in Jerusalem what did he do? Luke xxiv. 50. then Acts i. 6.

Q. 54. What occurred when he lifted up his hands and blessed them? Luke xxiv. 50. Mark xvi. 19. Acts i. 9. to 11. Repeat Psalm lxviii. 18. Joel ii. 28.

Q. 55. What did they do after their return? Luke xxiv. 53. then Mark xvi. 20. then John xxi. 25. and John xx. 30. and 31.

Q. 56. What distinguished men flourished during our Saviour's life?

A. Ovid, Strabo, Germanicus and Celsus. Tiberius began his reign when he was 14 years of age and was succeeded 4 years after his crucifixion by Caligula. Pilate was exiled from Judea and 4 years after our Saviour's death hung himself in Gaul.

ACTS OF THE APOSTLES.

SECTION X.

THE DAY OF PENTECOST.

Q. 1. Who wrote this book and to what treatise does he refer. A. Luke, and he refers to his gospel.

Q. 2. Of how many years does the Acts of the Apostles contain a general history. A. About 30 years. Mention the names of the eleven disciples.

Q. 3. By whom and how was Judas' place supplied?

Q. 4. How long after our Saviour's ascension was the day of pentecost? This feast was 50 days after the passover, and of course 10 after the ascension.

Relate what occurred on this day?

Q. 5. What scriptures were then fulfilled? Joel ii. 28 to 32, and John xiv 26

Q. 6. What the effect of Peter's preaching? Ch. ii. on 31. repeat psalms cxxxii. 11 & on 34. Psalm cx 1.

Q. 7. Were conversions multiplied after this?

Q. 8. What occurred some time after this? chap iii.

Q. 9. What was the effect upon the people of Jerusalem?

Q. 10. What did Peter say when he saw it?

Q. 11. By whom and why were they arrested?—chapter 4

Q. 12. How many converts were there at this time?

Q. 13. What was done on the morrow when the great sanhedrim assembled?

Q. 14. What did the council determine?

Q. 15. And what said Peter and John to them?

Q. 16. How did the disciples testify their gratitude when Peter and John returned to them? on 25 verse Repeat psalm ii 1 and 2

Q. 17. What took place while they were praying?

Q. 18. What did the disciples do with their possessions, lands, &c?

Q. 19. What is related of Joses surnamed Barnabas?—chapter xiii and iv 36

Q. 20. What of Annanias and Sapphira? chap v.

Q. 21. What become of them after having thus attempted to impose upon the Holy Ghost?

Q. 22. Did the church still increase?

Q. 23. What is said of the miraculous cures?

Q. 24. What course did the high priest and sanhedrim pursue when they heard these things?

Q. 25. How did the apostles regain their liberty, and what did they do?

Q. 26. What took place when the sanhedrim assembled on the morrow?

Q. 27. How were they brought before the council, and what was the apostles reply?

Q. 28. What was the advice of Gamaliel? Acts xxii. 3?

Q. 29. What was the result?

Q. 30. Who gave occasion to the establishment of the office of deacon in the church of Jerusalem? ch. vi.

Q. 31. Who were appointed and how chosen?

Q. 32. Were conversions still multiplied in Jerusalem? Grecians were Jews who now sojourned in Jerusalem, but belonged to regions where the Greek language was spoken.

Q. 33. Were conversions still multiplied in Jerusalem?

Q. 34. Who disputed with Stephen, and what did they do when they were no longer able to resist his wisdom?

These persons lived in Lybia, Alexandria, &c. in Egypt.

Q. 35. With what did they charge him?

Q. 36. What was his reply when the high priest asked him of these things, verse 80?—chap. vii.

Q. 37. How do you reconcile what is said in the 14 verse with the number mentioned in Genesis, xlv. 26?

A. Moses does not reckon the wives of Jacob's sons; but Stephen does, and yet does not include Jacob who is the person spoken of—nor Joseph and his family already there, which make 75; and yet Moses' account, as he includes only those who "came out of Jacob's loins," is equally true.

Q. 38. What was done to him when this address was concluded?

Q. 39. What were his last words?

Q. 40. Who is particularly mentioned as taking part in this?

Q. 41. On what account did the disciples disperse? chapter 8.

Q. 42. What was done with the body of Stephen?

Q. 43. Who of the Deacons appointed in Jerusalem became an evangelist at this dispersion and preached at Samaria?

Q. 44. What effects did his preaching and miracles produce? This was A. D. 34.

Q. 45. What is related of Simon who had before used the arts of magic?

Q. 46. For what purpose were Peter and John sent to Samaria?

Q. 47. How was Simon's hypocrisy detected, and what did Peter say to him?

Q. 48. What directions were given Philip by the angels and who did he teach? See Isaiah liii. 7 to 9.

Q. 49. What occurred after his baptism? Candace reigned upon the Nile, in Atbara near Egypt.—*Bruce's travels*, vol. 2, p. 431.

SECTION XI.

CONVERSION AND LABOURS OF SAUL.

Q. 1. Where was Saul and how engaged when his conversion took place?—chap. ix.

Damascus is about 130 miles north-east of Jerusalem. It was long the capital of Syria. See 2 Kings xvi. 10, and Isaiah xvii. 1. Syria, as a province under the Roman emperor, was now governed by Aretus. This is supposed to have occurred about A. D. 35 or 40, or 2 to 5 years after the ascension.

Relate the manner of it.

Q. 2. What did the Lord say to him? Acts xxvi. 16 to 18?

Q. 3. How long was he blind, and by what means was he recovered?

Q. 4. How was Ananias directed?—Of this man nothing more is known.

Q. 7. What did Saul do after he had been certain days with the disciples at Damascus?

Q. 8. What effect had this upon the Jews?

Q. 9. How was he rescued?

Q. 10. How was he at first received at Jerusalem?

Q. 10. Where was he sent after remaining some time at Jerusalem?

Q. 11. What was the state of the churches at this time?

It is supposed the attention of the Jews was diverted by an attempt of the emperor to set up his statue in the temple.

Q. 12. Where did Peter go and what did he do soon after this?

Lydda was about 32 miles north-west of Jerusalem, and 8 from Joppa. Joppa is 40 miles west of Jerusalem on the Mediterranean, and is now called Jaffa—supposed to be the same as mentioned in Joshua xix. 46.

Q. 13. What did he do at Joppa?

Q. 14. How came Cornelius of Cesarea to send for Peter?—chap. x.

Q. 15. How was Peter induced to go with them?

Q. 16. What took place when he arrived?

Cesarea-Philippi, was about 36 miles north of Joppa.

Q. 17. Mention the principal ideas in Peter's discourse?

Q. 18. What was done after this?

Q. 19. Was this the æra when the disciples first began to preach the gospel to the Gentiles? **A.** It was. For about eight years the gospel had been preached to *Jews only*.

Q. 20. How did some of the disciples at Jerusalem treat Peter after he had taken this step?—chap. 11.

Q. 21. How was the dispute amicably settled?

Q. 22. When was the Gospel according to Matthew written? **A.** It is supposed to have been written and published about from 6 to 9 years after the ascension—and the date of Mark's is fixed two years after.

Q. 23. It was mentioned in chap. viii. that the disciples were dispersed by the persecution of the Jews, where else did they go and preach Christ?

Phenice was between Galilee and Syria, including Tyre and Sidon. Cyprus is an island in the Mediterranean 200 miles long and 60 broad—about 100 miles

From the main land, and 200 north-west of Jerusalem. Antioch was the capital of Syria, and next to Rome and Alexandria the largest of the eastern cities; it was about 300 miles north of Jerusalem.

Q. 24. What did the church at Jerusalem do when it heard of the success of the gospel there?

Q. 25. Where were the disciples first called Christians?

Q. 26. What prediction did Agabus deliver when he came from Jerusalem to Antioch?—See also chap. xxi. 10.—There were several famines in the reign of Claudius—the one here supposed to be more particularly mentioned occurred in the 5, 6 and 7th years of his reign, or A. D. 45, 46 and 47.

Q. 27. What did the brethren in Antioch determine to do?

Q. 28. What disciple was slain about this time, and by whom?—ch. xii. This was Herod Agrippa, grandson of Herod the Great, and nephew of the Herod who beheaded John—he was father of the Agrippa mentioned Acts xxv. 13. This was James the greater brother of John and son of Zebudee.

Q. 29. What did he do with Peter?

Q. 30. And how did he escape?

Q. 31. What occurred when he came to the house where they were assembled who were praying for him?

Q. 32. What did Herod do when he saw what had happened?

Q. 33. For what purpose did he set apart a day?

Q. 34. What became of him?

Q. 35. When Saul and Barnabas returned from bringing to Jerusalem the alms sent from Antioch, who did they take with them? ch. xii. 25.

Q. 36. Who were some of the teachers in the church at Antioch? ch. xiii.

Q. 37. Where did Barnabas and Saul go?—Seleucia was a few miles west of Antioch.

Q. 38. What did they do after their arrival in Salamis and in Paphos, cities of Cyprus?—This was probably John, Mark ch. xiii. 35.

Q. 39. What did Paul do when this man resisted them?

Q. 40. What effect had this upon the deputy?

Q. 41. Where did they next go?—Pamphilia and Pisidia were small provinces of Asia Minor, and these were the principal cities in them. They were from 3 to 400 miles north-west of Jerusalem.

Q. 42. Who desired them to stay another Sabbath at Antioch in Pisidia after Paul's sermon was ended?

Q. 43. What occurred on the next Sabbath?

Q. 44. What did the Jews do when the word of the Lord was published through all that region?

Q. 45. Where did they next go?—ch. xiv.

Iconium was in the province of Lyconia about 60 miles north of Perga. Paul visited this place six years after, &c. Derbe, and Lystria were in the same province.

Q. 46. What took place here?

Q. 47. What miracle was wrought at Lystria?

Q. 48. And what was the consequence?

Q. 49. How did this effect the Apostles, and what did they say?

Q. 50. What was done to Paul, and by whom?

Q. 51. When this mission had closed, to what place did they return?

Q. 52. For what purpose was a general assembly of the churches convened at Jerusalem? Chap. xv.

Q. 53. When there was a division among them what order should be taken, what opinion did Peter and James (the less) deliver?

Q. 54. What decision was formed, and who were appointed to deliver it?

Q. 55. How was this decree received by the church at Antioch?

Q. 56. Where did Paul and Barnabas determine to go?

Q. 57. What was the occasion of a contention between them?

Q. 58. Where did Barnabas and Mark go?

Q. 59. And where Paul and Silas?

Q. 60. Were Paul and Barnabas afterward reconciled?
1. Cor. ix. 6, with Gal. ii. 9.

SECTION XH.

Q. 1. (Chap. 16.) Who did Paul find and circumcise on his return to Derbe and Lystria? see 2 Tim. i. 5.

Q. 2. Did they find the churches prosperous?

Q. 3. What provinces did they visit on this mission?

A. These were provinces of Asia Minor and lay to the north and west of those mentioned in chap. 13. By Asia in 6th verse, the other provinces must have been intended, included in the Proconsular Asia.

Q. 4. What vision had Paul while at Troas?

Q. 5. Samothracia was an Island in the Egean sea and Neapolis a city of Macedonia. This was the first entrance of the gospel into Europe about A. D. 52, and 2 years after the city of London is supposed to have been built by the Romans.

Q. 6. Where did they go from Neapolis?

Phillippi was about 70 miles north of Thessalonica and 190 west of Constantinople.

Q. 7. What occurred on the Sabbath when they went out to the river side?

Q. 8. Relate what is told of a damsel that cried after the apostles?

Q. 9. And of the conduct of the magistrates?

Q. 10. What occurred at midnight when they were in prison?

Q. 11. What effect had this event upon the jailor and what was done the same hour?

Q. 12. What was done by the magistrates the next day?

Q. 13. And how were the apostles brought out?

Q. 14. To what places did they next go? (Chap 17)

A. Thessalonica was the metropolis of Macedonia 260 miles west of Constantinople, and probably from 10 to 1200 miles by water, N. W. of Jerusalem.

Q. 15. What was the effect of their preaching here.

Q. 16. What was done by the unbelieving Jews?

Q. 17. How did the apostles escape and where did they next go?

Q. 18. How was the gospel received in Berea?

Q. 19. Why did the brethren send Paul away and where did he go?

Q. 20. What occurred while he waited for Silas and Timothy?

Athens was founded about 1580 years before Christ, and was a city at this time of great learning and talents. It now contains about 10,000 inhabitants, and is better than 200 miles South by East of Thessalonica.

Q. 21. What was said by the Stoics and Epicureans?

Q. 22. When Paul was taken up to the hill on which the house of justice stood, and which was dedicated to the god of war, what speech did he deliver?

Q. 23. What effect did it produce?

Q. 24. How did the Jews receive him when he reasoned every Sabbath to them and the Greeks, concerning the gospel?

Q. 25. Where did Paul go from Athens? Ch. 18.

Corinth was then a very large and populous city, capital of Achaia. It was 46 miles East of Athens, and 52 South West of Constantinople.

Q. 26. How long did he remain here?

Q. 27. Who did he find here?

Q. 28. How did they receive his instructions?

Q. 29. What man is mentioned as having believed? This was A. D. 53.

Q. 30. What Epistles did he write here?

A. It is supposed the 1st. and 2d. to the Thessalonians, and that to the Galatians.

Q. 31. How did Gallio treat the complaint of the Jews against Paul?

Q. 32. Who accompanied Paul when he went from Corinth?

Q. 33. Where did he next stop?

Ephesus was at that time a large and populous city, in Ionia Asia Minor

Q. 34. Why did he refuse to tarry with them?

Q. 35. What churches before planted by him did he revisit after his return from Jerusalem?

Q. 36. Who was Apollos and by whom was he instructed?

Q. 37. Whom did Paul find at Ephesus on his return? Chap. xix.

Q. 38. What occurred after their baptism?

Q. 39. How long did Paul remain in Ephesus?

He is supposed to have written at this time his first epistle to the Corinthians.

Q. 40. What is related of the attempts of the Jewish exortists to work miracles in the name of Jesus?

Q. 41. What was the consequence?

Q. 42. Who did Paul send into Macedonia at this time? See also 1 Cor. iv. 18.

Q. 43. What is related of Demetrius the silver-smith?

Q. 44. How was this tumult quelled? This was about A. D. 58.—see 1 Cor. xv. 10. and Rom. i. 10, 12, xvi. 23.

Q. 45. Where did Paul next go, and what did the Jews do when he abode there three months? (Chap. 20)

On this journey he wrote 2d. Corinthians, and first to Timothy who was left at Ephesus. While at Corinth he wrote the epistle to the Romans.

Q. 46. Who went with him into Asia?

Q. 47. How long did Paul abide at Troas, and what occurred as he continued his speech until midnight?

Q. 48. Where did he next go?

These were islands in the Egean sea. Miletus was a city of Caria 12 or 15 leagues from Ephesus.

Q. 49. What did he say when he had from Miletus called the elders of the church at Ephesus?

Q. 50. Through what places did they pass on their way to Jerusalem? (Chap. 21.)

• The two former are islands in the Archipelago—Pattara a city of Syria—Phoenicia a part of Syria and Tyre one of its cities. Ptolemais was a seaport of Galilee between Tyre and Jerusalem.

Q. 51. What is said of the four daughters of Philip the Evangelist?

Q. 52. What of Agabus?

Q. 53. What did Paul do on his arrival?

Q. 54. Is it known on what part of Paul's travels all the events in Cor. xi. 24 to 27. occurred?

A. It is not?

Q. 55. What did the brethren request of Paul, and why?

Q. 56. Who stirred up the people against him, and what did they do with him?

Q. 57. What took place between him and the chief captain? Tarsus—see ch. ix 11. was a large city.

Q. 58. Repeat the substance of Paul's defence?—(Chap. 22.)

Q. 59. What did Paul say as they bound him?—his ancestors had obtained the rights and privileges of a Roman citizen.

Q. 60. And what was the consequence?

Q. 61. What was done on the morrow?

SECTION XIII.

Q. 1. Why did the high priest command those who stood by to smite Paul and what did he say? (Chapter 23.)

Q. 2. How was the multitude divided?

Q. 3. What did the Lord say to him that night?

Q. 4. To what did certain Jews bind themselves?

Q. 5. How was it communicated to Paul?

Q. 6. What did the chief captain do when he heard it?

Q. 7. What was the purport of the letter written to Felix, then governor of Judea?

Q. 8. What took place after five days? (Chap. xxiv. 1.)

Q. 9. Who spoke against Paul?

Q. 10. Give the substance of Paul's defence?

Q. 11. What took place after "certain days?"

Q. 12. How did this discourse effect Felix, and what did he say?

Q. 13. And what after two years?

Q. 14. What did the Jews ask of Festus when he was at Jerusalem and what was his reply? (Chap. 25.)

Q. 15. When Festus proposed to Paul to go up to Jerusalem for trial what did he say? This was about A. D. 60. or according to some 57.

Q. 16. While Paul was in confinement waiting to be sent to Rome, what was done when Agrippa king of part of Gallilee and Lysanis came to see Festus?

Q. 17. What did Festus say to Agrippa when Paul was brought forth?

Q. 18. Relate the substance of Pauls discourse when called to speak before them? (Chap. 26.)

Q. 19. What did Festes say to him?

Q. 20. And what Agrippa?

Q. 21. What opinion did they form?

Q. 22. (Chap. 27.) To whom was Paul committed when sent to Rome?

Q. 23. Who was with him beside Luke? see Chap. 19. 29.

Q. 24. At what place did they first touch?

Q. 25. Where did they go from thence?

Q. 26. What was done at Myra?

Q. 27. What kind of passage had they to the Fair Havens and what advice did Paul give?

Q. 28. What was determined concerning the proposed place of wintering?

Q. 29. What occurred when they came near the coasts of Crete?

Q. 30. Into what distress were they involved?

Q. 31. Relate the advice and prediction of Paul?

Q. 32. What occurred on the 14th night?

Q. 33. What did he say as the shipscrew were about to flee?

Q. 34. And what did he do?

Q. 35. How many persons did the ship contain?

Q. 36. Where and how did they finally escape?

Q. 37. What did the soldiers advise concerning the prisoners?

Q. 38. Where did they land?

Q. 39. How were they received? (Chap. 28.)

Q. 40. What opinions did the people successively form of Paul and why?

Q. 41. Did he work any miracles here?

Q. 42. How long did they remain and where did they next land?

This was the beginning of A. D. 61.—and James is supposed to have written his Epistle at Jerusalem about this time.

Q. 43. Where did they next touch and how long did they tarry?

Q. 44. At what place did they leave the ship?

Q. 45. Where were they met by the brethren from Rome?

Q. 46. What was done with Paul on his arrival at Rome?

Q. 47. And what was done after 3 days?

Q. 48. State the leading ideas contained in his defence?

Q. 49. In what parts did the Evangelist Titus preach the gospel?

In Crete now called Candia an Island in the Mediterranean sea about 250 miles long and 50 broad—Repeat Acts ii. 2.—See Titus i. 5. in Dalmatia and Illyricum—2 Tim. iv. 9. which lay near what is now called the gulph of Venice.

Q. 50. How long did Paul continue to teach in his own hired house? Up to A. D. 63. During this time he wrote his Epistle to the Ephesians, Collossians, Phillipians, 2 Timothy, Titus, Philemon; and perhaps the 3 last mentioned together with Hebrews and Peter's 1 and 2nd Epistles were written sometime after. Luke his companion is supposed to have written his gospel about the same time and the Acts the next year after in Greece.

Q. 51. How long is Paul supposed to have lived after this?

He and Peter are said to have been put to death by Nero at Rome in the year of our Lord 66—this per-

secution began 2 years before ; he succeeded Claudius 10 years before this.

END OF THE NEW TESTAMENT.

SECTION XIV,

Q. 1. What account is given of the other apostles?

A. None very definite or authentic. Matthew is said to have preached the gospel in Persia and Parthia, and to have suffered martyrdom there. Simon Zelotes, in Egypt and Syria and to have been put to death in Persia. Andrew to have gone as an Evangelist to Scythia, and to have been there put to death. James the less, brother of Simon was martyred in Jerusalem, A. D. 62. under Ananias. Bartholomew is said to have preached the gospel in India, and he and Thomas Didymus are said to have suffered martyrdom, the latter in that country, and the other in Armenia. Jude preached in Mesopotamia, Arabia and Lybia, and we are told wrote his epistle about A. D. 70, and was put to death at Berytus, A. D. 80. Philip the Apostle went into and died in Phrygia.

Q. 2. What account is given of John?

He survived all the other apostles—wrote his 1st. Epistle in Judea, and his 2d. and 3d. at Ephesus, A. D. 90. He was banished to the island of Patmos, A. D. 95, where he wrote the Revelation, and returning two years after to Ephesus he wrote his gospel, and died soon after in that city.

Q. 3. When was Jerusalem destroyed?

A. In the year A. D. 70. Mat. xxiv. 14, and in A. D. 115, many more were slaughtered.

Q. 4. Was the gospel preached and extended in its purity for a number of years after the death of the Apostles?

A. Yes. Notwithstanding ten general persecutions, the first beginning with Nero, 31 years after our Saviour's ascension, and the tenth under Dioclesian, ending in the year 313, in which in Egypt alone 144,000 christians were put to death, and 700,000 died of the fatigues

of banishment, the cause of Christ rapidly extended over all parts of the known world, and genuine religion flourished. Repeat Mat. xxiv. 14. Revela. vii. 1 to end. The great lights and civil powers of the heathen world were obscured, Rev. vi. 12 to 17. and xii. 5 to 17. Polycarp, Justin Martyr, Tertullian, Athanasius, Ireneus, Cyprian and Augustin were among the most eminent of the early fathers.

Q. 5. How long did this state of things continue?

A. In the beginning of the fourth century the church began to be corrupt in doctrine, government and practice, and this continued to increase until the year 606, when the bishop of Rome became a temporal prince, Daniel. vii. 8. and Antichrist foretold in 2 Thess. ii. 3. 1 Timothy iv. 1, &c. began to rise. The church with the exception of the Waldenses and a few more individuals; grew more and more ignorant and corrupt until near the reformation.

Q. 6. What important prophecy was fulfilled during this time?

A. About the year 612 Mahomet arose in the East, Rev. ix. 1, 2, 3. and extended his conquests—the soldiers being forbidden to destroy palm and fruit trees—corn and cattle, more than for their own use, Revelation ix. 4. In the year 1050 the Turks erected four kingdoms, Rev. ix. 14. and in the years 1281. or 1298 and in 1672 made their first and last conquest over the christians Rev. ix. 15 to 17. using gunpowder and artillery invented about this time.

