

QUESTIONS

ON THE

CONFESSION OF FAITH

AND

FORM OF GOVERNMENT

OF THE

PRESBYTERIAN CHURCH

IN THE UNITED STATES OF AMERICA,

WITH A SELECTION OF

SCRIPTURE PROOFS:

**DESIGNED FOR THE INSTRUCTION OF CLASSES IN THE
DOCTRINES OF SAID CHURCH.**

BY HENRY R. WEED, D. D.

PHILADELPHIA:

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DIRECTIONS.

THOSE questions which have answers annexed, and those which are printed in italics, have no answers in the Confession.

All others have answers in the Chapters and Sections corresponding with those under which they are placed.

It is expected that the Scripture proofs referred to, will be thoroughly committed to memory. Should this be done, the learner in passing through this series, will furnish his mind, not only with a knowledge of the doctrines contained in the Confession, but with a complete system of truth, in the language of the Holy Spirit.

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QUESTIONS ON THE CONFESSION OF FAITH.

CHAPTER I. OF THE HOLY SCRIPTURES.

SECTION I.

QUESTION 1. Do the works of creation and providence, teach us that there is a God? Psal. xix. 1. Rom. i. 20.

Q. 2. Which of his perfections do they manifest?

Q. 3. Do they teach enough of God, to leave man inexcusable? Rom. i. 20.

Q. 4. Do they afford all the knowledge that is necessary to salvation? Proverbs xxix. 18. 1 Cor. i. 21.

Q. 5. Has it pleased God to reveal himself and the way of salvation to mankind in any other way? Hebrews i. 1. 2 Peter i. 19.

Q. 6. In "what divers manners" did God reveal himself to his people before the Sacred Scriptures were written?

ANSWER. By angels, dreams, visions, and voices, by Urim and Thummim and by immediate suggestion to the mind. See Num. xii. 6, 8. Ex. iii. 1—4.

Q. 7. Why was revealed truth committed to writing? Rom. xv. 4. 2 Tim. iii. 16.

Q. 8. Do the Holy Scriptures now supersede the necessity of all those former ways of God's revealing his will unto his people? 2 Tim. iii. 15.

SECTION II.

Q. 1. *What is the meaning of the different names applied to the sacred writings, viz. THE SCRIPTURES, THE WORD OF GOD, THE BIBLE, &c., and why are the sacred writings so called?*

Q. 2. What is the principal division of the Bible?

Q. 3. What is the import of the word, *Testament*, when applied to the Sacred Scriptures? and why is one part called the *Old Testament*, and the other the *New Testament*?

A. The original term, from which this title is derived, is generally, and perhaps more properly, rendered Covenant. The Scriptures are so called because they contain the covenant transactions by which God has been pleased to deal with men; Or they may be so called because they contain the last will and Testament of Christ the Testator, concerning the inheritance of his people as the sons and heirs of God; The terms, *Old* and *New*, do not refer to different covenants; but only to different DISPENSATIONS of the same Covenant.

Q. 4. What books are included in the Old Testament?

Q. 5. What in the New Testament?

Q. 6. How were the Scriptures given from God to man? 2. Tim. iii. 16.

Q. 7. In what light are they to be regarded, in relation to us?

SECTION III.

Q. 1. Were the books of the Apocrypha inspired?

Q. 2. How are they to be regarded?

Q. 3. How came they to be ever admitted into the Bible?

A. They were introduced by the Papists during the dark ages, under the reign of ignorance and superstition—They were not acknowledged by the Jews—not quoted by our Lord or his Apostles—nor included in the Catalogues of inspired books by Josephus or by early Christian writers. There is moreover decisive *internal* evidence against most of the Apocryphal books.

SECTION IV.

Q. 1. Upon what does the authority of the Scriptures depend? 1 John v. 9.

Q. 2. Why ought they to be received, believed and obeyed? 1 Thess. ii. 13.

SECTION V.

Q. 1. What importance should be attached to the testimony of the Church in favour of the Scriptures?

Q. 2. What are the internal evidences that the Bible is the word of God?

Q. 3. What are the *external* evidences?

A. These are derived principally from Miracles wrought in proof of its divine authenticity; from the fulfilment of Prophecies that it contains, and from the success that it has gained and the influence it has exerted.

Q. 4. What else is important to a full persuasion and assurance of the infallible truth and divine authority of the Scriptures? 1 John ii. 20. John xvi. 14.

SECTION VI.

Q. 1. What is the extent of divine revelation? 2 Tim. iii. 16. 17. See also *third question* of the *Shorter Catechism*.

Q. 2. Are we to believe nothing in matters of faith, and do nothing in matters of duty, but what we are taught either expressly or consequentially in the word of God? Isaiah viii. 20.

Q. 3. Are we to expect any new revelations? Gal. i. 8. Rev. xxii. 18.

Q. 4. What is necessary, besides the word, for the saving understanding of such things as are therein revealed?—John vi. 45.

Q. 5. Are there any circumstances, concerning the worship of God and the government of the Church, which are not defined in the word? 1 Cor. xi. 13, 14.

Q. 6. How are we to be guided in regard to such circumstances? 1 Cor. xiv. 40.

SECTION VII.

Q. 1. Are all things in Scripture alike plain in themselves, or alike clear unto all? 2 Peter iii. 16.

Q. 2. Are those things that are necessary to salvation, so clearly revealed in Scripture, that even the unlearned may, in a due use of the ordinary means, attain unto a sufficient understanding of them? 2 Tim. iii. 15. Psal. cxix. 130.

SECTION VIII.

Q. 1. In what language was the Old Testament originally written?

Q. 2. Was the Hebrew language spoken by the Jews at that time?

Q. 3. In what language was the New Testament written?

Q. 4. Why was the New Testament written in that language?

Q. 5. Must not the final appeal, in all matters of religious controversy, be made to the Scriptures in those languages in which they were inspired?

Q. 6. Have the Scriptures been transmitted to us in their original *purity*?

Q. 7. How has this been accomplished?

Q. 8. Does not the promise of God seem to secure this? Matth. v. 18.

Q. 9. *Is it not also reasonable in the nature of the case, that after having given a written revelation by inspiration of his Spirit, he would so guard its purity by the care of his providence that it might ever after meet those necessities of mankind to which it was originally adapted?*

Q. 10. What argument in favour of the present purity of the Scriptures, can be drawn from their history?

A. The manner in which they have always been preserved; the estimation in which they have been held; the care that has constantly been exercised in regard to the Sacred text; the jealousy of the Jews and Christians, and of different sects of Christians toward each other in relation to the inspired writings, and various other circumstances; have all conspired, under the providence of God, to secure their original purity.

Q. 11. What is the evidence, on this subject, derived from the labours of Biblical criticism in comparing the Scriptures, as now in use, with ancient Manuscripts, and quotations found in early Christian Writers?

A. It is altogether in favour of their uncorrupted

preservation. "The very worst manuscript extant would not pervert one article of our faith, nor destroy one moral precept."

Q. 12. Have any inspired books been lost?

A. No: The same arguments, that prove the present purity of the sacred text, are equally conclusive on this subject.

Q. 13. How can the objection be answered, that several books are referred to in the Scriptures, which are not now known, such as The Book of Jasher, The Book of the wars of the Lord, &c.

A. Either those were not inspired books, or they are now included in the sacred canon under other names.

Q. 14. Why ought the Scriptures to be translated into the vulgar language of every nation to which they are sent? 1 Cor. xiv. 6.

Q. 15. Are the common people entitled to the use of the Scriptures? John v. 39.

Q. 16. Is the reading of the Scriptures important to the people? Col. iii. 16. Rom. xv. 4.

SECTION IX.

Q. 1. What is the infallible rule of Interpretation of Scripture? 1 Cor. ii. 13. *last clause*.

Q. 2. When a question arises about the sense of any passage of Scripture, how is it to be decided? Acts xv. 15.

Q. 3. Is the sense of Scripture manifold or single?*

* The doctrine of the above section is of great practical importance; but perhaps it will be more fully understood by the following directions;

1. Examine the scope of the passage and of the context.
2. Examine the use of the words by other sacred writers and especially by the same writer in different places.
3. Consult parallel passages. And I may add, fervently pray for the illumination of the Holy Spirit.

SECTION X.

Q. Who is the Supreme Judge, in whose sentence we are to rest, in determining all religious controversies, and in examining the decrees of councils, and the opinions and doctrines of men? Matth. xxii. 29. Acts xxviii. 25.

CHAPTER II.

OF GOD AND THE HOLY TRINITY.

SECTION I.

Q. 1. Are there more Gods than One? Deut. vi. 4. 1 Cor. viii. 4.

Q. 2. What is God? John iv. 24.

Q. 3. Why do the Scriptures ascribe bodily members and organs unto God?

A. It is an accommodation to our weakness, to express those perfections and acts, of which those bodily parts are known emblems: as hands, of power; and eyes and ears, of knowledge.

Q. 4. How is God distinguished, in Scripture, from idols? 1 Thes. i. 9. *latter part*.

Q. 5. What are some of the attributes of God? Ex. xxxiv. 6, 7.

Q. 6. Are the divine attributes really distinct from God himself, or separable one from another?

A. Certainly not; such ideas would be inconsistent with the infinite perfection of the divine nature.

Q. 7. How are the attributes of God commonly divided?

A. The most commonly received division is, into *Communicable* and *Incommunicable*.

Q. 8. What are the Communicable attributes?

A. Those of which some resemblance may be found in creatures; as wisdom, power, holiness, justice, goodness, truth.

Q. 9. What are the Incommunicable attributes?

A. Those, of which there is no resemblance in the creature; as Independence, Infinity, Eternity, Unchangeableness.

SECTION II.

Q. 1. Is God at all dependant for his being, glory or blessedness? John v. 26. Rom. ix. 5.

Q. 2. In what relation do all beings stand to God? Rom. xi. 36.

Q. 3. What is God's right of dominion over his creatures? Rev. iv. 11. Dan. iv. 35.

Q. 4. What is here said of the knowledge of God? Heb. iv. 13. Psal. cxlvii. 5.

Q. 5. Are any of our voluntary actions, or any events that seem to us contingent or accidental, uncertain to the divine mind before they come to pass? Acts xv. 18. Gen. i. 20.

Q. 6. Wherein does the holiness of God appear? Psal. cxlv. 17. Rom. vii. 12.

Q. 7. What is due to him from all his intelligent creatures? Rev. iv. 11.

SECTION III.

Q. 1. How many Persons are there in the unity of the Godhead? 1 John v. 7.

Q. 2. What is the meaning of the word *Godhead*?

- A. It is used in Scripture to signify the *Deity*, or the *divine essence*.

Q. 3. What is the meaning of the word *person*, when used in reference to this subject?

A. It does not here denote a separate individual, as when applied to men; but is used, as the best term we have in our language, to express those mysterious distinctions in the Godhead, in relation to each of which, the personal pronouns *I, thou, he*, are used.

Q. 4. What is the sense of the word *Trinity*?

A. It is the same as *Tri-unity*, or the union of three in one, "these three are one."

Q. 5. In what other passages of Scripture are the three persons of the Godhead mentioned in connexion?

A. In the record of our Lord's baptism Matt. iii. 16, 17; in the institution of our baptism Matt. xxviii. 19; in the Apostolic benediction 2 Cor. xiii. 14; and in the promise of the Comforter. John xv. 26.

Q. 6. In what are these three persons said to be the *same*; and in what *equal*? See the 6th Answer of the *Shorter Catechism*.

Q. 7. By what incommunicable personal properties are they distinguished from each other? See 10th Answer of the *Larger Catechism*. John i. 18.—John xv. 26. The Holy Spirit is repeatedly called *the Spirit of Christ*.

Q. 8. How do you prove that the Son and the Holy Spirit are truly and properly God, equal with the Father?

A. The same Names, Perfections, Works, and Worship, are ascribed to them, as to the Father.

Q. 9. What are some of the *Names*, applied to Jesus Christ, which prove his divinity?

A. He is often called *Jehovah*, a name which is never ascribed to any other than the true God, Jer.

xxiii. 6. Psal. lxxxiii. 18.* He is called God, John i. 1—"the great God" Tit. ii. 13—"the mighty God," Isa. ix. 6—"the true God," 1 John v. 20.

Q. 10. What are some of the *Perfections* ascribed to Christ, that prove him to be God equal with the Father?

A. Eternity, Immutability, Omniscience, Omnipotence, &c. Micah v. 2. Heb. xiii. 8. John xxi. 17. Rev. i. 8.

Q. 11. What *Works* are ascribed to Christ, that prove his real divinity?

A. The Creation and preservation of all things. Col. i. 16, 17.—Miracles by his own power—Forgiveness of sins—Judging the world, &c.

Q. 12. Is Christ also to be *worshipped* as God?

A. Yes: Heb. i. 6. John v. 23. Baptism, and the Apostolic benediction, are solemn acts of religious worship; in which the Son and the Holy Spirit are honoured no less than the Father.†

Q. 13. How are those passages to be understood that represent Christ as inferior to the Father?

A. They refer, not to his divine nature, but either to his human nature, or to his office, as Mediator, in which he is the Servant of the Father.

Q. 14. How do you prove that the Holy Spirit is God, equal with the Father?

A. By the same course of argument, by which we prove the divinity of the Saviour. The same Names, Perfections, Works, and Worship, are ascribed to him.

* The name Lord, in the Old Testament, is more generally Jehovah in the original.

† Such is the nature and amount of evidence in favour of the Redeemer's divinity, that we might with as much propriety question whether the Father is God, as whether the Son should be so acknowledged.

CHAPTER III.

OF GOD'S ETERNAL DECREE.

SECTION I.

Q. 1. What do you understand by the decree of God? See 7th Answer of the *Shorter Catechism*. Eph. i. 11.

Q. 2. What are the properties of the divine decree?

A. It is most *wise* and *unsearchable*, Rom. xi. 33—*free* and *absolute*, Rom. ix. 18—*eternal* and *unchangeable*, Acts xv. 18.