Q. 7. Where and when did the Reformation begin?

A. It began in Germany in the year 1517 several reformers having been before burnt and great numbers of the Waldenses slaughtered Rev. xiv. 6 to 8.—It extended notwithstanding great and severe persecutions Rev. xiv. 9 to 13. until the Protestant religion gained its independent footing in all those countries where it now prevails, tho' many thousands were cruelly put to death in the most shocking manner Rev. xiii. 7.—Luther, Calvin, Zuingli, and Malanchton, then, and Huss,

Wickliffe and Jerome before were among the most eminent Reformers.

Q. 8. What important prophecies are yet to be fulfilled?

A. The respiration of the Jews Rom. xi. 2. 2 Cor. xiii. 16. Hosea i. 11.—The fall of Antichrist Rev. xviii. 20 to 24. The conversion of all nations and the Millennium, Rev. xx. 4 to 7. Psalms lxxii. 11. Isaiah ii. 2 to 4.—xi. 9.—xlix. 23.—lx. Daniel vii. 27. these 1260 days or prophetical years began with the apostacy, Dan. vii. 8.

Q. 9. When were the first churches established in the United States?

A. A Presbyterian church was formed at Plymouth, Massachusetts, to which, being some time destitute of a minister, Mr. Brewster a ruling elder born in England, but last from Holland, preached (though he did not administer the ordinances) for some time and was the first man by whom the gospel was preached in the United States, or at least, north of Virginia. A church was formed in Boston in 1630. The first Presbyterian church constituted as such and remaining so, was organized in 1695, and the first Presbytery in 1716.

Q. 10. What is supposed to be about the present state of the world as it respects the gospel?

A. About 200 millions, of which nearly two thirds are Roman Catholics, are nominally christian—9 million of Jews—160 million of Mahometans, and 631 million of Pagans. This is on the supposition that there is on the globe 1000 million—the real number is no doubt less, though this is about the proportion.

Q. 11. Have special efforts been made for the last 25 years to disseminate the gospel, and has religion appeared to be greatly progressive?

A. Yes. The British and Foreign Bible Society, the Russian Bible Society, with many other important ones on the continent of Europe and elsewhere, and the American Bible Society, each with numerous Auxiliaries, are employed in translating and disseminating the Sacred Scriptures, while the United Brethren's Mission

Society, the London Mission Society, the Baptist Mission Society, the Church of England Society, the Edinburgh Mission Society, the Wesleyan Methodist Mission Society in Europe; and the American Board of Commissioners for Foreign Missions, the United Foreign Mission Society, the Board of the General Assembly of the Presbyterian Church, with many smaller Societies in the United States, are now sending forth the Ministers of the gospel, and establishing Missions in the destitute regions of their own country and among the heathen of Asia, Africa, the wilds of America, and the islands of the southern and eastern ocean

END OF THE FIRST PART.

L

SERIES OF QUESTIONS &c.

PART II.

DOCTRINAL.

SECTION I.

BEING AND ATTRIBUTES OF GOD.

Question 1. How do you know that there is a God?

Answer 1. By his works of creation and providence. Every effect must have a cause. 2 By miracles and prophecies. 3 Divine judgments. 4 Common consent of all nations. 5 Conscience.

Q. 2. What is an Atheist?

A. One who professes to disbelieve the existence of a God. He contradicts himself. 2 Must prove the existence of a God impossible. 3 Admits the absurdity of supposing the universe eternal—and both a cause and an effect, rejects the evidences of design in it.—Romans iv. i. 20.

Q. 3. What is natural religion?

A. That knowledge of God and divine things obtained from other sources than Revelation.

It teaches the being of a God—the dependance and obligations of his creatures—the sinfulness of human nature, but it does not make certain the immortality of the soul—it does not make known the true worship of God—the method of pardon and salvation, and is of course insufficient to lead to Salvation, and has been greatly corrupted.

* The summary of Christian doctrine contained in the *Larger & Smaller Catechisms*, is beyond all comparison better than is likely to be made hereafter, and much more so than ought to be expected in a work of this kind. Sorry should we be to see any other plan take the place of them. Bible-Classes however are generally composed of young people who are supposed to have passed through them familiarly; and as it has been suggested, that a book of this kind ought not to omit entirely a part of the Bible so important, the following is with great reluctance and diffidence added as a humble auxiliary to them.

Q. 4. What is revealed religion, and where is the true and only revelation to be found?

A. It is that system of truth and duty which has been given by God to man and which is recorded in the Sacred Scriptures of the Old and New Testament.

Q. 5. Do the Sacred Scriptures contain the only true account of God? **A.** Yes.

Q. 6. What is inspiration?

A. It is of three kinds,—1 When the Holy Spirit communicates to the writer both ideas and words—2 When the ideas and truths to be delivered only are communicated. 3 When being preserved infallibly, from all errors they are left to use their own ideas and words. All these kinds occur in the bible.

Q. 7. Who are Pagans?

A. Those who worship many false gods. 1 They are not eternal, have ascribed to them human and vile passions. 2 Images, beasts, planets and reptiles have not the attributes of God. 3 They believe in the existence of many which is absurd. 4 Rom. i. 20 to 24.

Q. 8. Were all the sacred writers divinely inspired of God?

A. 2 Timothy iii. 16. Heb. i. 1. John v. 39.

Q. 9. How do you prove that the scriptures are the infallible word of God?

A. Revelation is possible and necessary. 2 Miracles. 3 Prophecies. 4 Nature, tendency, unity, unison and sublimity of the scriptures. 5 Effects of christianity. 6 Heathen writers attest facts mentioned in the Bible. 7 State of the Jews. 8 Opposition to christianity, and yet its prosperity and increase.—9 Testimony of those who have experienced its influence—all concur in its support.

Q. 10. Who are Deists?

A. Those who deny the inspiration of the Bible.—1 They reject the above evidence without reason.—2 They destroy all the restraints—the morality and consolations of religion. 3 Deism by its effects refutes itself.

Q. 11. Do the *Jews* receive the whole of divine Revelation?

A. The old Testament only. They differ from christians in rejecting the New Testament, and Christ as the Messiah ; in holding that the ceremonial law is eternal, that Moses is the greatest of all the prophets—that Messiah is yet to come, and in denying the doctrines of the trinity, atonement &c.

Q. 12. What other Sacred books have professed to be revelations from God?

A. The *Koran* of Mahomet, the *Zendarista* of Zoroaster, the Persian, some Hindoo, Chinese and other books. But they are partly taken from the Bible, contradict some things in it, an even themselves; have no marks of divine origin—countenance the worst of crimes and are supported by neither miracles, prophecies or by purity of effect. The Apocrapha is a human composition—does not pretend to inspiration; has no internal marks of it—was written after prophecy had ceased and was not in early times included in the Sacred volume.

Q. 13. How do you prove that of God is a spirit?—John iv. 24. 2 God is immaterial, omnipresent and invisible.

Q. 14. Which are generally denominated the natural perfections or attributes of God?

A. Eternity, self-existence, spirituality, independence omnipotence, omnipresence, and immutability.

Q. 15. And which his moral?

A. Wisdom, holiness, justice, goodness, truth, faithfulness, mercy, grace, &c.

Q. 16. By what passages do you prove that God is eternal, or without begining, or end? Psalm ix. 7.—xlv. 6.—xciii. 2.—cii. 12 and 27. Isa. lxiii. 16. Heb. i. 12—Job xi. 7, 8 and 9. Exod. xv. 18.

Q. 17. By what that he is self-existent sovereign and independent? Psal. xc. 2. Heb. i. 12. Ps. xciii. 2 and xlv. 6.—2 the name and the nature of God.

Q. 18. By what that he is immutable and unchangeable? Mal. iii. 6. James i. 17.

Q. 19. By what that he is Almighty or can do all things? Jer. xxvii. 5. Ps. lxxii. 18. Psalms viii. 3. and civ. 19. Amos iv. 13. Ps. xxxiii. 14.—lxxiv. 16. Isa. xl. 22. and xlv. 24.

Q. 20. By what that he is omniscient or knoweth all things? Prov. xv. 3. Jer. xxxii. 18. Heb. iv. 13. Acts xv. 18. Job xxxvi. 4. Psal. cxxxix. 3, and 4. Acts i. 24.—1 Kings viii. 39.

Q. 21. How do you prove that he is omnipresent immense or that he filleth all places? Isa. lvii. 15. Ps. cxxxix. 1 to 13. 1 Kings viii. 27 Ps. cxiii. 4. Nahum i. 3. Job xxviii. 24 and xxxiv. 21.

Q. 22. How that he is pure and holy? Rev. iv. 8. and Isa. vi. 3. Hab'k. i. 1, 2, 3.

Q. 23. How that he is just and terrible? Psal. lxxxix. 14. Mat. xvi. 27. Jer. xxxii. 19. Ps. xviii 20. Deut. xxxii. 4.

Q. 24. How that he is faithful and true? Num. xxiii. 12. Ps. cxlvi. 6. 2 Cor. i. 18. Rev. iii. 7. and xv. 3. Job. xxxiv. 17. Ps. xlv. 4. 1 Cor. i. 9. Ps. cxix. 90.

Q. 25. How that he is good to all? Ps. cxix. 68. and cxlv. 9. Exod. xxxiv. 6. Ps. lxxv. ii. Isa. lxiii. 7.

Q. 26. How that he is merciful to the miserable? Ps. lxxxix. 14. Hosea vi. 6. 2 Samuel. xxii. 6. Hosea xiv. 3. Micah vii. 18.—2 Cor. i. 3. 1 Peter i. 3. Hab. iii. 3.

Q. 27. That he is gracious and forgiving to the guilty when penitent? Exod. xxxiv. 6. Ps. cxvi. 5. Ezra. ix. 13. Jer. xxxi. 20. Neh. ix. 32.

Q. 28. How that God is love? 1 John iv. 16. 9. and iii. 16. Rom. viii. 39. John iii. 16. Deut. vii. 7.

Q. 29. By what passages that he is most happy in and of himself? 1 Tim. vi. 15. Mat. v. 48.

Q. 30. By what that he is imperfectly wise? 1 John i. 5—Ps. xciv. 8. to 10. Col. ii. 3. Rom. xvi. 27.

Q. 31. How are all these scriptural representations confirmed?

A. By his works, providence, word—by his punishment of the ungodly, and his care of his church—in the gifts and merits of Christ.

Q. 32. How do you prove that God is one? 1 Tim. vi. 15. Deut. vi. 4. John v. 26. Ps. cxv. 3, 5. Malachi ii. 10. Mat. xix. 17. 1 Cor. viii. 4 6.—2 reason, and the unity and order of creation and providence teach it.

SECTION II.

TRINITY AND PURPOSES OF GOD.

Q. 1. By what passages do you show that there is a trinity of persons in the unity of God? John i. 32, 34. Isaiah xlviii. 16. 1 Peter i. 2. Mat. xxviii. 19. 2 Cor. xiii. 14. 1 John v. 7. Psalms cx. 1. Gen. xix. 24. 2. The name of God is used sometimes in the plural number as in Genesis with peculiar application, i. 26. and xi. 7. and elsewhere. 3. God, as Father, Son and Holy Spirit have distinct attributes ascribed to them, and yet, each the incommunicable perfections of the Deity, therefore there is a trinity in unity—4. Held by the ancient Jews, and some traces of it are still to be found among the Pagan nations.

Q. 2. Is this doctrine contradictory to reason?

A. It is not. God is not three in the same sense in which he is one, nor one in the same sense in which he is three. Like the union of soul, body, and spirit, in man, as well as many other things it is above our comprehension, and it is the province of reason, to read, believe and adore, since we are to expect mysteries in the incomprehensible God.

Q. 3. As it is admitted by all persons that the Father is God, by what appellations does it appear that Christ is God co-equal with the Father? Jehovah compare Zech. xii. 10. Psal. xxiii. 1. with John xix. 37. and Acts iy. 12. Isa. xli. 4. with Rev. i. 11 and 17. God, Isaiah vii. 14. Malachi iii. 1. Psal. lxxviii. 18. with 1 Cor. x. 9. Malach iii. 1. with Mat. xi. 10. Psal. xxiv. with 1 Cor. ii. 8. Acts xx. 28. Psal. xlv. 6. with Heb. i. 8. True God and eternal life, 1 John v. 20. Titus ii. 13.

Q. 4. How does it appear from the Bible that Christ is the Creator and Preserver of all things? Rom. ix. 5. Heb. i. 2, 3. Mat. xxviii. 18. Col. ii. 9, 17.

Q. 5. Where is eternity ascribed to Christ?—Compare Psalm cii. 25 to 27. with Heb. i. 1 to end.—Rev. i. 11. Compare Exodus iii. 14. with John viii. 58. John i. 1 to 14. Gen. iii. 9.

Q. 6. Where immensity and omniscience? Mat. xviii. 20. Rev. i. 11. Acts vii. 54 to 60. and i. 24.

Q. 7. Where omnipotence? Revelation i. 8.—Col. i. 15 to 19.

Q. 8. Where is divine worship rendered to him? John v. 12.—xiv. 33. Acts ix. 14. 1 Cor. i. 2. Rom. x. 14. Heb. i. 10. John xx. 28. Acts vii. 59, 60.—Mark iii. 11. and v. 6. Gen. xviii. 32. Revelation vii. 9 to 12.

Q. 9. How does it appear from the Bible that Christ is really and truly man?

A. His birth, infancy, his increase in knowledge and strength—his tears, sorrows, sufferings, words, person, &c. The idea of a human body, and a superangelic or angelic spirit, is contradictory to plain evidence and in this case he would be neither properly, man nor angel, but a mysterious compound.

Q. 10. How does it appear that the Holy Spirit is God, and has ascribed to him distinct attributes?

A. He is spoken of as eternal, Heb. ix. 14. omnipresent, Psalm cxxxix. 7 to 10. 1 Cor. iii. 16. Raising the dead, Rom. viii. 11. Sanctifying, 2 Thess. ii. 13. 1 Peter i. 2. Convincing, 1 Thess. v. 19. Witnessing, 1 John v. 6. Quickening 1 Pet. iii. 18. And as having mind, Rom. viii. 27. Will, Heb. ii. 4. and affections, 2 Cor. xiii. 14. He is called another comforter, John xiv. 16. and is said to create us anew in Christ Jesus, John iii. 8. which his personal appearance at our Saviour's baptism, and his distinct mention in the apostolic benediction, and in the form of baptism shows us that he is not the same person as the Father and Son.

Q. 11. What are the distinctive offices of each?

A. The *Father* gives and sends his Son, and is he to whom more particularly prayer is directed—*Christ* works out the redemption of sinners and become the official intercessor, through whom prayer is offered.—The *Holy Spirit* applies the merits of *Christ*, sanctifies and assists in the offering up of prayer. The *Father* sends—the son is sent and the Spirit proceeds from.

Q. 12. Why is this a fundamental doctrine of the Bible? A. Because the atonement of *Christ* and all that is said about the salvation of grace, &c. is dependant upon it. If *Christ* be not God-man, his atoning merits cannot save us. Repeat Acts iv. 11 and 12.

Q. 13. Who are Arians, Socinians, Unitarians, &c.

A. They are such as suppose that *Christ* is inferior to, and distinct from the *Father*, in essence and nature or at least inferior in person, and as Anti-Trinitarians deny his atonement and with it the distinct personality of the *Holy Spirit*.

Q. 14. Is it both rational and Scriptural to suppose that God has some glorious end in view in all he does?

A. It is. 2 Thess. ii. 13. Dan. iv. 35. Acts xv. 18. Every rational being must have some end or design before he takes any measures. God has stated the end proposed by him in his works of creation and providence. Rom. xi. 36. and Rev. iv. 11.

Q. 15. And is it; that he has determined upon the measures to be employed in its accomplishment?

A. Yes. Acts xvii. 26. Jer. xxxiii. 25. Ro. xi. 33. God is infinitely wise, and must know and be able to adopt the best means possible. He can propose nothing without seeing the way by which he can infallibly accomplish it.

Q. 16. Can either the end or the means thus determined by God ever be defeated? No. Isa. xli. 10. Prov. xix. 21. If they could he would cease to be Almighty. Prov. xxi. 30.

Q. 17. How does it appear that in this plan of God are included all events of time and that "whatever comes to pass" is of course predestinated? Rom. xi. 36. Job xiv. 5. Acts iv. 27, 28. and ii. 23 Psalm

cxv. 9. Isa. lv. 11. Deut. xxix. 29. Even the minutest—Mat x. 29 30. Eph. i. 11. 22.

There is a harmony in all the events of the world which discovers previous arrangement and design, and the sacred scriptures ascribe to God the management of the world. The perfection and omniscience of God, and the dependance of his creatures seem to teach it.

Q. 18. Has the belief in predestination prevailed among a large majority of christians? A. It has in all ages of the church, particularly of the reformation.

Q. 19. Is the divine predestination the efficient cause of all, both good and evil?

A. It is the cause of all good, Eph. ii. 10. but the decree of God concerning sin, proceeds no further than determining to permit it to exist, to restrain and overrule it for his own glory. Isa. lxxvi. 10.

Q. 20. Does this imply any approbation of sin?

A. It does not—any more than it does, not to have prevented its existence by his omnipotent power. God infuses no moral evil into the mind—his commands and threatnings are in opposition to sin, and his predestination is in no sense the cause of it.

Q. 21. Does not the predestination of God destroy the freedom of his rational creatures?

A. No. For if they were deprived of the power of following the free bent of their own inclinations, it would cease to be sin; God blames no creatures for sin, further than it is of their own voluntary choice.

Q. 22. Does it not afford an apology for sin?

A. It does not. Luke xxii. 22. God had determined to permit, and he foretold that the Jews would crucify Christ, and yet it was by "*wicked hands*" that he was slain. Men sin freely and of choice just as much as if there was no such thing.

Q. 23. How does it appear that some of our fallen race were chosen in Christ unto salvation from eternity?

A. Rom. ix. 22, 23.—viii. 29, 30. and xi. 25, 28.—Eph. i. 4, 5. Acts 2. 47, and xiii. 48. John vi. 37. Mat.

xxv. 34. 1 Peter i. 2. Rom. ix. 11. and viii. 29, 30.—
2. From the nature of the covenant of grace.

Q. 24. Is the faith and obedience of such the cause or the effect of their being chosen in Christ?

A. They are the consequence of it, Acts xiii. 48, being the application of the merits of Christ to the 1 Cor. iv. 7. It is an act of mere sovereign grace in him to chuse any; and for this distinction wherever it exists he has wise reasons.

Q. 25. Can any sinner ever be saved without holiness, or is any one condemned without having of choice neglected his duty?

Q. 26. None can ever be saved unless they repent and believe and all that do this will be saved. The situation of those who are not chosen is just as good as it would be if none were chosen.

Q. 27. If the result of the offers of the gospel was dependant upon mere human determination, could Christ foreknow that he should not die in vain?

A. He could not, for he could not fore-know *that* to be certain which is in its own nature uncertain. All men if left to themselves would reject the gospel; while God has determined in certain cases to prevent this deplorable issue, he offers to all the same gospel; and nothing but their own sin can hinder their reception of it.

Q. 28. Does not this make God unjust to those who are not chosen?

A. It does not. For if it did, it would prove that he was under obligations to save all men, and thus make universal salvation essential to his justice. If it be unjust in him to punish sin, then it would be unjust to prohibit it.

Q. 29. Does it not discourage the use of means?

A. No. It rather encourages them, since it makes it certain that some will be saved, and yet leaves others in possession of all the encouragement which they might be supposed to have if it did not exist. It is the duty of sinners to receive the gospel and if they chuse death it will be their own fault, but it is nevertheless certain that all not chosen in Christ will do it, John viii. 47,

and as such they are ordained to "*condemnation*," Jude 4. 13. In the chosen of God, all the means are as fully determined as the end.

Q. 30. Is it not inconsistent with God's goodness to make such a difference between his creatures?

A. No. We see that in the birth, situation, lives and capacities of different persons, he acts as a sovereign.

SECTION III.

CREATION AND APOSTACY OF MAN.

Q. 1. How does God accomplish his purposes?

A. In his works of creation and providence. Psalm civ. 24.

Q. 2. Did he create all material substances "in the beginning?" A. Yes. Psalm xxxiii. 9.

Q. 3. Were the angels created at the same period with man? A. It is supposed not.

Q. 4. In what respects was man made in the image of God? A. In original righteousness, Eccles. vii. 29. Eph. iv. 24. Immortality, Rom. v. 12. In knowledge, dominion and happiness.

Q. 5. In how many states may man be viewed?

A. In four. 1 As originally righteous. 2 As fallen. 3 As partially sanctified. 4 As perfectly glorified.

Q. 6. How do you prove that God exercises a particular providence over all his works? Job xii. 14 to 22. John v. 11. Luke xii. 6, 7. Psalm cxi. 1 to 11. civ.—cvii. Jer. x. 7. Acts xiv. 17. and xvii. 25.—From the harmony of his works; and divine judgments.

Q. 7. Does the providence of God extend to all the actions of men, and particularly to the care of his church? John xv. 5. Exod. xi. 12, 13. Acts x. 5 to 7. Psalm lxxxi. 11, 12. Rom. viii. 28. Prov. xvi. 1, 9. Jer. xx. 10, 12. All second causes are dependant upon the first cause, and nothing can be done independently of him.

Q. 8. What is a covenant, and how many general covenants has God made with man?

A. It is a mutual agreement or engagement between two or more parties, containing stipulations to give or to do something. There have been two covenants—1. That of Works. 2. That Grace.

Q. 9. Which was first introduced and what was the promise and the threatening it contained?

A. The covenant of works was made between God as Creator, and Adam as his creature, including himself and posterity, and contained the promise of natural, spiritual and eternal life in case he was perfectly obedient during the time of his trial; and the threatening to him, and them of death, natural, spiritual and eternal, if he were disobedient. Proof 1. If death was its penalty, life must have been its reward. Christ came to restore what Adam lost, and this is spiritual and eternal life, and his gospel threatens death eternal, or not only the separation of the soul and body—the separation of the former from God—but of both eternally; and to the torments of hell.

Q. 10. How many kinds of freedom of will may be mentioned?

A. 1 When the creature is free to do good only,—
2 When it is free to chuse evil only being wholly depraved, John vi. 44. Gal. v. 1. Eph. iv. 18 and 11. Rom vi. 12, 14. 2 Peter ii. 19. 3. When it may choose either good or evil. The former is the freedom of angels—the second, of unrenewed, depraved man, and the third, of Adam before the fall, and of all regenerate believers. The inclination or bent of the heart, determines the choice of all moral agents.

Q. 11. What other idea of freedom is there?

A. That the will may not follow the highest motive or last detail of the understanding, but may act in opposition to, or change its prevailing inclination, but this is contrary to reason, and if the highest motive does not govern, the will is imperfect.

Q. 12. Is the want of freedom to do good, an excuse for sin?

A. It is not, since to disrelish good and include evil

is the essence of sin, and to disrelish evil and be inclined only to good, is the essence of holiness.

Q. 13. What did the eating of the forbidden fruit imply?

A. Unbelief, ingratitude, ambition, treason, rebellion, murder, &c. Gen. iii. 3.

SECTION IV.

OF SIN AND THE LAW OF GOD.

Q. 1. How does it appear that Adam was made under the first covenant the representative of all the human family? Rom. v. 12.

Life was to be theirs if he had not fallen.

Q. 2. How did man become a sinner and what does the idea sin include? Catechism, Qest. and Ans. 13, 14, 15, 16, 17, 18, 19. I John iii. 5. Gal. v. 19 to 21.—Rom. vii. 7 to 10.

Q. 3. How do you prove that man lost the image of God?

A. This was threatened—the state in which all his posterity are born. It implied a transgression of the whole law.

Q. 4. How that this sin was imputed to his posterity?

A. 1 Nature of the covenant—loss of God's image to his posterity. 2 Effects of it on their happiness,—Rom. v. 1 Cor. xv. Propagation of sin. Job. xiv. 4. Psalm li. 5. Death of infants, &c.

Q. 5. What is the difference between the guilt and pollution of sin?

A. The former includes liability and obligation to punishment, and is removed by pardon. The latter, the disease, crime and impurity of sin, and is removed by sanctification.

Q. 6. What is sin, original—and what actual?

A. The guilt of Adam's sin—the want of original righteousness, and the corruption of the whole nature.

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and; actual those corrupt desires, thoughts, motives; words, and actions which proceed from it, and may be distinguished into sins against God or our neighbour.—
2 Of omission or commission; into secret and open—and of ignorance, or presumption, &c. man is still bound to have original righteousness, though God is not to restore it to him.

Q. 7. How do you prove that man is now originally and totally depraved? Gen. vi. 5. and viii. 21.—Psalm x. 4. and xiv. 1 to 4. Universal, Rom. iii. 10, 18, 23. Isa. liii. 6. General, Isa. i. 6. Punishable, Rom. ii. 19. Samuel ii. 9, 10. Eph. ii. 1 to 3. Titus iii. 3. 1 John v. 19. Job. xv. 14, to 16. Jer. xvii. 9. Rom. viii. 7. Mat. xv. 19. Prov. xxvii. 19. See also Job xxi. 14, and 15. Malach. iii. 14, and 15. 2. No unrenewed man can please God. Rom. viii. 8. 3. History of the world—all the actions of all unrenewed men sinful, Prov. xv. 8. Jer. xvii. 9. 4. Necessity of the new creation. So far as original righteousness is respected, all are equally unholy, yet in a positive sense some men are more wicked than others.

Q. 8. Can man in a state of nature perform no good actions?

A. The matter of an action may be good—but as it is necessary to every acceptable action, that it not only be according to law, but done out of love to God, and a desire for his glory; no natural man can do it, for, Rom. viii. 7. Gen. vi. 5.

Q. 9. What are some of the miseries of the fall?

A. Loss of all good—liability to the sufferings of this life—to death and hell, dominion of sin and satan, blindness of mind, hardness of heart, vile affections, Rom. i. 26, 27. Strong delusions, &c.

Q. 10. What is the law of nature, and where is it recorded?

A. It is that perfect rule of moral duties which was originally written on the hearts of all men. Rom. ii. 14, 15. and i. 19, 20. and which was afterwards inscribed in the two tables of stone. It is called the moral law,

and differs from positive law in that it is founded in the nature of God as well as his will.

Q. 11. Is this law always binding and unchangeable?

A. Yes. It is founded in the nature of God, and can never be either altered or repealed, because it contains the sum of all duties and such as he can never cease to require. From the relations of Creator and creature, and the holiness of God. Hab. i. 13.

Q. 12. What kind and degree of obedience does God require?

A. True and sincere, 1 Tim. i. 5. Universal extending to all precepts; perfect and absolute in degree, in duration perpetual, in nature internal as well as external; and as perfect obedience is required by it, Psalm xix. 8. so it has never been altered or repealed. Mat. v. 17.

Q. 13. How are the precepts of the moral law to be understood?

A. That love, Mat. xxii. 37. is the great principle required; that when any thing is commanded, its opposite is forbidden—that when any of them is forbidden its opposite is commanded. That all things of the same kind are included in the general term; and all similar relations which are mentioned; and that all the precepts extend in their application to the thoughts and purposes of the heart. As in Mat. v. 28. (See part 3d.)

Q. 14. Is it possible for any man fully and perfectly to keep the moral law, and attain life by it?

A. No. Gal. iii. 21, 22. Rom. iii. 19. There is no salvation but in Christ. 2 Obedience must be sinless, but man's is always imperfect, Eccl. vii. 20. Rev. xi. 2. confined to the regenerate, Mat. vii. 17. and without merit. Titus iii. 5. Luke xvii. 10. 3. The best of men have their defect in it, Job ix. 2, 3. Psalm xix. 13. Isa. lxiv. 6. Dan. ix. 5. Rom. viii. 20.—and all good is ascribed to the efficacious grace of God. Phil. ii. 13.

Q. 15. What then is now the use of the moral law?

A. In a state of sin, it convinces of sin, Rom. iii. 20.

discovers the curse of God, Gal. iii. 10. awakens the conscience, 2 Cor. v. 2. and teaches the need of Christ. In a state of grace it gives the measure of obedience and a rule of life, Titus ii. 11, 12. humbles the heart, and shows it dependance upon Christ, and exhibits the purity of God.

Q. 16. Are christians exempted from obedience to the law?

A. They are not. They are freed from its curse, but not their obligations to obey it. Without holiness it is impossible to please God, and obedience is the essential fruit of faith. Obedience is not to attain justification, but to testify gratitude.

Q. 17. Are all unregenerate persons under this covenant of works and are they bound both to obey and to suffer its penalty?

A. They are as creatures of God, bound to obey all he requires—and as sinful offenders they are under obligations to punishment, since transgression does not free them from obligation.

Q. 18. What are the punishments of sin? A. Eph. iv. 17, 18. 2 Thes. ii. 11. 2 Tim. iv. 4. Heb. x. 27. diseases and judgments and final, and eternal misery. Mat x. 28.

Q. 16. What is meant by the covenant of grace, and when was it instituted?

A. Cat. Q. and A. 20. It is that eternal 2 Timothy i. 9. unconditional Eph. ii. 8, 9. agreement made between the Father and Christ, the second Adam as the representative of his people, Col. i. 18. whereby it was promised unto Christ, on condition of his obedience and sufferings in their room and stead, that he should justify and save them, or that grace and salvation should be conferred upon all that believed on him. Heb. viii. 10. Rom. x. 4.

Q. 20. What are the nature and provisions of this covenant? See Ans. to questions 31, 32, &c. also 58, 59 of the Lar. Cat. and scripture proofs annexed.

Q. 22. What are the blessings promised in this covenant? **A.** Exod. xx. 2, xxix. 45, Deut. v. 2, 36, Jer. xxiv. 7, and xxx. 21, Psal. xvi. 5, and lxxiii. 25, all the blessings bestowed both here and hereafter.

Q. 23. What is required of man in this covenant?

A. Faith is the instrument by which its blessings are attained, John iii. 15, which is the gift of God; is attended by consecration to his service and worship, and obedience to his precepts.

SECTION V.

CEREMONIAL LAW.

Q. 1. Was this covenant introduced immediately after that of works was broken?

A. Yes. It is supposed that the promise of the victory of the "seed of the woman," and the bodies of those animals, whose skins were made a covering for our first parents, offered in sacrifice, were the first manifestations of the *covenant of grace*.

Q. 2. How was it administered before the advent of Christ?

A. Questions 34. of larger Catechism.

Q. 3. What was the chief design of the ceremonial law?

A. By types, figures and sacrifices to represent the work and offices of Christ and the benefits of the Gospel, and to preserve under the former disposition the knowledge and worship of the true God. Thro' these the benefits of this covenant received by the ancient believers were prefigured.

Q. 4. What were some of the general laws of purification? Leviticus xv. xvi. xiii. 58. Num. vi. 19. Exod. xl. 9.

Q. 5. Who and what were to be thus purified? Levit. xi. xii. xiii. and xlv. Exod. xl. 9. 15. Num. viii. 8. — xix. 9. Numb. xxxi. 20, 24. Deut xxi. 12.

Q. 6. If moral pollution could not be removed by any of these washings and sacrifices what was the design of them? Hebrews. ix. 13. Isaiah. i. 11. 15. Ps. l. 8, 9.—and li. 16. Hebrews ix. 11 and 12.

Q. 7. Mention some of the typical things mentioned before and not connected with the ceremonial law?

A. There was the ark and preservation of Noah. Isa. iv 6 and Mat. viii. 11. 1 Peter iii. 18 to 22. 2 The life and translation of Enoch, Luke xxiv. 50. 3 The name, employment and death of Abel, typical of that of that of Jesus. 4 The passage thro the desert, Heb. xi. 13. The rock Horeb, Num. xx 11. and 1 Cor x. 4. The manna Exod. xvi. 14. and Rev. ii 17. The brazen serpent. Num. xxi. 8 and John iii. 14.

Q. 8. How was the Tabernacle constructed?

A. It was a kind of movable tent constructed by the contributions of the people, Exodus xxv. 2, and by a tax, ch. xxx. 11, 16, amounting in gold and silver upon it in value, as has been supposed, to more than £ 180, 560 sterling—built for the peculiar residence of God, and emblematical of the rich treasures of the gospel.—Moses was commanded to build it, Exod. xxv. 2, and its curtains xxvi. 1—boards 20,—its vail, 31—door 38,—xxxvi 37, its courts, xxvii. 9, and xxxviii. 9, together with its sitting up, xl. 1, anointing 9, and the cloud that covered it 3, are particularly described.

Q. 9. How was it divided? **A.** It was divided into two rooms by a vail, the holy and the most holy place. It was about 55 feet long, 18 broad, and 18 high—when moved was taken to pieces.

Q. 10. What did it contain? It stood in the court of the tabernacle and all the tribes pitched around it, Num. ii. ; it was removed to Mount Zion by David—and put in the temple by Solomon, 2. Chron. iii. 1, and 1 Kings viii. 1. It contained the ark of the testimony, the mercy-seat, the altar and other furniture.

Q. 11. Describe the two altars? **A.** The altar of burnt offerings, Ex. xxvii. 1—3, had at each corner a horn, and tho' made of wood it was covered with brass, two yards and a half square, and a yard and a half high.

It had a grate through which the ashes fell into a pan. The altar of incense was, Exod. xxx. 1 to 10, covered with gold, and on this the censer of incense was placed, and it was sprinkled with the blood of Sacrifices, Lev. iv. 3 to 7. Christ was himself the altar as well as the sacrifice, and the priest who offered it up to God, John ii. 19 to 22. Heb. chap. ix. and x.

Q. 12. What was the ark of the covenant? A. It was a small chest 3 feet and nine inches long, 2 feet and 3 inches broad, and 2 feet and 3 inches high. It contained the golden pot of manna, the tables of the covenant, &c. Its construction, Exod. xxv. 10 to 15, Heb. ix. 4, Num. xvii. 10, Exod. xxxvii. 1 to 2. On or over this ark was the mercy-seat, and over it the Shechinah, and at each end two cherubims were placed, looking towards each other, and hovering over the mercy-seat—This was placed in the most holy place, and the High Priest entered once a year to it, Heb. ix. 7. This ark was taken over Jordan, Josh. iii. 14 to 17, to Shiloh—it was taken by the Philistines.

Q. 13. Give a history of it after this until it was put in the temple? A. Num. x. 33 to 36, 1 Sam. iv. 5, 6, 7, 2 Sam. vi. 1 Chron. xv. 25 to 28, Acts, vii. 45 to 50.

Q. 14. What and where was the Shechinah? It was that bright cloud or body of light which appeared over the mercy-seat—emblematical of God's presence and mercy, and which is said to have shone upon the letters in the priest's breast-plate when he went to inquire of the Lord, Lev. xvi. 2, Num. vii. 89, Psal. lxxx. 1, Rom. ix. 4.

Q. 15. What was the table of Shew-bread? Exod. xxv. 23 to 30, Lev. xxiv. 6.

Q. 16. How were the sacrifices, placed on the altar of burnt offerings, consumed? Exod. xxvii. 1 to 5, and xxxviii. 1. The first sacrifice ever burnt upon it was inkindled by fire from heaven, and this fire was preserved until the captivity alive on the altar.

Q. 17. For what purpose were the candlesticks, the lamps, and the cover? Exod. xxv. 31, xxvii. 20, and xxx. 7, 8,—18 to 21.

Q. 18. What was the priest's Ephod? **A.** Exodus xxviii. 6 to 14, on that part which passed over the shoulders were fixed two precious stones, having the names of the twelve tribes—six on each.

Q. 19. And the Breast-plate? **Exod.** xxvii. 15 to 30. It was a piece of embroidered stuff, 10 inches square—set with 12 precious stones, having on each engraven the name of one of the 12 tribes; and they were set in four rows, divided from each other by little golden partitions. It was fastened at the four corners to the girdle of the Ephod.

Q. 20. What was the Urim and Thummim? **A.** The words signify "manifestation," and "truth,"—and this was that by which the high-priest collected special divine instructions when he went to inquire of the Lord.—The Jews say it was attained by the rays of light from the Shekinah, falling on the stones of the breast-plate, or the letters written upon it—It is supposed that 2 Cor. iv. 2 refers to this.

Q. 21. What was written on the plate of the Mitre?

A. The mitre was made of fine flax like an eastern turban and on the forehead was a plate of gold having written upon it *Holiness to the Lord*, Exodus xxviii. 37.

Q. 22. Of what did sacrifices consist? **A.** Sacrifices consisted of beasts, Levit. xxii. 26, birds, do. xiv. 4, corn, Deut. xii. wine, xvii. Ex. xxix. 40, oil, do. xxvii. 20.—All sacrifices were to be without blemish, Levit. xxii. 19, 20.

Q. 23. What were the different kinds of offerings?

A. Offerings were of three kinds : 1. Those connected with blood, and fire, and of course to be offered on the brazen altar. 2. Those of the sanctuary, and belonging to the altar of incense. 3. Those presented in the most holy place, being offered before the mercy-seat. The first is supposed to have represented the death of Christ—the second his intercession—and the third the effects of both in atonement and reconciliation. The offerings by fire were six, 1. burnt offering, 2. meat off. 3. sin off. 4. trespass off. 5. consecration, and 6. peace offering, Lev. vii. 37. 2. The unbloody offerings, such

as cakes, meal, oil. 3. Drink offerings, wine, Exodus xxix 40. Numb. xv. 5, 7, tenths, Levit. xxvii 30, perfumes. The Paschal lamb, and the scape goat, (over which, with his hand upon his head, the priest confessed the sins of the people, and sent it away to be destroyed in the wilderness) were particularly typical of Christ the Lamb of God.

Q. 24. When were sacrifices to be offered? A. Daily, morning and evening, Num. xxviii. 3—doubled on the Sabbath, xxviii. 9, on new moons, 11, passover 16, feast of ingathering, 26, atonement, Num. xxix. 7 and other feasts—Repeat Lev. xvii. 8, 9.

Q. 25. What was the water of separation? A. Num. xix. 17—the use and application of it is explained Psal. li. 7, Heb. ix. 13.

Q. 26. What was the use of the incense and the holy oil? A. Exod. xxx. 23 and 33, 34 to 38 ; xxxv. 15, xxxvii. 29, typical of the intercession of Christ and the Holy Spirit. Isaiah lxi. 1. 1 John ii. 20, Psalm xlv. 7.

Q. 27. Mention the instruments used and the materials of which they were constructed? A. Of gold, Heb. ix. 4, Ex. xxxvii. 16, 23—silver, xxvi. 19, &c. xxvii. 10, Num. vii. 13, and x. 2—of brass, Ex. xxxviii. 3 and 4, Num. xvi. 17, 37—of wood, Exod. xxxviii. 6 and xxxvii. 4, 15, 28.

Q. 28. What was done on the new moons? A. This was a feast observed at the beginning of every month, in which special sacrifices were offered, Num. x. 10—xxviii. 11, &c. ; 2 Sam. xx. 5, 18.

Q. 29. What was the time and the manner of keeping of the Passover? A. The passover was kept annually on the 15th day of Nisan or the 1st month of the ecclesiastical year, answering to March. It was typical of the Christian salvation; compare Exod. xii. 1 to 20 with 1 Cor. v. 7—and was kept up as a lively figure of it,

Q. 30. What was the feast of pentecost? A. This was fifty days after the passover, and kept in commemoration of the giving of the law at Mount Sinai. Levit. xxiii. 15, Num. xxix, Exod. xxiii. 14, Acts ii. 1.

Q. 31. When was the great day of atonement, and what was then done? **A.** This was on the 10th day of Tisri or Sept. and was the day when the high priest offered a general atonement for the people—entered the Holy of Holies and cast lots between the two goats, one for a sin offering and the other a scape goat. It more particularly typified the day of our Saviour's crucifixion **Exod. xxx. 10.** Repeat **Heb. ix 6 to 11.**

Q. 32. When was the feast of tabernacles? This was instituted as commemorative of their dwelling 40 years in tents in the wilderness. It was kept on the 15th of Tisri or Sept. and lasted 7 days. **Lev. xxiii. 34, 35, Num. xxix. 12 and 13.** It was preceded by the feast of Trumpets, and was typical of the effusion of the Holy Spirit, (compare **Lev. xxiii. 33, Deut. xvi. 13, Num. xxix. 12, &c. Neh. viii. 16 to 18, and Isa. xii. 3, with John iv. 13 and 14. vii. 37. Heb. x. 22, and Rev. vii. 17, xxi. 6, xxii. 1, 17)** of the latter day glory and gladness, as it was near the "time of the end" of the year—(compare **Zech. xiv. 16 to end with Rev. xxi. 1 to 4, and Ps. lxxii 11)** and was concluded by a holy convocation, as that period will be soon after by the general judgment.

Q. 33. When and what was the year of jubilee?

A. It was every 50th year, or at the end of 7 weeks of years, and was the general release of all debts and slaves, and the return of all lands to their original owners, **Lev. xxv. 8 to 17.** It was typical, **Isa. lxi. 1, 2, &c.** of the blessedness of gospel times, **Luke iv. 18, 19—**while it served to keep up the inheritances of each tribe distinct. "It followed on the evening of the day of atonement."

Q. 34. When and what was the Sabbatical year?

A. It was every seventh year, during which the land was to rest, and no sowing, reaping or pruning, was allowed, **Exod. xxiii. 10 and 11, Deut. xv. 1, Lev. xxv. 1,** the law was to be read, **Deut. xxxi. 10,** and the Hebrew servant was to be freed. It was typical of "that rest which remaineth for the people of God."

Q. 35. Of what were all these various institutions typical? **A.** **Heb. x. 1, and Col. ii. 16 and 17.** (Examine **Heb. xi.**)

Q. 36. At what moment was the ceremonial law fulfilled, and forever abrogated? **A.** Mat. xxvii. 50 and 51. This is evident from the fact that then it was fully accomplished in Christ; that the temple and city in which alone the ceremonial sacrifices were to be offered were destroyed, and that law, according to the New Testament as well as the old, Gal. v. 6, 1 Cor. vii. 19, and Jer. xxxi. 33, was fulfilled, and passed away.

SECTION VII.

ATONEMENT OF CHRIST.

Q. 1. How is the covenant of grace administered under the new dispensation? **A.** "Under the gospel, when Christ the substance is exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of baptism and the Lord's supper; which though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence and spiritual efficacy, to all nations, both Jews and Gentiles—and is called the New Testament. There is not therefore two covenants of grace differing in substance, but one and the same under various dispensations."—and thus does this administration differ from the other, 1. in its clearness—2. its efficacy and power—3. in its extent, including both Jews and Gentiles—and 4. in its ease and simplicity.

Q. 2. What evidence have you that Jesus Christ is the promised Messiah and the Saviour of the world?

A. 1. The fulfilment of the prophecies and typical ceremonies in and by him—(part 1.)—2. His miracles, doctrine and the nature and effects of his religion. 3. The departure of the sceptre from the Jews and their dispersion. 4. From his forerunner, Mat. iii. 1, 4, 5, compared with Mat. iii. 3. 5. The names of our Saviour, such as Jesus, Mat. i. 21, Christ or anointed, John iii. 34 and Acts, x. 38, and Lord Acts x. 36. our

passover, 1. Cor. v. 7. and the Lamb of God, John i. 29.

Q. 3. Why did the eternal Son of God become man? A. That he might be qualified to suffer and atone for sin in the same nature in which it had been committed, Heb. ix. 22. and ii. 16, 17. 2. That by the eternal union of his two natures he might be qualified not only to offer an infinite sacrifice, but sustain an unchangeable priesthood, Heb. vii. 24—being made like unto his brethren, Heb. ii. 16, 17, and yet born without sin, Mat. i. 20—24.

Q. 4. What offices does Christ perform as the great prophet of his church?

A. "Christ executeth the office of a prophet in his revealing to the church in all ages, by his Spirit and word, in divers ways of administration, the whole will of God, in all things concerning their edification and salvation."

Q. 5. How is it evident that pardon and salvation could not be obtained without a satisfaction for sin? A. 1. From the nature of sin, which being a breach of law, and rebellion against the divine government, to pardon it without a satisfaction, would be to abolish law and sanction crime. 2. From the nature of God, which is infinitely opposed to all evil, and cannot acquit the guilty. 3. From the justice of God, which demands its punishment & cannot be satisfied, unless equal punishments as well as rewards are administered. 4. From the truth of God, Gen. ii. 17, and Heb. ix. 22. 5. From the gift, John iii. 16, and death of Christ. Job xix. 25, Isaiah liv. 5, and lx. 16. Mat. xx. 28.

Q. 6. Why, considering Christ our Saviour merely as a great teacher and exemplar, may not repentance and reformation procure for us forgiveness and salvation? A. 1. Because man never can truly repent and reform without that gracious assistance of the Spirit which can be given only in consideration of the merits of Christ. 2. Because they cannot atone for past transgression, nor exist in perfection in this life, 1 John i. 9. 3. Because the gospel holds out the offer of

salvation on no such conditions. 4. Because to save sinners on their repentance and reformation and in consideration of it, would partake of the nature of the covenant of works by which none can be saved.

Q. 7. How did the Lord Jesus Christ satisfy the demands of the law in behalf of all true believers?

A. By fully and perfectly obeying the law in their stead; and offering up himself in his human nature both soul and body as a sacrifice to God, and thus suffering the penalty of the law; which, by reason of the dignity of his person, and the perfection of his sufferings, fully answered the demands of justice in their behalf.