Q. 3. What things are included in God's decree? Eph. i. 11.

Q. 4. Does it follow from this doctrine that God is the author of sin? Jam. i. 13.

Q. 5. Does it follow that violence is offered to the will of the creature? Matth. xvii. 12. Acts ii. 23.

Q. 6. Does this doctrine deny the liberty or contingency of second causes? Acts iv. 27, 28. Prov. xvi. 33.

Q. 7. What distinction is commonly made in the decree of God in relation to sin and holiness?

A. The decree in relation to sin, is called *permissive*; and in relation to holiness, it is called *efficacious*.

Q. 8. Is there any evidence in favour of this doctrine, besides express declarations of Scripture?

A. It may be proved from the foreknowledge of God, from prophecy, and from reason. It is unreasonable to suppose that God conducts the affairs of the Universe at random: without any

design, purpose or plan; and these are only other names for the divine decrees.

SECTION II.

Q. 1. What is here said of the foreknowledge of God?

Q. 2. Is the decree of God, in any case, conditional? Rom. ix. 11.

Q. 3. Does the divine decree then exclude the use of means?

A. No. The end and the means are both included. Compare Acts xxvii. 22, and 31. *We* always act on this principle in the common affairs of life, and should do the same in the concerns of Religion.

SECTION III.

Q. 1. Is the decree of God respecting men and angels, (which is commonly called *predestination*) a different act, from the decree respecting other objects?

A. No: The divine decree is only one simple act; but is called the *decrees* of God—or, by the different names of *decree*, *fore-ordination*, and *predestination*, because of the different objects which it includes.

Q. 2. How are men and angels disposed of in the divine decree? Eph. i. 5, 6. Rom. ix. 22.

SECTION IV.

Q. 1. Is the exact number of angels and men, thus predestinated, particularly and unchangeably determined? 2 Tim. ii. 19. John xiii. 18.

Q. 2. Supposing that the number to be saved

were not fixed, what consequence would result from it?

A. The salvation of none would be certain.

SECTION V.

Q. 1. When was the decree of election formed?
Eph. i. 4.

Q. 2. According to what, was it formed? Eph. i. 9.

Q. 3. In whom were the elect of our race chosen? Eph. i. 4.

Q. 4. Unto what, were they chosen? 1 Thes. v. 9.

Q. 5. From what motive, were they chosen?
2 Tim. i. 9.

Q. 6. Was there any thing good in them, which God foresaw, and which induced him to choose them, rather than others? 2 Tim. i. 9.

Q. 7. How does it further appear that they were not chosen from a foresight of faith and good works?

A. Faith and good works are represented as the effects of their election, and therefore cannot be the cause. 2 Thes. ii. 13. Eph. i. 4.

Q. 8. What was the end, of their election? Eph. i. 5, 6.

SECTION VI.

Q. 1. What has God ordained, concerning the elect, besides their final salvation? Eph. i. 4, 5.

Q. 2. What are the means, by which the elect are raised from their fallen state unto final salvation? Rom. viii. 30. Eph. ii. 10.

Q. 3. Are any, beside the elect, interested in the redemption of Christ and the blessings of divine grace? John xvii. 9.

SECTION VII.

Q. 1. What was God pleased to do in regard to the rest of mankind? Matth. xi. 25. Jude 4.

Q. 2. *How does the apostle Paul answer objections against the Sovereignty of God as exhibited in this doctrine?* Rom. ix. 20.

Q. 3. For what were the non-elect ordained to dishonour and wrath?

Q. 4. Is the decree of God, in relation to the non-elect, such, that his justice, as well as his sovereignty, will appear glorious?

SECTION VIII.

Q. 1. How are we to regard the doctrine of predestination? Rom. xi. 33.

Q. 2. How is it to be handled? Deut. xxix. 29.

Q. 3. May a person attain to an assurance of his election? 2 Peter i. 10.

Q. 4. What are the means, and what the proper ground, of this assurance? 2 Peter i. 10.

Q. 5. What are the practical uses of this doctrine? Eph. i. 6. Rom. viii. 33.

Q. 6. What general principles ought to be adopted in considering this subject?

A. 1. Mystery is no objection to it; there is mystery in all the works of God—Predestination may be true, though we should be unable to see how it may be reconciled with our own acknowledged free-agency. Rom. xi. 33.

2. The decree of God is to be considered as *his* rule of action, not *ours*.—Deut. xxix. 29. Consequently,

3. Any view of this subject that would divert our attention from the will of God revealed in his

word, or operate against our faith or obedience, is a perversion and abuse of the doctrine. Deut. xxix. 29.

CHAPTER IV.

OF CREATION.

SECTION I.

Q. 1. Whence did the world originate? Gen. i. 1.

Q. 2. For what purpose, did God create the world? Prov. xvi. 4.

Q. 3. Of what was it made?

Q. 4. What else did God make? Col. i. 16.

Q. 5. In what space of time, were all things made? Gen. ii. 2.

Q. 6. What was the character, of all that God made? Gen. i. 31.

SECTION II.

Q. 1. When, and how, did God create man? Gen. ii. 7. and v. 2.

Q. 2. How did God distinguish man above the brutes? Matt. x. 28. Eccl. iii. 21.

Q. 3. In whose image was man made? Gen. i. 27.

Q. 4. In what, did the image of God consist? Eph. iv. 24. Col. iii. 10.

Q. 5. How did God communicate his Law, to our first parents? Rom. ii. 15.

Q. 6. Had they power, to fulfil the Law? Eccl. vii. 29.

Q. 7. Since they were perfectly holy, and in-

clined only to good, wherein consisted the possibility of transgression?*

Q. 8. What special command was given them, beside the moral law written in their hearts? Gen. ii. 17.

Q. 9. What was their state, while they continued obedient?

Q. 10. Would they have been immortal, if they had not transgressed?

A. Yes; death is the wages of sin.

Q. 11. What right did they enjoy over the creatures? Gen. i. 28.

Q. 12. *Did this right extend to the taking of life, and the use of animal food?*

Q. 13. *What was their outward condition, before the fall?* Gen. ii. 15, 16.

CHAPTER V.

OF PROVIDENCE.

SECTION I.

Q. 1. How do you prove the doctrine of a Divine Providence?

A. The Scriptures abundantly declare it. It is also evident from the order that is preserved in the heavenly bodies—in the seasons—in the innumerable varieties of creatures; from the fulfilment of prophecies, &c.

Q. 2. In what does the Providence of God consist?

Q. 3. To what does it extend?

* Immutability pertains to none but the infinite God—every *finite* being is, in his own nature, liable to change.

Q. 4. *How do you prove a particular Providence, extending to the smallest objects?* Matt. x. 29, 30.

Q. 5. *How do you prove, that it extends to those things that appear to us to happen by chance?* Prov. xvi. 33.

Q. 6. What is the rule, according to which, God maintains his Providence? Acts xv. 18. Eph. i. 11.

Q. 7. Which of his perfections does God display in his works of Providence?

SECTION II.

Q. 1. Does the Providence of God infallibly bring all things to pass according to his eternal decree? Eph. i. 11., *latter clause*.

Q. 2. How is the Providence of God, under this general idea, to be distinguished?

A. Into ordinary and extraordinary.

Q. 3. How does God, in his *ordinary* Providence, order things?

Q. 4. Will you give an example of things that are said to come to pass, "according to the nature of second causes, *necessarily*?" Gen. viii. 22.

Q. 5. Give an instance of events that are said to come to pass, "according to the nature of second causes, *freely*." Acts ii. 23.

SECTION III.

Q. 1. What is meant by the *extraordinary* providence of God? Hos. i. 7.

Q. 2. What are those works called that are accomplished by extraordinary providence?

A. Miracles.

SECTION IV.

Q. 1. Was the Providence of God any way concerned in the fall of our first parents? Psal. ciii. 19.

Q. 2. How is the Providence of God to be viewed in regard to that event, and all other sins of angels and men? Ps. lxxvi. 10. Gen. i. 20.

Q. 3. Is the Providence of God such that the sinfulness of sin proceedeth only from the creature, and not from God? 1 John ii. xvi.

Q. 4. Is it not inconsistent with the nature and perfections of God, that he should be the author or approver of sin? 1 John i. 5. Jam. i. 13.

SECTION V.

Q. 1. How is the Providence of God concerned in the temptations and inward corruptions of the pious? 2 Chron. xxxii. 31.

Q. 2. For what purposes, does God in his providence, thus leave his people? 2 Chron. xxxii. 31. 2 Cor. xii. 7.

SECTION VI.

Q. 1. Does God ever blind and harden wicked men? Rom. xi. 8.

Q. 2. In what character, and on what account, does God exercise this severity? Rom. i. 28.

Q. 3. How does he thus judicially blind the minds, and harden the hearts of wicked men? Deut. xxix. 4. Matth. xiii. 12. 2 Thess. ii. 11, 12.

Q. 4. Does God infuse their sinful desires and dispositions, or by any direct and positive acts of his own, blind their minds and harden their hearts?

A. No. God presents such objects before the sinner, and places him in such circumstances, as excite sinful desires and dispositions, and are made the occasion of spiritual blindness and hardness; but all the unholy effects arise from the depravity of the creature. James i. 13, 14.

Q. 5. Are they said to harden themselves? Exodus viii. 15.

Q. 6. How does it appear that the sin is altogether their own? 2 Cor. ii. 16.

SECTION VII.

Q. Wherein does the Providence of God towards the Church differ from his general providence towards all creatures? Amos ix. 8. Rom. viii. 28.

CHAPTER VI.

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

SECTION I.

Q. 1. Did our first parents remain in a state of innocence? See 13th Answer of *Shorter Catechism*.

Q. 2. How did they sin? Gen. iii. 6.

Q. 3. What induced them to sin? Gen. iii. 13.

Q. 4. What was the purpose of God in permitting their sin?

SECTION II.

Q. What were the consequences of this sin upon our first parents?

SECTION III.

Q. 1. In what relation to all mankind did our first parents stand? Rom. v. 12.

Q. 2. What concern have their posterity in the guilt of the first sin? 1 Cor. xv. 21, 22.

Q. 3. What other penal consequences of that sin were conveyed to their posterity? Psal. li. 5. Job xiv. 4.

SECTION IV.

Q. 1. How are we affected by original sin? Rom. viii. 7. Gen. viii. 21.

Q. 2. Whence do all actual transgressions proceed? Matth. xv. 19.

SECTION V.

Q. 1. Are those, who are regenerated, immediately freed from original corruption? Eccl. vii. 20. Rom. vii. 23.

Q. 2. What benefits do they receive, as to their original corruption, in this life? Rom. viii. 1.

Q. 3. In what light are we to regard this original corruption, and all the motions thereof, in the regenerate? Prov. xx. 9. Rom. vii. 23, 24.

SECTION VI.

Q. 1. Is original, as well as actual sin, a transgression of the Law of God? 1 John iii. 4.

Q. 2. How does every sin affect the state of the sinner? Gal. iii. 10. Rom. vi. 23.

CHAPTER VII.

OF GOD'S COVENANT WITH MAN.

SECTION I.

Q. 1. What is necessary on the part of God, in order that his rational creatures may enjoy him? Psal. cxiii. 5, 6.

Q. 2. How has God been pleased to express his condescension to man?

Q. 3. What do you mean by a *covenant*?

A. A mutual agreement or contract upon express terms.

Q. 4. What particulars are essential to a Covenant?

A. There must be, 1. *Parties*—2. a *condition*—3. a *penalty*, or *reward*.

SECTION II.

Q. 1. How many Covenants has God made with man?

A. The Scriptures speak of several—but of only two in regard to the eternal happiness of men? Gal. iv. 24.

Q. 2. What is the first Covenant called? Gal. iii. 12. Hos. vi. 7.

Q. 3. With whom was it made?

A. With Adam, not only as an individual, but as the Father and federal Representative of his posterity. Rom. v. 12. 1 Cor. 15, 22.

Q. 4. What was the reward promised in that Covenant? Rom. x. 5.

Q. 5. What was the condition of it? Gen. ii. 17. Gal. iii. 12.

Q. 6. *What was the penal sanction of the Covenant of works?* Gen. ii. 17, latter clause.

SECTION III.

Q. 1. Is man, since the fall, capable of obtaining life by the Covenant of works? Gal. iii. 10.

Q. 2. What way has God been pleased to devise for our recovery from sin and death? Rom. viii. 3. Isa. xlii. 6.

Q. 3. What is the second Covenant commonly called?

Q. 4. What doth God offer unto sinners by this Covenant? John iii. 16.

Q. 5. Through whom is the offer made? 1 Tim. ii. 5.

Q. 6. What does God require of us that we may be saved according to the Covenant of grace? Acts xvi. 31.

Q. 7. What does he promise? Ezek. xxxvi. 26.

Q. 8. To whom does the promise extend? John vi. 37.

SECTION IV.

Q. 1. By what name is the Covenant of grace often spoken of in Scripture? Heb. ix. 15. Luke xxii. 20.

Q. 2. To what does this name refer? Heb. ix. 16.

SECTION V.

Q. 1. Has this Covenant always been administered in the same way? 2 Cor. iii. 6, 7, 8, 9.

Q. 2. How was it administered under the Law, or during the Mosaic economy? See Book of Leviticus.

Q. 3. To what did all these promises, prophecies, sacrifices, &c. refer under that dispensation? Col. ii. 17.

Q. 4. Did all these afford sufficient means for salvation at that time? Heb. xi. 13.

Q. 5. What is the Covenant of grace, as there administered, commonly called?

SECTION VI.

Q. 1. What are the ordinances, by which the Covenant of grace is dispensed, since the coming of Christ? Matt. xxviii. 19. 1 Cor. xi. 23. &c.

Q. 2. Which dispensation has the fewer ordinances, and is characterized by the greater simplicity?

Q. 3. Under which dispensation is the Covenant of grace held forth in more fullness, evidence, and spiritual efficacy, to all nations? 2 Cor. iii. 11.