Q. 8. How could the sufferings of Christ satisfy the law for others? A. He, with the consent of the Father, in the council of peace, became the substitute of his people, and justifying faith is the instrument by which they obtain such an imputation of his righteousness as makes his merits theirs; so that just as they died in the first Adam, by the imputation of his guilt, they are made alive in the second Adam by the imputation of his righteousness.

Q. 9. How is it evident that the atonement of Christ is sufficient to take away sin? A. From the scripture: 1. Peter, ii. 24—Matt. xx. 28—Zech. ii. 16, &c. 2. His satisfaction was accepted by the Father, Rom. iv. 8. 3. His resurrection and the gift of the Spirit.

Q. 10. Did Christ make an atonement for the sins of all men, or for the elect only? His design in offering up himself a sacrifice to God was to save those that the father gave him only. Isa. liii. 2, Mat. xxvi 28, John x. 15, 16, Acts xx. 28; but his satisfaction nevertheless is sufficient for all men, and being sufficient, all who hear the gospel are sincerely, truly, and fully invited and warranted, on their believing on him, to receive it. Rev. xxii. 17.

Q. 11. How is this apparent? 1. From the scriptures just quoted. 2. From the consideration that: if he had satisfied the justice of God for all the sins of all men, with the design to save them, then he would have interceded for all men, contrary to John xvii. 9,; and

all men would be effectually called and saved; but if he had satisfied for some of the sins of all men, then none could be saved, for there would be a farther satisfaction needed—and some would be sent away into everlasting punishment, whose salvation he had in part purchased; and finally his expectations and designs would have been defeated. But as his satisfaction is sufficient for all men, as it is suited to all, as all by it are saved from immediate destruction, and all are called by his word and Spirit; so it is evident that, while the gospel does not require any to believe that he died with the design to save them without having the evidences of their faith in him, that it would be pleasing to him to have them lay aside their sinful inability and unbelief, and come unto him that they might have life. Ezekial xviii 92, Isa. i. 18, Luke xiv. 17.

Q. 12. What would be the absurdity of supposing that Christ atoned equally for all, with the design to save all? A. 1. That his designs and efforts were defeated in the case of many, and his expectations, concerning them, disappointed. 2. That the success of his mediation would be wholly dependent upon the will of sinners, and that some would be finally lost for whom he had fully atoned. "To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply the same, making intercession for them, and revealing unto them, in and by the word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey; and governing their hearts by his word and Spirit; overcoming all their enemies by his mighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.—(Confession of Faith p. 55.) John vi. 37, and x. 16.

Q. 13. What is the other part of our Saviour's office as the great high priest of the church? A. "His making continual intercession for us in heaven." Rom. viii. 34, Heb. vii. 25.

Q. 14. What is the extent, design, and duration of the mediatorial kingdom of Christ? A. His kingdom

extends over his own chosen people, and over his and all their enemies; John i. 4, 9. Psal. xc. 2. The first believers, after the fall, were its first subjects, and it is to last until all his people shall be gathered in and Christ shall deliver up the "kingdom to the Father," 1 Cor. xv. 24. It is a spiritual, Acts v. 31, happy and glorious kingdom, and Christ exercises his powers in subduing to himself his chosen people, defending them, Tit. iii. 2, Col. i. 21, and Psalm xc. 3; giving them offices, laws, and censures by which he visibly governs them, rewarding their obedience, and correcting their sins, by putting his Spirit in their hearts, and defeating and subduing all their spiritual enemies. Rev. iii. 19, and xxii. 21.

Q. 15. What was the nature, necessity, and some of the fruits of Christ's humiliation? A. He was the Eternal Son of God, and yet was born in the flesh in the humblest condition, Luke i. 48—subjected himself to the law—endured the temptations of Satan and the reproaches of men, Heb. xii. 3. Mat. x. 25, and the sinless infirmities of the flesh; suffered himself to be betrayed, taken, denied, and put to a most shameful and painful death; Phil. ii. 8, endured in his body and spirit the wrath of God; consecrated the grave by descending into it, and all by and when veiling his divinity in the form of humanity, and of a servant, that he might become the author of eternal salvation by *humbling himself, and making his soul an offering for sin.*

Q. 16. How can it be proved that Jesus Christ rose from the dead and ascended to heaven? A. That he rose from the dead on the 3d day is proved, 1. By the testimony of his disciples, who seem not fully to have anticipated it, 1 Cor. xv. 5, 6, Luke xxiv. 34, Mark xvi. 14, Mat. xxviii. 10; by above 500 at once, they saw and identified his person, John xx. 27; their testimony was often repeated and exactly agreed; it was given on the spot and but three days after the event. They could have had no motives to deceive, and unless they believed it would not have died in confirmation of the truth of it. 2. Christ foretold his resurrection, John x. 17, 18, and the time. 3. The report of the guard carries with

it its own fallacy, and all the circumstances of the case, though designed to defeat, confirm the truth and certainty of his resurrection. That he ascended is equally certain from—1. the testimony of the disciples, Acts i. 9.—2. The fact that he was not afterward seen on earth, and 3. from the descent of the promised gift of his Holy Spirit.

Q. 17. What peculiar honours did Christ as God-man Mediator, receive after his resurrection? A. He was advanced to the highest favour—received all power, 1. Peter iii. 22, in heaven and on earth, Mat. xxviii. 18, and is appointed to judge the world, 1 Thess. iv. 16, Acts xvii. 31.

Q. 18. By whom and to whom are the benefits of his mediation applied? A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ purchased it; who are in time by the Holy Ghost enabled to believe in Christ, according to the gospel; but those who having never heard the gospel, know not Jesus Christ, and believe not in him cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body the church, and only they who are true members of the church invisible."

Q. 19. Are not the invitations of the gospel addressed to all who hear it? A. They are: John iii. 14, 19, Mat. xxii. 14, Prov. viii. 4, Mat. xi. 28, Mark xvi. 5; and though such is the depravity of man, that none thus receiving only the *general* call of the gospel will receive the invitation, John vi. 44; yet it may serve to restrain them from wicked practices; render their unbelief and rejection of Christ more inexcusable, and set forth the glorious fulness of the redemption purchased by Christ, Mat. xxii. 14.

Q. 20. What is regeneration?

A. It is that instantaneous change which passes upon the heart of a sinner, when he is born again, created anew in Christ Jesus, and raised from death to life,

and which after convincing of sin and misery, and enlightning in the knowledge of Christ, consists in an entire renovation of the heart in all its moral powers, and a partial restoration to it of the image of God. 2 Cor. v. 17.

Q. 21. By whom is this change wrought and what are the evidences of its existence?

A. Not by the sinner himself for the change Ephes. ii. 8. 10. is described as one in which he is passive—but by the Holy Spirit through the instrumentality of the word James i 18. 1 Cor iv. 15. who convinces of sin, John xvi. 8. illuminates the mind. Acts xxvi. 17. 18. renovates the heart. John iii. 6. Ezek. xxxvi. 26. and it is a permanent lasting change, Acts xxvi. 18. It is complete 2 Cor. v. 17. Is followed by a turning from sin to holiness and universal, constant and grateful obedience to God. Isa. iii. 9.—love to him. Deut. xxx. 6. as well a more distinct and spiritual preception of the nature and extent of sin and holiness and a more clear knowledge of God and divine subjects.

Q. 22. By what considerations is it evident that it is instantaneous, and the work of God's Spirit?

A. 1 Its nature, 1 John iii. 14.—there is no medium between life and death. 2 It is the result of creative power, Eph. iv. 24, and 3 It is a real change of heart as well as productive of a change of relation, and to this change man is before wholly disinclined, John v. 40. and wholly unqualified to effect it himself do. vi. 44.

Q. 23. What is saving repentance?

A. It is that conviction of and deep sorrow for sin, that confession of, loathing, and forsaking of it, which is wrought by the spirit of God. Acts v. 31.—by the instrumentality of his word, and which is the consequence of saving faith, flows from real love to God, and a desire of deliverance from all sin, and is followed by a total change of heart and life, and attended with deep humility, and fervent prayer, as well as self reproach and abhorrence, and a believing application to God for pardon.

Q. 24. Is repentance absolutely necessary to salvation?

A. It is. The heart of man as well as his life is by nature and practice wrong, and unless he have faith to see the evil, and misery of his ways and turn to God, he cannot "see life but the wrath of God abideth on him."

Q. 25. What is faith in Christ?

A. "It is a saving grace, wrought in the heart of a sinner by the Spirit and word of God; whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the gospel, but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation."

Q. 26. "What is the object of this grace of faith?"

A. The object of this grace of faith is the Lord Jesus Christ and his righteousness, and the promises which are made through him in the covenant of grace. John iii. 18. Rom. i. 17.

Q. 27. What is the subject of faith in Jesus Christ?

A. 1 "The subject of denomination, or the persons in whom alone this grace of faith is to be found, are the elect only. Titus i. 1. 2 The subject of inhesion, or the parts of the soul in which faith is placed and doth inhere, is not only the mind and understanding, but also the will and heart. Heb. vi. 18. The persuasion of the truth of the promises, is the act of the understanding; the embracement of the things promised, is the act of the will." Rom. x. 10.

Q. 28. "What are the acts of faith in Jesus Christ?"

A. The acts of faith in Jesus Christ are, 1. A receiving of Jesus Christ. John i. 12. 2. A resting upon Christ alone for salvation: this is implied in all those scriptures which speak of believing in Christ, and believing on his name."

Q. 29. How is Jesus Christ to be received by faith?

A. "Jesus Christ is to be received by faith, as he offered to us in the gospel."

Q. 30. "How is Jesus Christ offered to us in the gospel?"

A. Jesus Christ is offered to us in the gospel, as priest, prophet, and king; and so we must receive him, if we would be saved by him."

Q. 31. What are some of the fruits or evidences of faith?

A. Love to God and trust in him. 1 Peter i. 8. Ep. iii. 12.—joy and peace in believing. Rom. v. 2. iv. 3. Zeal for the Glory of God. Gal. vi. 9. obedience and purity of heart and conduct, James ii. 18 to 22. 1 John ii. 3.—benevolence and charity, victory over sin and the world. 1 John v. 4.

Q. 32. What is justification?

A. Justification is that declaration of God, of the pardon of the sins, and acceptance of the persons of believers as righteous according to law, on account of the righteousness of Christ, Acts xiii. 38. 9. imputed to them on the exercise of saving faith, Rom. v. 1. Ephes. i. 7, by which, as the instrument, it pleases God to apply unto believers the redemption purchased by Christ, Titus iii. 5, Rom. v. 17, 2 Cor. v. 19 to 21, Acts x. 43, Rom. iii. 24.

Q. 33. Is faith the only ground of justification?

A. It is, Gal. ii. 16, because all deeds of the law are imperfect and cannot become a part of justifying righteousness; faith is itself imperfect and as a work, cannot justify. Rom. iv. 5. though it is by their works that believers exhibit to others, James ii. 24, the evidences of their justification; yet if they were justified by God on account of works, Rom. iv. 2, it would no longer be of grace that we are saved. It would be impossible to ascertain the amount of good works essential to justification, and we are informed that it was by faith not works that the fathers were justified, Rom. iv. 2. The righteousness of Christ is sufficient for all the purposes of justification. Sinners are justified before, or when, they have no legal righteousness, Rom. v. 5; and if works were essential in any degree, it could be no more of grace, but of debt.

Q. 34. If works are not essentially connected with justification why are they demanded?

A. Not as the efficient cause, but as the evidences of justification, 2 Cor. v. 21, Eph. ii. 8, 9.

Q. 35. Does not this view of justification tend to discourage the use and necessity of good works?

A. It does not, since the gospel requires them as the evidences of faith, of our gratitude to God, Psal. cxvi. 12, 13, as the ornaments of our profession, Titus ii. 10; and as beneficial to others, do. iii. 8, and because they must flow from faith in Christ, Heb. xi. 4, 6—and are the effect, not the cause of justifying faith. To say that works have no merit in procuring justification, Luke xvii. 10, cannot tend to discourage them when commanded, in those whose obedience flows from the principle of love, and who desire salvation as a deed of *grace*, not of *debt*.

Q. 36. What is adoption? **A.** It is that act of the free and unmerited grace of God by which he receives every believing sinner into his spiritual family, and constitutes him an heir of eternal life; by which the name of God is fixed upon him; by which he is delivered from the power of sin and satan, and has all the blessings useful in this life, and all the treasures of divine grace promised him—particularly communion with God, access to his throne, support in death, and eternal life in heaven. The true and saving reception of any of these spiritual blessings are the evidences of our adoption.

Q. 37. What is sanctification?

A. It is "that work of God's free grace," began in regeneration, 2 Thes. ii. 13, whereby those "whom God hath, before the foundation of the world, chosen to be holy are, in time, through the powerful operation of his Spirit, applying the death and resurrection of Christ unto them, renewed in their whole man after the image of God; having the seeds of repentance unto life, and all other saving graces, put into their hearts, and those graces so stirred up, increased and strengthened, as that they more and more die unto sin, and rise unto newness of life." The word signifies *to set apart*, and the morti-

fication of sin; vivification, and yielding ourselves as instruments of righteousness unto God, are the several parts, of this change, which is small at first, Mat. xiii. 31, gradual, Prov. iv. 18, but progressive, Psal lxxxiv. 7, and extends in its effects to the will, understanding, conscience, memory and affections.

Q. 38. What are the instruments or means used in sanctification. A. The word of God, John xvii. 17—all the blessings and adversities of this life, and all the means of grace. 2. Spiritual discoveries of Christ and of God.

Q. 39. Is sanctification ever perfect in this life, and what opinion do some maintain on this subject?

A. Some suppose that sinless perfection according to the gospel is attainable in this life, because some in the scriptures are spoken of as being *perfect*—and because it is both commanded and required. That this opinion is erroneous may appear 1 from the scriptures, 1 John i. 8, Rom. vii. 18 to 23, Heb. xii. 1, 1 Kings viii. 46, Prov xx. 9, James iii. 2. 2. From the Christian warfare, Gal. v. 17, Rom. vii. 21 and 24. 3. From the confessions of believers, Rom. vii. 25, Isa. vi. 5, Job. ix. 20, and even the most ancient. 4. This life is preparatory to a state of perfection; but while here christians must daily need the atoning blood of Christ applied to them. In Isa. xxxviii. 3, Job i. 1. Gen. vi. 9, &c. ; the scriptures do not speak of a sinless perfection, as is evident from the subsequent conduct and confessions of the persons spoken of, but a perfection opposed to hypocrisy, and referring to external conduct.—Thoug not attainable in this life, it is the duty of all persons, at all times, to be perfectly holy, and hence God requires it, while his word yet says, "*there is not a just man that liveth and sinneth not*", Eccles. vii. 20.

SECTION VIII.

PERSEVERANCE, THE RESURRECTION AND LIFE ETERNAL.

Q. 1. How do you prove that those who have been called and thus partially sanctified, shall invariably continue in a state of grace? **A.** It is evident from the preceding answer that any and all believers would invariably fall if they were left to themselves, or if the promise of God was not sure to them; nevertheless it is evident, 1 from the testimony of scripture, Job xvii. 9, Ps. xciv. 14, cxxv. Jerem. xxxii. 40, John x. 28, xvii. 12, 1 Cor. i. 8, 9, 1 Peter i. 5, Prov. iv. 18. 2. From the nature of the covenant of God with believers, which promises life to all who once exercise faith. 3. From their union to Christ, Eph. i. 4 and 23—the fruit of his purchase, Titus ii. 14, and the objects of his intercession, John xvii. 9, 11 and 15. 4. From the faithfulness of God, who has not adopted them on condition of their own perseverance, and who foresaw all the obstacles when he did it—from his everlasting love to them, and 5. From the nature of the change which has been wrought in them, and the promise of grace equal to their day, Phil. i. 6, 2 Cor. i. 21, 22, that none of them can ever perish; and though they may fall into great sin, and need to be exhorted to persevere, and exhibit evidence of grace, yet the promise of God secures the certainty of the issue.

Q. 2. How then are we to understand the conditional declarations of the bible?

A. We are to understand such expressions as “he that endureth unto the end”—“Be ye faithful”—“He that overcometh,” as exhortations suited to believers and to a church in which some are true and some are false; and admonishing us of our duty and reward, if really sincere; and when we hear the scriptures peaking of “drawing back”—“turning away”—and “not abiding in the vine,” we are to understand them as refer-

ring to those who depart from the form and not the power of the gospel.

Q. 3. What is assurance, and how is it attained?

A. Assurance is of two kinds, viz. 1. That of faith, which does not respect our own state; but a firm belief of revelation, and an implicit reliance upon Christ, Heb. x. 22. 2. Assurance of hope, or a full belief of our interest in the divine favour, and a firm expectation of life eternal, Heb. vi. 11. It does not consist in a mere persuasion that Christ is ours, or any sudden divine communication announcing it; but such a persuasion as arises from self-examination, fervent prayer, perseverance in duty, and diligently consulting the word of God, and much christian experience. That it is attainable is evinced from 1 John iii. 14, and ii. 3. 2. From its having been actually obtained, Job. xix. 25, Psal. xvii. 15, 2 Tim. i. 12; and our being exhorted to seek it, 2 Cor. xiii. 5, Heb. vi. 11, 1 Thes. v. 21, and the witness of the Spirit, Rom. viii. 16—but it may be lost by falling into temptation, sin, despondency, &c.

Q. 4. What are some of the distinguished blessings bestowed upon all true believers in this life and at death?

A. Forgiveness of all their sins Isa. xliii. 25; acceptance of their persons and services for the sake of Christ Mat. xxi. 22; peace of conscience, Rom. xiv. 17; deliverance from the predominant power of sin, Rom. viii. 2; growth in sanctification, Psal. xciii. 12, lxxxiv. 7; joy and peace in believing, Isa. xxxiii. 17; deliverance from all enemies, Rom. xvi. 20; communion and fellowship with God, Job xxii. 26; support in death—union of the body to Christ in the grave, and the immediate passage of the soul to a state of perfect holiness and happiness in heaven, Psal. lxxviii. 24.

Q. 5. Is it appointed unto all men once to die?

A. Yes, Rom. v. 12, Job xxx. 23; but in believers its sting is removed, 1 Cor. xv. 56.

Q. 6. By what arguments do you prove the resurrection of the body?

A. 7. That the substance of which the bodies of men is composed, at death, is to be reunited to the soul, is probable from the consideration that both are necessary to constitute, at the last day, the identical person who is then to be judged; and to man, as he is, composed of soul and body, the promises and threatenings of the gospel are addressed. 2. From the further consideration that this union is natural to man and essential to his perfection; and that there will be a resurrection is certain, 1 from Job xix. 25, 26, and xiv. 14, Ps. xlix. 15, 1 Cor. xv. 15, 16, Phil. iii. 11, 1 Thes. iv. 14, Danl. xii. 2, Mat. xxii. 32, and xxiv. 31, Luke xx. 27. 2. From the doctrines of the bible. 3. From the resurrection of Christ, 1 Cor. xv.; and it will be general, Rev. xx. 13, and immediately precede the general judgment.

Q. 8. How do you prove that there will be, after the resurrection, a general judgment?

A. From the scriptures, Jude 14 15. Eccl. xii. 14. Ps. lviii. 11. Acts xxiv. 25. 2 Cor. v. 10. 2 Peter iii. 7. Acts xvii. 31. Mat. xii. 36. Rev. xx. 12, 13. 2 The justice of God requires it. 3 The relation in which man stands to God. 4 Conscience seems to anticipate it.

Q. 9. By whom are all to be judged and according to what rule?

A. The Lord Jesus, 2 Tim. iv. 1, 2. Cor. v. 10, John v. 22. shall judge all both small and great, Rev. xx. 12. Mat. xxv. 31, 32. Dan. vii. 26. according to the deeds done in the body, Mat. xii. 36. Eccl. xii. 14. Rev. xx. 13.

Q. 10. What is to be the punishment of the wicked?

A. Mat. xxv. 41, 45. Luke xiii. 27, 28. The place of their punishment is called the bottomless pit, Rev. xx. 3. a prison, 1 Peter iii. 19. second death, Rev. xxi. 8. and is compared to fire, Mat. xiii. 42. an undying worm, Mark ix. 44. and consists in final separation from God—in being confined to the society of devils,

Mat. xxv. 41. in torments of conscience, **Job vi. 4.** and in the punishment of sense, **Rev. xx. 15.**

Q. 9. How does it appear that this punishment will be absolutely endless?

A. The state of the wicked as respects its duration is spoken of in the same language as that of the righteous, and that is endless, **Mat. xxv. 4.** The images used in scripture, **Mark ix. 43.** It is called the second death, and cannot mean final restoration to life eternal. It is said to be everlasting, **Mat. xxv. 41—xxiv. 51.—2 Thes. i. 9.** God would not threaten as a punishment for their sins, that which would end in their salvation, or annihilation, especially when sin is to be considered as an evil, deserving of an endless punishment, and that the finally impenitent will ever continue to sin, and of course ever increase in their desert of punishment.—The mere influence of punishment can never reform the heart.

Q. 10. What do the scriptures teach us concerning angels?

A. That they were created by God, **Ps. civ. 4.** are not corporeal, but spiritual, are good and wise, **2 Sam. xiv. 17, 20.** are very numerous, **Dan. vii. 10. Mat. xxvi. 53.** that they possess superior strength, **Ps. ciii. 20.** are the ministering spirits of God, **Heb. i. 14.** and the guardian protectors of his people, **Ps. xxxiv. 7. Mat. xviii. 10.** and that while the elect **1 Tim. v. 21.** angels are confirmed in a state of endless happiness, to whose society all the ransomed of the Lord are to be admitted—some have fallen and are reserved in chains of darkness unto the judgment of the great day, **Jude 6. 2 Peter ii. 4.** when they are to depart with the wicked into everlasting punishment.

Q. 11. Are the saints to join with Christ in judging both reprobate angels and men? **A. 1 Cor. vi. 2.**

Q. 12. What is to be the final destination of the righteous?

A. They are to be placed on the right hand of Christ, and openly acknowledged and acquitted in the day of judgment. **Mat. x. 32. Jude 24.** freed from all sin,

misery and sorrow, Eph. v. 27. Rev. xxi. 4. and admitted to the immediate vision and fruition of God, 1 Thes. iv. 17. to a building and mansion of God, 2 Cor. v. 1. a city, Heb. xi. 10. a country, Heb. xi. 16. a kingdom, Mat. xxv. 34. to glory, Ps. lxxxiv. 12. peace and felicity, Isa. lvii. 2. Heb. iv. 9. 'afore prepared for them by Christ, in which their happiness is to be most holy, Rev. xxi. 27. Rev. xiv. 13. and everlasting, Mat. xxv. 46.

END OF SECOND PART:

SERIES OF QUESTIONS, &c.

PART III.

Preceptive, Practical & Devotional.

SECTION I.

OUR DUTIES TO GOD.

Q. 1. Wherein consists the peculiar excellence of the sacred scriptures?

A. In their truth, Psalm cxix. 151. simplicity, Ps. xix. 7. sublimity, Gen. i. 3. unity, Mat. xxii. 40. purity, Psalm cxix. 14. clearness, Psalm cxix. 130. design, Prov. xiv. 27. tendency, Psalm cxix. 105. and effects upon the heart and life, Rom. i. 16. Eph. vi. 17. Ps. cxix. 98.—xix. 7 to 10.

Q. 2. In what manner should they be read?

A. With reverence, Psalm xix. 10. from a belief that they are God's word, 2 Peter i. 19. with diligence, Acts xvii. 11. with meditation, Psalm cxix. 148. and prayer, Psalm cxix. 18. Neh. viii. 6.

Q. 3. What effects are likely to follow a proper study of the Bible? Psalm xix. 7 to 12.—cxix. 9, 11, 30, 50, 105.—cvii. 20. Heb. iv. 12. 2 Tim. iii. 15, 16.

Q. 4. What are some of the appellations given to the Bible as descriptive of its authority?

A. It is the law of God, Isa. i. 10. law of faith, Rom. iii. 27. of truth, Mal. ii. 6. life of God, Eph. iv. 18. life of man, Mat. iv. 4. path of life, Psalm xvi. 11, the statutes, Ps. xix. 8. the voice, Ps. ciii. 20. oracles, Rom. iii. 2. the will, 1 Cor. i. 1. witness, 1 John v. 8. wisdom, Prov. xiii. 14. the oath, Deut. xxix. 12. God's doctrine, Gal. i. 10. and glory, Isa. lxvi. 19. key of knowledge, Luke xi. 52. holy commandment, 2 Peter ii. 21. counsel, Jer. xxiii. 22. true light, 1 John ii. 8. word of Christ, Col. iii.

16. and of grace, Acts xx. 32. message, 1 John, i. 5. scripture of truth, Dan. x. 21. and the holy, Rom. i. 2. word of the spirit, Eph. vi. 17.

Q. 5. What are some descriptive of its happy effects? A. It is the bread of life, John vi. 35. the grace Acts xx. 24. the rod, Mic. vi. 9. and comfort of God, Ps. xciv. 19. healing medicine, Jer. xxx. 15 to 17. joy of the heart, Jer. xv. 16. food of knowledge, Jer. iii. 15. a lamp, Prov. vi. 23. a counsellor, Ps. cxix. 24. candle, Mark, iv. 21. discerners of the thoughts, Heb. iv. 12. the armour of light, Rom. xiii. 12. and good tidings of peace, Isa. lii. 7.

Q. 6. Is it the duty of all persons to study the Bible? John v. 39.

Q. 7. And what is the consequence of neglecting it? Prov. xiii. 13.—xxviii. 9.

Q. 8. Does the Bible contain a perfect rule of duty? Ps. xix. 7.

Q. 9. What must form the foundation of all true obedience? John xiv. 24.

Q. 10. Is it the great design of our being to serve and enjoy God? 1 Cor. x. 31.

Q. 11. What period of life is most favourable to seek an interest in Christ? Prov. viii. 17. Ecclesiastes xii. 1, &c.

Q. 12. How ought a consideration of God's eternity, and absolute perfection to effect us? Psalm ciii. 22. civ. 1.

Q. 13. How a consideration of his goodness, mercy and truth? Psalm cxvi. 1. and xxxv. 28.

Q. 14. With what feelings should we contemplate the eternal purposes of God? A. Deut. xxxii. 4.—Rom. xi. 33.

Q. 15. And how the glorious plan of redemption by Christ? Rev. xv. 3, 4. Ps. viii. 4.

Q. 16. How do the scriptures describe all true knowledge of God? Ps. xcv. 6, 7. Malachi iii. 6. Jer. xiv. 22. Ps. xci. 10. Rom. xii. 11.

Q. 17. What is threatened against those who know him not? Jer. x. 25.

Q. 18. And how a proper acknowledgment of him?
 Rom. x. 9. Mat. x. 32. Deut. xxvi. 17.

Q. 19. In what consists the worship of God?

A. It is rendering unto the Almighty that reverence and homage due to his name—testified outwardly by prayer, thanksgiving, &c. Private worship consists in humbling ourselves before him, confessing our sins, meditating upon his perfections, supplicating his favour sincerely, frequently and fervently and communing with him.

Q. 20. What is prayer?

A. It is the offering up of the desires of the heart to God, for things agreeable to his own will in the name of Christ. Ps. lv. 16.

Q. 21. In the different parts of prayer give an instance of adoration? Dan. iv. 34, 35.

Q. 22. Of confession? 1 John i. 9. Ps. l.

Q. 23. Of supplication. Mat. vii. 7. Ps. xliii. 1.

Q. 24. Of intercession. James v. 16.

Q. 25. Of thanksgiving. Phil. iv. 6.

Q. 26. What are the different kinds of prayer?

A. 1 Ejaculation, Exod. xiv. 15. Rom. vii. 24, 25. Gen. xliii. 29. Luke xxiii. 43. 2. Secret prayer, Mat. vi. 6. Luke vi. 12. Acts x. 9. Dan. vi. 10. 3. Family prayer, Gen. xviii. 19, 2 Sam. vi. 20, Prov. xxii. 6. Job i. 5. Eph. vi. 4. Acts x. 20, 30. 4. Public prayer, Gen. iv. 56. Exod. xxix. 43. Luke i. 10. Isa. lvi. 7. 5. Social prayer. Mat. xviii. 20. Mal. iii. 16. Acts xii. 12. 2 Cor. i. 11.

Q. 27. To whom alone is prayer to be addressed?
 Psalm lxxv. 1 to 4.

Q. 28. How often is it to be offered?

A. Frequently, Ps. v. 3.—xcii. 2.—lv. 17. Dan. vi. 10. Acts i. 14.

Q. 29. How do prove that it is the duty of all persons to pray?

A. Scriptures teaches it, 2 Chron. vii. 14. Ps. cv. 4. Mat. vii. 7. Luke xviii. 1, 2. The nature of our obligations to God. 3. The encouragement and answers which he has given. Moses prays, and Annalech

is defeated. Joshua prays, Achar is discovered. Asa prays, and victory follows. Isaiah and Hezekiah prays and the Assyrians die. Daniel prays and the lions are harmless. Elijah prays and rain descends. The church prays and Peter is delivered. 4. The practice of all the faithful, Abraham Gen. xv. Jacob, Gen. xxxii. 2, 9. Moses, Exod. xxxii. 11, 31. Samson, Judges xvi. 28. Hannah, 1 Sam. i. 10. David, 2 Sam. vii. 18. Psalms v. 1. Solomon, 1 Kings viii. 22. Hezekiah, 2 Kings xix. 15. Manasseh, 2 Chron. xxxiii. 12. Daniel. Dan. ix. 3. Jonah, Jon. ii. 1. Habbakuk, Hab. iii. 1. Asa, 2 Chron. xiv. 11. Jehosaphat, 2 Chron. xx. 6. Ezra ix. 6. Esther, Esth. iv. 16. Amos, Amos vii. 2. Zecharias, Luke i. 13. Our Saviour, John xi. 41. xvii. 1. Mat. xxvi. 39. Cornelius, Acts x. 1. Peter x. 9. Paul and Silas, Acts xvi. 25.

Q. 30. What book of the Bible is particularly devotional, and how may its parts be distinguished?

A. The Psalms, 1 Prayer for pardon, the vi. xxv. xxxviii. li. cxxx. and with penitence expressed, xxxii. xxxviii. cii. cxliii. 2. For the enjoyment of public ordinances, xlii. xliii. lxiii. lxxxiv. 3. Under afflictions, xiii. xxii. lxix. lxxvii. lxxxviii. cxliii. and asking help of God, vii. xvii. xxvi. xxxv. intercession, xx. lxvii. cxxii. cxxxii. cxlv. Trust in God, iii. xvi. xxvii. xxxi. liv. vi. vii. lx. lxxi. lxxxvi. under persecution and affliction, xlv. lx. lxxiv. and ix. lxxx. iii. ix. xciv. cii. cxxiii. cxxxvii. and in trouble, iv. v. xi. xxviii. xli. lv. ix. lxiv. lxxix. cix. cxx. cxl. i. and ii.

Q. 31. For what things is it proper for us to pray?

A. 1 John iii. 22, and v. 14.

Q. 32. For whom are we to pray? A. 1 Tim. ii. 1, 2. Eph. vi. 18, 19. Mat. v. 44. Psalm. lxxii. 2 Cor. i. 11.

Q. 33. What are the essential qualities of acceptable prayer?

A. Trust in and reliance upon Christ, Heb. ix. 6. John xiv. 6. Fervency, Heb. v. 7. 1 Thess. iii. 10. Perseverance, Luke xviii. 1. Col. iv. 2. Love, Prov. viii. 17. reverential fear, cxlv. 19. contrition, 2 Chron.

vii. 17. desire for the glory of God, James iv. 3. submission, Luke xxii. 41, 42. forgiveness, Mat. vi. 12, to 15. in reliance upon the righteousness of Christ, Rev. viii. 3. and the assistance of the Spirit, Rom. viii. 26.

SECTION II.

OBLIGATIONS TO GOD.

Q. 1. Is it our duty to fear God? Eccl. xii. 13, 14. filial, Ps. cxlv. 19. holy, v. 7.

Q. 2. And what is promised to those who do it? Ps. cxxxviii. 1. and cxlvii. 18.

Q. 3. Is it our duty to praise him? Ps. xlviii. 1. v. 18.

Q. 4. What does it include?

A. A proper apprehension of his benefits, Psalm cxxxviii. 1. reflection upon them, Psalm ciii. 1, 2. real affection, Psalm ix. 1. perseverance therein, Ps. xxxiv. 1. confidence in God, Psalm xxvii. 1. and is to be rendered for what he is in himself, Psalm lxxxvi. 15. for his mercy, Eph. ii. 4. justice, Psalm lxxxix. 14. for his word, lvi. 10. Psalm cxix. 24. for his greatness, Psalm cxlv. 3. his wisdom, Job xxxvi. 5. his goodness, cxlv. 9. his government, xcix. power, Job. xxxvii. 23. works of creation, Job v. 9. and providence, Psalm cxi. 4. and for all temporal, Psalm lxxv. 11. and lviii. 19. spiritual, 1 John iii. 1. Psalm xcv. 6, 7. and eternal blessings, Rev. xv. 4, 5.

Q. 5. Is it our duty to believe all God has spoken?

A. John i. 12.

Q. 6. And what is promised to those who truly believe? A. Rom. vi. 5.

Q. 7. Is it our duty to hope and trust in him?

A. Psal. cxviii. 8.

Q. 8. What will be the consequence of disobedience? A. Jer. xlviii. 7.

Q. 9. What is promised to those who trust in God?

A. Ps. ii. 12, xxii. 7.

Q. 10. When ought we to do it?

A. Job xlii. 15, Prov. xvi. 3. It should be sincere unreserved, Prov. iii. 5, universal, and 1 Peter v. 7, constant, Isa. xxvi. 4.

Q. 11. What are our encouragements to do it?

A. From God's ability, James i. 17; his care over us Psal. ciii. 13; his promise, xxxi. 24; his goodness to those who have obeyed—David, Asa, Hezekiah, Job and our Saviour.

Q. 12. For what should we trust in him?

A. For safety, Psal. cxxxv. 1, courage Ps. xxvii. 1, Isa. xxvi. 3, direction, Prov. xvi. 3; in trouble, sickness, and death, Isa. xxvi. 3.

Q. 13. What is said of forgetfulness of God?

A. Psal. ix. 17, and Job viii. 13.

Q. 14. What of forming false opinions of him?

A. Psalm l. 21.

Q. 15. What is said of profaneness?

A. Jer. xxiii. 10, Exod. xx. 7, James v. 12.

Q. 16. What is the punishment of this crime?

A. Ps. xxxvi. 12, Exod. xx. 7.

Q. 17. Is it lawful to use the holy names of God on any but solemn occasions, and in a most reverent manner? A. Exod. xx. 7.

Q. 18. What is said of hatred of God?

A. Luke xix. 27.

Q. 19. What is said of setting our affections on other things, and forgetting God?

A. Col. iii. 2, 1 John ii. 15.

Q. 20. What is promised to those who fix them supremely on him? A. 2 Tim. iv. 8.

Q. 21. What is said of tempting God?

A. 1 Cor. x. 9.

Q. 22. How are they who apostatize from God to be punished? A. Ezek. xiv. 7, 8. Prov. xix. 2.

Q. 23. Is it sinful to murmur against the providences of God? A. Ps. lxxiii. 2, 3, James iv. 7,

Q. 24. What is promised to the patient and submissive? A. James i. 12, Heb. vi. 12, &c.—Job, David, and our Saviour.

Q. 25. Is it our duty to read and hear the word?

A. John v. 39, 1 Cor. i. 18 to 20, James i. 21.

- Q. 26. What is promised to those who do it?
A. Isa. lv. 2, 10, 11, and Rev. i. 3.
- Q. 27. Is it our duty to obey his ordinances?
A. Heb. xiii. 17, Mal. iii. 14.
- Q. 28. Give the promise?
A. Deut. vi. 3, vii. 12, John xiii. 17.
- Q. 29. What is said of worshipping him in spirit and truth? A. Ps. lxxv. 2, Mat. vii. 7, John iv. 23.
- Q. 30. And the promise? A. Job xxii. 27, Psa. l. 15, Mat. xxi. 22.
- Q. 31. Are we forbidden to worship or make any images of God? A. Exod. xx. 4.
- Q. 32. What is said of false swearing, lying and deceiving? A. Psa. xxiv. 4, Lev. xix. 11. Prov. xxiv. 28 Eph. iv. 25, Col. iii. 9, 1 Cor. vi. 8.
- Q. 33. Are sinful promises forbidden?
A. Mark vi. 26.
- Q. 34. What is said of taking a false oath?
A. Zech. v. 4 and viii. 17.
- Q. 35. How will those be punished who pervert the word of God? A. Deut. iv. 2 2 Peter iii. 16.
- Q. 36. Are all casting of lots, except on solemn occasions, sinful? A. Prov. xvi. 33, Acts i. 26.
- Q. 37. What do the scriptures say of hypocrisy?
A. Job viii. 13, Isaiah xxix. 13, Jer. iii. 10, Mat. vi. 2, vii. 21.
- Q. 38. In what language is sincerity encouraged?
A. Josh. xxiv. 14, Mat. v. 8, Rom. xii. 9, Col. iii. 25.
- Q. 39. And what is said of reviling religion?
A. Mat. v. 22, 1 Cor. vi. 10, 1 Pet. ii. 23, iii. 9.
- Q. 40. How will the Lord treat those who love and respect his word and ordinances?
A. James i. 25, Rev. xxii. 14, Phil. iv. 9.
- Q. 41. When was the Sabbath appointed?
A. Gen. ii. 2, 3.
- Q. 42. How do you prove that it is a part of the moral law, and of course of perpetual obligation?
A. It was written like all the other commandments, and these only on the 2 tables of stone. 2. The reason for a Sabbath applies as much to us as to the Jewish

people. 3. The strangers and heathen dwelling with the Jews were commanded to observe it, though not allowed to join in the ceremonial institutions. 4. Remains of a Sabbath among the heathen. 5. It is called a sign, and 6. a perpetual covenant. 7. Jesus Christ observed, sanctified and confirmed it. 8. From the nature, end and design of it, and 9. no account of its abrogation, Ezek. xx. 20.

Q. 43. Was the precise time of observing the Sabbath of moral obligation?

A. No, only the devoting to God of a 7th part of time—the precise period could not be essential to it. It was changed after the resurrection to the 1st. day of the week in commemoration of the death of Christ. The apostles met on that day, Acts ii. 1, uniformly, and the primitive church observed it, Luke vi. 5, 1 Cor. xvi. 1, 2, Rev. i. 10.

Q. 44. When does the Sabbath begin?

A. As civil days begin at 12 o'clock at midnight, and and at the same time, the Sabbath may and ought to be suited to that most convenient, natural and general computation of time. God promises to those who keep it, Isa. lvi. 2, 6, 7, and lviii. 13, 14, peculiar favour,

Q. 45. What is the design of the Sabbath?

A. As a day of rest, of worship, religious instruction, meditation, &c.

Q. 46. How are we to keep it?

A. We are to cease from worldly employments, conversations, and thoughts, Isa. lviii. 13, Rev. i. 10. To devote it to the duties of private, family and public worship; to religious meditations and instruction—hearing and reading the word of God; to relieve the necessitous—visit the sick, and teach the ignorant.

Q. 47. What do you say of the crime and punishment of neglecting to keep or profaning that holy day?

A. It shows contempt of God; and as it was severely punished under the former dispensation, Num. xv. 32, so we have reason to believe that such as do not follow God's example as well as command will be punished with peculiar severity. It was in ancient times kept

with the greatest solemnity and care, Neh. x. 31, and Luke xiii. 15.

SECTION III.

RELATIVE DUTIES.

Q. 1. What is said in the Scripture of disobedient children? Prov. xix. 26.—xxx. 27.

Q. 2. Is it the duty of children to obey their parents, guardians and masters? **A.** Yes. With respect Eph. vi. 1, 2, 3. uniformly, Col. iii. 20. faithfully and cheerfully, Prov. i. 8.—vi. 20.

Q. 3. What is said of those who do it? Prov. vi. 22. Eph. vi. 2. Jer. xxxv. 18. Example—our Saviour.

Q. 4. What command has God given to parents about the education, correction, and management of their children?

A. They are to be taught the truths of religion, virtue, obedience and industry. Deut. xi. 19. Gen. xviii. 19. Prov. xxii. 6, 15.—xxiii. 13.—xix. 18. Col. iii. 21.

Q. 5. And what has he said of those who obey?

A. It should be done early, faithfully, and with parental indulgence and solicitude. Prov. xxiii. 24, 25.

Q. 6. Ought we to submit to, and obey the laws of those who rule over us in all things lawful? **A.** 1 Peter ii. 13, 15. Rom. xiii. 1.

Q. 7. What is promised to obedient subjects?

A. Col. iii. 22. Eccles. viii. 5.

Q. 8. What is the duty of magistrates and rulers?

A. 1 Peter ii. 14. Deut. xvii. 18, 20. Commanded to rule in the fear of God, and avoid injustice, and oppression.

Q. 9. And what has God promised to the obedient ruler? **A.** Prov. xxix. 14.—xx. 28. Isa. xxviii. 6. David, Josiah, and Asa.

Q. 10. What is the duty of the husband?

A. Prov. xviii. 22. Mat. ii. 14. Prov. v. 15. 1 Peter iii. 7. Col. iii. 19. Eccl. ix. 9.

Q. 11. And what promised in this case?

A. Prov. xxxi. 11.

Q. 12. And of the wife?

A. Eph. v. 22. Col. iii. 18. 1 Pet. iii. 3, 4. Instruction of children, works of mercy, kindness and charity, and aid to the servants of Christ. Phil. iv. 3. Prov. xi. 16.—xxii. 4.—iv. 1.—xxx. 10 and 31. Sarah, Elizabeth, Mary and Lydia.

Q. 13. Mention the duties of faithful ministers?

A. Mat. xxviii. 10, 2 Tim. iv. 2, to be exemplary, Mat. xxiii. 3; peaceable and patient, 1 Cor. ix. 19; not worldly minded, 2 Tim. ii. 3, 4, 1 Tim. iii. 4; to visit the sick, James v. 14.

Q. 14. And the promise of God to them?

A. Luke xii. 42, 1 Tim. iv. 16, Isa. xlix. 4.

Q. 15. What to those who receive and hearken to them?

A. Mat. x. 40, Luke x. 16, 2 Chron. xx. 20.

Q. 16. What is said of false teachers?

A. 2 Cor. xi. 13, Jer. vi. 13, 14, xxiii. 15.

Q. 17. What do the scriptures say of those who condemn faithful ministers?

A. Zech. vii. 11, 13, Deut. xvii. 12, Ezek. xxiii. 30; 2 Tim. iv. 3, 4.

Q. 18. Do ministers and people mutually pray for each other?

A. Rom. xv. 30, Eph. v. 19, 2 Thes. i. 11.

Q. 19. Are the people to support them?

A. 1 Thes. v. 12, 13, ii. 8, 9, 2 Tim. ii. 6.

Q. 20. What is said to servants?

A. 1 Tim. iv. 1, Titus ii. 9, 1 Pet. ii. 18.

Q. 21. And what promised if they obey?

A. Prov. xvii. 2, Eph. vi. 5.

Q. 22. How doth the scripture speak of unity and affection?

A. 2 Cor. nii. 11, Rom. xii. 15, Psal. cxxxiii. 1.

Q. 23. And what does it promise to the obedient?

A. Mat. v. 9, 1 John ii. 16.

Q 24 What do the scriptures say of the crime and punishment of murder?

A Exodus xx. 13, Deut. v. 17, Numb. xxxv. Gen. ix. 6.

Q 25 Is it unlawful to take away human life, except in cases of public justice, defensive war, or necessary defence?

A It is, Gen. ix. 6, Deut. xx. 1, &c. 1 Peter, ii. 14.

Q 26 Does anger, malice and revenge partake of the spirit of murder?

A Rom. xii. 19, Mat. v. 22, 1 John iii. 15.

Q 27 And are hatred and anger, envy and excessive passion all entirely unlawful?

A Eph. iv. 31, Mat. vi. 12, Job v. 2, Prov. xix. 19, xii. 16.

Q 28 What is promised those who suppress it, and forgive injuries?

A 1 Peter iii. 9, Mat. v. 44, 45, Luke vi. 35, Rom. xii. 20.

Q 29 Is suicide always unlawful and awfully criminal?

A It is, Exod. xx. 13. Man is commanded to endure affliction patiently, James i. 12; but in this case he flies from his duty to God and others, and goes uncalled to the bar of God, and with the guilt of a crime of which he cannot repent.

Q 30 How do the scriptures describe drunkenness?

A Prov. xxiii. 30, 32, Isa. v. 22, Deut. xxix. 20, Luke xxi. 34, Isa. lvi. 12, 2 Peter ii. 12. It leads to the loss of character, property, health, reason and life; but especially the loss of the soul. It reduces man to a brute, and plunges the victim and his friends in disgrace.

Q 31 Does duelling partake of the nature, and constitute the crime of murder?

A Gen. ix. 6, Levit. xxiv. 17. It always implies a design to kill, to which is to be added the crime of an unlawful jeopardizing of the life of him who practices it.