Q. 4. What is the Covenant as thus dispensed, commonly called? Luke xxii. 20.

Q. 5. Are the Old and the New Testaments, then, to be regarded as two covenants, or only as one, differently administered at different times? Acts xv. 11. Gal. iii. 14.

CHAPTER VIII.

OF CHRIST THE MEDIATOR.

SECTION I.

Q. 1. What is meant by a Mediator?

A. A person that goes between two parties that are at variance in order to reconcile them.

Q. 2. Who is the Mediator between God and man? 1 Tim. ii. 5.

Q. 3. How came he to be Mediator? Heb. v. 5.

Q. 4. What particular offices does the Lord Jesus sustain as Mediator? Acts iii. 22. Heb. v. 6. Psal. ii. 6.

Q. 5. To what honour was Christ appointed as Mediator? Eph. v. 23.

Q. 6. In what relation do those stand to Christ who were given to him by the Father? Isa. liii. 10.

Q. 7. What benefits accrue to those, who were given to Christ, in consequence of their becoming his spiritual seed? 1 Cor. i. 30.

SECTION II.

Q. 1. Who was the Lord Jesus before he appeared among men upon earth? Phil. ii. 6.

Q. 2. What nature did he take into union with his divinity, in order to accomplish the work of Mediator? Gal. iv. 4. Heb. ii. 16.

Q. 3. Does it appear from Scripture, that he possessed all the essential properties and common infirmities of our nature, yet without sin? Heb. iv. 15.

Q. 4. How did Christ being the eternal Son of God become man? Luke i. 35.

Q. 5. How, then, may the union of Christ's natures be described? 1 Tim. iii. 16.

Q. 6. How may his personality be described?

SECTION III.

Q. 1. How was the Lord Jesus, in his human nature thus united to the divine, qualified and furnished for the Mediatorial work? Psal. xlv. 7. John iii. 34.

Q. 2. How do the Scriptures speak of him, as thus furnished and qualified?—Col. i. 19. Heb. vii. 26.

Q. 3. By whom was Christ invested with the Mediatorial office? Heb. v. 5.

SECTION IV.

Q. 1. Did the Lord Jesus voluntarily undertake the work of Mediation? Psal. xl. 8.

Q. 2. To what humiliation did he submit in regard to the Law, that he might discharge this office? Gal. iv. 4.

Q. 3. What did he, as Mediator, do in his state of humiliation under the Law? Matt. iii. 15, and v. 17.

Q. 4. What did he suffer? Luke xxii. 44. Phil. ii. 8.

Q. 5. How was his humiliation continued after his death? 1 Cor. xv. 4. Acts xiii. 37.

Q. 6. When did he rise from the dead? 1 Cor. xv. 4.

Q. 7. What does he do, in his Mediatorial office, in heaven? Heb. vii. 25.

Q. 8. What important future transaction is predicted of him? Rom. xiv. 9, 10.

SECTION V.

Q. 1. Hath the Lord Jesus made a full satisfaction to the justice of God for the sins of his people? Rom. iii. 25, 26.

Q. 2. How did he make this satisfaction? Heb. ix. 14.

Q. 3. What benefits were purchased by his obedience and sacrifice? Eph. i. 11.

Q. 4. For whom were these benefits purchased? John xvii. 2.

SECTION VI.

Q. 1. Was the work of redemption actually wrought out by Christ for any of the elect before his incarnation? Heb. ix. 26.

Q. 2. Were none benefited by the redemption of Christ until after his incarnation? Gal. iii. 8, 9.

Q. 3. By what means were the benefits of redemption communicated to the elect who lived before Christ came into the world? Rom. iii. 1, 2. Heb. xi. 13.

SECTION VII.

Q. 1. Does Christ, in the work of mediation, act according to one or both natures? Rom. ix. 5.

Q. 2. Does he by each nature do that which is proper to the other, or only that which is proper to itself? 1 Peter iii. 18.

Q. 3. Is that which is proper to one nature, ever in Scripture, attributed to the person denominated by the other nature? Acts xx. 28.

Q. 4. What is the reason of this fact?

SECTION VIII.

Q. 1. To whom does Christ make certain and effectual application of redemption? John vi. 39.

Q. 2. For whom does he make intercession at the right hand of God? John xvii. 9.

Q. 3. How does he apply to his people the redemption he has procured for them? John xvi. 8, 13.

Q. 4. Does he, in effecting their redemption, overcome all their enemies? 1 Cor. xv. 25.

CHAPTER IX.

OF FREE WILL.

SECTION I.

Q. 1. Hath not God so constituted the soul of man, that it is free in that operation, in regard to good and evil, which we denominate the Will? James i. 14. Deut. xxx. 19.

Q. 2. Is it not an absurdity, and a contradiction in terms, to say that our volitions can be forced?

SECTION II.

Q. 1. What freedom and power did man possess in his state of innocence? Eccl. vii. 29. Gen. i. 26.

Q. 2. How did he possess this freedom and power? Gen. ii. 16, 17. iii. 6.

SECTION III.

Q. 1. How was man's will affected by the fall?

Q. 2. Is fallen man able, by his own strength, to convert himself, or to prepare himself for conversion? John vi. 44. xv. 5.

Q. 3. Wherein does this inability consist? Rom. viii. 7. Eph. ii. 1.

SECTION IV.

Q. 1. What freedom does God give a sinner at his conversion? Rom. vi. 18.

Q. 2. What ability does God by his grace give the converted sinner? Phil. ii. 13. Rom. vi. 22.

Q. 3. Is the renewed man inclined wholly to will that which is good? Gal. v. 17.

Q. 4. What is the reason of any choice of evil in the renewed soul? Rom. vii. 23.

SECTION V.

Q. In what state is man made perfectly free from the bondage of sin, and wholly inclined to that which is good? Jude 24.

CHAPTER X.

OF EFFECTUAL CALLING.

SECTION I.

Q. 1. Whom doth God effectually call? Rom. viii. 30.

Q. 2. When are they effectually called? Eph. i. 10.

Q. 3. By whom, and through what means, is this call made? 2 Thess. ii. 13.

Q. 4. Out of what state are they called? Eph. ii. 1.

Q. 5. To what state are they called? Rom. viii. 2. John xii. 32.

Q. 6. In what does this work of effectual calling consist? Acts xxvi. 18. Ezek. xxxvi. 26.

Q. 7. Is this work of divine power in effectually drawing sinners to Jesus Christ, inconsistent

with their free and voluntary action therein? Psal. cx. beginning of third verse. John vi. 45.

SECTION II.

Q. 1. Is this effectual call made on account of any thing good foreseen in man? 2 Tim. i. 9.

Q. 2. How far is man passive under the effectual call of God, and how far active? Eph. ii. 5. John vi. 37.

SECTION III.

Q. 1. What is here said of those that die in infancy? Luke xviii. 16.

Q. 2. Is regeneration necessary to their salvation? Psal. li. 5. Job xv. 14.

Q. 3. Is an interest in Christ necessary to their salvation? Acts iv. 12.

Q. 4. What are we to think of elect adults who have not the opportunity of being outwardly called by the ministry of the word? Acts iv. 12.

SECTION IV.

Q. 1. Is there not another call, mentioned in the Scripture, which is not effectual?

A. Yes; the outward call of the word which is made to all to whom the Gospel is preached. Matt. xxii. 14.

Q. 2. What do you say of the non-elect, though they may have the outward calls of the word and the common operations of the Spirit? Matt. xxii. 44. John viii. 24. Matt. xiii. 20, 21.

Q. 3. What do you say of those, who do not profess the Christian religion, even though sincere and consistent in the religion which they do profess? John xiv. 6.

Q. 4. Is not the opposite a pernicious doctrine?
Gal. i. 8.

CHAPTER XI.

OF JUSTIFICATION.

SECTION I.

Q. 1. What is the next gracious act of God, here noticed, in regard to those whom he effectually calleth? Rom. viii. 30.

Q. 2. In what does their justification consist?
- Rom. iv. 6, 7.

Q. 3. On what account doth God justify them?
Rom. x. 4.

Q. 4. Is faith itself, or any other act of obedience, imputed to them as their righteousness?
Rom. iii. 20.

Q. 5. What, then, is imputed to them as the ground of their justification? Phil. iii. 9.

Q. 6. Have they faith of themselves? Eph. ii. 8.

SECTION II.

Q. 1. What are the exercises of faith in relation to the righteousness of Christ? John i. 12.

Q. 2. In what relation does faith stand to our Justification? John i. 12.

Q. 3. Is any other grace *instrumental* in our Justification? Rom. iii. 28.

Q. 4. Does faith, then, ever exist alone in those who are justified? Gal. v. 6, *last clause*.

Q. 5. What is that faith called that is alone?
James ii. 17.

SECTION III.

Q. 1. What did Christ do for those that are justified? Eph. v. 2.

Q. 2. In what way did Christ make satisfaction for them? Rom. v. 19. 1 Tim. ii. 6.

Q. 3. Since Christ made perfect satisfaction to divine justice in their behalf, how is their justification of *grace*? Rom. viii. 32.

Q. 4. What perfections of God are particularly glorified in the justification of sinners? Rom. iii. 26. Eph. ii. 7.

SECTION IV.

Q. 1. When did God decree to justify the elect? Rom. viii. 30. Eph. i. 11.

Q. 2. When did Christ die for their sins? Gal. iv. 4.

Q. 3. When are they actually justified? Col. i. 21.

SECTION V.

Q. 1. Does God continue to forgive the sins that the believer commits, after he is justified? Matt. vi. 12.

Q. 2. Can those who are justified fall from their state of justification? John x. 28. Heb. x. 14.

Q. 3. What evil are they liable to incur by their sins? Psal. lxxxix. 31, 32.

Q. 4. When they walk in darkness, how are they to regain the light of the divine countenance? Psal. xxxii. 5. Matt. xxvi. 75.

SECTION VI.

Q. Did the justification of believers under the

Old Testament, differ from that of believers under the New? Gal. iii. 9, and 14.

CHAPTER XII.

OF ADOPTION.

Q. 1. Who are made partakers of the grace of Adoption? John i. 12.

Q. 2. What is Adoption? Gal. iv. 4, 5. *See also the 34th Q. of Shorter Catechism.*

Q. 3. In whom, and for whose sake, are we adopted into the family of God? Eph. i. 5; iii. 12.

Q. 4. What are the privileges of those whom God adopts to himself? Rom. viii. 15. Eph. iii. 12. Matt. vi. 32. Heb. xii. 6.

Q. 5. Does the Lord ever disinherit his adopted children? Lam. iii. 31. Eph. iv. 30. Rom viii. 17.

CHAPTER XIII.

OF SANCTIFICATION.

SECTION I.

Q. 1. What inward work of grace does God perform for his people, in addition to their effectual calling or regeneration? 1 Cor. vi. 11.

Q. 2. To which person of the Holy Trinity, is the work of sanctification commonly ascribed? Rom. viii. 13.

Q. 3. What is the special instrument or means employed in our sanctification? John xvii. 17.

Q. 4. Wherein does the work of sanctification consist? Rom. vi. 6. 2 Cor. vii. 1.

Q. 5. Can any one be saved without sanctification? Heb. xii. 14.

Q. 6. What is the difference between regeneration and sanctification?

A. Strictly speaking, regeneration is included in sanctification; but according to the common distinction between them, regeneration is the commencement of our change from sin unto holiness, and sanctification is its further progress even to final perfection in glory.

SECTION II.

Q. 1. How extensive is the work of sanctification? 1 Thess. v. 23.

Q. 2. Is sanctification perfect in this life? Phil. iii. 12. James iii. 2, *first clause*.

Q. 3. How extensive are the remains of indwelling corruption in the believer?

Q. 4. What is the consequence of this imperfect state of sanctification? Gal. v. 17.

SECTION III.

Q. 1. In this inward warfare, does the remaining corruption ever gain the ascendancy? Rom. vii. 23.

Q. 2. Which is finally victorious, sin, or grace? Rom. vi. 14.

Q. 3. Whence does the believer derive strength to gain the victory over sin? Phil. iv. 13.

Q. 4. Wherein do justification and sanctification differ?

A. In many respects, but especially in the following; Justification is an outward, judicial act, changing our state; Sanctification is an inward work changing our character—the one declares us

righteous, through the righteousness of Christ; the other makes us holy through the influence of the Spirit—the one is instantaneous and at once perfect; the other is gradual and progressive. 2 Pet. iii. 18. 2 Cor. iii. 18.

CHAPTER XIV.

OF SAVING FAITH.

Q. 1. What is saving faith? See *Shorter Catechism* 86th, *Answer*.

Q. 2. How is the grace of faith produced in the heart? Eph. ii. 8. 1 Cor. xii. 9.

Q. 3. By what means, does the Holy Spirit ordinarily produce faith in the heart? Rom. x. 17.

Q. 4. By what means is faith increased and strengthened? 1 Pet. ii. 2. Luke xvii. 5.

SECTION II.*

Q. 1. What does a Christian, by faith believe to be true? Acts xxiv. 14.

Q. 2. Upon what authority, does he believe the truths of Scripture? 1 Thes. ii. 13.

Q. 3. Does the effect of faith vary, according to the nature of the different passages of Scripture on which it is exercised?

Q. 4. What is its effect in regard to the commands? James ii. 22.

Q. 5. What is the effect, in regard to the threatenings? Isaiah lxvi. 2.

Q. 6. What, in regard to the promises? Heb. xi. 13.

* This section describes the true nature and operations of saving faith.

Q. 7. What are the principal acts of saving faith? John i. 12. Acts xvi. 31.

SECTION III.

Q. 1. Are there different degrees of faith in different individuals? Matt. vi. 30. viii. 10.

Q. 2. Does its strength vary at different times in the same person? Luke xxii. 32.

Q. 3. Does it ever grow up to full assurance? Heb. vi. 11.

Q. 4. Who is styled the Author and Finisher of our faith? Heb. xii. 2.

CHAPTER XV.

OF REPENTANCE UNTO LIFE.

SECTION I.

Q. 1. What is Repentance unto life here called? Acts xi. 18.

Q. 2. Is there such a thing as repentance, that is not unto life?

A. There is *the sorrow of the world*, that *worketh death*; a repentance like that of Judas, which has nothing holy in its nature or tendency.

Q. 3. Is repentance to be preached by every Minister of the Gospel? Luke xxiv. 47.

SECTION II.

Q. 1. Does true repentance, imply a conviction of sin? Psal. li. 4.

Q. 2. What is this conviction, beside a sense of the danger of sin? Ezek. xxxvi. 31.

Q. 3. Does evangelical repentance imply an apprehension of the mercy of God in Christ Jesus? Hos. xiv. 2. Zech. xii. 10, *latter part*.

Q. 4. Is it essential to true repentance that we grieve for, and hate our sins? Job xl. 4, 5. Ez. xxxvi. 31.

Q. 5. Is it essential to true repentance, that we turn from our sins unto God? Ezek. xviii. 30. Matt. iii. 8.

Q. 6. *What are the fruits of repentance, as specified by the Apostle?* 2 Cor. vii. 11.

SECTION III.

Q. 1. Is repentance to be reviewed as any satisfaction that we make to God for our sins, or as any cause of pardon? Ezek. xvi. 63. xxxvi. 32.

Q. 2. Is it, nevertheless, so necessary that none can be pardoned without it? Luke xiii. 3, 5.

SECTION IV.

Q. 1. What does the smallest sin deserve? Matt. xii. 36. Rom. vi. 23.

Q. 2. Will even the greatest sin bring damnation on those who truly repent? Isa. lv. 7.

Q. 3. *Is not the most unqualified encouragement given to the chief of sinners to repent?* Isa. i. 18.

SECTION V.

Q. 1. *Is repentance enjoined upon us as a duty?* Acts xvii. 30.

Q. 2. What is the particular duty taught in this section? Luke xix. 8.

SECTION VI.

Q. 1. What is every man's private duty in regard to his sins? Psal. xxxii. 5.

Q. 2. What encouragement is there to this duty? Prov. xxviii. 13.

Q. 3. What is required, in addition, of one that offends his Christian brother or the Church of God? James v. 16.

Q. 4. What is the duty of those against whom the offence is committed? Luke xvii. 3.

Q. 5. Is the Church bound to restore a scandalous member to communion, immediately on his confession?

A. Time should be taken for him to evince the reality of his repentance, and to obtain a good report from them that are without.

CHAPTER XVI.

OF GOOD WORKS.

SECTION I.

Q. 1. What works are good? Micah vi. 8. Heb. xiii. 21.

Q. 2. Does the pretence of zeal and good intention, render any works good that are not warranted by the word of God? Matth. xv. 9.

SECTION II.

Q. 1. How are good works, done in obedience to the word of God, to be viewed? James ii. 18. 22.

Q. 2. What valuable purposes do good works

answer, in regard to believers themselves? Psal. cxvi. 12. 1 John ii. 3.

Q. 3. Of what benefit are they in regard to others? Math. v. 16. Tit. ii. 5. 1 Pet. ii. 15.

Q. 4. Of what use are they in respect to God? John xv. 8.

Q. 5. Are not believers created in Christ Jesus unto good works? Eph. ii. 10.

Q. 6. What is the end of good works? Rom. vi. 22.

SECTION III.

Q. 1. Whence does the believer derive his ability to do good works? John xv. 5. 2 Cor. iii. 5.

Q. 2. Does this ability consist merely in the graces they have already received? Phil. ii. 13.

Q. 3. Does the fact, that the Spirit of God works in them to will and to do, diminish their obligation to be diligent in performing good works, and in stirring up the grace of God that is in them? Phil. ii. 12. Heb. vi. 11.

SECTION IV.

Q. 1. Can any man perform works of supererogation, or do more than God requires? Luke xvii. 10.

Q. 2. Do not the best of men, on the contrary, fall far short of what they ought to do? Job. ix. 2, 3.

SECTION V.

Q. 1. Can we, by our best works, merit pardon or eternal life at the hand of God? Rom. iii. 20.

Q. 2. What is the first reason mentioned? 1 Cor. ii. 9.

Q. 3. What is the second reason? Psal. xvi. 2.

Q. 4. What is the third? Gal. v. 22, 23.

Q. 5. What is the fourth? Isaiah lxiv. 6.

SECTION VI.

Q. 1. Are the good works of believers acceptable to God? James ii. 21.

Q. 2. How are they acceptable since imperfect? 1 Pet. ii. 5.

Q. 3. Is sincerity, requisite in the believer, in order that his works may be acceptable? 2 Cor. viii. 12.

Q. 4. Are the imperfect, but sincere, services of the believer rewarded? Matth. xxv. 21.

SECTION VII.

Q. 1. What do you say of the works of the unregenerate, though outwardly conformed to the commands of God? Amos v. 21, 22.

Q. 2. May not such works be useful both to themselves and others? 2 Kings x. 30.

Q. 3. Can works be acceptable without faith? Heb. xi. 6.

Q. 4. What are the three reasons mentioned, why such works cannot please God? Heb. xi. 6. 1 Cor. xiii. 3.

Q. 5. Is the neglect of them still more sinful? Psal. xxxvi. 3.

CHAPTER XVII.

OF THE PERSEVERANCE OF THE SAINTS.

SECTION I.

Q. 1. Do those whom God hath brought into a state of salvation, ever totally and finally fall away? Phil. i. 6.

Q. 2. Are their perseverance and final salvation certainly secured? John x. 28, 29.

Q. 3. *What is the testimony of the Apostle Paul to the Romans, on this subject?*

A. Rom. viii. 33, to the end of the chapter.

SECTION II.

Q. 1. Does their perseverance depend upon any thing in themselves? Rom. vii. 18.

Q. 2. How many particulars are here mentioned, on which the certainty of the perseverance of the saints depends?

Q. 3. What is the first? 2 Tim. ii. 19.

Q. 4. What is the second? Heb. x. 14. Heb. vii. 25.

Q. 5. What is the third? John xiv. 17. 1 John iii. 9.

Q. 6. What is the fourth? Jer. xxxii. 40.

SECTION III.

Q. 1. Are they not, however, liable to fall into grievous sins? Matth. xxvi. 70, 72.

Q. 2. Is it possible that they may continue any length of time, in their fallen state?

Q. 3. What three causes, of the occasional falls

of God's people, are here mentioned? 2 Cor. ii. 11. Mark iv. 19. Rom. vii. 23.

Q. 4. How many evil consequences, of their falling into sin, are here specified?

Q. 5. What is the first? Isa. lxiv. 7.

Q. 6. What is the second? Eph. iv. 30.

Q. 7. What is the third? Psal. li. 8.

Q. 8. What is the fourth? Heb. iii. 18.

Q. 9. What is the fifth? 2 Sam. xii. 14.

Q. 10. What is the sixth? Psal. lxxxix. 31, 32.

Q. 11. Is there any tendency in this doctrine, to make the true believer neglectful of the means of salvation?

A. None. The Covenant of God secures the use of the means, no less than the attainment of the end; and it is the very nature of the seed of grace in the heart, to lead to holiness of life. Jer. xxxii. 40. 1 John iii. 9.

CHAPTER XVIII.

OF THE ASSURANCE OF GRACE AND SALVATION.

SECTION I.

Q. 1. May not hypocrites, and other unregenerate men, deceive themselves, with false hopes of being in a state of salvation? Job viii. 14. Deut. xxix. 19.

Q. 2. What will be the end of their hopes? Matth. vii. 22, 23.

Q. 3. Is a full assurance of salvation attainable, by the people of God, in this life? 1 John ii. 3. 1 John v. 13.

Q. 4. Is it their privilege to rejoice in hope of the glory of God? Rom. v. 2.

SECTION II.

Q. 1. How is this doctrine stated in the beginning of this section? Heb. vi. 11, 19.

Q. 2. What is the first particular, on which this assurance is founded? Heb. vi. 18.

Q. 3. What is the second? 1 John iii. 14. Rom. xv. 13.

Q. 4. What is the third? Rom. viii. 15, 16.

Q. 5. What is added, concerning the Spirit, on this subject? 2 Cor. i. 22.

SECTION III.

Q. 1. Does this assurance belong essentially to the nature of saving faith? Isa. l. 10.

Q. 2. May a true believer remain long without an assurance of his salvation? Psal. lxxvii. 7.

Q. 3. How may this assurance be obtained? Heb. vi. 11.

Q. 4. Is it the duty of every one to seek it? Heb. vi. 11, 12.

Q. 5. What are the proper fruits of this assurance? Rom. xv. 13. Psal. cxix. 32.

Q. 6. Does it lead to a neglect of duty? Rom. vi. 1, 2.

SECTION IV.

Q. 1. Is this assurance liable to be shaken, weakened and intermitted? Psal. lxxvii. 7. Psal. xxxi. 22.

Q. 2. What is the first means mentioned, by which it may be thus affected? Cant. v. 3.

Q. 3. What is the second? Eph. iv. 30.

Q. 4. What is the third? Luke xxii. 31.

Q. 5. What is the fourth? Is. l. 10.

Q. 6. Are true believers ever left to utter despair? Job xiii. 15.

Q. 7. May this assurance, when weakened or lost, be again revived? Micah. vii. 8. Luke xxii. 32.

CHAPTER XIX.

OF THE LAW OF GOD.

SECTION I.

Q. 1. What did God give to Adam as the rule of his obedience? Gen. ii. 17. Rom. v. 12.

Q. 2. In what form was that Law given? Hos. vi. 7.* Rom. v. 19.

Q. 3. On whom was it binding? Rom. v. 12, 19.

Q. 4. To what did it bind them? Deut. v. 32. James ii. 10.

Q. 5. What was promised in case of the fulfilment of that Law? Rom. x. 5.

Q. 6. What was threatened in case of the breach of it? Gen. ii. 17. Rom. v. 12.

Q. 7. Was Adam originally endued with ability to keep the Law as a covenant of works? Gen. i. 26.

SECTION II.

Q. 1. Did this Law continue to be a perfect rule of righteousness after the fall? Rom. ii. 14, 15.

Q. 2. Where was it subsequently promulgated? Exodus xix. 20.

Q. 3. In what form was it delivered at Mount Sinai? Deut. x. 4.

* See margin—They, like *Adam*, have transgressed the Covenant.

Q. 4. On what was it written? **Exodus xxxi. 18.**

Q. 5. How many commandments were written on the first table, and what do they contain?

Q. 6. How many on the second, and what do they contain?

Q. 7. What is the difference between those commands that are expressed in affirmative, and those that are expressed in negative terms?

A. What God forbids is at no time to be done, Rom. iii. 8—What he commands is always our duty, Deut. iv. 9—and yet every particular duty is not to be done at all times. Matth. xii. 7.

Q. 8. What are the peculiar properties of the Law of the ten commandments?

A. That it is *perfect*, Psal. xix. 7—*spiritual*, Rom. vii. 14—and *exceeding broad*, or most extensive. Psal. cxix. 96.

Q. 9. What rule is to be observed for the right understanding of the *perfection* of the Law?

A. That it binds every one to full conformity in the whole man, and to entire obedience for ever; so as to require the utmost perfection in every duty, and to forbid the least degree of every sin. James ii. x. Matth. v. 18.

Q. 10. What rule is to be observed for understanding the *spirituality* of the Law?

A. That it reaches to the thoughts and motions of the heart, as well as to the words and actions of the life. Deut. vi. 5.

Q. 11. What rule is to be observed for the right understanding of the *extent* of the Law?

A. That, as where a duty is commanded, the contrary sin is forbidden, Isa. lviii. 13—and where a sin is forbidden, the contrary duty is commanded, Eph. iv. 28—so when any duty is commanded, all the causes and means of it are commanded also,

Heb. x. 24, 25—and when any sin is forbidden, all occasions and temptations thereunto, are forbidden also. Gal. v. 26.*

SECTION III.

Q. 1. What is this Law commonly called?

Q. 2. Did God give the people of Israel any other Laws at Mount Sinai? (*Latter part of Exodus and almost the whole Book of Leviticus.*)

Q. 3. By what name are they commonly distinguished from the Moral Law?

Q. 4. How were the people of Israel viewed, in the giving of these Laws? Gal. iv. 3.

Q. 5. What is the nature of these ceremonial Laws? Heb. x. 1.

Q. 6. What was prefigured by their types? Col. ii. 17.

Q. 7. Was there any moral instruction conveyed by the ceremonial Laws? 1 Cor. v. 7.

Q. 8. Are those ceremonial institutions still binding? Col. ii. 14.

SECTION IV.

Q. 1. Did God, also, give the Israelites any Laws, as a civil community or body politic? See the 21st and 22d Chapters of Exodus.

Q. 2. What are they called?

Q. 3. When did they expire? Gen. xlix. 10.

Q. 4. Are there no principles of general equity in these judicial Laws, that other nations are bound to observe?

* The five foregoing questions and answers are taken from Fisher's Explanation of the Assembly's Shorter Catechism. The substance of them may also be found, with some additional rules under the 99th Question of the Larger Catechism.

SECTION V.

Q. 1. Who are bound to obey the *moral* Law?
1 John ii. 3, 4.

Q. 2. Does this obligation arise merely from the nature of the matter contained in the Law? James ii. 10. Rom. vii. 12.

Q. 3. What other consideration is mentioned? Deut. v. 32.

Q. 4. Does Christ in the gospel dissolve, or strengthen, the obligation of the Law? Matt. v. 18. Rom. iii. 31.

SECTION VI.