Q 32 Are quarrelling, unkind usage of dependants fighting and unreasonable and cruel correction, forbid-

den in the scripture?

A Prov. iii. 30, xvii. 14, Col. iii. 18, Gen. xlix. 5, 6, Deut. xxv. 3.

Q 33 And does the wishing of the injury or death of others imply great guilt.

A Lev. xix. 17, Prov. x. 12, 18, 1 John ii. 9.

Q 34 Is the wanton destruction of the lives of other animals sinful?

A Prov. xii. 10, Gen. ix. 3—10, Deut. xxv. 4.

Q 35 What is said of chastity?

A 1 Thes. iv. 3, Col. iii. 5, Gen. xxxix. 9.

Q 36 Is marriage an institution of God?

A Gen. ii. 23, 24, 1 Tim. v. 14, 1 Cor. vii. 38, Heb. xiii. 4.

Q 37 Are all impure words, licentious thoughts and actions forbidden?

A Eph. v. 3, 4, Mat. xv. 19, and v. 28, Rom. i. 24.

Q 28 In what cases is marriage unlawful?

A Lev. xviii. 1, &c.

Q 29 What are some of the advantages of suitable marriages?

A Prov. xix. 14, xii. 4. This institution is designed to add to the happiness, usefulness, and best good both of parents and children.

Q 30 What are some of the evils of unsuitable marriages?

A Prov. xxi. 9, 19, strife, alienation and mutual sorrow.

Q 31 In what cases is divorce lawful and expedient?

A Mat. xix. 3 to 11, v. 32, Luke xvi. 18, 1 Cor. vii. 10; some have added in cases of neglect, desertion, profligality, &c.

Q 32 What do the scriptures say of idleness?

A Prov. vi. 6, 11, x. 4, 5, 26, xii. 4, xv. 19, xviii. 9, Eccles. x. 18, Ezek. xvi. 49, Rom. xii. 11, 1 Thes. iv. 11, 1 Tim. v. 13. It is a sinful waste of time and talents.

Q 33 And what of industry?

A Prov. xxii. 29, xxvii. 28, xiii. 4, Rom. xii. 11.

Q 34 What of prodigality?

A Prov. xviii. 9, xxi 17, xviii. 19.

Q 35 What of economy?

A Prov. xxii. 29, xxvii. 23, John vi. 12.

Q 36 Is all fraud in buying and selling, in contracts and in weights and measures forbidden?

A Levit. xix. 11, 35, Eph. iv. 28, 1 Thes. iv. , 6—1 Cor. vi. 10.

Q 37 Does contracting debts without the prospect of being able to pay imply fraud?

A Rom xiii. 8, Psal. xxxvii. 21, Prov. iii. 27, 28.

Q 38. Are all unlawful employments, gaming, lotteries, &c. sinful?

A Acts xix. 19, 25, Prov. xxi. 6, iii. 29, 30.

Q 39 How do the scriptures speak of covetousness?

A Luke xii. 15, Prov. xxiii. 7. 1 Cor. vi. 10, Ephes. v 5, Col. iii. 5, 1 John ii. 15.

Q 40 And how of generosity and benevolence?

A Deut. xv. 7, 2 Cor. ix. 7, Prov. xviii 16, xxi. 26,

Q 41 Is veracity uniformly inculcated in the bible?

A Eph. iv. 25, 1 Cor. v. 8, Psalm li. 6, Prov. iii. 3.

Q 42, What is said of the evil and the crime of falsehood?

A John xviii. 44, Levit xix 11, Prov xxiv 28, Ephes iv 25, Col iii ix.

Q 43 What is said of slander, tale-bearing, &c.?

A Lev xix 16, Prov xvii 9, xviii, 8, Psalm ci 5.

Q 44 What of unjust judging?

A Prov xvii 15, Psal lvi, 5.

Q 45 What of flattery?

A Prov xxix 5, xx 19.

Q 46 What of deceit?

A Ps. xii 2, 3, Prov. xx 17, Jer. xxii 13, 1 Cor. vi 8.

Q 47 What do the scriptures teach concerning contentment?

A Prov. xxx 8, 9, Heb. xiii 5, 1 Tim. vi 6, 1 Cor. vii 20.

Q 48 And what of charity?

A Ex. xxiii 4, Lev. xix 18, Job xxxi 16, Mat. vii 12.

Q 49 What of bribery?

A Isa v 23, lix 4, Prov. xvii 15.

Q 50 How is avarice described?

A 1 Tim. vi 9, 10.

Q 51 How all conniving at sin?

A Lev. xix. 17, v 1, Job xxvii 5, 6.

Q 52 And how hospitality and kindness?

A Rom. xii 13, 1 Tim. iii. 2, Titus i. 8, Heb. xiii 2, 1 Peter iv. 9.

Q 53 Is ambition sinful?

A Rom. xii 16, Psal. xlix 11, Mat. xviii. 1, 1 Tim. iii. 7, John xii 43, 1 Thes. ii 6.

Q 54 What is said of man-stealing and oppression?
1 Tim. i. 10, Ezek. xxii 29, Luke ix 54, Zech. vii. 10, Exod. xxii 25, Micah ii 2, Mal. iii 5.

Q 55 What of extortion and usury?

A. Exod xxii 25, Deut xxiii 20, Ezek xviii 8.

Q 56 What of justifying ourselves and condemning others?

A Mat. vii 3, Luke xviii 9, Rom. ii 1, James iv. 11.

Q 57 What is said of pride?

A Psal. ci 5, xxxci 1, Prov. iii 7, Eccles. vii 16, Isa. v 21, Jer. ix 23, Rom. xii 16, &c.

Q 58 And of humility?

A Psal. cxxxviii 6, Prov. xi 2, Isa. lvii 15, Mat xviii 4, Rom. xii 3, 10, 16, Phil ii 3.

Q 59 What is taught concerning instability?

A 1 Kings xviii. 21, Hosea vi 4, Eph iv 14, James i. 6—and its opposite Heb. x 23, Mat. vii 21, 1 Cor. xv 56.

Q 60 What of ingratitude?

A Psal. vii 4, Prov. xvii 13, Jer. iii. 5, 2 Tim. iii 2.

Q 61 What of voluntary ignorance?

A John iii 19, 2 Peter iii 5.

Q 62 What of jealousy?

A Prov vi 34, Num v 14.

Q 63 What of ostentation?

A Prov. xxv. 14, Mat. vi. 1.

Q 64 How is rashness spoken of?

A Psal. xxxi. 22, Isa. xxxii. 4, Acts xix. 36.

Q 65 Is prudence to be commended?

A Prov. xii. 16, xiii. 16, xix. 11, xxvii. 11, 12, Mat. x. 16, James iii. 13.

Q 66 And is prejudice to be avoided?

A Luke xix. 14, John i. 46, vii. 48, 52, Acts ii. 13, xvii. 18, xxi. 28.

Q 67 And is strife and contention?

A Prov xvii. 1, 14, Rom. xiii. 13, James iii. 16, and iv. 1.

Q 68 Are temperance and sobriety important?

A 1 Thes. v. 6, 8, Tit. ii. 2, 4, 6, 1 Peter i. 13, iv. 7, v. 8.

Q 69 Is all dissimulation and prevarication unlawful?

A Gen. xii. 11, xx. 2, 9, Acts v. 1, Prov. x. 18. Gal. ii. 11.

Q 70 And all unprofitable disputations?

A. 1 Tim. i. 4, iv. 7, vi. 20, 2 Tim. ii. 14, 23, Titus iii. 9.

Q 71 And all vain amusements?

A Prov. xiv. 13, Eccles. ii. 1, vii. 2.

SECTION IV.

CHRISTIAN DUTIES AND VIRTUES.

Q 1 In what manner ought we to attend divine worship?

A Eccles. vi. 1, Luke viii. 18, Gen. xxviii. 17.

Q 2 And what does the Lord promise those who are zealous in supporting the worship and ministry of God?

A Gal. vi. 6, 7, 8, Prov. iii. 9, 10, Deut. xiv. 29.

Q 3 And the propagation of the gospel?

A. Deut xv. 10, Psal. xcii. 9, Prov. xi. 24, xix. 17, Isa. xxxii. 8, Luke vi. 38.

Q 4 What does our Saviour promise to the meek?

A. Mat. v. 5, Psal. xxv. 9, xxxvii. 11, cxlix. 4, Zeph. ii. 3, Eph. iv. 1, James iii. 13.

Q 5 What to those who hunger and thirst after righteousness?

A Mat. v. 6, John vi. 33—35, vii. 37, 39.

Q 6 What to those who suffer for righteousness' sake?

A Mat. v. 10—12, Luke vi. 22, 23, 1 Peter iii. 13.

Q 7 What to the poor in spirit and the contrite?

A Mat. v. 3, Psa. ix. 18, Isa. lvii. 15, Jer. xx. 13.

Q 8 And what to mourners in Zion?

A Mat. v. 4, Isa. lxi. 3, lvii. 18, 2 Chron. vii. 14, Psa. x. 17.

Q 9 How is real contrition manifested?

A Psa. xxxiv. 18, li. 17, Isa. lvii. 15, Mat. xxvi. 75, 2 Sam. xii. 13.

Q 10 Is it our duty to love and do good unto our enemies?

A Prov. xxv. 21, Mat. v. 44, Luke vi. 27, Rom. xii. xiv. 20.

Q 11 What is said of scoffers and revilers?

A Ps. i. 1, Prov. iii. 34, Isa. xxix. 26, 2 Peter iii. 9.

Q 12 And what of boasters?

A Psa. lii. 1, Prov. xxvii. 1, xxv. 14, Jer. ix. 23, 1 Cor. iv. 7, 2 Cor. x. 12.

Q 13 What of self-seeking?

A Jer. xlv. 5, Luke ix. 23, Heb. xiii. Col. iii. 5, Isa. v. 18, Amos vi. 1.

Q 14 Have all men certain talents given them for improvement?

A Matthew xxv. 15.

Q 15 Is it our duty diligently to improve our time?

A Eccles. xii. 1, Mat. vi. 25, Luke xix. 42, Rom. xiii. 11, 2 Cor. vi. 2, Gal. vi. 9.

Q 16 What are some of the feelings of a real regenerate soul?

A Acts ix. 6, Mark ix. 24, Psa. cxliii. 8 to 10.

Q 17. What of those who love God?

A. Psalm lxxiii. 24, 26,—xvi. 8 xxxii. 11, 1 Cor. ix. 27. sincere, Mat. xxii. 36, 38, constant, progressive, 1 Thes. v. 12. Eph. iii. 19, supreme, Lam. iii. 24 and eternal. It is manifested in a desire to be, Ps. xvi. 15.

like him, zeal for his glory, 1 Cor. xi. 31. In communion with him, 1 John i. 3. fear to offend him and grief under his displeasure Luke xxii. 6, love to his ordinances and devotedness to his service, Phil. iii. 8.

Q. 18. How does the Saviour to all real believers?

A. 1 Peter ii. 7. song of Solomon v. 16. 1 Peter li. 8.

Q. 19. What are the nature, evidences and effects of humility?

A. James iv. 6. Prov. xviii. 12. xvi. 19. Psal. li. 17. Isa. lvii. 15. It is pleasing to God—it makes us resigned under afflictions, Job i. 22, gives moderation, and is according to the example of Christ, Phil. ii. 6, 7, our sins render it proper, Lam. iii. 39.

Q. 20. What is spiritual mindedness?

A. Rom. viii. 6, 1 Tim. vi 6.—To possess the mind the spirit.

Q. 21. What is selfdenial?

A. Mat. xvi. 24. Eph. v. 17. Rom. vi. 12, 13.—Heb. xi. 24, 26 example of Christ and the saints, Heb. xi. 5.

Q. 22. What is said of brotherly love?

A. 1 Cor. xiii. Mat v. 46, 47 Gal. vi. 10. 1 John iii. 16. 1 Tim i. 5. Eph. vi-18-

Q. 23. What of forbearance and admonition?

A. Col. iii. 13, Prov. xxvii. 5, 6, Mat. xviii. 15, Luke xvii. 3, 4, Rom. xv. 14, 2 Thes. iii. 15, Heb. xiii. 7.

Q. 24. What of resignation and submission?

A. Lam. iii. 26, Rom. v. 3, 4, Heb. x. 35, 36, James i. 12, iv. 10.

Q. 25. How is reproof to be administered and received?

A. Lev. xix. 17, Prov. ix. 8, 1 Thes. v. 14, 1 Tim. v. 1, 20.

Q. 26. What is said of the government of the tongue?

A. Psa. xxxix. 1, James iii. 5.

Q. 27. What of making restitution for injuries?

A. Exod. xxii. 5, Levit. vi. 4, 1 Saml. xii. 3, Ezekiel xxxiii. 15, Luke xix. 8.

Q 28 What are the design and use of afflictions?

A Job v. 6, 17, Ps. lxvi. 10, Prov. iii. 11, Isa. xxvi. 9, 16, Jer. ii. 30, Rom. v. 3, Heb. xii. 5, 2 Tim. ii. 3.

Q 29 Is there a promise of divine support to all who endure submissively and patiently?

A Ps. civ. 12, 13, Prov. xxiv. 16, 1 Cor. x. 13, 2 Peter ii. 9.

Q 30 What is the design of sickness?

A Deut. xxviii. 22, Job ii. 7, John ix. 3, 1 Cor. xi. 30, Gen. i. 24, 2 Kings xx. 1, James v. 14. It teaches us our dependance, the uncertainty of life, and the importance of meetness for death.

Q 31 Is it our duty to relieve the necessitous and give alms?

A Deut. xv. 7, Job xxii. 7, Ezek. xvi. 49, Luke iii. 11, Heb. xiii. 16, Ps. cxii. 9, Mat xxv. 35—to the deserving, Rom. xii. 13, Gal. vi. 10—not to the idle, 2 Thes. iii. 10, cheerfully, 2 Cor. viii. 11, 1 Peter iv. 11, Acts x. 4.

Q 32 Is it to sympathize with and comfort the afflicted and distressed?

A Job vi. 14, Ps. xxxv. 13, Isa. lviii 7, Mat. xxv. 35, Rom. xii. 15, James i. 27.

Q 33. How ought our conscience to be regarded?

A Job xxvii. 6, Romans xiv. 22, 2 Cor. i. 12, Gal. vi 4, 1 Tim. i. 19, Acts xxiii. 1, 2 Tim. i. 3, terrors of an evil conscience, Ps. xxxviii. 3, Prov. xiv. 14, Titus i. 15, Mat. xxvii. 3, Acts xxiv. 25.

Q 34 Is earthly-mindedness very inimical to religion?

A. Deut. viii. 10 to 13, Ps. lxii. 10, Prov. xxiii. 5, Jer. ix. 23, 24, 1 Tim. vi. 10, 1 John ii. 15, 16.

SECTION V.

CHARACTER AND END OF THE RIGHTEOUS AND WICKED.

Q. 1. How do the scriptures speak of the heart of a righteous man?

A. Mat. v. 8.—xi. 29. Ezek. xi. 19. 1 John iii. 19. Phil. iv. 7. 2 Cor. ix. 7.—v. 6. Rom. ii. 29.

Q. 2. How is his conduct described?

A. Deut. xxxv. 1. Mat. xiii. 49. 1 Cor. ii. 15. Phil. iii. 18, 20. Gal. v. 20, 21. Eph. v. 9.

Q. 3. What are the nature and fruits of christian hope?

A. Heb. vi. 18, 9. 1 Peter iii. 15. Rom. viii. 20. Heb. iii. 6. 1 John iii. 3. 1 Peter i. 3.

Q. 4. Is the mortification of sin essential to spiritual improvement?

A. Rom. viii. 13. Col. iii. 5. Mat. v. 29.

Q. 5. Is it our duty to be diligent in our attendance upon all the means of religious improvement, and especially hearing the word—social and secret prayer?

A. Rom. x. 17. Is. lv. 2, 3, 10, 11. James i. 21. 1 Thes. v. 17. Hosea x. 12. Mat. vi. 6.

Q. 6. What is said of christian tenderness?

A. 1 Cor. viii. 13. Mat. v. 9.—xviii. 6. Rom. xiv. 21. Gal. vi. 2.

Q. 7. To what temptations are all christians exposed?

A. James i. 4. Mat. vi. 13—xxvi. 41. Gal. v. 16. 1 Peter v. 9.

Q. 8. Are the temptations of the devil frequent and powerful and to be overcome?

A. Eph. vi. 12. James iv. 7.

When a temptation is unnatural, when it is opposed to the present state of mind—when irrational and is detested and violent, it comes from Satan.

Q. 9. What is said of spiritual desertion?

A. Job xxix. 2. Ps. li. Isa. xlix. 14. Lamenta. iii. 1. Isa. l. 10. It is designed to humble, to teach dependence, and prompt to zeal and action.

Q. 10. What is said of religious declension and luke-warmness?

A. 1 Kings xviii. 21. Mat. viii. 21. Luke ix. 59. Acts xxvi. 28. Rev. iii. 15.

Q. 11. And what of growth in grace?

A. 1 Cor. i. 8, 9. Heb. xii. 1. 2 Peter iii. 18. Gal. v. 7.

Q. 12. Are christians dependant upon the Holy Spirit for all improvement in sanctification?

A. Rom. viii. 11, 20, 21. 2 Cor. iii. 7, 8, 18. Gal. iv. 8. 1 John iii. 24. Job v. 22, 23, Eph. i. 17, 18.

Q. 13. And what is commanded concerning resisting and grieving the spirit?

A. Eph. iv. 30. 1 Thes. v. 19.

Q. 14. What sin is said to be unpardonable?

A. Heb. x. 29. Mat. xii. 31.

Q. 15. Are christian activity and zeal enjoined upon us?

A. Gal. iv. 17. Titus ii. 14. 2 Cor. vii. 11. Gal. i. 14. but, false to be avoided, 2 Kings x. 16. 2 Sam. xxi. 4.

Q. 16. How are christians at all times to walk?

A. Eph. iv. 2.—v. 15. Col. iv. 5.—i. 9, 10. Deut. xxxii. 46, James i. 25.

Q. 17. What is said of christian unity and love?

A. Psalm cxxxiii. 1. 1 John ii. 10. 2 Cor. xiii. 11. John xiii. 11.

Q. 18. With what feelings ought we to come to, and receive the Lord's supper?

A. 1 Cor. v. 7, 8. Acts ii. 4, 6, 47. 1 Cor. xi. 27. Ps. l. 14.—xxii. 26. John ii. 16.

Q. 19. Ought all baptized persons to feel peculiar obligations to lead a godly life?

A. 1 Pet. iii. 21. Rom. vi. 3, 5, 22.

Q. Is self-deception common and dangerous?

A. Isaiah xxx. 10. James i. 22, 26.

Q. 21. And ought we often and attentively to examine ourselves on this point?

A. 2 Cor. xiii. 5, Heb. xi. 1. 1 Cor. xi. 28. It should be done deliberately, frequently, impartially, diligently and with humble concern, and fervent prayer. Our actions, conduct, affections, thoughts and lives.

Q. 22. Ought all persons to make a sincere profession of religion?

A. Matthew x. 32. Romans x. 9. 1 John iv. 15.

Q. 23. What is said of offences?

A. Matthew xviii. 7. Romans xvi. 17. 1 Cor. viii. 9.

Q. 24. How does the Bible speak of a Pharisaic and formal spirit?

A Luke xii. 1, xvi. 15, 1 Peter ii. 1, Rev. iii. 1, Mat. vi. 2, 5, xxiii. 13, 23.

Q. 25 Are religious fasting and meditation enjoined in scripture?

A Isa. lviii. 3, Joel ii. 12, Mat. vi. 17, Psal. i. 2, cxix. 15, cxliii. 5, Prov. iv. 26.

Q. 26 What is a description of the enjoyment of the sight of God's countenance?

A Psal. iv. 7, lxviii. 3, lxxxix. 15, xcvi. 11, John xvi. 22.

Q. 27 What are some of the promises given to the righteous in this life?

A Temporal blessings, Phil. iv. 19, food, Psal. cxxxii. 15, raiment, Mat. vi. 25, life, Job v. 26, safety, Psal. cxii. 7, xci. 1—direction, Prov. iii. 6, Prosperity, Psal. i. 3—plenty, Deut. xi. 14—children blessed, Prov. xiii. 22, xi. 21, quietness and peace, Job v. 24.

Q. 28 How does God describe his attachment to and care over his people?

A Heb. viii. 10, Psal. cxlvi. 8, iv. 8, Deut. vii. 13, Ezek. iii. 17. Zech. ii. 8.

Q. 29 Does he promise to the righteous all needed grace for the performance of their duty?

A Yes—wisdom, Prov. ii. 6, teaching, Psal. xxxii. 8, guidance, Isa. lv. 3, a blessing upon means and ordinances, Psal. xxxvi. 8, lxv. 4—power to overcome temptation, Rom. vi. 14—increase of grace Mat. iv. 2—sanctification of affections, Rom. v. 3, and his presence unto the end, Isa. xli. 10.

Q. 30 How does a good man meet death?

A Ps. xxiii. 4, Prov. xiv. 32, 2 Tim. i. 12, 1 Cor. xv. 54.

Q. 31 What shall be given to him that overcometh?

A Rev. ii. 10, 11, 17, iii. 5, xxi. 7, xxii. 2, 3.

Q. 32 What will be the employment of the redeemed?

A Rev. iv. 11, v. 9, 10, 13, Psal. cxv. 1, 1 Cor. i. 31.

Q 33 How does the bible describe the heart of the wicked?

A Jer. v. 3, xvii. 9, Rom. viii. 7, Mat xv. 19, Eccles. ix. 3, Job xxi. 14, 15, Mal. iii. 14, 15.

Q 34 And their conduct?

A Prov. xxi. 29, xv. 9, 26, Rom. viii. 7, 8, Isa. lv. 7. Contrast between the heart of the believer and sinner, Rom. viii. 5, 1 Cor. ii. 14, &c.

Q 35 Are all their best services sinful?

A Prov. xv. 8, Heb. xi. 6, Psa. lv. 18, Mat. xxiii. 14.

Q 36 And is God displeased with them continually?

A John iii. 19, 20, Psa. vii. 11, x. 4, xii. 2, 3, Prov. xii. 21.

Q 37 What does he threaten if they continue impenitent?

A Prov. i. 23 to 28, xxix. 1, Isa. iii. 11.

Q 38 What is the language of God concerning those who hate instruction and despise reproof?

A Psalm l. 22.

Q 39 Are they called, invited, and intreated to believe and take the offered peace?

A Isa. xlv. 22, lv. 1—3, Rev. xxii. 17, John vii. 37.

Q 40 What are some of the reasons that should lead us to an immediate repentance?

A Fear of the divine displeasure, Psa. vii. 11, sense of obligation to him, Acts xvii. 28, God commands it, Mat. iii. 2, Acts ii. 38, and threatens those who neglect Prov. i. 24, &c.—and all invitations are confined to the present time, 2 Cor. vi. 2. Fear of being given up to judicial blindness and obduracy, Prov. xxix. 1—shortness and uncertainty of life, James iv. 14.

Q 41 How doth the scripture speak of this life as a season of grace?

A Gal. vi. 7, 8, Rom. viii. 12, 13.

Q 42 What sentence will Christ pronounce upon the finally impenitent?

A Mat. xxv. 41, 46, Psa. xi. 6, 2 Thes. i. 7 to 10, Rev. xiv. 9, Mat. xviii. 8, Mark iii. 29, Jude 7.

Q 43 In what particulars ought we diligently to study and imitate the example of our Saviour?

A His early piety, Luke ii. 46, 47; his obedience to his earthly parents, Luke ii. 51; his diligence in doing good, Acts x. 38; his humility and lowliness of mind, Mat. xi. 29; self-denial, Phil. ii. 7, 8; contentment, Luke ix. 22—8; his frequent and long continued prayers, Mark i. 35, Luke vi. 12; his faith in prayer, John xi. 42; his compassion towards the miserable and distressed, Mat. xx 34; his edifying and useful discourse, Luke xiv. 7; his kind behaviour, Mat. xi 19; his patience in suffering and amidst reproaches, 1 Peter ii. 23; his readiness to forgive, Luke xxiii. 34; his sorrow for the sins and sufferings of others, Mark iii. 5; his zeal for public worship, John ii. 17; his cheerful submission to his Father's will, Mat. xxvi. 39; his love and practice of universal holiness, John iv. 34; his submission to government, Mat. xxii. 21; his victory over temptation, Mat. iv. 1 to 10.

END OF PART III.*

* To give a more full scriptural answer than one or even two passages contain, it has been judged expedient to refer to several under each question. The learner should be expected attentively to examine all and select one, or, if they be short, two passages for repetition at the recitation; and each one should be anxious to repeat the most appropriate.

SERIES OF QUESTIONS, &c.

PART IV.

Ecclesiastical.

SECTION I.

THE CHURCH.

Q 1 What is the visible church of Christ?

A "The universal church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of *Christ*, and of submission to his laws". "The invisible church consists of all those who being elected unto eternal life are savingly united to Christ the head"

Q 2 When was the visible church first instituted?

A The immediate family of Adam may be considered as having constituted the first members of the visible church, and tho' not fully organized until the days of Abraham, and even of Moses, yet from that period the church in its incipient state may be understood as commencing.

Q 3 How do you prove that there was a visible church before the introduction of the new dispensation?

A The term now used to signify church was used to designate the nation of Israel, *Exod. xvi. 22*, and the assembly of the just, *Ps. i. 6*, and the judicatory before which criminals were tried *Num. xxxv. 12, 24*, 2 The promise given to Abraham was not made in reference to his natural seed but to him as the father of the faithful and in this respect only has it ever been fulfilled—by circumcision, this seed became visibly interested in the promise *Gen. xvii. 1, to 14*,—*Rom. iv. 11*, and this covenant with them was never disannulled. 3 This covenant being spiritual in its meaning must have made all who entered it by circumcision in some respect a distinct body of people in a visible covenant of a spir.

itual kind, Gen. xviii. with God. This body could have been no other than the church which is one in all ages and the only body with whom a spiritual covenant has been made. 4 The ordinances, worship—mode of receiving proselytes &c. of the Jewish church makes it clear and certain that it was a church.

Q 4 “Are there more visible churches than one?”

A The term church is sometimes applied to a particular congregation; sometimes to a particular ecclesiastical judicatory; to several congregations united under one judicatory; and by reason of the folly of man, there are distinct associations of professed Christians, more or less differing from one another; and, with reference to these, it may be said there are more churches than one. *M'Leod's Eccl. Cat.*

Q 5 “Is there upon earth any Church perfectly pure?”

A The best men and the best societies on earth are imperfect. There may be churches, with the doctrine and order of which no positive evil intermingled; but none can profess infallibility: No church can say, “We are deficient in nothing—we have given to every article, both in theory and practice, its true and relative importance.” *do.*

Q 6 “Is every society calling itself a Church, to be considered as really a part of Christ's visible Church?”

A Associations founded upon principles opposite to the first principles of the oracles of God, are not churches, but synagogues of satan. *do.*

Q 7 What are the characteristics of the true Christian Church?

A The characteristics of the true Church, are, sound doctrine, a legitimate ministry, and the proper use of the sacraments. *do.* ”

Q 8 What is a particular church?

A “A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship and godly living, agreeably to the holy scriptures; Acts ii, 41, 47, and submitting to a certain form of government. Heb. viii. 5.

Q 9 Who are proper subjects of admission into the church?

A All those persons, in every nation, together with their children, who make profession of the holy religion of *Christ*, and of submission to his laws. Rev. v. 9. Tho' it is the duty of all men to be real and sincere members of the church, yet no persons ought to apply for admission into the church but those who are acquainted with the leading doctrines of the gospel and who are regenerate and believing disciples since, if they do, their profession must be false and hypocritical.

Q 10 To whom is the power of admission into the church committed?

A To those who have committed to them the keys of the kingdom—a regularly constituted church session.

Q 11 What is the sign and seal of admission into the visible church?

A "Baptism, which is a sacrament of the New Test. wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, Mat. xxviii. 19, to be a sign and seal of ingrafting into himself, Gal. iii. 27, of remission of sins by his blood, Acts xxii. 16, Mark i. 4, Rev. i. 5, and regeneration by his Spirit, John iii. 5, Tit. iii. 5; of adoption, Gal. iii. 26, 27, and resurrection unto everlasting life, 1 Cor. xv. 29, and whereby the parties baptised are solemnly admitted into the visible church, 1 Cor. xii. 13, and enter into an open and professed engagement to be wholly and only the Lord's, Rom. vi. 4.

Q 12 When is baptism rightly administered?

A 1 When administered by a regular minister of the gospel; but not when by one who denies the Deity of Christ. (Min. Gen. Ass. 1814.) 2. when administered with water—3 in the name of the Lord Jesus or the sacred Trinity—but the particular mode is not material—dipping, pouring or sprinkling being each lawful.

Q 13 How do you prove that the mode of baptism is not essential to the validity of the ordinance?

A 1 From the meaning of the word used to express it (*bapto* or *baptizo*) which by being used in such

places as 1 Sam. xiv. 27, Mark vii. 3, Luke xi. 39, shows that it may signify either. 2 If Christ and his apostles had designed to have made either mode essential they might have selected a word exclusively expressing it. 3. It signifies washing in the blood of Christ but this is also called the blood of sprinkling, 1 Pet. i. 2 Is. lii. 15, in allusion to Exod. xii. 7. 4. To make any precise mode of baptism essential to its validity is opposed to the simplicity and spirituality of the gospel, and leads to dangerous consequences. 5 It is opposed to our ideas of divine goodness in suiting our convenience; as infants cannot be immersed in winter, nor persons in extreme sickness, who wish to join the church before their dissolution. Baptism is emblematical of purification by the blood of Christ, and this can be signified equally well by either mode. If the mode were to be an emblem expressive of the washing of regeneration, or the descent of the Holy Spirit, then pouring ought to be practised, Mat. iii. 11, Mark i. 8, 10, Luke iii. 16, John i. 33, Acts i. 5, ii. 38, 39, viii. 15 17, xi. 15, 16. 7 There is no certain evidence, that either John or the apostles baptized at all, much less uniformly, by immersion.

The words translated *into* and *out of* the water are variously translated in the New Testament; and that they do not express any essential mode of baptism is evident, from the fact that they are applied as much to the administrator as the baptised person, Acts viii. 38, 39. 3000 persons were baptized in the city of Jerusalem, where water, for common use, was extremely scarce, and when they had come together without any expectation of such an event; and Cornelius and the jailor seem to have been baptized in their own houses. Had the mode been essential, and had that mode been by immersion, it would have been easy for the Holy Spirit, in these cases, to have given us definite intelligence. We therefore conclude that it is not.

Q 14 It has been stated that those who profess faith in Christ and their children are the only subjects of baptism, or admission into the church, is it then to be un-

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derstood that none but such as are really regenerate are to be admitted?

A "The church is a holy society, and unsanctified persons are very unfit members of it; nevertheless, in determining who shall be admitted to its privileges, the visible church must judge solely upon the evidence which the outward profession and conduct afford."

Q 15 "Can it, in any case, be justifiable to receive an unregenerate man into church fellowship?"

A There is no excuse for those who receive into the church, or continue in it, any one who is known to live without practical godliness: it is not, however, the province of man to judge the heart; and the purest church may have in its communion unregenerate men."

Q 16 How is it apparent that the infant children of professing believers are entitled to baptism, and by it to admission into the church?

A It is obvious from several considerations: 1 The covenant into which the infant children of the Jewish church were by circumcision introduced, and which was made with Abraham and renewed with the children of Israel, has never been disannulled—and of course by that seal or some other, the infant children of all Abraham's spiritual seed are now to be initiated into the church. If circumcision is done away, and infant baptism does not come in its stead, then there is no seal of admission; for as there is no new covenant, so there can be no new church, but the same under a different dispensation.

Q 17 In what respects do circumcision and baptism agree?

A They are both an initiatory rite, by which the persons are numbered as members of the church of God. 2. Both are the seals of the righteousness of faith, Rom. iv. 11, compared with Acts ii. 38. 3. Both signify regeneration and sanctification, Deut. xxx. 6, compared with Rom. iv. 4 to 11, and 1 Peter iii. 21. We may infer from this that they were both seals of the same covenant, and that the proper subjects are the same under both dispensations, and that infants of believers are entitled to baptism—though both might be, and no doubt

have, been affixed to persons who have not the righteousness of which they are emblematical.

Q 18 By what other considerations may this right be established?

A From the above statement we are to infer that infants are under the new dispensation to be initiated into the church unless we are explicitly told differently; but there is in the gospel no such prohibition. 2 There is evidence that the apostles baptized the children of believers, as in the scriptures the term *household*, has reference always to them 1 Cor. i. 16, Acts xvi. 15—33. 3. That infants are to be admitted is moreover to be inferred from Gen. xvii. Isa. xlv. 3, Mat. xix. 13, Luke ix. 47, 48, Acts ii. 38, 39, Rom. xi. 17, 21, 1 Cor. vii. 1. 4 There is the clearest evidence that it was practised generally in the primitive church for 300 years, and the fathers state that it was received from the Apostles; to which we may add that if this were not the case, and the infant children of believers were not brought into union with the church more than those of unbelievers and heathen, then it would be impossible to understand some scripture declarations, 1 Cor. vii. 14, also Rom. xi. 23, 24, on the subject of the standing of children and the sameness of the church under both dispensations.

SECTION II.

GOVERNMENT OF THE CHURCH.

Q 1 Is any particular form of government essential to constitute any community a part of the true church of Christ?

A It is not, though it is extremely desirable and important that it should be such a government as is authorised in the New Testament, and corresponds with the usages of the church in primitive times—we suppose the presbyterian to be such an one.

Q 2 Does it appear, from the New Testament, that there is a government actually established in the Christian church?

A Yes. "The church is represented, in the New Testament, as consisting of two distinct orders—*rulers* and *ruled*—the province of each is defined, and the duty of each described and illustrated by appropriate examples."

Q 3 What are the two first principles of our church government?

A That Jesus Christ is the only head of the church; and that his word is the only infallible rule of faith and practice.

Q 4 How does it appear that Jesus Christ has not appointed one supreme visible head, whose power is universal and whose decisions are infallible?

A Such an office is not mentioned in any of the evangelical histories; nor is there any evidence that Peter was ever made the head of the church and prince of the apostles; but there is that he exercised only equal and co-ordinate powers with the rest of the apostles. Our Saviour himself opposed the idea, Mat. xviii. 1, &c.—The conduct of Paul towards Peter; the history of his life and labours; and the commission of our Saviour to the apostles, John xx. 23, Mark xvi. 15—all prove that no such power was given him; and it is inconsistent with the nature and design of the gospel dispensation.—No individual or body of Christians have ever discovered infallibility—it is an attribute of God alone—while human depravity—the history of the world, and the discordancy of those who have pretended to it, all show that no such power exists in the church—nor is it needed, since the scriptures are full and infallible.

Q 5 What are the two next principles of that government?

That there are three and only three grades or kinds of officers in the christian church; that but one of these is ministerial, and that all ministers, presbyters, bishops, or pastors are equal in official dignity and power.

Q 6 Were there not different grades or orders of officers of the church under the old dispensation; and is not the church under the new dispensation to be modelled after it?

A Besides such extraordinary officers as Moses, and the patriarchs, the officers of the temple service were the High Priest, who was typical of the Lord Jesus Christ—the priests and levites; but as that service was altogether typical and distinct from the spiritual worship conducted in the synagogue, and as its offices were fulfilled in Christ, it would be absurd that it should still continue to be the model of a spiritual church in the enjoyment of the blessings of which it was figurative.

Q 7 Is there not good reason to believe that the primitive church had an order of ministers superior presbyters?

A Beside the apostles who were extraordinary officers, there was among all the ministers an exact equality in point of official power. 1 Because the names given to them, such as Elder, Bishop, &c. are applied indiscriminately to all of them and there were a number of bishops in a single city. 2 Because each presbyter was to take the rule and oversight in his respective charge, Acts xx. 28, independently of any higher ordinary officer, 1 Tim. v. 17—because presbyters assisted in the ordination of the highest officers of the church, 1 Tim. iv. 14, and were allowed to vote in the decisions of the most important questions, Acts xv. 23 to 29; and neither the apostles, Timothy or Titus continued to remain and exercise episcopal authority in any particular section of the church, and Jerome, with other of the fathers, expressly informs us that this superior order of officers did not exist in the primitive church; and there are passages in the New Testament that militate against it.

Q 8 And is there no reason to believe that all ecclesiastical power was lodged in the members of the church at large, or in the brotherhood, and the keys of the church committed to them, and that every church was independent of all others?

A There is not. The New Testament speaks of persons who possessed the powers of ruling, 1, Cor. xii. 28, 2 Cor. x. 8; and of the church and its members in general as the ruled, Eph. iv. 11, 1 Thes. v. 12, 13; and it founds this distinction not on the voluntary and temporary election of the people, but on the nature of the office itself. Unless each of the members possessed the power of administering the ordinances, they could not confer it by their act upon the ministers; if all possessed it, then there would be rulers but no ruled—a head, but no members. The names given to ministers also express power received, not from the people, but from Christ, Mat. xviii. 19, and the order and prosperity of the church requires that the commission to rule and teach which was given to the officers, and not the people, should still repose in them. The Jewish synagogue also had official “rulers,” and Paul speaks of the elders, not the church, as its overseers or bishops.

Q 9 Is the Jewish synagogue then to be considered rather as the model of the christian church?

A It is. That was the worship which our Saviour particularly observed, and there is good reason to believe that these synagogues, without any essential change of their internal order, become christian churches under the ministry of the apostles—this order was one to which Jewish converts were attached, and with which they were familiar.

Q 10 What was the government established in them?

A They had a “Pastor or Bishop—orderers or Ruling Elders—and Deacons”—and the permanent Jewish Ecclesiastical courts were 1 the great Sanhedrim or general assembly of Israel, composed of the 70 elders. 2 The inferior Sanhedrim, composed of 23 Presbyters or ministers, and sat in the principal cities—and 3 the session of the synogogue, corresponding to the presbyterian form.

Q 11 What were the extraordinary officers of the primitive church?

A "The change of the external dispensation required a series of miracles to attest its divine origin: Christ upon his exaltation did, therefore, appoint persons endowed with supernatural gifts, and extraordinary authority—such as apostles, evangelists, prophets, and interpreters of tongues, to settle the constitution of the church agreeably to his will, and commit the administration of it unto the hands of the ordinary and permanent officers," Acts xiv. 21—23.

Q 12 By what other considerations is it made apparent that the presbyterian form of government is sanctioned by the New Testament and by primitive example?

A In 1 Thes. v. 12, Heb. xiii. 7, 17, the offices of bishop and presbyter are clearly identified; and as Titus was directed in Crete to ordain *elders* in every city, and as these cities, we know, were some of them but small villages, some of them, at least, could not have been teaching but ruling elders. The Fathers, particularly Hilary, testify, that both in the synagogue and after in the church there were *ruling* as well as *teaching* Elders. Cyprian also speaks of elders who sat in presbytery, but did not preach; and some of the anti-presbyterians have borne the same testimony concerning the Jewish synagogue and the primitive church.*

Q 13 Is it the duty of the congregations of the church to contribute sufficient for the temporal support of their pastors?

A Yes. 1 Because the ministry is an ordinance of God. 2 He expressly required it under the former dispensation, Num. xxxv. 1, Deut. xviii. 1, 6, Josh. xxi. 2, 3. 3 It is under the gospel a divine appointment, Luke x. 7, 1 Thes. iii. 9. 4 It is frequently urged in the Bible, Mat. x. 10, 1 Cor. ix. 7, 1 Tim. v. 18—and 5 Is required by the church, (Min. of Ass. 1799.)

* See Letters on the constitution and order of the christian ministry, by the Rev. Dr. Samuel Miller, Prof. Eccles. Hist. and ch. gov. in the Theol. sem. of the presbyterian church—the distinguished advocate of presbyterianism.

SECTION III.

CHURCH OFFICERS.

Q 1 What are the ordinary and perpetual officers in the church?

A "Bishops or Pastors, 1 Tim. iii. 1, 2, Eph iv. 11, 12; the representatives of the people, usually stiled Ruling Elders, 1 Tim. v. 17, and Deacons, Phil. i. 1."

Q 2 Ought all persons to be admitted to the pastoral office to be received on trial?

A "The holy scriptures require that some trial be previously had of those who are to be ordained to the ministry of the gospel, that this sacred office may not be degraded, by being committed to weak or unworthy men, 1 Tim. iii. 6, 2 Tim. ii. 2; and that the churches may have an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed. For this purpose presbyteries shall license probationers to preach the gospel; that, after a competent trial of their talents, and receiving from the churches a good report, they may, in due time, ordain them to the pastoral office, 1 Tim. iii. 7, 3 John 12.

Q 3 How are candidates to be examined previous to their admission?

A "It is the duty of the presbytery, for their satisfaction with regard to the real piety of such candidates, to examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the sacred office. Rom. ii. 21. And it is recommended that the candidates be also required to produce a diploma, of bachelor or master of arts, from some college or university; or at least authentic testimonials of their having gone through a regular course of learning."

Q 4 How long and in what manner is this trial to be made?

A "Because it is highly reproachful to religion, and dangerous to the church, to intrust the holy ministry to weak and ignorant men, 1 Tim. iii. 6, 7; the presbytery shall try each candidate, as to his knowledge of the Latin language, and of the original languages in which the holy scriptures were written. They shall examine him on the arts and sciences; on theology, natural and revealed—and on ecclesiastical history." "And no candidate, except in extraordinary cases, shall be licensed, unless, after his having completed the usual course of academical studies, he shall have studied divinity at least two years, under some approved divine or professor of theology."

Q 5 After the candidate has been approved of—has adopted the Confession of Faith, promised to study the peace of the church, and to submit to its government, what is the form of licensure?

A After prayer the moderator addresseth him—"In the name of the Lord Jesus Christ, and by that authority which he hath given to his church for its edification, we do license you to preach the gospel, wherever God in his providence may call you: and for this purpose, may the blessing of God rest upon you and the Spirit of Christ fill your heart. *Amen.*"

Q 6 How, when a probationer is to be ordained, and after he has sustained an examination in philosophy, theology, ecclesiastical history, the Greek and Hebrew languages, and other branches of learning, and the time of his ordination is fixed, is he to be invested with the sacred office?

A He is required, on the questions being proposed to him to profess his belief in the scriptures as the word of God, and the infallible rule; 2 Tim. iii 16 Eph. ii. 20, of faith and practice; to receive the confession of faith as the system of doctrine taught in the sacred scriptures; to approve of the form of church government, and promise subjection to his brethren; to be zealous and faithful in maintaining the truths of the gospel, and the peace and purity of the church amidst any and all opposition and persecution, and to say whether "he has been in-

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bluced, as far as he knows his own heart, to seek the office of the holy ministry from love to God, & a sincere desire to promote his glory in the gospel of his Son,"—1 Cor. ii. 2. 2 Cor. iv. 5.

If he reply in the affirmative, he shall kneel down, and "the presiding bishop shall, by prayer, Acts xiii. 2, 3, and with the laying on of the hands of the presbytery, 1 Tim. iv. 14, according to the apostolic example, solemnly ordain him to the holy office of the gospel ministry. Prayer being ended, he shall rise from his knees, and the minister who presides shall first, and afterwards all the members in their order, take him by the right hand, saying in words to this purport, "We give you the right hand of fellowship, to take part of this ministry with us." Gal. ii. 9, Acts i. 25. After which the minister presiding, or some other appointed for the purpose, shall give a solemn charge in the name of God, to the newly ordained bishop, 2 Tim. iv. 1, 2, and to the people, Mark v. 24, Heb. ii. 1, to persevere in the discharge of their mutual duties; and shall then by prayer recommend them both to the grace of God, and his holy keeping; and finally, after singing a psalm, shall dismiss the congregation with the usual blessing. And the presbytery shall duly record the transaction.

Q 7 What are the duties of ruling elders, and how are they to be ordained when elected by the congregation?

A "Ruling elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, in conjunction with pastors or ministers, 1 Tim. v. 17, Rom. xii. 7, 8, Acts xv. 25. This office has been understood by a great part of the protestant reformed churches, to be designated, in the holy scriptures, by the title of governments; and of those who rule well, but do not labour in the word and doctrine, 1 Cor. xii. 28. Having declared his willingness to accept the office, assented to the questions concerning the scriptures, the confession of faith, and the form of government as proposed to the minister to be ordained, "he shall be set apart by prayer to the office

of elder, and the minister shall give him and the congregation an exhortation suited to the occasion."

Q. 8 What are the duties of Deacons of the church and how ordained?

A "The Scriptures clearly point out deacons as distinct officers in the church, Phil. i. 1, 1 Tim. iii. 8—15, whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use, Acts vi. 1, 2. To them also may be properly committed the management of the temporal affairs of the church, Acts vi. 3, 5, 6."—and they are inducted into office in the same way as ruling elders.

Q. 9 Are any or all these officers temporary?

A They are all for life, and cannot be divested of their office, except by suspension or deposition. A bishop may cease to be the pastor of a particular congregation, and an elder or deacon may cease to act; but they are still officers of the church.