Q. 1. In what sense are believers said to be, "not under the Law?" Rom. vi. 14. Rom. viii. 1.

Q. 2. Is the Law then, of any use to them that believe? Psal. cxix. 97.

Q. 3. What is its use to them, in regard to their duty? Psal. cxix. 5. 1 Cor. vii. 19.

Q. 4. Of what use is it in regard to their sins? Rom. iii. 20. Rom. vii. 9, 24.

Q. 5. What is its use to them, in regard to Christ? Gal. iii. 24.

Q. 6. What is the use of its *threatenings*, in regard to their corruptions? Psal. xix. 11.

Q. 7. What is the use of its *promises*, in regard to their obedience? Psal. xix. 11.

Q. 8. Is any reward *due* to the believer by the Law as a covenant of works? Gal. ii. 16.

Q. 9. Is a man's obedience, from a regard to the promises and threatenings of the Law, an evidence of his being under the Law and not under grace? Rom. vi. 12, 14.

SECTION VII.

Q. 1. How are these uses of the Law to be viewed in regard to the grace of the gospel? Gal. iii. 21.

Q. 2. Whence is it that the believer freely and cheerfully does that which the will of God, revealed in the Law, requireth to be done? Ezek. xxxvi. 27.

CHAPTER XX.

OF CHRISTIAN LIBERTY AND LIBERTY OF
CONSCIENCE.

SECTION I.

Q. 1. Has Christ purchased any Liberty for believers, which does not belong to those who are under the Law? John viii. 36.

Q. 2. In what does this liberty consist?

Q. 3. How do you prove, that believers are delivered from the curse of the Law? Gal. iii. 13.

Q. 4. How do you prove that they are delivered from this present evil world? Gal. i. 4.

Q. 5. How, that they are delivered from bondage to Satan? Acts xxvi. 18.

Q. 6. How, that they are delivered from the dominion of sin? Rom. vi. 14.

Q. 7. How, that they are freed from the penal evil of afflictions? Rom. viii. 28. Heb. xii. 6.

Q. 8. How, that they are freed from the sting of death and the victory of the grave? 1 Cor. xv. 55, 56, 57.

Q. 9. Will you mention any passages, which

prove their freedom from all penal evil? Rom. viii. 1, 28.

Q. 10. Have they also free access to God? Rom. v. 2.

Q. 11. Are they delivered from slavish fear? Rom. viii. 15.

Q. 12. Did believers, under the old dispensation, enjoy all the above mentioned privileges of Christian liberty? Gal. iii. 9.

Q. 13. In what respects, is the Liberty of Christians further enlarged under the New Testament? Gal. v. 1. Heb. x. 19, 20.

SECTION II.

Q. 1. Who is the only Lord of the *conscience*? Rom. xiv. 4.

Q. 2. Are we, in matters of religion, bound to regard the doctrines and commandments of men, in any case, where they are contrary to, or go beyond, the word of God? Acts v. 29.

Q. 3. Is it not betraying the true liberty of conscience, to believe such doctrines, or to obey such commands, for conscience sake? Col. ii. 20, 22.

Q. 4. Is not the requiring of an implicit faith and obedience, without the authority of Scripture, destructive of liberty of conscience? Isa. viii. 20. Acts xvii. 11.

SECTION III.

Q. 1. What is the end, or design, of Christian liberty? Luke i. 74, 75.

Q. 2. What, then, must we say of those, who, upon pretence of Christian liberty, take occasion to indulge themselves, in sin. Gal. v. 13.

SECTION IV.

Q. 1. How are the powers which God hath ordained whether in church or state, and the Liberty which Christ hath purchased, intended to operate on each other? 1 Pet. ii. 13, 14. 16.

Q. 2. What, then, must we say of those, who upon pretence of Christian liberty, oppose any lawful power, or its lawful exercise, either in church or state? 1 Pet. ii. 13. Heb. xiii. 17.

Q. 3. Is it any invasion of Christian liberty to exercise the discipline of the Church against those who publish such opinions, or maintain such practices, as are contrary to the light of nature or the known principles of Christianity? 1 Cor. v. 13. Tit. iii. 10.

Q. 4. May not the same be said in regard to those, who in any way injure the purity, peace, or order of the church? 1 Cor. v. 5. 2 Thess. iii. 14.

CHAPTER XXI.

OF RELIGIOUS WORSHIP, AND THE SABBATH-DAY.

SECTION I.

Q. 1. What does the light of nature teach us respecting God? Rom. i. 20.

Q. 2. What does it teach us concerning our duty to God? Rom. ii. 14.

Q. 3. Does the light of nature teach us the acceptable way of worshipping God? Matt. xv. 9.

Q. 4. Where is the knowledge of the acceptable way of worshipping God to be found? Deut. xii. 32.

Q. 5. Can God be worshipped acceptably in any other way than that which he hath instituted and prescribed in his word? Deut. xii. 82. Matt. xv. 9.

SECTION II.

Q. 1. To whom alone is religious worship to be paid? John v. 23. 2 Cor. xiii. 14.

Q. 2. How do you prove that religious worship is not to be paid to angels, saints, or any other creature? Col. ii. 18. Rev. xix. 10.

Q. 3. Can we as sinners worship God acceptably without a Mediator? John xiv. 6.

Q. 4. Is there any other Mediator than Jesus Christ through whom we can come to the Father? John xiv. 6. 1 Tim. ii. 5.

SECTION III.

Q. 1. Are prayer and thanksgiving an essential part of divine worship? 1 Tim. ii. 1.

Q. 2. Of whom are prayer and thanksgiving required? Phil. iv. 6. Psal. lxxv. 2.

Q. 3. What is necessary to render them acceptable to God? John xiv. 13, 14. Jam. v. 16.

Q. 4. How will you prove that prayer must be made in the name of Christ? John xiv. 13, 14.

Q. 5. How do you prove that the aid of the Spirit is necessary? Rom. viii. 26.

Q. 6. How does it appear that we must ask according to the will of God? 1 John v. 14.

Q. 7. Is the practice of the Catholics, in praying in a language that the people do not understand, correct? 1 Cor. xiv. 14.

SECTION IV.

Q. 1. For what things are we to pray? 1 John v. 14.

Q. 2. For whom is prayer to be made? 1 Tim. ii. 1, 2.

Q. 3. Are we to pray for the dead? 2 Sam. xii. 23. Luke xvi. 26.

Q. 4. Are there any others for whom we are not to pray? 1 John v. 16.

SECTION V.

Q. 1. How many other ordinances, belonging to the ordinary public worship of God, are here mentioned?

Q. 2. What is the first? Acts xv. 21.

Q. 3. What is the second? 2 Tim. iv. 2.

Q. 4. How is the word to be heard? James i. 22. Heb. iv. 2.

Q. 5. How is the praise of God to be celebrated? Col. iii. 16.

Q. 6. Is there any authority for instrumental music in the worship of God under the present dispensation?

A. Not the least; only the *singing* of psalms and hymns and spiritual songs was appointed by the apostles; not a syllable is said in the New Testament in favour of instrumental music; nor was it ever introduced into the Church until the eighth century, after the Catholics had corrupted the simplicity of the gospel by their carnal inventions. It was not allowed in the Synagogues, the parish churches of the Jews; but was confined to the *Temple* service, and was abolished with the rites of that dispensation.

Q. 7. What sacraments are now to be observed in the worship of God? Matt. xviii. 19. Acts ii. 42.

Q. 8. What other religious ordinances are there that should be observed on special occasions? Deut. vi. 13. Eccl. v. 4. Matt. ix. 15. Psal. xcv. 2.

SECTION VI.

Q. 1. Is religious worship under the present dispensation more acceptable in one place than another? John iv. 21, 22.

Q. 2. How do you prove that God should be worshipped in our families? Jer. x. 25.

Q. 3. Are we required to worship God in secret? Matt. vi. 6.

Q. 4. Are we required to worship God in public assemblies? Heb. x. 25. Isa. lvi. 7.

SECTION VII.

Q. 1. What proportion of our time does God require to be kept holy? Gen. ii. 3.

Q. 2. What is the dictate of the law of nature on this subject?

Q. 3. What is the nature of the commandment that enjoins the observance of a sabbath?

Q. 4. Which day of the week was the sabbath, from the creation to the resurrection of Christ? Exod. xx. 8, 9, 10, 11.

Q. 5. What change has been made in the day? Acts xx. 7. Rev. i. 10.

Q. 6. Does the history of the Church afford any evidence in favour of this change?

A. Yes: It is evident that the apostles observed the first day of the week as the Christian sabbath; and that the great body of the Church has, ever since, followed their example.

Q. 7. How long is the sabbath to be continued? Matt. v. 17.

SECTION VIII.

Q. 1. What previous preparation should be made for keeping the sabbath? Exod. xvi. 23.

Q. 2. How is the sabbath to be sanctified, both negatively and positively? Isa. lviii. 13.

Q. 3. Is the observance of the sabbath of great practical importance?

A. It is essential not only to the prosperity, but to the existence, of religion and morals, and therefore of vital importance both to Church and State.

CHAPTER XXII.

OF LAWFUL OATHS AND VOWS.

SECTION I.

Q. 1. Are oaths ever lawful? Deut. x. 20.

Q. 2. Is a lawful oath a part of religious worship? Deut. vi. 13; x. 20.

Q. 3. When may an oath be taken? Exod. xx. 7. Heb. vi. 16.

Q. 4. In what does an oath consist? Lev. xix. 12. 2 Cor. i. 23.

SECTION II.

Q. 1. By what ought we, in taking an oath, to swear? Deut. x. 20.

Q. 2. How should the name of God be used in taking an oath? Deut. vi. 13.

Q. 3. What, then, ought we to think of vain or rash swearing by his name, or of swearing at all by any thing else? Exod. xx. 7. James v. 12.

Q. 4. Are oaths, in important matters, warranted by the New Testament? Heb. vi. 16.

Q. 5. Has the civil authority a right to impose an oath, and are we bound to obey them therein? Ezra x. 5.

SECTION III.

Q. 1. What ought to be considered by one that takes an oath? Jer. iv. 2.

Q. 2. May we bind ourselves by oath to the performance of any thing which we are not persuaded is good and just, or that we are unable to perform? Lev. xix. 12. Acts xxiii. 14.

Q. 3. Is it a sin to refuse an oath, imposed by lawful authority, touching a matter that is unexceptionable? Neh. v. 12. 1 Pet. ii. 13.

SECTION IV.

Q. 1. In what sense is an oath to be understood?

Q. 2. Is any equivocation or mental reservation allowable in taking an oath? Psal. xxiv. 4.

Q. 3. If a person has taken an oath to do any thing sinful, is he thereby bound to do it?

A. The sin, in such a case, consists in having taken the oath—and to perform it would be to add to the sin. Mark vi. 26. *The oath of those who bound themselves to kill Paul is also in point.*

Q. 4. If the thing, which we bind ourselves to do, be not sinful, must it be performed, though it should be to our own injury? Psal. xv. 4.

Q. 5. Is an oath, made to heretics or infidels, binding?

A. *This is too plain to need proof.*

SECTION V.

Q. 1. What is the nature of a vow? Psal. lxvi. 13, 14.

Q. 2. Ought a vow to be made with the same

religious care, and to be performed with the same faithfulness, as an oath? Eccl. v. 4, 5, 6.

SECTION VI.

Q. 1. To whom may a vow be made? Psal. lxxvi. 11.

Q. 2. How many circumstances, respecting the making of a vow, are here mentioned as necessary to render it acceptable?

Q. 3. What is the first, and how proved? Deut. xxiii. 23.

Q. 4. What is the second, and how proved? Heb. xi. 6.

Q. 5. What is the third, and how proved? Isa. xix. 21.

Q. 6. What other circumstance is necessary? *Jacob's vow, 28th Gen.*

Q. 7. What is the force of a vow? Deut. xxiii. 21.

SECTION VII.

Q. 1. What is the first particular, here mentioned, concerning vows? Acts xxiii. 12.

Q. 2. May we bind ourselves, by a vow, to do any thing that would hinder us in the discharge of commanded duties? Mark vi. 26.

Q. 3. May we make a vow to do a thing, which we have no power or promise to enable us to perform? Acts xxiii. 12.

Q. 4. What modern examples, of the violation of the above principles, are here given?

CHAPTER XXIII.

OF THE CIVIL MAGISTRATE.

SECTION I.

Q. 1. Is the civil Magistracy an ordinance of God? Rom. xiii. 1.

Q. 2. Is any particular form of civil Government prescribed in Scripture?

A. No: this is left to human policy, every state may choose its own form.

Q. 3. What relation to God does the Magistrate sustain? Rom. xiii. 4.

Q. 4. *Is not the popular notion, in this Country, that the Magistrate derives all his power and authority from the people, inconsistent with the idea that he is the minister of God?*

Q. 5. What is the design of God in the appointment of the civil magistrate? Rom. xiii. 4. 1 Pet. ii. 13.

Q. 6. Why are magistrates armed with the power of the sword? 1 Pet. ii. 14.

SECTION II.

Q. 1. Is it lawful for Christians to accept the office of a magistrate? Prov. viii. 15.

Q. 2. How ought magistrates to discharge the duties of their office? 2 Sam. xxiii. 3.

Q. 3. May rulers, in any case under the present dispensation, wage war? Luke iii. 14. Rom. xiii. 4.

SECTION III.

Q. 1. May civil magistrates assume the admin-

istration of the word and sacraments? 2 Chron. xxvi. 18.

Q. 2. May they assume the power of government and discipline in the church? Matth. xvi. 19. 1 Cor. iv. 1.

Q. 3. May they, in any way, interfere with the ministers of religion in matters of faith? John xviii. 36. Acts v. 29.

Q. 4. What is their proper office in regard to the Church? Isa. xlix. 23.

SECTION IV.

Q. 1. What are the duties of the people towards their magistrates? 1 Tim. ii. 1, 2. 1 Pet. ii. 17. Rom. xiii. 6.

Q. 2. Does infidelity or heresy in a magistrate, nullify his authority, or lessen our duty to him? 1 Pet. ii. 13.

Q. 3. Has the Pope any just power over the magistrate? 2 Thess. ii. 4.

CHAPTER XXIV.