Q. 10. How is a probationer or a minister to be settled over a particular congregation?

A. When the people of a congregation appear to be prepared to elect a minister, notice of a meeting on some subsequent day shall be given from the pulpit on the sabbath; on the day appointed, and after the minister whose assistance has been obtained, shall have preached a sermon, he is to call for the votes of the electors of the congregation, and if a Pastor is duly chosen, to make out a call to be sent to the Presbytery.—If this call when regularly put into the hands of the Pastor, elected by vote of Presbytery, is accepted by him a day for his ordination or installation is appointed on which and before he is installed, the congregation are to profess their readiness to receive him; promise to receive the truth from his mouth with meekness and love, and to submit to him in the exercise of the government of the church. They are also required to engage to encourage and assist him "while he is their pastor," and to continue to him a "competent worldly maintenance." When the pastoral relation between a minister

ter and people is to be dissolved, the parties shall be cited to appear before the Presbytery, (the congregation by their delegates,) and if, on hearing them, the Presbytery judges it expedient, they may by vote declare the relationship dissolved”

SECTION III.

JUDICATORIES OF THE CHURCH.

Q 1 What is the church session?

A “The church session consists of the minister, or ministers, and elders of a particular congregation : 1 Cor. v. 4. of whom two Elders, if there be that number in the congregation, with the Minister, shall be a quorum to do business.

Q. 2. What are the duties of the church session?

“The church session is competent to the spiritual government of the congregation Heb. xiii. 17. For which purpose, they have power to inquire into the knowledge and christian conduct of the members of that church; Ez. xxxiv. 4. to call before them the offenders and witnesses, being members of their own society, and to introduce witnesses from other societies or denominations, where it may be necessary, to bring the process to issue; and, when they can be procured to attend, to admonish to rebuke, to suspend, or exclude from the sacraments, those who are found to deserve the censures of the church 1 Thes. v. 12, 13. to concert the best measures for promoting the spiritual interests of the congregation, and to appoint delegates to the higher judicatories of the church.” Acts xv. 2.”

Q 3 What is a Presbytery?

A „A Presbytery consists of all the ministers, and one ruling elder from each congregation, within a certain district: and every congregation which has a pastor is entitled to be presented by an elder, if two Pastors, two Elders, but if two congregations be united by one Elder for the two.”

Q 4 What are the prerogatives of Presbyteries?

A "The Presbytery hath cognizance of all things that regard the welfare of the particular churches within their bounds, which are not cognizable by the session. Acts xv. 5. They have also a power of receiving and issuing appeals from the sessions, and references, brought before them in an orderly manner Acts xviii. 24, 27. of examining and licensing candidates for the gospel ministry; 1 Tim. iv. 14. of ordaining, settling, removing, or judging ministers; Acts xv. 28. of examining, and approving or censuring the records of the sessions; of resolving questions of doctrine or discipline, seriously and reasonably proposed; Acts xv. 10. of condemning erroneous opinions, that injure the purity or peace of the church; Acts xv. 22, 23, 24. for visiting particular churches, to enquire into their state, and redress the evils that may have arisen within them; Acts xx. 17. of uniting, or dividing congregations, at the request of the people; and of ordering whatever pertains to their spiritual concerns of the churches under their care." Eph. vi. 18.

Q 5 "Is there any scripture warrant for holding Presbyteries?"

A The New Testament contains the pattern of a church regularly presbyterated: It holds forth *several distinct worshipping assemblies* as **ONE CHURCH**—having **ONE COMMON GOVERNMENT**; and as a *pattern* to the whole christian church until the end of time."

Q 6 What is a Synod?

A „A Synod is a convention of Bishops and Elders within a larger district including several Presbyteries."

Q 7 What are the duties and powers of a synod?

A "The Synod have power to admit and judge of appeals, regularly brought up from the presbyteries: to give their judgment on all references, and ecclesiastical cases, made to them; to review the presbytery books; to redress whatever hath been done by presbyteries contrary to order; to take effectual care that presbyteries observe the constitutions of the church; to make such regulations for the benefit of their whole body, and of the presbyteries and churches under their care, as shall be

agreeable to the word of God, and not contradictory to the decisions of the General Assembly; and to propose for their adoption, such measures as may be of common advantage to the whole church."

Q 8 What is the General Assembly?

A "The General Assembly is the highest judicatory of the church and consists of an equal delegation of Bishops and elders from each presbytery, at present in the following proportion: viz. each presbytery, consisting of not more than 9 ministers shall send one minister and one elder; each presbytery, consisting of more than 9 ministers and not more than eighteen shall send two ministers and two elders; and in like proportion, for every nine ministers, in any presbytery: And these delegates, so appointed, shall bear the title of *Commissioners to the General Assembly.*"

Q 9 What are its powers?

A "The Assembly shall receive and issue all appeals and references, which may be regularly brought before them from the inferior judicatories; they shall review the minutes and proceedings of every synod, to approve or censure them; they shall give their advice and instructions, in all other cases submitted to them; and they shall also constitute the bond of union, peace, correspondence, and mutual confidence, among all our churches

To the Assembly also belongs the power of consulting, reasoning, and judging, in controversies respecting doctrine and discipline; of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, presbytery, or synod; of corresponding with foreign churches; of putting a stop to schismatical contentions, and disputations; and, in general, of recommending and attempting reformation of manners; and of promoting charity, truth and holiness, through all the church; and of erecting new synods when they judge it necessary."

Q 10 When an appeal is carried, to a higher judicatory is it necessary for all the witnesses in the case to attend that judicatory?

A It is not; testimony taken before a session under the signature of the moderator and clerk is sufficient both in references and appeals. (Min. Gen. Ass. 1797.)

Q 11 Has any person who supposes himself aggrieved by the decisions of a judicatory, a right to appeal to the next higher court?

A He has and to carry his appeal if he think proper up thro' each court to the Gen. Assembly.

SECTION IV.

ORDINANCES OF THE CHURCH.

Q 1 What are the ordinances of the church?

A "The ordinances established by Christ the head, in a particular church, which is regularly constituted with its proper officers, 1 Cor. xiv. 25. 33. 40. are, prayer, Acts vi. 4. singing praises, Col. iii. 16. reading, Acts xv. 21. Luke iv. 16, and 17. expounding and preaching the word of God; Tit. i. 9. administering baptism and the Lord's supper; Matt. xxviii. 19. public solemn fasting and thanksgiving, Luke v. 35. catechising, Heb. 5. 12 making collections for the poor, and other pious purposes; 1 Cor. xvi. 1, 2, 3, 4. exercising discipline; Heb. xiii. 17. and blessing the people. 2 Cor. xiii. 14."

Q. 2 To whom alone does it belong to administer the ordinances of the church?

A. Presiding in public assemblies of religious worship—officially preaching and expounding the word of God, and blessing the people may be done by a licentiate preacher of the gospel; but the administration of the Sacraments can be done only by an ordained minister;—and in all but extraordinary cases, the ordinances of baptism and the Lord's supper are to be administered in public worshipping assemblies.

Q. 3 What is to be required of those persons who present themselves, or those parents who offer their children for baptism?

A. They are in the former case to profess their faith in Christ, to promise to lead a sober and godly life, and

submit to the government of Christ in his church.— And parents, in the latter, are required to teach their children the doctrines and duties of the gospel, “pray with and for them,” and train them up in the nurture and admonition of the Lord. The profession which entitles parents to the baptism of their children, is the same as that required in the reception of the Lord’s supper. (Min. Gen. Assem. 1816.)

Q. 4. What is the Lord’s Supper?

A. “The Lord’s supper is a sacrament of the New Testament, Luke xxii. 20, wherein, by giving and receiving bread and wine, according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate, feed upon his body and blood to their spiritual nourishment and growth in grace, Matt. xxvi. 26, 27. John vi. 55, 56. 1 Cor. xi. 23—27; have their union and communion with him confirmed, 1 Cor. x. 16; testify and renew their thankfulness, 1 Cor. xi. 25, and engagement to God, x. 16—21, and their mutual love and fellowship each with the other, as members of the same mystical body, 17.”

“Christ hath appointed the ministers of his word, in the administration of this sacrament of the Lord’s supper, to set apart the bread and wine from common use by the word of institution, thanksgiving and prayer; to take and break the bread, and to give both the bread and the wine to the communicants; who are by the same appointment to take and eat the bread and drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed for them, Mark xiv. 22, 23, 24. 1 Cor. xi. 23, 24, Matthew xxvi. 26, 28. Eph. ii. 11, 15.

“As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord’s supper, Acts iii. 10, and yet are spiritually present to the faith of the receiver, no less truly present than the elements themselves are to their outward senses, Gal. iii. 1, Heb. xi. 1; so they that worthily communicate in the sacrament of the Lord’s supper, do therein feed upon the body and blood of Christ,

not after a corporal or carnal, but in a spiritual manner; yet truly and really, John vi. 51,—53, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death, 1 Cor. x. 16.

Q 5 Who are forbidden to receive it?

“The ignorant and scandalous are not to be admitted to the Lord’s supper;” and it is the duty of those who administer it “to warn the profane, the ignorant and scandalous, and those that secretly indulge themselves in any known sin, not to approach the holy table.” And no members of a congregation have a right to receive the sacrament until they have been examined by the session, and given satisfactory evidence of their personal piety—knowledge of the doctrines and duties of the gospel; and also “to discern the Lord’s body.”—Nor can they lawfully receive it while under any kind of church censure.

Q. 6 Ought the infant children of believers, being church members, to be brought to the Lord’s table, and receive the sacrament of the supper?

A. They ought not. They are however, “under the inspection of the church; and are to be taught to read and repeat the catechism, the Apostle’s creed and the Lord’s prayer. They are to be taught to pray, to abhor sin, to fear God and to obey the Lord Jesus Christ. and when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord’s body, they ought to be informed, it is their duty and their privilege to come to the Lord’s supper.”

See questions 171, 2, 3, 4, 5, 6 and 7 of Larg. Cat.

Q. 7 Is it proper to commune with, or admit to the communion of the church those who do not belong to our own communion, or do not exactly agree with us in all points of doctrine, church order, &c.?

A. As the Lord’s supper is an ordinance of the church, and a communion of the saints, it is both lawful and proper that it be celebrated with all those persons and churches who maintain the *doctrines of grace*, give evidence of real piety, and a consistent walk, and maintain the principles of ecclesiastical order.

Q. 8 How are we to praise God in singing psalms or hymns in public and private?

A. "In singing the praises of God, we are to sing with the spirit and with the understanding also; making melody in our hearts unto the Lord. It is also proper, that we cultivate some knowledge of the rules of music; that we may praise God in a becoming manner with our voices as well as with our hearts. As singing cannot be decently performed without learning, "those who neglect to learn to sing live in sin, as they neglect what is necessary in order to attending one of the ordinances of God."

Q. 9 Has Christ appointed in his church any particular system of psalms, to the exclusion of all others?

A. He has not. Paraphrases and versions of the book of psalms, spiritual songs, Eph. v. 19, and hymns, Mat. xxvi. 30, founded upon scripture truths, written in a style of becoming dignity, and solemnity, and containing a correct view of Christian doctrine, may be consistently used in the worship of God. Such "hymns in honour of Christ as God," appear to have been used in the primitive churches, and may be adapted to the design of this part of public worship, to the happy period of gospel times, and to the various situations and conditions of the worshippers of God.

Q. 10. "Are the prayers offered to God in the public congregations limited to written forms?"

A. "Written forms of prayer, whether read or repeated, are not authorized in the scripture, Mat. vi. 7, are not calculated to exercise the mind in the graces of the Holy Spirit, 1 Cor. xiv. 12, are not adapted to the varieties of the state of the church and its members, Heb. iv. 16, and are not to be used in approaching the throne of grace." See part III.

Q. 11 "What is included in blessing the congregation?"

"Pronouncing the blessing is a *ministerial declaration*, to which the whole congregation should attend with faith and solemnity, not of the wishes of the minister, but of the purpose of God, Father, Son and Holy Ghost,

to sanctify, protect, and save, all who worship him in spirit and in truth." Num. vi. 23—27. 2 Cor. xiii. 14.

Q. 12 Is it the duty of vacant congregations to assemble for public worship, and procure the administration of the ordinances?

A. It is, in order thereby to improve their knowledge, to confirm their habits of public worship, and their desire of public ordinances, to augment their reverence for the Most High God, and promote charitable affections. And the elders of the church are to preside, in the absence of a minister—while prayer, singing praises, reading the scriptures, and such works, of approved divines, as the Presbytery may recommend, comprise the parts of public worship.

Q. 13 Is it the duty of the church to make provision for the administration of the ordinances among the destitute?

A. It is. Missionaries are to be sent at the expense of the church, to preach the gospel in congregations too feeble to support a stated ministry, and to all parts of the anti-christian and pagan world, at such times, and in such manner as God, in his providence, doth enable his church to do it.

Q. 14 Is there any good reason to believe that the church is to be finally extended through the world; and the gospel, in its purity and order, to be universally established?

A. There is in the sacred scriptures a period promised when the true knowledge of the Lord shall "*cover the earth as the waters cover the sea.*"

SECTION V.

CHURCH DISCIPLINE.

Q. 1. What is church discipline?

A. "Church discipline, is the exercise of ecclesiastical power, for the prevention and correction of offences in the visible church. 2 Cor. x. 8." *M'Leod's Cat.*

Q. 2. What is an ecclesiastical offence?

A. It is any thing in the principles and practice of a church member, or of any baptised person which is contrary to the word of God. Private offences are such as are known but to one, two, or a few persons—public, those which are known to many, and in order to constitute any thing as an offence, it must be that which can be proved to be contrary to the Scriptures. Mat. xviii. 7. Rev. ii. 14. They are such as heresy, Rom xvi. 17. immorality, 1 Cor. v. 11. and contempt of church order. 2 Thes. iii. 6.

Q. 3. What are the first measures to be taken with an offender in case of a private offence?

A. Those steps mentioned by our Saviour, Mat. xviii. 15, 16. are to be taken, and to bring forward to the judicatory of the church, or spread the knowledge of such an offence before these steps are taken, exposes the person doing it, to censure, as offending against the peace of the church, and slandering a brother.

Q. 4. When all previous means to remove either kind of offences have proved ineffectual, and when they can be prosecuted to the conviction of offenders, how is process to be commenced?

A. Common fame may sometimes be considered as the accuser—at others, an individual, or individuals present to the session or other judicatory, the charges which they undertake to substantiate, and in all possible cases they ought to mention the times, places, and circumstances of the offence, and the witnesses by whom (for more than one witness is always necessary) they are to be established.

Q. 5. When such charges are entered, how is the judicatory to proceed?

A. They are to send a copy of the charges and a list of the witnesses to the accused party, and cite him to appear before them for trial. If he do not appear after a second or third citation, he is to be censured for contempt of the laws of Christ. If he appear, he is to plead guilty or not; his trial is to be fair and impartial, all witnesses are to be examined in his presence, and

to be questioned by him if he choose, after which he may make his defence, and if he be dissatisfied with the judgment of the court, he may appeal to the next higher judicatory. If the crime be notorious the decision is to be published in the presence of the congregation; but if it be known only to a few, it is to be confined to the judicatory alone.

Q. 6. Before whom and in what manner is process against a minister to be commenced?

A. The Presbytry to which he belongs is the proper court in which a minister is to be tried. When a complaint is entered against a minister, nothing more can be done at the first meeting than to give him a copy of the charges; and at the next meeting if he plead not guilty, the trial is to proceed as before; and if the party accusing fail in this case or in the former, to establish the charges preferred, he or they shall be made liable to censure for slandering a fellow-christian or the gospel ministry, as the case may be.

Q. 7. Where the crime in either case is confessed before the judicatory, and is of a base and heinous character, what is to be done?

A. In all cases, if the crime be such an one as drunkenness, profaneness, falsehood, fraud, or the like, notwithstanding the profession of repentance, the person in question is to be suspended, and time given for the exhibition of contrition and reformation.

Q. 8. How are all ecclesiastical trials to be conducted?

A. Charges are always to be admitted with the greatest caution. The credibility and competency of the witnesses to be attentively inquired into, and their testimony recorded and read to them; the time and place of the alledged offence to be fully established, and every indulgence given to accused brethren to defend themselves, and great care taken if they appear innocent to remove from them all ungenerous suspicions and ill reports. It is the duty of church-judicatories, and church-members to labour to remove all differences and disputes among the members of the church,

and for all concerned in them, to confess their faults, one to another, in the spirit of meekness and love.

Q. 9. What are the different degrees and the designs of church censure?

A. Admonition, and rebuke, 1 Tim. v. 20. Suspension and excommunication, or in ministers deposition, in which case their churches are declared vacant. The designs of censure are to glorify God in maintaining the purity of the church, reforming the offender, 1 Cor. v. 5. and restraining others from similar transgressions. In very flagrant crimes, persons may be suspended before their trial can be begun and issued.

Q. 10. Is it the duty of church members, whether called as witnesses or accused as offenders, to submit to the authority of the church?

A. It is, John xx. 23. 2 The iii. 14. Heb. xiii. 1. 7 and they are liable to church censure for contumacy, if they do not, though husbands or wives ought not to be required to bear testimony against each other in any case; nor condemned persons to be denied the privilege of appealing to higher judicatories, that their sentence may be reversed or a new trial ordered. It is the prerogative of all higher judicatories, also, to examine the proceedings and judge of the correctness and constitutionality of those next inferior to them, and to grant a rehearing, where new testimony on the part of the accused can be offered.

Q. 11. "Wherein consists the awfulness of the sentence of excommunication?"

A. The sentence of excommunication, pronounced according to God's law, is ratified in heaven John xx. 23; Satan receives power over the excommunicated person, 1 Cor. v. 5. he is given up to terrors of conscience, or to what is still more alarming, blindness of mind and hardness of heart, 2 Cor. ii. 6, 11. church members cease from communion with him; for, although the discharge of natural duties is not suspended, Christians are to avoid all familiar fellowship with the excommunicated sinner. Mat. xviii. 17. Eph. iv. 18." M'Leod.

Q. 12. "Is an excommunicated person ever after to be restored to church fellowship?"

A. An excommunicated person is not to be restored without evident marks of humiliation, repentance and reformation, for a sufficient length of time to satisfy the church that his habits of virtue are confirmed." do.

Q. 13. Which are the only three ways in which church members can have their relation to a church dissolved?

A. By death, removal to some other church, and excommunication.

Q. 14. In what manner can they be removed from one church to another?

A. It is the privilege of all members in good standing when they remove, to ask a certificate of their good conduct, and a recommendation from the Session to a sister church; but they are answerable to the one church until they have actually presented it, and are received by the other; and every such certificate ought to be presented within one year after it is given. The same rule applies to ministers leaving one presbytery to be connected with another, except that there is no limitation of time.

Q. 28. Is a connexion with the visible church a very solemn, as well as interesting relation?

A. It is; and all who sustain it ought to study the peace and prosperity of Zion, to avoid themselves, and endeavour to prevent others from all scandalous offences—to pray for its prosperity—love all its members, and "preserve the unity of the Spirit in the bonds of peace," since the church is the flock and the spouse of Christ—the family of God, and the temple of the Holy Ghost.

Q. 29 How ought we to conduct toward other branches and denominations of the visible church?

A. We ought to approve what is good, and lament what is evil in them—to avoid a sectarian spirit, and to be willing to allow them the free exercise of the liber-

ty of conscience, and pray for their purity, edification and salvation—while we shun all unreasonable and unjust aspersions, and all vain glorying and party prejudices in the maintenance of the truth as it is in Jesus.

NOTE—It will form no objection in the estimation of those who may use this little volume, to see that a very considerable portion of the matter contained in this part is taken from the form of government, and the forms of process of the Presbyterian church.

END OF PART IV.

NOTE

As the plan of this work has been somewhat altered since its publication began, it is expedient to make a few remarks by way of explanation. The book is formed on the supposition that each lesson will be accompanied by an explanatory *lecture*; and on this account, that the substance of what may be said, may be better retained, in some instances, particularly in the 2d and 4th parts, the *heads of argument* only have been mentioned; and tho' some may seem, as they stand, to transcend the capacity of the youthful mind; yet it is believed that, when fully explained, they will be so far comprehended as to store it with *distinct ideas and sound reasons* for the principles stated. Experience has taught the necessity of giving, in doctrinal instructions, not only *correct answers*, but familiar *arguments* and illustrations—drawn as well from reason as from scripture. Where these answers are too long, it will be easy to divide them, and where they are obscure, to correct or explain them. The great want of such a book in his own charge, and the repeated solicitations of others, is the only apology which the editor offers for this publication; and the want of time and ability the only one for those numerous errors and defects with which it abounds, and which have often since its publication began produced a deep regret that it was ever undertaken. Defective as it may be, it has not been compiled without consulting many and various publications—without much labour in examining and arranging so many scripture references—and without much concern that it should so far exceed its originally intended limits.

As writers of compends, indexes and catechisms seldom obtain the reputation of much originality—and as they perform a necessary, but not very enviable task, if they disclaim any other idea of their own qualifications for the work, than a willingness to meet its ungracious toils, they do not, deserve, for their well meant endeavours, the severe censures of those who will neither endure the labour themselves, nor be indulgent to the defects of those who would fain do it for them.

With these remarks, the principal object of this note is freely stated. It is to solicit those friendly hints from those who may use this manual, by which its plan, its arrangement, or its matter may hereafter be altered and improved—in case it should seem to answer that particular object for which it is formed. If a manual is really wanted in the church for the particular use of Bible-classes, and it shall be possible to make this such a book, all the profits that may arise to the author from the sale of it shall be faithfully paid into the treasury, and devoted to the use of the *Education Society of the Presbyterian church*.

ERRATA.

The reader is desired to correct with his pen the following and any other errors which he may discover.

<i>Page</i>	<i>Line from top.</i>	
<i>iv. of remarks</i>	37	for errors—read error.
<i>v do.</i>	3	for his read this.
24	11	for Luke xi, 23 read Luke ii. 28.
28	12	for Angoz read Argos
62	6	for prophecy—the noun read prophecy
75	9	for extraordinary read ordinary.
83	12	for and was 490—read was 490.
89	6	for northeast—read northwest.
139	1	line from bottom, for cover read laver.
153	23	from top—for ancient—read eminent.
127	5	from bottom for which read while.
	2	for and Son—read or Son.
123	3	top—for become read becomes,
129	10	for of the reformation read at the re-
		formation.
132	1	bottom for include read incline.
134	20	top for for read fur.
do	1	bottom for in read on.
136	5	bottom for it read its.

149 and 50—The questions on repentance ought to follow those on faith and were by mistake transposed—The two questions in Sect. iii. part iv properly belong to Sect. v.—The letter E has aken in some cases by oversight that of A in the title Manual. It is possible that in a few cases where answers or parts of them have been quoted, the marks of references may have been by mistake omitted.