OF MARRIAGE AND DIVORCE.

SECTION I.

Q. 1. Who are the proper parties in marriage? Mark x. 6, 7.

Q. 2. Is it, in any case, lawful for a man to have more than one wife, or a woman more than one husband, at the same time? Mark x. 6—8.

Q. 3. How are we to regard the fact, that some of the most distinguished ancient saints practised polygamy?

A. It was their sin, though, owing to the comparative darkness of their dispensation, the sin was less heinous than it would be now.

SECTION II.

Q. What is the design of marriage? Gen. ii. 18.
1 Cor. vii. 2.

SECTION III.

Q. 1. To whom is marriage lawful? Heb. xiii. 4.

Q. 2. What restriction is here mentioned in regard to Christians? 1 Cor. vii. 39.

Q. 3. May those, who profess to believe in the Christian religion, marry with infidels or those of a different religion? 2 Cor. vi. 14.

Q. 4. May those who are pious marry with those who are not? 2 Cor. vi. 14.

Q. 5. What were the sentiments of primitive Christians on this subject?

A. They considered such marriages utterly unlawful; Cyprian, Bishop of Carthage, in the third century, speaks of it as an evidence of the great degeneracy of some in his time, that they "could even unite themselves in marriage with unbelievers."

SECTION IV.

Q. 1. What is meant by *incestuous* marriage?

A. Marriage within the degrees of consanguinity or affinity forbidden in the word of God.

Q. 2. Can the sanction of human laws render such marriages proper, so that those, who are thus united, may live together? Mark vi. 18.

Q. 3. What are the degrees of affinity within which marriage may not take place? See 20th Chap. of Lev.

Q. 4. Are there any considerations, independent of Scripture, against intermarriages among near relatives?

A. The Law of nature, and the good of society are thought to afford strong arguments against them. A degenerate offspring is a common result.

SECTION V.

Q. 1. In what case may a contract for marriage be dissolved? See Matt. i. 18—20.

Q. 2. In what case, after marriage, is a person entitled to a divorce? Matt. v. 31, 32.

Q. 3. May a person, lawfully divorced, marry again? Matt. xix. 9.

SECTION VI.

Q. 1. What beside adultery, is here said to be sufficient cause of dissolving the bond of marriage? 1 Cor. vii. 15.

Q. 2. What course is to be pursued in obtaining the dissolution of this connexion? Ezra x. 3.

CHAPTER XXV.

OF THE CHURCH.

SECTION I.

Q. 1. Of whom is the Church Catholic or *Universal* and *Invisible*, composed? Eph. i. 10.

Q. 2. Why is the Romish Church, called the Catholic Church?

A. It is a name that the Papists arrogate to themselves, and which is usually conceded to them. but to which they have now no just claim.

Q. 3. By what names is the Church here called, in relation to Christ as her Head? Eph. i. 23.

SECTION II.

Q. 1. Of whom is the *visible* Church composed? 1 Cor. xii. 13. 1 Cor. vii. 14. Acts ii. 39.

Q. 2. What is meant by the visible Church being catholic? 1 Cor. xii. 12, 13.

Q. 3. By what names is the Church here called that denote its universality and its unity? Matt. xiii. 47. Eph. ii. 19.

Q. 4. What is said of salvation out of the Church? Prov. xxix. 18. Acts ii. 47.

SECTION III.

Q. 1. What means hath the Lord Jesus appointed in the Church, for the gathering and perfecting of the saints, to the end of time? Eph. iv. 11, 12.

Q. 2. How does he make these means effectual? John xvi. 18, 26.

SECTION IV.

Q. 1. Is the true Catholic Church, at all times, equally visible? Rom. xi. 3, 4.

Q. 2. Are particular Churches always equally pure? Gal. i. 6. *See also* 2d and 3d chapters of Rev.

Q. 3. In what does the difference consist?

SECTION V.

Q. 1. Are not the purest Churches subject to mixture and error? Matt. xiii. 47.

Q. 2. May a particular Church become so utterly degenerate as to be a synagogue of Satan? Rev. xviii. 2.

Q. 3. Is it certain that there shall always be a true Church on Earth? Matt. xvi. 18.

Q. 4. Where was the true Church during the dark ages?

A. There were doubtless many pious individuals in the Romish Communion; and, moreover, the Paulicians, the Vallenses, and the Waldenses constituted a large body of true Christians, scattered over Europe.

SECTION VI.

Q. 1. Is there any other Head of the Church than the Lord Jesus Christ? Col. i. 18. Eph. i. 22.

Q. 2. What are we to think of the Pope of Rome, who professes to be the Head of the Church? 2 Thess. ii. 3, 4.

CHAPTER XXVI.

THE COMMUNION OF SAINTS.

SECTION I.

Q. 1. What is meant by Communion?

A. It is the joint-interest which different persons have in the same thing. It is the same as fellowship, or partnership.

Q. 2. In what do the saints have communion, or fellowship, with Christ? Phil. iii. 10. John i. 16.

Q. 3. In what do they have communion with each other? Eph. iv. 15.

Q. 4. What is the ground of their communion with Christ, and with each other?

A. Their union with Christ, and with each other. Eph. iv. 15. 16.

Q. 5. To what duties does the communion of the saints oblige them? 1 Thess. v. 11.

SECTION II.

Q. 1. How many particulars are here mentioned, in which the saints are bound by profession, to maintain communion with each other?

Q. 2. What is the first particular? Heb. x. 25.

Q. 3. What is the second? Heb. x. 24.

Q. 4. What is the third? 1 John iii. 17.

Q. 5. To whom are they to extend communion? Acts xi. 29. 1 Cor. i. 2, 3.

SECTION III.

Q. 1. Does the communion which the saints have with Christ make them in any wise partakers of the substance of his God-head, or equal with him? Col. i. 18.

Q. 2. Would not such a supposition be highly impious and blasphemous?

Q. 3. Does the communion of the saints interfere with their rights, as individuals, in goods and possessions? Acts v. 4.

CHAPTER XXVII.

OF THE SACRAMENTS.

SECTION I.

Q. 1. What is a Sacrament? See the 92d Ans. *Shorter Catechism*. Rom. iv. 11.

Q. 2. Who is the Author of the Sacraments?
Matt. xxviii. 29. 1 Cor. xi. 23.

Q. 3. What are they designed to represent and confirm? 1 Cor. x. 16. Gal. iii. 27.

Q. 4. For what else are they designed? Exod. xii. 48. Rom. vi. 4.

SECTION II.

Q. 1. What is here said of a sacramental union, between the sign and the thing signified, in a sacrament?

Q. 2. What results from this fact? Matt. xxvi. 27, 28.

SECTION III.

Q. 1. Is the grace, exhibited in the Sacraments, conferred by any power in the sacraments themselves? Rom. ii. 28. 1 Cor. xii. 13.

Q. 2. Do the validity and efficacy of a sacrament depend upon the piety or intention of the minister? 1 Cor. iii. 7.

Q. 3. Upon what do they depend? Matt. iii. 11.

SECTION IV.

Q. 1. How many Sacraments are there under the present dispensation, and what are they called?

Q. 2. May either of these be dispensed by any except an ordained minister of the word? 1 Cor. iv. 1. Heb. v. 4.

SECTION V.

Q. In what respect were the sacraments of the Old Testament the same with those of the New? 1 Cor. x. 2—4.

CHAPTER XXVIII.

OF BAPTISM.

SECTION I.

Q. 1. What is Baptism? 94th Ans. of *Shorter Catechism*.

Q. 2. What is the design of it? Rom. vi. 3, 4. Acts ii. 41.

Q. 3. How do you prove that it is a sign and seal of the Covenant of Grace? Rom. iv. 11, compared with Col. ii. 11, 12.

Q. 4. How long is this sacrament to be observed in the Church? Matt. xxviii. 19, 20.

SECTION II.

Q. 1. What element is to be used in this ordinance? Acts x. 47.

Q. 2. In whose name is the water to be applied? Matt. xxviii. 19.

Q. 3. By whom is the ordinance to be administered? Matt. xxviii. 19.

Q. 4. Is each of the above particulars essential to the ordinance of Baptism?

A. An omission, or alteration, of either would be a violation of the express precept, and radically vitiate the ordinance.

SECTION III.

Q. 1. Is immersion essential to Baptism?

A. The terms used in the original do not always denote immersion: and it is hardly credible that the three thousand, who were baptized and added to the Church *on the same day of their conver-*

sion under Peter's preaching were immersed—or that the jailer and his household, who were baptized by night and in the house, were immersed.

Q. 2. Does John's baptism afford any argument on this subject?

A. No; it is not certain that he practised immersion; and moreover, his was not Christian baptism. Acts xix. 3—5.

Q. 3. What is a proper mode?

SECTION IV.

Q. 1. What qualification for baptism, is requisite in adults? Mark xvi. 15, 16. Acts viii. 37.

Q. 2. May baptism, in any case, be administered to infants? Acts ii. 38, 39. Acts xvi. 15—33.

Q. 3. Whose infants are entitled to baptism? Gen. xvii. 7. 1 Cor. vii. 14.

SECTION V.

Q. 1. Is it sinful to neglect this ordinance? Luke vii. 30.

Q. 2. Are grace and salvation so inseparably annexed to this ordinance that none can be saved without it? Rom. iv. 11. Or that all who are baptized will certainly be saved? Acts viii. 13 and 23.

SECTION VI.

Q. 1. Is the efficacy of baptism confined to the moment of its administration?

Q. 2. When is the grace signified in this ordinance actually confirmed by the Holy Spirit? John iii. 8.

SECTION VII.

Q. 1. May the sacrament of baptism be administered to any person, more than once?

A. No : There is no command and no example in Scripture, for its repetition. Exod. xx. 7.

CHAPTER XXIX.

OF THE LORD'S SUPPER.

SECTION I.

Q. 1. Who instituted the Lord's Supper? 1 Cor. xi. 23, 24.

Q. 2. When was it instituted? 1 Cor. xi. 23.

Q. 3. How long is it to be observed in the Church? 1 Cor. xi. 26.

Q. 4. What are the objects of this ordinance? 1 Cor. xi. 25, 26. 1 Cor. x. 16, 17.

SECTION II.

Q. 1. Is there a real sacrifice made in the Lord's Supper, for our sins? Heb. ix. 25, 26.

Q. 2. How, then, are we to regard the ordinance as it respects the sacrifice of Christ? Luke xxii. 19.

Q. 3. What ought we to think of the Popish sacrifice of the Mass? Heb. x. 12 and 14.

SECTION III.

Q. 1. What hath Christ appointed his ministers to do in this ordinance? 1 Cor. xi. 23—26.

Q. 2. How many ministerial acts are here mentioned?

Q. 3. Is there any authority in Scripture, for sending the elements to any who are not present in the congregation? Luke xxii. 14. 1 Cor. xi. 20.

SECTION IV.

Q. 1. What must we think of private masses, or private administration of this sacrament—of the denial of the cup to the people—worshipping the element—lifting them up, or carrying them about for adoration, &c.? Matt. xv. 9.

Q. 2. Are such observances a valid administration of the Lord's Supper?

A. No. Matt. xv. 9.

SECTION V.

Q. 1. Why are the bread and wine in this sacrament, called the body and blood of Christ?

Q. 2. In what sense are they so called?

Q. 3. Are they, nevertheless, in substance and nature, bread and wine, as they were before? 1 Cor. xi. 26.

SECTION VI.

Q. 1. What is meant by the doctrine of the Papists, commonly called *transubstantiation*?

Q. 2. How does it appear that this is an error? 1 Cor. xi. 26, 27. Acts iii. 21.

Q. 3. Is it an error of little importance? 1 Cor. xi. 27.

SECTION VII.

Q. 1. Do worthy receivers, while outwardly partaking of these elements, also really receive and feed upon Christ and all his benefits? 1 Cor. x. 16.

Q. 2. In what sense?

Q. 3. In what sense, then, do we maintain the

presence of the body and blood of Christ, in this sacrament?

SECTION VIII.

Q. 1. Do ignorant and wicked men, in receiving the outward elements, also receive the thing signified thereby? 1 Cor. x. 21.

Q. 2. Of what is the unworthy partaker guilty? 1 Cor. xi. 27.

Q. 3. In what sense is the word *damnation* here used?

A. By the word so translated, the Apostle here means temporal judgment, as is evident from the context. The sin of unworthy partaking is nowhere represented as unpardonable.

Q. 4. Is it, notwithstanding, highly criminal for ignorant and ungodly persons to partake of this ordinance? 1 Cor. xi. 27.

Q. 5. Ought such persons to be excluded from the communion of the Church? 1 Cor. v. 13. Matt. vii. 6.

CHAPTER XXX.

OF CHURCH CENSURES.

SECTION I.

Q. 1. Who is the King and Head of the Church? Isaiah ix. 6. Psalm ii. 6.

Q. 2. What provision hath he made for the government and discipline of his Church? 1 Cor. xii. 28. 1 Tim. v. 17.

SECTION II.

Q. 1. What authority hath Christ given to the officers of the Church? Matt. xvi. 19.

Q. 2. What have these officers power to do, in virtue of the keys which are committed to them? Matt. xviii. 18.

Q. 3. Is the power of Church officers supreme, or only ministerial? 1 Pet. v. 3.

SECTION III.

Q. 1. How many particulars are here mentioned, as the ends to be attained by Church censures?

Q. 2. What is the first, and how proved? 1 Cor. v. 5.

Q. 3. What is the second? 1 Tim. v. 20.

Q. 4. What is the third? 1 Cor. v. 6.

Q. 5. What is the fourth? 1 Tim. i. 20.

Q. 6. What is the fifth? Josh. vii. 1.

SECTION IV.

Q. 1. What is the lowest censure to be inflicted by the officers of the Church? 1 Tim. v. 20.

Q. 2. What is the next higher censure in a judicial process? 1 Cor. v. 13.

Q. 3. What is the last and highest censure of the Church? 1 Cor. v. 5. 1 Tim. i. 20.

Q. 4. Should not the censure inflicted on offending members, be adapted, as far as practicable, to the degrees of their criminality? Jude 22, 23.

CHAPTER XXXI.

OF SYNODS AND COUNCILS.

SECTION I.

Q. 1. What is the object of Synods or Councils?

Q. 2. Is there any scriptural authority for such bodies? See Acts xv.

Q. 3. Is it not also highly expedient?

Q. 4. Who should appoint such assemblies? See Acts xv.

Q. 5. Of whom should these assemblies be composed?

A. Obviously of those, with whom are lodged the keys of doctrine and discipline. Acts xv. 25.

Q. 6. How often should such bodies be convened?

SECTION II.

Q. 1. What are the powers of Synods and Councils?

Q. 2. Are the decisions and decrees of such bodies obligatory, if contrary to the word of God? Acts v. 29.

Q. 3. If consonant to the word of God, how should they be received? Heb. xiii. 17.

Q. 4. On what grounds should they be considered obligatory? Acts xvi. 4.

SECTION III.

Q. 1. Are all Synods or Councils, since the apostles' times, liable to err?

Q. 2. Are their decisions to be made the rule of faith or practice? 1 Cor. ii. 5.

Q. 3. How, then, ought they to be used? 2 Cor. i. 24.

SECTION IV.

Q. 1. What matters fall within the province of Synods or councils? John xviii. 36.

Q. 2. In what way may they act, in regard to civil affairs? Matt. xxii. 21.

CHAPTER XXXII.

OF THE STATE OF MAN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD.

SECTION I.

Q. 1. To what state does the body return after death? Gen. iii. 19.

Q. 2. What becomes of the soul? Luke xxiii. 43. Eccl. xii. 7.

Q. 3. What moral change takes place in the souls of the righteous, at death? Heb. xii. 23. 1 John iii. 2.

Q. 4. What is their state after death? Phil. i. 23. Psal. xvi. 11.

Q. 5. What is the state of the souls of the wicked, after death? Luke xvi. 23, 24.

Q. 6. Do the Scriptures acknowledge any other state than heaven and hell, for the souls of men, after they leave the body?

SECTION II.

Q. 1. What will take place in regard to those, who shall be found alive, at the last day? 1 Cor. xv. 51, 52.

Q. 2. What will then take place in regard to the dead? Acts xxiv. 15.

Q. 3. Will the self-same bodies be raised?

A. If identity be not preserved, it would not be a resurrection.

Q. 4. Is the objection of impossibility valid?

A. "All things are possible with God."

Q. 5. Will they be raised with the same qualities? 1 Cor. xv. 42—44.

SECTION III.

Q. 1. To what state will the bodies of the wicked be raised? John v. 28, 29. Dan. xii. 2.

Q. 2. To what state will the bodies of the righteous be raised? Phil. iii. 21.

CHAPTER XXXIII.

OF THE LAST JUDGMENT.

SECTION I.

Q. 1. Will there be a day of General Judgment? Acts xvii. 31.

Q. 2. Who will be the Judge? John v. 22 and 27.

Q. 3. Who will be judged? Jude 6. 2 Cor. v. 10.

Q. 4. Concerning what will they be judged? Eccl. xii. 14. Rom. ii. 16. Matt. xii. 36.

Q. 5. Will the rewards and punishments vary according to the characters of those judged? 2 Cor. v. 10.

SECTION II.

Q. 1. For what end hath God appointed the final judgment? Rom. ix. 23. Rom. ii. 5, 6.

Q. 2. Into what state will the righteous be admitted after the judgment? Matt. xxv. 34 and 46.

Q. 3. Into what state will the wicked then be cast? Matt. xxv. 41 and 46. 2 Thess. i. 9. Isa. lxvi. 24.

SECTION III.

Q. 1. What is the practical tendency of this doctrine of a future judgment? 2 Pet. iii. 11 and 14. Luke xxi. 28.

Q. 2. Is it known how soon that day will come? Matt. xxiv. 36.

Q. 3. What particular use should be made of the uncertainty of the time? Mark xiii. 35—37.

QUESTIONS
ON
SEVERAL CHAPTERS
OF THE
FORM OF GOVERNMENT
OF THE
PRESBYTERIAN CHURCH
IN THE
UNITED STATES OF AMERICA.

QUESTIONS

ON THE

FORM OF GOVERNMENT.

CHAPTER I.

Q. 1. When did the Presbyterian Church originate in this country?

A. Near the close of the 17th century.*

Q. 2. Where were the first Presbyterian congregations, in the United States, formed?

A. In Maryland, Pennsylvania, New Jersey, New York, and probably South Carolina about the same time. It is thought by some that at an earlier day Scotch and Irish Presbyterian congregations were formed in the eastern part of New England.*

Q. 3. When and where was the first Presbytery organized in this country?

A. The Presbytery of Philadelphia A. D. 1706.

Q. 4. When and where was the first American Synod organized?

A. In 1716, all the Presbyterian Ministers of the country, (about twenty in number,) divided themselves into four Presbyteries, and formed a Synod, by the name of "*The Synod of Philadelphia.*"

* See Dr. Hodge's History of the Presbyterian Church in the United States.

Q. 5. When was the first General Assembly of our Church constituted?

A. In 1789. The Synod having, in the preceding year, adopted the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, &c., and having divided its members into four Synods, the delegates convened in Philadelphia, and constituted the first General Assembly of the Presbyterian Church, in America.

Q. 6. What are the preliminary principles stated in the introductory chapter of the Form of Government?

CHAPTER II.

OF THE CHURCH.

SECTION I.

Q. Who is the Builder, Proprietor, and Head of the Church? Eph. i. 22, 23.

SECTION II.

Q. Of whom does the Church universal, consist? Rev. v. 9. Acts ii. 39.

SECTION III.

Q. How does it appear that the Universal Church may be divided into various particular Churches? Rev. i. 4.

SECTION IV.

Q. 1. Of whom does a particular Church consist? Acts ii. 41. Col. iv. 15.

Q. 2. How does it appear that children are included with their parents, in the Church? Acts ii. 39. 1 Cor. vii. 14. Is. lxxv. 23.

CHAPTER III.

OF THE OFFICERS OF THE CHURCH.

SECTION I.

Q. 1. By whom did our Lord, at first, collect and organize his Church? Eph. iv. 11, 12.

Q. 2. Did the Apostolic office, and the miraculous gifts with which it was accompanied, cease on the establishment of the Christian Church?

SECTION II.

Q. 1. What are the *ordinary* and *perpetual* officers in the Church? Acts xx. 20, 28. 1 Tim. v. 17. Acts vi. 1—3.

Q. 2. What are the distinguishing traits of the Presbyterian form of Church government?

A. They are the following?

1. The Parity of Ministers.
2. The co-operation of Ruling Elders.
3. The office of Deacons, in relation to the poor of the Church: and,
4. The union of Churches under Judicatories of *review* and *control*.

CHAPTER IV.

OF BISHOPS OR PASTORS.

Q. 1. What is here said of the Pastoral office?

Q. 2. Why are different names given, in Scripture, to the person who fills this office?

Q. 3. Why is he called a *Bishop*? Acts xx. 28.

Q. 4. Why called a *Pastor*? Jer. iii. 15.

Q. 5. Why a *Minister*? 2 Cor. iii. 6.

Q. 6. Why a *Presbyter* or *Elder*? 1 Pet. v. 1.

Q. 7. Why an *Angel* of the Church? Rev. i. 20.

Q. 8. Why an *Ambassador*? 2 Cor. v. 20.

Q. 9. Why a *Steward* of the mysteries of God? Luke xii. 42.

Q. 10. How do you prove the doctrine of the parity of Ministers—or, in other words, that there should be but one grade of officers in the Ministry?

A. The following arguments are commonly adduced:

1. The titles, *Bishop* and *Presbyter*, are used in the New Testament, as convertible terms for the same office.

2. The same character, powers, and duties, which the Scriptures ascribe to Bishops, they also ascribe to Presbyters.

3. Any pre-eminence of rank among Ministers, is expressly forbidden by our Lord; and the spirit that would seek it, is reprov'd, both by him and his Apostles, Matt. xxiii. 8—11. 1 Pet. v. 1. 3.

Q. 11. What Denominations hold a contrary doctrine on this subject?

A. The Papists and Episcopalians.

CHAPTER V.

OF RULING ELDERS.

Q. 1. What is the office of the Ruling Elder? 1 Tim. v. 17.

Q. 2. By whom are Ruling Elders to be chosen ?

Q. 3. How is this office designated in Scripture ? 1 Cor. xii. 28. 1 Tim. v. 17.

Q. 4. How are they distinguished from Pastors ? 1 Tim. v. 17.

Q. 5. While inferior in rank to Ministers of the word, have they an equal vote in the Judicatories of the Church ?

A. Yes.

Q. 6. What are the duties of this office ?

A. Excepting the administration of the word, and sacraments, they are the same as those of the pastoral office. Heb. xiii. 17. James v. 14.

Q. 7. By what arguments does it appear that this office ought to be maintained in the Church ?

A. 1. Christian Churches were formed after the the model of the Jewish Synagogue, in which there was a class of officers of this kind. 2. It appears from a careful examination of Rom. xii. 6—8. 1 Cor. xii. 28, and other passages already referred to, that there was such a class of men in the Churches organized by the Apostles. 3. The early history of the Church ; and 4. The necessity of the case.

CHAPTER VI.

OF DEACONS.

Q. 1. Do the Scriptures afford evidence that there were Deacons in the primitive Church, as officers distinct from Ruling Elders ? Acts vi. 1—7.

Q. 2. What is the business of this office ? Acts vi. 1, 2.

Q. 3. Would there not be a propriety in com-

mitting the management of the temporal affairs of the Church, to the Deacons, instead of a Board of Trustees chosen without regard to piety?

Q. 4. Does the fact that Philip, who was at first ordained a Deacon, afterwards preached and baptized, authorize us to consider Deacons as an order of clergy?

A. No: Philip, though at first only a Deacon, was doubtless advanced to the office of an Evangelist, before he preached or baptized.

CHAPTER VII.

OF ORDINANCES IN A PARTICULAR CHURCH.

Q. 1. What and how many are the ordinances that Christ has established for a particular Church? See Scripture references in the Book.

Q. 2. *Which of these ordinances are designed for stated and constant use?*

Q. 3. *Which are occasional?*

Q. 4. In what manner ought we to attend on public ordinances? See first and second chapter of the Directory for the worship of God.

CHAPTER VIII.

OF CHURCH GOVERNMENT, AND THE SEVERAL KINDS OF JUDICATORIES.

SECTION I.

Q. 1. Is it not necessary that some particular and definite plan be adopted for the government of the Church? Ezek. xliii. 11. 12.

Q. 2. What and how many kinds of assemblies

are embraced in the plan of Presbyterian government?

Q. 3. On what grounds do Presbyterians adopt their form of government?

Q. 4. How should we regard those Churches who differ from us, on these subjects?

SECTION II.

Q. 1. Ought these assemblies to possess any civil jurisdiction, or to inflict any civil penalties? Luke xii. 14. John xviii. 36.

Q. 2. How is their power defined? See Acts xv.

Q. 3. Have they a right to require, of those under their jurisdiction, obedience to the laws of Christ, and to exclude the disobedient from the privileges of the Church? See Matt. xviii. 15-20.

Q. 4. What are their powers, in regard to witnesses?

Q. 5. What is the highest punishment they can inflict? Matt. xviii. 17.

CHAPTER IX.

OF THE CHURCH SESSION.

SECTION I.

Q. 1. What is the lowest judicatory in the Presbyterian form of Government?

Q. 2. Of whom does this Judicatory consist?

Q. 3. Are the Deacons allowed a place in the Church Session?

A. They may sit in this body; but are not allowed to vote, in any matters relating to the government and discipline of the Church.

SECTION II.

Q. How many officers are requisite to constitute a quorum of the Session?

SECTION III.

Q. 1. Who is the Moderator of the Session?

Q. 2. What exception is there to the general rule; and how is a Moderator then to be procured?

Q. 3. What is to be done in case of the sickness or absence of the Pastor?

SECTION IV.

Q. 1. When a Church is without a Pastor, who shall Moderate the meetings of the Session?

Q. 2. In what case may a Session transact business, without a presiding Minister?

SECTION V.

Q. In congregations where there are two or more Pastors, who shall preside in the Session?

SECTION VI.

Q. 1. What is the appropriate business of the Church Session? Heb. xiii. 17. 1 Thess. v. 12, 13.

Q. 2. Have they a right to inquire into the knowledge and Christian conduct of the members of the Church? Heb. xiii. 17.

Q. 3. Is it their right to call offenders and witnesses before them?

Q. 4. What other powers belong to the Session?

SECTION VII.

Q. How may the Session be convened?

SECTION VIII.

Q. 1. Is the Session required to keep a record of its proceedings?

Q. 2. To what body are the Sessional records to be submitted for inspection?

SECTION IX.

Q. Of what matters are the Session required to keep a register?

CHAPTER X.

OF THE PRESBYTERY.

SECTION I.

Q. Whence arise the importance and usefulness of Presbyterian and Synodical assemblies?

SECTION II.

Q. Of whom is a Presbytery composed?

SECTION III.

Q. 1. To what representation, in a Presbytery, is a Congregation entitled?

Q. 2. When a Church has more than one Pastor, what is its right of representation?

SECTION IV.

Q. When two or more Congregations are united under one Pastor, what is their right of representation?

SECTION V.

Q. Is a vacant Congregation entitled to a representation?

SECTION VI.

Q. What is required of an Elder, not known to the Presbytery, to entitle him to a seat.

SECTION VII.

Q. How many Ministers and Elders must be present to constitute a quorum?

SECTION VIII.

Q. What is the business of a Presbytery?

SECTION IX.

Q. 1. Is a Presbytery required to keep records of all their proceedings?

Q. 2. By what Body are the records of a Presbytery to be reviewed?

Q. 3. Of what proceedings must the Presbytery make a special report to the Synod?

SECTION X.

Q. 1. How are the Presbytery ordinarily to meet?

Q. 2. How are they to be convened on special emergencies?

Q. 3. What business may be transacted at such meetings?

SECTION XI.

Q. 1. What religious service is required at every meeting of Presbytery?

Q. 2. How is every session of the Body, to be opened and closed?

SECTION XII.

Q. 1. Who may be invited to sit with the Presbytery, as corresponding members?

Q. 2. What are the privileges of such members?

CHAPTER XI.

OF THE SYNOD.

SECTION I.

Q. 1. What is a Synod?

Q. 2. What is the least number of Presbyteries requisite to constitute a Synod?

Q. 3. What is the ratio of the representation of Elders in a Synod?

SECTION II.

Q. 1. How many Ministers and Elders are requisite to form a quorum to transact Synodical business?

Q. 2. From how many Presbyteries must this number of Ministers be?

Q. 3. If a majority of this number belong to one Presbytery, can they proceed to business?

SECTION III.

Q. What is the rule, as to corresponding members, in a Synod?

SECTION IV.

Q. 1. What are the powers of a Synod, in relation to Presbyteries?

Q. 2. What are its powers, in relation to Sessions and Churches?

Q. 3. What, in relation to the General Assembly?

SECTION V.

Q. 1. How often must a Synod convene?

Q. 2. How are the meetings to be opened?

Q. 3. How is each session of its meetings to be opened and closed?

SECTION VI.

Q. 1. Is the Synod required to keep records of all its proceedings?

Q. 2. To what body are these records to be submitted for review, and how often?

Q. 3. Of what matter is a Synod required to make a special report to the General Assembly?

CHAPTER XII.

OF THE GENERAL ASSEMBLY.

SECTION I.

Q. 1. What are the radical principles of Presbyterian Church government and discipline, as stated in the note at the foot of this chapter?

Q. 2. How are these principles proved?

Q. 3. What is the highest Judicatory of the Presbyterian Church?

Q. 4. What particular Churches does this Judicatory represent?

Q. 5. What is its full title?

SECTION II.

Q. 1. Is the General Assembly a delegated Body?

Q. 2. Does the delegation consist of an equal number of Bishops and Elders?

Q. 3. What is the ratio of representation from each Presbytery?

Q. 4. What are the Delegates styled?

SECTION III.

Q. 1. How many Delegates are necessary to form a quorum for the transaction of business?

Q. 2. What proportion of this number must be ministers?

SECTION IV.

Q. 1. What is the power of the General Assembly, in regard to trials brought before them from the inferior Judicatories?

Q. 2. What is the province of the Assembly, in regard to Synodical records?

Q. 3. What is their duty in regard to questions presented to them for advice?

Q. 4. What is their general duty, as here expressed, in relation to all the Churches?

SECTION V.

Q. 1. What is the power of the General Assembly, in regard to controversies in the Church?

Q. 2. What in relation to error in doctrine, or immorality in practice?

Q. 3. Does it belong to the Assembly to erect new Synods?

Q. 4. What else is said of the powers of this body?

SECTION VI.

Q. 1. Is the General Assembly competent to add to, or alter, the constitutional rules of the Church?

Q. 2. What is the course to be pursued in cases of this kind?

SECTION VII.

Q. 1. How often must the General Assembly meet?

Q. 2. How, and by whom, is the meeting to be opened?

SECTION VIII.

Q. 1. How is each session of the Assembly to be opened and closed?

Q. 2. Does the Assembly, at the close of its business, adjourn, like the inferior Judicatories; or is it dissolved?

QUESTIONS

ON THE

Ninth Chapter of the Directory for Worship, &c.

ADMISSION OF PERSONS TO SEALING ORDINANCES.

SECTION I.

Q. 1. What relation to the Church do baptized children and youth sustain? See Confession, Chap. 27, Sec. 1. Ans. to 62d Quest. Larg. Catechism. Also, Book of Discipline, Chap. 1, Sec. 6.

Q. 2. How should they improve their Baptism? See 167th Ans. of Larger Catechism.

Q. 3. Are they subject to the inspection and government of the Church? See, also, Chap. 1, Sec. 6, of the Book of Discipline.

Q. 4. What should they be taught? See, also, Chap. 7, Sec. 4, of the Directory for Worship.

Q. 5. Who is responsible for their Christian instruction and discipline?

A. The Church. Her responsibility is inseparable, from the relation which she sustains to them as her children and members of her family.* The natural parents also, are responsible; and to their

* An instructive Report of a Committee of the General Assembly, on this subject, was sent down to the Churches, in 1812; and may be profitably consulted. See also, "The Christian Education of the Children and Youth of the Presbyterian Church. By Samuel Miller, D. D.;" published by the Presbyterian Board of Publication.

immediate care the Church commits them at their baptism, upon the faith of their solemn vows that they will train them up in the "nurture and admonition of the Lord." See Chap. 7, Sec. 4, of Directory.

Q. 6. At what time, and on what conditions are they to be admitted to the Lord's Supper?

SECTION II.

Q. 1. Can any uniform rule be adopted, as to the age at which it is proper to admit baptized youth to the Lord's supper?

Q. 2. To whose discretion must this matter be left?

Q. 3. Who are the judges of the qualifications of those to be admitted to sealing ordinances?

SECTION III.

Q. 1. Is any personal examination to be made in the admission of candidates to sealing ordinances?

Q. 2. As to what are they to be examined?

SECTION IV.

Q. 1. Is any difference of procedure to be observed in the admission of baptized and unbaptized persons?

Q. 2. What is required in the admission of unbaptized persons into the Church?

QUESTIONS AND COUNSEL.

The following questions and Counsel, prepared by the Rev. Doctor Green, late President of the College at Princeton, New Jersey, for the Students in that Institution, during the revival of 1815, are here added in the hope that they will be often read by those who are attending on the course of instruction contemplated in the foregoing questions; and as a suitable appendix, especially for such as feel personally interested in the subject of the last chapter.

QUESTIONS.

1. HAVE you seen yourself to be, by *nature* and by *practice*, a lost and helpless sinner?—Have you not only seen the sinfulness of *particular* acts of transgression, but also that your *heart* is the *seat* and *fountain of sin*;—that in you, naturally, there is no good thing?—Has a view of this led you to despair of help *from yourself*;—to see that you must be altogether indebted to Christ for salvation, and to the gracious aid of the Holy Spirit for strength and ability rightly to perform any duty?

2. On what has your hope of acceptance with God, been founded?—On your *reformation*? on your *sorrow* for your sins? on your *prayers*? on your *tears*? on your *good works* and *religious observances*?—or has it been on *Christ alone*, as your *all in all*? Has Christ ever appeared very *precious* to you? Do you *mourn* that he does not

appear more so? Have you sometimes felt great freedom to commit your soul to him? In doing this (if you have done it) has it been not only to be delivered from the punishment due to your sins, but also from the *power, pollution, dominion, and existence* of sin in your soul?

3. As far as you know yourself, do you hate, and desire to be delivered from *all sin*—without any exception of a favorite lust?—Do you *pray* much to be delivered from sin?—Do you *watch* against it, and against temptation to it?—Do you *strive* against it, and in some good degree get the victory over it?—Have you so *repented* of it, as to have your soul *really* set against it?

4. Have you counted the *cost* of following Christ, or of being *truly* religious? That it will cut you off from *vain amusements*, from the *indulgence of your lusts*, and from a *sinful* conformity to the world; that it may expose you to ridicule and contempt;—possibly to more serious persecution. In the view of all these things, are you willing to take up the cross, and to follow Christ whithersoever he shall lead you? Is it your *solemn purpose*, in reliance on his grace and aid, to *cleave* to him, and to his cause and people, to the end of life?

5. Do you *love* holiness? Do you love a Holy God, and because he is holy? Do you earnestly desire to be more and more conformed to God, and to his holy law;—to bear more and more the *likeness* of your Redeemer? Do you *seek*, and sometimes find, *communion* with your God and Saviour?

6. Are you *resolved*, in God's strength, to endeavour conscientiously to perform your *whole* duty to God, to your neighbour, and to yourself? Do

you perform *common* and *relative* duties conscientiously, as part of the duty which you owe to God?

7. Do you make conscience of *secret prayer* daily? Do you not sometimes feel a backwardness to this duty? Do you at other times feel a great delight in it? Have you a *set time*, and *place*, and *order* of exercises for performing this duty?

8. Do you *daily* read a portion of the Holy Scriptures, in a devout manner? Do you *love* to read the Bible? Do you ever perceive a sweetness in the truths of Holy Scripture? Do you find them *adapted* to your necessities, and see at times a wonderful beauty, excellence, and glory in God's word? Do you make it the man of your counsel, and endeavour to have both your *heart* and *life* conformed to its doctrines and requisitions?

9. Have you ever attempted to *covenant* with God? To *give* yourself away to him, solemnly and irrevocably, hoping for acceptance through Christ *alone*; and taking God, in Christ, as the covenant God, and satisfying portion of your soul?

10. Does the GLORY of God, ever appear to you as the *first*, *greatest*, and *best* of all objects? Do you desire to promote the glory of God, as the *chief* object of life?

11. Do you feel a *love to mankind*—such as you did *not* feel before you became religious?—Have you a great desire that the *souls of men* should be saved, by being brought to a genuine faith and trust in the Redeemer? Do you love God's people with a *peculiar* attachment, because they bear their Saviours's image; and because they love and pursue the objects, and delight in the exercises which are most pleasing and delightful to yourself?—Do you, from your heart, forgive all

your personal enemies; and refuse to cherish or entertain any sentiments of hatred or revenge? If you have injured any person, have you made reparation; or are you ready and willing to make it?

12. Do you feel it to be very important to adorn religion, by holy, exemplary, amiable, and blameless walk and conversation? Do you fear to bring a reproach on the cause of Christ? Does this appear to you extremely dreadful? Are you afraid of backsliding, and of being left to return to a state of carelessness and indifference in religion?

13. Do you desire and endeavour to grow in grace, and in the knowledge of Christ your Saviour, and more? Are you willing to sit at his feet as a little child, and to submit your reason and understanding *implicitly* to his teaching; imploring his Spirit to guide you into all necessary truth, to save you from all fatal errors, to enable you to receive the truth in the love of it, and to transform you, more and more, into a likeness of himself.

COUNSEL.

1. Remember that these questions are intended to point your attention to subjects of inquiry the most important. Do not, therefore, content yourself with a careless or cursory reading of them. Read and deliberate, and examine yourself *closely* on the questions under each head: and let your heart be lifted up to God, while you are considering each particular question, in earnest desire that he may show you the very truth. You cannot ordinarily go over all these questions at one time. Divide them, therefore, and take *one part* at one

time, and another at another. But try to go over the whole in the course of a week; and do this every week, for some months. When you find yourself doubtful or deficient, in any point, let it not discourage you; but note down that point in writing, and bend the attention of your mind to it, and labour and pray till you have made the attainment which will enable you to answer clearly. It is believed that you cannot fail to see how each question ought to be answered.

2. Remember that *secret prayer, reading the word of God, watchfulness, and self-examination*, are the great means of preserving comfort in religion, and of growing in grace. In proportion as you are exact and faithful in these, such *usually* will be your inward peace, and the safety of your state. Unite them *all* together, and never cease to *practise* them while you live. Think often of the character of Enoch, and try to walk with God. Read Mason's little book on Self-Knowledge—I recommend it as excellent.

3. Besides the Bible, have constantly in reading, at your leisure hours, the works of some author of known piety and excellence: such as Owen's, Baxter's *Saints' Rest*, Doddridge's *Rise and Progress*, Watts', Witherspoon's, Newton's, Scott's, Venn's, &c. &c.

4. Do not suppose that any evidence which *at present*, you may think you possess of a gracious state, will release you from the necessity of maintaining a constant vigilance in time to come; nor from repeated examinations and trials of yourself even to the end of life. Many marks and evidences of a gracious state are set down by pious writers; but they must all come to this—to ascertain what is your *prevalent* temper and character; whether,

on the whole, you are *increasing* in sanctification, or not. If you are, you may be comforted; if not, you have cause to be alarmed. It is only he that endureth to the *end*, that shall be saved.

5. I think it of very great importance to warn you not to imagine that *true religion* is confined to the closet or to the church; even though you apprehend that you have great comfort and freedom there. Freedom and comfort there, are indeed most desirable; but true religion reaches to every thing: it alters and sweetens the temper; it improves the manners; it goes into every duty, relation, station, and situation of life. If you have true religion, you will have a better spirit—you will be better sons, better daughters, better friends, better members of society, and more exemplary in the discharge of every duty, as the sure consequence of this invaluable possession. And if your religion does *not* produce these effects, although you may *talk* of inward comforts, and even of raptures, you have great reason to *fear* that the whole is a delusion, and that the root of the matter is *not* in you. “Herein (said the Saviour) is my Father glorified, that ye bear much fruit, so shall ye be my disciples.”

6. Be careful to avoid a *gloomy*, and to cherish a *cheerful*, temper. Be habitually cheerful; but avoid levity. Mirth and laughter are not always sinful; but let your indulgence in them be clearly innocent, not very frequent, and never of long continuance. Be very humble. Be not talkative. Before experienced Christians, be a *hearer* rather than a *talker*. Try in every way, however, to promote religion among your relatives and friends: win them to it by your amiable temper and exemplary deportment. “Flee youthful lusts.” Shun

every excitement of them. Guard against dissipation—it extinguishes piety. Be not disconcerted by ridicule and reproach ; your Saviour bore much of these for you. Think of this, and be ashamed of nothing so much as of being ashamed of Him. Trust in his protection—live to his praise—and you will spend an eternity in his blissful presence.

THE END.

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